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

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

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| **Three and 1/2 year Lectionary Readings** | **Fourth Year of the Reading Cycle** |
| **Ellul 28, 5772 – Sept 14/15, 2012** | **Fourth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  Fri. Sept 14 2012 – Candles at 7:19 PM  Sat. Sept 15 2012 – Habdalah 8:12 PM | **Brisbane, Australia**  Fri. Sept 14 2012 – Candles at 5:22 PM  Sat. Sept 15 2012 – Habdalah 6:15 PM | **Bucharest, Romania**  Fri. Sept 14 2012 – Candles at 7:10 PM  Sat. Sept 15 2012 – Habdalah 8:10 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Sept 14 2012 – Candles at 7:31 PM  Sat. Sept 15 2012 – Habdalah 8:26 PM | **Jakarta, Indonesia**  Fri. Sept 14 2012 – Candles at 5:32 PM  Sat. Sept 15 2012 – Habdalah 6:21 PM | **Manila & Cebu, Philippines**  Fri. Sept 14 2012 – Candles at 5:40 PM  Sat. Sept 15 2012 – Habdalah 6:29 PM |
| **Miami, FL, U.S.**  Fri. Sept 14 2012 – Candles at 7:08 PM  Sat. Sept 15 2012 – Habdalah 7:59 PM | **Olympia, WA, U.S.**  Fri. Sept 14 2012 – Candles at 7:07 PM  Sat. Sept 15 2012 – Habdalah 8:08 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Sept 14 2012 – Candles at 6:45 PM  Sat. Sept 15 2012 – Habdalah 7:40 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. Sept 14 2012 – Candles at 6:45 PM  Sat. Sept 15 2012 – Habdalah 7:44 PM | **Singapore, Singapore**  Fri. Sept 14 2012 – Candles at 6:46 PM  Sat. Sept 15 2012 – Habdalah 7:34 PM | **St. Louis, MO, U.S.**  Fri. Sept 14 2012 – Candles at 6:52 PM  Sat. Sept 15 2012 – Habdalah 7:48 PM |

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

**Roll of Honor:**

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

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

His Honor Paqid Adon Mikha ben Hillel

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

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

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Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Albert Carlsson and beloved wife Giberet Lorraine Carlsson

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

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

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

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

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

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

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet (Genesis) ‎‎‎‎30:22 – 31:2‎‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 22. And God remembered Rachel, and God hearkened to her, and He opened her womb. | 22. And the remembrance of Rachel came before the LORD, and the voice of her prayer was heard before Him; and He said in his Word that He would give her sons.  JERUSALEM: **Four keys are held in the hand of the LORD of all the world, even the LORD, and He will not deliver them either to angel or to saraph; the key of the rain, the key of the provender, the key of the sepulchre, the key of barrenness.** **The key of rain**: for thus the Scripture expounds, The LORD will open unto you His good treasure. **The key of provender:** for thus the Scripture expounds, You open Your hand. **The key of the sepulchre**: for thus the Scripture expounds, When I will open your sepulchre. **The key of barrenness** Scripture expounds, And Elohim remebered Rachel. And the Word of the LORD remembered Rachel in His good compassions, and the Word of the LORD heard the voice of her prayer, and He said in His Word that He would give her children. |
| 23. And she conceived and bore a son, and she said, "God has taken away my reproach." | 23. And she conceived and, bare a son, and said, The LORD has gathered off my reproach, even as Yehoshua the son of Joseph will gather off the reproach of Mizraim from the sons of Israel, and will circumcise them beyond Yarden. |
| 24. So she named him **Joseph**, saying, "**May the Lord grant me yet another** son!" | 24. And she called his name **Yoseph,** saying, **The LORD will add me yet another** son to this one. |
| 25. It came to pass when Rachel had borne Joseph, that Jacob said to Laban, "Send me away, and I will go to my place and to my land. | 25. And it was when Rachel had borne Yoseph, Ya’aqob said by the Holy Spirit concerning the house of Yoseph, **They are to be as a flame to consume the house of Esau;** and he said, Therefore will I not be afraid of Esau and his legions. And he, said unto Laban, Send me away, and I will go to my place and to my country. |
| 26. Give [me] my wives and my children for whom I worked for you, and I will go, for you know my work, which I have worked for you." | 26. Give me my wives and my children, for whom I have served you, and I will go; for you know my service with which I have served you. |
| 27. And Laban said to him, "If only I have now found favor in your eyes! I have divined, and the Lord has blessed me for your sake." | 27. But Laban said to him, If now I have found grace in your eyes, I have observed by divination that the LORD has blessed me for your sake.  JERUSALEM: I have observed by divination that the LORD has blessed me for your sake. |
| 28. Then he said, "Specify your wages for me, and I will give [them]." | 28. And he said, Appoint your wages with me, and I will give you. |
| 29. And he said to him, "You know how I have worked for you and how your livestock was with me. | 29. And he said to him, You know how I have served you, and how your cattle have been kept by me: |
| 30. For the little that you had before me has increased in multitude, and the Lord blessed you upon my arrival; but now, when will I, too, provide [something] for my household?" | 30. for the little flock which you had before me has increased greatly, and the LORD has blessed you at my foot, that I have been profitable to you from (the time of) my coming into your house. And now when will I do the work for which I am bound, to nourish the men of my house? |
| 31. And he said, "What shall I give you?" And Jacob said, "You shall give me nothing; if you do this thing for me, I will return, I will pasture your flocks, [and] I will watch [them]. | 31. And he said, What will I give you? And Ya’aqob said, You will not give me anything else, (but) do me this thing, and I will return and pasture your flock, and keep them. |
| 32. I will pass throughout all your flocks today, removing from there every speckled and spotted kid, and every brown lamb among the sheep, and [every] spotted and speckled [one from] among the goats, and this shall be my wages. | 32. I will pass through your whole flock today, and will set apart every lamb streaked and spotted, and every black lamb among the lambs, and spotted and streaked among the goats, and they will be my wages.  JERUSALEM: Every lamb spotted and streaked, and every black lamb among the lambs, and the spotted and streaked among the goats. |
| 33. And my righteousness will testify for me at a future date for it will come upon my wages before you. Whatever is not speckled or spotted among the goats or brown among the sheep [shall be counted as] stolen with me." | 33. And my righteousness/generosity will testify for me tomorrow, when my wages will be brought before you. Every one which is not streaked or spotted among the goats, or black among the lambs, will be as if it had been a theft of mine. |
| 34. And Laban said, "Very well! If only it would be as you say!" | 34. And Laban said to him, Well, let it be according to your word. |
| 35. And he removed on that day the ringed and the spotted male goats and all the speckled and spotted female goats, whichever had white on it, and all the brown [from] among the sheep, and he gave [them] into the hands of his sons. | 35. And he separated that day the goats which were marked in their feet, and the spotted, and all the goats streaked or spotted, every one which had a white place in him, and every black one among the lambs, and gave them into the hand of his sons. |
| 36. And he set three days' journey between himself and Jacob, and Jacob tended Laban's remaining animals. | 36. And he set a journey of three days between his flocks and (those of) Ya’aqob. And Ya’aqob tended the flock of Laban, the old and the feeble which were left. |
| 37. And Jacob took himself moist rod[s] of trembling poplar and hazelnut, and chestnut, and he peeled white streaks upon them, baring the white that was on the rods. | 37. And Ya’aqob took to him a rod of flowering poplar, and of almond, and of the plane tree, and peeled in them white peelings to disclose the white which was in the rods. |
| 38. And he thrust the rods that he had peeled, into the gutters in the watering troughs where the animals would come to drink opposite the [other] animals, and they would come into heat when they came to drink. | 38. And the rods which he had peeled, he fixed in the canals, in the troughs of water; at the place to which they brought the flocks to water, there placed he them over against the flock that they might conceive when they came to drink. |
| 39. And the flocks came into heat by the rods, and the animals bore ringed, spotted, and striped [young]. | 39. And the sheep conceived over against the rods, and the sheep produced such as were marked in their feet, and spotted and white in their backs. |
| 40. And Jacob separated the sheep, and he turned the faces of the animals toward the ringed one[s] and every brown one among Laban's animals, and he made himself flocks by himself, and he did not place them with Laban's animals. | 40. And the lambs did Ya’aqob set apart, and place in front of the flocks; all the various coloured and the black among Laban's sheep he set for himself a flock apart, and did not mix them with the sheep of Laban. |
| 41. And it came to pass, that whenever the animals that were bearing their first would come into heat, Jacob would place the rods in the troughs, before the eyes of the animals, [in order] to bring them into heat by [means of] the rods. | 41. And it was that whenever the early (prime) sheep conceived, Ya’aqob set the rods in the canals before the eyes of the sheep, that they might conceive before the rods. |
| 42. But if the animals would delay, he would not place them, so that the ones that delayed were Laban's, and the ones that bore their first became Jacob's. | 42. But with the late sheep he did not set them; and the late sheep were Laban's and the early ones Ya’aqob's. |
| 43. And the man became exceedingly wealthy, and he had prolific animals, and maidservants and manservants, and camels and donkeys. | 43. And the man increased greatly, and had a multitude of flocks, and handmaids and servants, and camels, and asses. |
|  |  |
| 1. And he heard the words of Laban's sons, saying, "Jacob has taken all that belonged to our father, and from what belonged to our father, he has amassed this entire fortune." | 1. But he heard the words of the sons of Laban, saying, Ya’aqob has taken all that was our father's; and from that which was our father's he has made himself all the glory of these riches. |
| 2. And Jacob saw Laban's countenance, that he was not disposed toward him as [he had been] yesterday and the day before. | 2. And Ya’aqob observed the looks of Laban and, behold, they were not peaceful toward him as yesterday and as before it. |
|  |  |

**Summary of the Torah Seder – B’resheet (Genesis) ‎‎‎‎30:22 – 31:2‎‎‎**

* Birth of Joseph – Genesis 30:22-24
* Ya’aqob’s Wages – Genesis 30:25-43
* Laban’s sons and Laban’s anger – Genesis 31:1-2

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

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

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

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

Vol. 3a – “The Twelve Tribes,” pp. 75-89

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) ‎‎‎‎‎‎‎30:22 – 31:2‎‎‎**

**22 And God remembered Rachel** -(Gen. Rabbah 73:4) He remembered for her that she gave over her signs to her sister [Leah] and that she was troubled lest she fall into Esau’s lot, perhaps Jacob would divorce her because she had no children. The wicked Esau also got that idea when he heard that she had no children. This is what the payetan incorporated [into his poem **for the first day of Rosh Hashanah,** entitled אֶבֶן חוּג ]: **When the ruddy one (Esau) saw that she (Rachel) had not experienced birth pangs, he wished to take her for himself, and she was terrified.**

**23 has taken away** Heb. אָסַף He took it into a place where it would not be seen, and similarly (Isa. 4:1): “take away (אֱסֽף) our reproach”; (Ex. 9:19): “and will not be taken in (יֵאָסֵף) the house”; (Joel 4:15): “have withdrawn (אָסְפוּ) their shining”; (Isa. 60:20): “shall your moon be gathered in (יֵאָסֵף) ,” [meaning that] it will not be hidden.

**my reproach** For I was put to shame, having been barren, and [people] were saying about me that I would fall to the lot of the wicked Esau (Tan. Buber, Vayetze 20). The Aggadah (Gen. Rabbah 73:5) [explains it thus:] **As long as a woman has no child, she has no one to blame for her faults.** As soon as she has a child, she blames him. “Who broke this dish?” “Your child!” “Who ate these figs?” “Your child!”

**24 May the Lord grant me yet another son** She knew through prophecy that Jacob was destined to establish only twelve tribes. She said, “May it be His will that the one he is destined to establish be from me.” Therefore, she prayed only for another son [and no more].-[from Gen. Rabbah 72:6]

**25 when Rachel had borne Joseph** When the adversary of Esau was born, as it is said (Obadiah 1:18): “And the house of Jacob shall be fire and the house of Joseph a flame, and the house of Esau shall become stubble.” Fire without a flame does not burn anything a distance away. As soon as Joseph was born, Jacob trusted in the Holy One, blessed be He and desired to return [to Canaan].-[from B.B. 123b, Targum Jonathan ben Uzziel, Gen. Rabbah 73:7]

**26 Give [me] my wives, etc.** I do not wish to leave without permission.-[from Zohar vol. 1, 158b]

**27 I have divined** He was a diviner. [He said:] **I ascertained with my divination that a blessing came to me through you.** When you came here, I had no sons, as it is said (above, 29: 6): “and behold, his daughter Rachel is coming with the sheep” (is it possible that he has sons, yet sends his daughter along with the shepherds?). Now, however, he had sons, as it is said (31:1): “And he heard the words of Laban’s sons.”- [from Tanchuma Shemoth 16]

**28 Specify your wages** Heb. נָקְבָה , [to be interpreted] as the Targum renders: פָָּרֵישׁ אַגְרָךְ , specify your wages.

**29 and how your livestock was with me** The small amount of your livestock that came into my hands—how many were they?

**30 upon my arrival lit., to my foot,** with my foot; because of the arrival of my foot, the blessing came to you, like (Exod. 11:8): “the people that follow you (בְּרַגְלֶיךָ) ”; (Jud. 8:5): “to the people that follow me (בְּרַגְלִי) ,” who come with me.-[from Gen. Rabbah 73:8]

**when will I, too, provide [something] for my household** For the needs of my household. Now only my children work for my needs, and I too must work with them to assist them. This is the meaning of “too.”

**32 speckled** Heb. נָקֽד , spotted with small patches like dots, poynture in Old French, speckled.

**spotted** Heb. טָלוּא , an expression of patches, wide spots.

**brown**-Heb. חוּם , [Onkelos renders] שְׁחוּם , somewhat reddish, rosso in Italian, reddish brown, russet. In the language of the Mishnah (B.B. 83b): “[If someone purchases] red (שְׁחַמְתִּית) [wheat] and it was found to be white,” regarding grain.

**and this shall be my wages** Those that will be born from now on speckled or spotted among the goats or brown among the sheep shall be mine. Those that are here now, separate from them and entrust them with your sons, so that you do not say to me concerning those born from now on, “These were there from the beginning,” and furthermore, so that you should not say to me, “Through the males that are speckled and spotted, the females will give birth to similar animals from now on.”

**33 And my righteousness will testify for me, etc**. If you suspect me of taking anything of yours, my righteousness will testify for me. My righteousness will come and testify about my wages before you, that you will find in my flock only speckled and spotted ones, and whatever you find among them that is not speckled or spotted or brown, I have obviously stolen from you, and [only] through theft is it in my possession.

**34 Very well!** Heb. הֵן , an expression denoting the acceptance of terms.

**If only it would be as you say** If only you would want this!

**35 And he removed** [I.e.,] Laban [removed] on that day, etc.

**the male goats** Heb. הַתְּיָשִׁים , male goats.

**whichever had white on it** whichever had white patches on it.

**and he gave [them]** [I.e.] Laban [gave them] into the hands of his sons.

**36 Laban’s remaining animals** The weakest among them, the sick and the barren, which are only leftovers, he gave over to him.

**37 rod[s] of trembling poplar** This is a tree named לִבְנֶה , as it is said (Hosea 4:13): “under oaks and trembling poplars (וְלִבְנֶה) ” and I believe that לבנה is the one called trenble in Old French, trembling poplar and aspen, which is white (לָבָן) .

**moist** When it was moist.

**and hazelnut** And he took also a rod of לוּז , a tree upon which small nuts grow, coldre in Old French, hazelnut.

**and chestnut** - c(h)astanyer in Old French, chestnut.

**streaks** Many peelings, for it made it spotted.

**baring the white-**When he peeled it, its white appeared and was bared in the place where it was peeled.

**38 And he thrust** Heb. וַּיַּצֵג . The Targum renders וְדָעִיץ , an Aramaic term denoting thrusting and sticking in, of which there are many [examples] in the Talmud, [e.g.] (Shab. 50b): “he inserted it (דָּצָהּ) and pulled it out”; and (Chul. 93b): “If he thrust (דָץ) something into it.” [The word] דָּצָהּ is like דְּעָצָהּ , but it is a contracted form.

**into the gutters** Where the water was running, in pools made in the ground in which to water the flocks.-[from Mishnath Rabbi Eliezer, ch. 7]

**where...would come, etc.** In the gutters where the animals would come to drink, he thrust the rods opposite the animals.-[from Targumim]

**and they would come into heat, etc.** - (Gen. Rabbah 73:10) The animal would see the rods, and she would be startled backwards. Then the male would mount her and she would give birth to offspring similar to him. Rabbi Hoshaya says: **The water would become sperm in their innards**, and they did not require a male, and that is the meaning of וַיֵחַמְנָה וגוֹ . (I.e, in this word, there is a combination of masculine and feminine forms, as mentioned by Rabbi Abraham Ibn Ezra.)

**39 by the rods** At the sight of the rods.

**ringed** Unusual in the place where they are bound. Those are the joints of their forelegs and hind legs.

**40 And Jacob separated the sheep** Those born ringed or speckled he divided and separated for himself, and he made them [in a formation of] each flock separately, and he led the ringed flock ahead of the [ordinary] animals, and the faces of the animals following them gazed at them. This is what Scripture says [further]: “and he turned the faces of the animals toward the ringed one[s],” that the faces of the animals were directed toward the ringed ones and toward every brown one that he found in Laban’s flocks.

**and he made himself flocks** As I explained.

**41 that were bearing their first** הַמְקֻשָּׁרוֹת . [To be interpreted] according to the Targum: Those who were giving birth to their first, but [for this interpretation] there is no evidence in Scripture. (Machbereth Menachem p. 160), however, associated it with (II Sam. 15:31): “Ahithophel is among the conspirators (בַּקּוֹשְׁרִים) ”; (ibid. 12): “And the conspiracy (הַקֶּשֶׁר) was strong.” Those who bind themselves together to hasten their conception.

**42 But if...would delay** Heb. וּבְהַעֲטִיף , a term denoting delay, as the Targum renders וּבְלַקְשׁוּת , but Menachem (Machbereth Menachem p. 132) associated it with (Isa. 3:22): “the tunics and the wraps (וְהַמַּעֲטָפוֹת) ,” a term denoting a wrap, meaning that they enwrapped themselves in their skin and their wool, and they did not desire to come into heat through the males.

**43 prolific animals** Heb רַבּוֹת . They were fruitful and multiplied more than other animals.-[from Tanchuma Buber, Vayetze 24]

**and maidservants and manservants** He would sell his animals at a high price and purchase all these for himself.-[from Gen. Rabbah 74:5]

**Chapter 31**

**1 he has amassed** Heb. עָשָָׂה , lit., made, acquired, like (I Sam. 14:48) “And he gathered (וַיַעַשׂ) an army, and he smote Amalek.”

**Welcome to the World of Remes Exegesis**

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

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

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

**Ramban’s Commentary for:** **B’resheet (Genesis) ‎‎‎‎‎‎‎‎30:22 – 31:2‎‎‎**

‎**23. GOD 'OSAPH' (HAS TAKEN AWAY) MY DISGRACE.** I.e., "He has laid it up somewhere where it cannot be seen." Similar ‎examples are: *And it will not 'yei'aseph' (have been taken away) ‎ into the house*;[[1]](#footnote-1) *And the stars 'asphu ' (withdraw) their shining*;[[2]](#footnote-2) *Neither will your moon 'yei'aseph' (withdraw itself)*,[[3]](#footnote-3) meaning it will ‎not hide itself. This is the language of Rashi. But Rabbi Abraham ibn Ezra said that ***asaph*** has the. same meaning as "vanish," as in, ‎‎*'Vene'esaph.' (And vanish) will joy and gladness*.[[4]](#footnote-4)

The correct opinion is that of Onkelos, who made them all expressions of gathering and assembling, as is their plain sense, derived from the ‎verses: *'Vaya'asphu' (And they gathered) the quails*;[[5]](#footnote-5) But *'me'asphav' (they who have garnered it) will eat it*.[[6]](#footnote-6) Death is called ***asiphah[[7]](#footnote-7)*** because the dying person is gathered to his dead ancestors. *And it will not 'yei'aseph.' into the house[[8]](#footnote-8)* means to be gathered to his ‎household. *And the stars 'asphu.' their shining[[9]](#footnote-9)* means that they will gather the light within them and not give forth their light outside, or that ‎they will be gathered into their tent, which is in the firmament of the heaven.[[10]](#footnote-10) The word ***asiphah*** is used in connection with disgrace, meaning ‎that the disgraced person should be gathered and not spread among people, i.e., to be discussed further in the streets. ‎

‎**27. 'NICHASHTI' I HAVE OBSERVED THE SIGNS AND TilE ETERNAL HAS BLESSED ME FOR YOUR SAKE.** That is, "on account of ‎you and your merit for you are a righteous/generous man." The word ***nichashti*** means "I have tested," and every form of ***nichesh*** connotes testing. And ‎some say[[11]](#footnote-11) that Laban was a diviner with teraphim.[[12]](#footnote-12) ‎

Jacob, however, said, *And the Eternal has blessed you* ***'leragli'*** *(since my coming)*,[[13]](#footnote-13) but, in a humble manner, he did not want to say "for ‎my sake." Thus, he said ***leragli***, meaning that "from the time I set my foot in your house, you have been blessed." ‎

‎

**29. AND HOW YOUR CATTLE HAVE FARED WITH ME.** "You know the number of your few cattle that were entrusted to me at ‎ first." These are Rashi's words. That is to say, "You know how few your cattle were when they were entrusted to me." But according to Rashi's ‎interpretation, it would have been more proper had he said, "and your cattle which were with me:" you know *for it was little which you had* ‎before I came, *and it has increased abundantly*.[[14]](#footnote-14) Or, we shall explain: "*You know how I have served you* since I have done it with all ‎my strength, and you know *how your cattle have fared with me*, for a long time has passed since then, *and you know for it was little ‎which you had before I came, and it has increased abundantly*, in an unnatural way. It is only *The blessing of the Eternal [that] makes ‎rich*,[[15]](#footnote-15) which came from the time I set foot in your house." This is the correct interpretation. ‎

‎

**30. WHEN WILL I PROVIDE 'GAM' (ALSO) FOR MINE OWN HOUSE?** "At present, my sons alone provide for my needs, but I also ought ‎to work together with them and assist them." This is the force of the word ***gam*** (also). These are Rashi's words. But we do not find that Jacob ‎had his own sheep, nor do we find mentioned anywhere that his young children - the oldest of whom was six years or less - tended them. It was ‎possible that before Jacob came, Laban had children younger than Rachel[[16]](#footnote-16) and now they were fit to tend the flock. [However, Jacob's ‎children were still very young.] Perhaps Jacob referred to his wives and servants, who he said did his work for him. But all this is not correct. The ‎meaning of, *When will I provide also for mine house?* is: "When will I provide for my house just as I have also done for your house." ‎Similarly, *And he loved also Rachel from Leah*,[[17]](#footnote-17) means "And he loved Rachel also more than he loved Leah." And similarly, *Also you I ‎would have slain*,[[18]](#footnote-18) means "Also I would have slain you." And there are many other such verses. ‎

‎

‎**32. SPECKLED AND SPOTTED.** This means speckled or spotted. *And every* ***'chum'*** *among the sheep* - commentators have explained[[19]](#footnote-19) ‎***chum*** as meaning "black," since blackness comes from heat ***(cham).*** But this does not appear to me to be correct since most sheep are black, ‎particularly in the eastern countries where it is warm, and if so, all sheep would then belong to Jacob. ‎

The correct interpretation is the rendition of Onkelos, namely, that ***chum*** is reddish or brownish, called rouge in Old French, and so did Rashi ‎explain it. ***Chum*** would then be from the root; *the light of '****hachamah'*** *(the sun)*,[[20]](#footnote-20) since it is like the sun which is somewhat red. ‎

**AND OF SUCH SHALL BE MY HIRE.** Rashi comments: ‎‎"Those which from now on will be born speckled and spotted among the goats, and the brownish ones amongst the sheep will belong to me." ‎And so also is the opinion of Rabbi Abraham ibn Ezra. The meaning of the expression, *everyone among the flock speckled and spotted*, is that ‎it refers to the he-goats; and *the spotted and speckled among the goat*s refers to the she-goats, just as Scripture said, *And he removed that day ‎the he-goats ... and all the she-goats*.[[21]](#footnote-21) And the meaning of the expression, *everyone that had white in it*,[[22]](#footnote-22) is that it refers to those ‎mentioned, [namely, *the spotted and the speckled among the he-goats and the she-goats*], and *all the brownish among the sheep*. [Thus, ‎according to Rashi and Ibn Ezra, Jacob's hire was to be all spotted and speckled he-goats and she-goats that will henceforth be born, and also ‎the reddish ones among the sheep, but not the spotted and speckled among the sheep.] ‎

In my opinion, all the spotted and speckled among the sheep, as well as all brownish ones, were to be Jacob's hire since he did not make among ‎his sticks any with a brownish color, in which case he caused himself the loss of his hire from among the sheep, which are the best of the flock. ‎Similarly, in his dream, he was shown *the rams which went up on the flocks were ring-stricken, speckled*,[[23]](#footnote-23) there being no brownish ones among them. And the meaning of the verse before us is: removing from there everyone of the flock speckled and ‎spotted and all brownish ones among the sheep, and removing the spotted and the speckled among the goats, *and they will be my hire*, ‎namely, the three colors among the sheep - speckled, spotted, and brownish - and two among the goats - spotted and speckled. And he further ‎said, *So will my righteousness/generosity answer for me in time to come, that everyone that is not speckled and spotted among the goats, and all ‎brownish among the sheep, that will be accounted stolen with me*.[[24]](#footnote-24)

‎

**35. AND HE REMOVED THAT DAY THE HE-GOATS.** The meaning thereof is that Scripture relates that Jacob had said in a general way, ‎*removing from there ... the spotted and the speckled among the goats*,[[25]](#footnote-25) [which, according to Ramban's opinion explained above, refers only ‎to the she-goats], but Laban was afraid of the influence of the male seed, and so he removed the he-goats that were even ringstraked, having ‎a little white on their feet at the spot where they are bound, and he removed from the sheep everyone that had white in it together with all the ‎brownish ones. Now if everyone that had white in it means that he removed from among the he-goats and she-goats all that had any white ‎color in them, whether ringstraked or grizzled, in that case, and all brownish among the sheep is in addition to the colors mentioned [for, as we ‎have seen, Ramban is of the opinion that Jacob's hire from the sheep was from all three colors]. The reason why they added the brownish color ‎to the hire from the sheep is that it is not in their nature to be born with the same colors as he-goats and she-goats, and it is not in the nature ‎of goats to be brownish. ‎

‎**37. AND JACOB TOOK HIM STICKS OF POPLAR.** As soon as they agreed that his hire would be these colors it was permissible for Jacob to ‎do whatever he could to cause them to give birth in this manner. Perhaps Jacob had made a condition that he may do with them whatever he ‎wants since Laban did not know of the ‎ramifications of this measure, nor did Laban's shepherds sense anything when they saw the sticks in the gutters once a year during the days ‎of Nisan. For *When the flocks were feeble[[26]](#footnote-26)* in the days of Tishri, *he did not put them in*, otherwise not a hoof would have remained for ‎Laban. ‎

Now some commentators[[27]](#footnote-27) say that the first year [Jacob did not make use of these sticks, but] there were born to him many speckled and ‎spotted ones by virtue of G-d's blessing which the angel showed him.[[28]](#footnote-28) And then he put the sticks in front of those which were his so that they ‎should give birth in their form. This would prevent Laban from saying that their offspring was stolen by Jacob, [as he would have claimed had ‎they given birth to other colored offspring].

This is the meaning of *whensoever the stronger flocks became heated*,[[29]](#footnote-29) referring to those that had been born to Jacob by way of God's ‎blessing; but when the flocks of Laban were feeble, he put them not in; so that the feebler were Laban's, for they did not give birth to speckled ‎ones, and the stronger were all Jacob's,[[30]](#footnote-30) including their offspring, for they gave birth to speckled ones. ‎

‎**40. AND JACOB SEPARATED THE LAMBS.** Rashi comments: ‎‎"Those sheep that were thus born spotted on the ankles and speckled, he separated and set apart by themselves, thus forming them into a ‎separate flock. The spotted flock he led in front of the ordinary sheep so that the faces of the sheep that followed behind them were gazing ‎at them. This is what Scripture means in saying, *And he set the faces of the flocks towards the spotted*; the faces of the sheep were directed ‎towards the spotted animals and towards all that were brownish which were found amongst Laban's sheep. And he put his own droves by ‎themselves, and set them not with Laban's flocks, as I have already explained." This is the Rabbi's [Rashi's] language. But his words here are ‎not correct. For why did Jacob separate the spotted lamb s so that there did not remain in Laban's flock any speckled or brownish ones, neither ‎in ‎the sheep nor in the goats? And if those that he separated were the ringstraked, speckled and spotted which the sheep had given birth to ‎and which belonged to him, and it was from them that he made this spotted flock, why did he separate only the lambs and did not take ‎also the he-goats and she-goats which were born spotted and make from all of them this spotted flock which he led before the sheep? ‎Moreover, Scripture makes no mention of the fact that brownish ones were born, And again, according to the opinion of the Rabbi ‎‎[Rashi], there were no ringstraked and spotted among the lambs for these were not his hire. Only the brownish were, and for the brownish ‎he had made no sticks. ‎

But the explanation of the verse is that Jacob separated the lambs from the goats and made from them a separate flock. Now he had a ‎flock of brownish lambs and a flock of spotted and speckled goats. He then had the faces of all the flocks - of the lambs and of the goats ‎‎- directed towards the ringstraked and towards all the brownish which were in the flock of Laban, since he put the ringstraked before the ‎goats and all the brownish before the lambs, this being in accordance with the opinion of the earlier Rabbis, [Rashi and Ibn Ezra, as ‎explained above] , or, according to [Ramban's] opinion, the ringstraked and all the brownish before the lamb.For the purpose of the ‎separation of the lambs from the goats was on account of the brownish which were his hire from the lambs alone. ‎

The correct interpretation appears to me to be that Scripture is saying, Jacob separated [only] the lambs and set the faces of the flocks, ‎which refer to the above mentioned lambs, to the ringstraked and all the brownish in the flock of Laban, and he put his own droves of the ‎ringstraked and the brownish by themselves, and he set them not with Laban's flocks, for these, [the ringstraked and the brownish], were his ‎hire. And the meaning of the expression, *in the flock of Laban*, is that he did so with all of Laban's flocks but not that they belonged to ‎Laban since the ringstraked among the lambs were Jacob's. ‎

Now do not ask why Scripture at first says "lambs" and then says "the faces of the flocks" rather than "the faces of the lambs", ‎for it is normal for Scripture to express itself this way. In this section there is a similar case in connection with the mountain of Gilead.[[31]](#footnote-31) And ‎the reason Jacob did this with the lambs more than with the goats is that there were no brownish ones among the sticks he put up. It is possible ‎that he knew that because of their heaviness, it is natural for lambs to require many signs to arouse them - more than the light-weight he-goats ‎require. ‎

‎**41. THE FLOCKS 'HAMEKUSHAROTH.'** The correct interpretation of this expression appears to me to be that they are the flocks in which ‎the males follow the females at all times, never leaving them due to their abundant desire, as in the expression, *Seeing that his soul is ‎‎****'keshurah'*** *(bound up) with the lad's soul*.[[32]](#footnote-32) This is also found in the language of our Sages: "*a swine* ***karuch*** *(clinging) to a ewe*;”[[33]](#footnote-33) "*clinging ‎to her*.”[[34]](#footnote-34) And the offspring born at that time are called ***hakeshurim*** after the name of their father. ‎

But many authorities say[[35]](#footnote-35) that ***keshurim*** are "the strong ones" whose limbs are firmly attached to each other with a strong tie, as this is the ‎basis of health, while ***atuphim[[36]](#footnote-36)*** are "the weak ones" whose soul ***'tithataph'*** (fainted) in them,[[37]](#footnote-37) and who have no desire, as in the ‎expression, ***'ha'atuphim'*** *(that faint) for hunger*.[[38]](#footnote-38) Onkelos translated ***hamekusharoth*** as the early-bearing sheep, and ***atuphim*** as the ‎late-bearing ones, for such is the fact: [the early-bearing sheep are the stronger ones, and the late-bearing ones are weaker]

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**Ketubim: Psalms ‎‎‎25:1-22‎**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. Of David. To You, O Lord, I will lift up my soul. | 1. Of David. Before you, O LORD, I lift up my soul in prayer. |
| 2. My God, I trusted in You; let me not be ashamed. Nor shall my enemies rejoice over me. | 2. O my God, in You I have put my trust; I will not be disappointed; my foes will not rejoice over me. |
| 3. Neither shall any of those who hope for You be ashamed; let those who betray [to the extent of] destitution be ashamed. | 3. Truly, all who look to You will not be disappointed; robbers and rogues will be disappointed. |
| 4. O Lord, let me know Your ways; teach me Your paths. | 4. Show me Your ways, O LORD; teach me Your paths. |
| 5. Direct me with Your truth and teach me, for You are the God of my salvation; I hope for You all day long. | 5. Lead me by Your merit and teach me, for You are God, my redemption; in You I have placed my hope every day. |
| 6. Remember Your mercies, O Lord, and Your kindnesses, for they have been since time immemorial. | 6. Remember Your mercies, O LORD, and Your favors, for they are eternal. |
| 7. The sins of my youth and my transgressions, do not remember; what is worthy of Your kindness, You remember for me, for the sake of Your goodness, O Lord. | 7. The sins of my youth and my transgressions do not remember; according to Your goodness remember me, because of Your grace, O LORD. |
| 8. The Lord is good and upright; therefore, He leads sinners on the road. | 8. Good and upright is the LORD; therefore He teaches sinners on the path. |
| 9. He leads the humble with just rules and He teaches the humble His way. | 9. He guides the humble in judgment; and teaches the humble his way. |
| 10. All the Lord's ways are kindness and truth for those who keep His covenant and His testimonies. | 10. All the ways of the LORD are kindness and truth to those who keep His covenant and His testimony. |
| 11. For Your name's sake, O Lord, You shall forgive my iniquity, for it is great. | 11. Because of Your name, O LORD, You will forgive my sin, for it is great. |
| 12. Who is this man who fears the Lord? He will guide him on the road that he chooses. | 12. Who is the man who is reverent in the presence of the LORD? He will teach him the way he has chosen. |
| 13. His soul shall abide in prosperity, and his seed shall inherit the earth. | 13. His soul will lodge in kindness, and his children will inherit the earth. |
| 14. The secret of the Lord is with those who fear Him, and His covenant is to let them know [it]. | 14. The mystery of the LORD is revealed to those who fear Him; and His covenant is to instruct them. |
| 15. My eyes are always to God for He will take my feet out of the net. | 15. My eyes look always before the LORD, for He will bring my feet out of the trap. |
| 16. Turn to me and be gracious to me, for I am alone and poor. | 16. Look towards me and have mercy on me, for I am alone and afflicted. |
| 17. The troubles of my heart have increased; deliver me from my straits. | 17. The troubles of my heart have spread; bring me out of my anguish. |
| 18. See my affliction and my toil, and forgive all my sins. | 18. See my pain and vexation, and forgive all my sins. |
| 19. See my enemies for they have increased, and they hate me with unjust hatred. | 19. See my foes, for they have become many; and the enmity that the rapacious have towards me. |
| 20. Guard my soul and save me; let me not be shamed for I have taken refuge in You. | 20. Keep my soul and save me; I would not be disappointed because I hoped in you. |
| 21. Sincerity and uprightness shall guard me, for I have hoped for You. | 21. Innocence and honesty will guard me, for I hoped in Your Word. |
| 22. **O God, redeem Israel from all its troubles.** | 22. **Redeem Israel, O LORD, from all his troubles.** |
|  |  |

**Rashi’s Commentary on Psalms ‎‎‎‎25:1-22**

**1 I will lift up my soul** I will direct my heart.

**3 those who betray [to the extent of] destitution** Robbers and impounders, who leave the poor destitute of their property, as (above 7:5): “and I stripped my adversary into emptiness (ריקם) .”

**5 Direct me** Heb. הדריבני , adreza moy in Old French.

I **hope for You all day long** That is this world, which is day for the nations of the world and night for Israel.

**6 for they have been since time immemorial** Since the days of Adam, to whom You said, (Gen. 2:17), “for on the day that you eat from it you must die,” but You gave him Your day, which is a thousand years.

**7 what is worthy of Your kindness,** You remember for me What is deserving of Your kindness remember for me. These are the good deeds on my record.

**8 The Lord is good and upright** and wishes to exonerate His creatures.

**therefore, He leads sinners on the road of repentance.** Another explanation: He leads sinners, meaning murderers [who flee to the cities of refuge], as it is said (in Deut. 19:3): “You shall prepare for yourself the road, etc.” Refuge, refuge,” was written at the crossroads, etc., as is stated in Makkoth, chapter 2 (10b).

**11 For Your name’s sake** [For the sake of Your] great [name], forgive my iniquity...

**for it is great** For it is fitting for a great One to forgive great iniquity.

**12 Who is this man who fears the Lord?** The Holy One, blessed be He, will guide him on the road that he chooses; that is the good road.

**13 His soul shall abide in prosperity** When he abides in the grave, his soul shall abide in prosperity.

**16 for I am alone and poor** and the eyes of the public are directed toward me, and compared to them, I am a single person. Therefore, turn to me and be gracious to me because my prayer is necessary for the salvation of all Israel.

**18 See my affliction and my toil** and through them, forgive all my sins.

**19 and they hate me with unjust hatred** Heb. חמס , unlawful.

**shall guard me** Heb. יצרוני , shall watch me.

**21 shall guard me** Heb. יצרוני , shall watch me.

**Meditation from the Psalms**

**Psalms ‎‎25:1-22**

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

The superscription ascribes this psalm to David. This psalm is often understood to be an introduction to the next psalm, Psalm 26, wherein David asks to be tested to demonstrate whether he has succeeded in reaching “the path of the just”.[[39]](#footnote-39)

Radak notes that this is the first psalm to be arranged according to the alef bet.

The verbal tallies for our psalm, Torah portion, Ashlamata, and special Ashlamata all share the same two tallies: God - אלהים, and Remember / mention – זכר. This is quite striking because ‘Kingship’[[40]](#footnote-40) and ‘remembrance’ are **two** of the **three** major themes of the musaf (additional) service of Rosh HaShana, which we will be celebrating in two days.

The Midrfash provides a most interesting interpretation of verse eight of our psalm:

***Midrash Rabbah - Numbers XXIII:13*** *THEN YE SHALL APPOINT YOU CITIES OF REFUGE... THAT THE MANSLAYER... MAY FLEE THITHER (XXXV, 11). This bears on the Scriptural texts, Good and upright is the Lord, therefore doth He instruct sinners in the way (****Psalm 25:8****).*

I would like to expound just a bit on this topic of the *Arei Miklat*, the Cities of Refuge, because they relate to this month, the month of Elul.

This month of Elul is related to exile and exile is also the penalty for *inadvertently* killing someone. Why is exile the penalty for killing someone *unintentionally*? How are the cities of refuge the place for those who do **not** have blood on their hands? How is this month of Elul related to the cities of refuge, that were intended to be the exilic home of the *unintentional* manslayer?

When it is proven that a person killed unintentionally, he is banished to one of the six cities of refuge (arei miklat) or one of the forty-two[[41]](#footnote-41) Levitical cities[[42]](#footnote-42), to protect him from the vengeance of the slain man’s relatives. He must stay there and not leave the city or its city limits for any reason **whatsoever** until the death of the Kohen Gadol (High Priest) who served at the time that he was sentenced to exile, as the Torah teaches:

***Bamidbar (Numbers) 35:6*** *And the cities which ye shall give unto the Levites, they shall be the six cities of refuge, which ye shall give for the manslayer to flee thither; and beside them ye shall give forty and two cities.*

The above passage is where we find the first usage of miklat מקלט, normally translated as “refuge”. Now the Midrash comes to tell us about this pasuk:

***Makkoth 9b*** *Whither are they banished? To the three cities situated on the yonder side of the Jordan and three cities situated in the land of Canaan, as ordained, ye shall give three cities beyond the Jordan and three cities in the land of Canaan; they shall be cities of refuge. Not until three cities were selected in the land of Israel did the [first] three cities beyond the jordan receive fugitives, as ordained, [and of these cities which ye shall give] six cities for refuge shall they be unto you which means that [they did] not [function] until all six could simultaneously afford asylum. And direct roads were made leading from one to the other, as ordained, thou shalt prepare thee a way and divide the borders of thy land. Into three parts. And two [ordained] scholar — disciples were delegated to escort the manslayer in case anyone attempted to slay him on the way, and that they might speak to him. R. Meir says: he may [even] plead his cause himself, as it is ordained, and this is the word of the slayer. R. Jose b. Judah says: to begin with, a slayer was sent in advance to [one of] the cities of refuge, whether he had slain in error or with intent. Then the court sent and brought him thence. Whoever was found guilty of a capital crime the court had executed, and whoever was found not guilty of a capital crime they acquitted. Whoever was found liable to banishment they restored to his place [of refuge] as it is ordained, and the congregation shall restore him to the city of refuge whither he was fled*

Ir Miklat, City of Refuge, is one of only two mitzvot that the Torah labels *chukat* *mishpat*. This is an almost paradoxical term, with **mishpat** being that kind of mitzva that is *logical*, based on common sense, easy to understand, and with a **chok** being that kind of mitzva whose reasons are *not given to us*, nor can we completely figure them out on our own.

As an iteresting aside: In the Torah portion which speaks of the Arei Miklat (Cities of Refuge), it mentions the Arei Miklat exactly ten times! These ten are beautifully divided into five and five.[[43]](#footnote-43) The Torah first talks about unintentional manslaughter and then mentions *miklat* five times. Then the Torah speaks about *intentional murder* before returning to manslaughter. When the Torah returns to manslaughter it mentions *miklat* five additional times.

Now we know that HaShem always acts midda kneged midda (measure for measure). There is a direct correlation between the crime and the punishment. Why is **galut**, **exile**, the correction for one who kills *inadvertently*?

The midda kneged midda is like this: If a man causes another man to lose his *makom*, his place, in this world, the Torah mandates that this *unintentional* manslayer must lose his *makom*, his place, by going into galut. The manslayer must leave his home, community, job, and friends (his *makom*, his “place”) and flee to one the cities of refuge to remain in exile until the Kohen Gadol, the High Priest, dies. Thus we see that exile is a great kindness from HaShem that enables us to correct that which we have blemished in this world.

HaShem lessened the discomfort of those who were exiled to the cities of refuge by sending them to cities where the Levites were also landless.

***Devarim (Deuteronomy) 19:2-4*** *Three cities you shall set aside within the land that HaShem your G-d is giving you as an inheritance... and they shall be for all murderers to escape to. This is the murderer who shall flee there, and live: one who strikes his fellow unintentionally...*

The person who kills unintentionally doesn’t have an appreciation of life, as evidenced by his careless actions. Therefore, his punishment is to go to the City of Refuge.

Who lives in the Cities of Refuge? **The Levites**. What did the Levites do with their time? They worked in the Beit HaMikdash,[[44]](#footnote-44) they sang in the Beit HaMikdash, and they were the teachers of Torah. The person who killed unintentionally would now have the opportunity to get an appreciation of what one can do with life. Such an experience will forever change the person. Seeing a Levite who spends his evening, morning, and afternoon immersed in Torah and mitzvot will change his view of life.

The Torah is telling us that there is some connection between the sin of the unintentional manslayer and the Kohen Gadol, by linking the exile of the manslayer with the death of the Kohen Gadol. But what in the connection between the manslayer and the Kohen Gadol?

The Torah prohibits using stones touched by iron for the mizbeach, the altar, because iron, which is used to form weapons, is responsible for loss of human life. If even an *unintentional murder* takes place it indicates that the Beit HaMikdash is **not** fulfilling its role. The Kohen Gadol, the guardian of the Beit HaMikdash, is also at fault to a certain degree, and he too shares in the punishment of manslayer. The Kohen Gadol should be beseeching HaShem for both the one who dies and the one who killed. Only the Kohen Gadol goes into the Holy of Holies – HaMakom – **The Place** par excelence! Only the Kohen Gadol can give the one who has lost his place – a place – in The Place.

Elul contains the idea of teshuva, repentance, as alluded to by its very name. The letters of the word Elul are also the initial letters[[45]](#footnote-45), in Hebrew, of the words *Ina Leyado VeSamti Lecha* (*אִנָּה* *לְיָדוֹ--וְשַׂמְתִּי לְךָ*) - *“[G-d] caused it to happen, and I will provide [a place] for you [to which he can flee”*.[[46]](#footnote-46) In this passage we encounter the cities of refuge. Thus we have a connection between the cities of refuge as a place of refuge in space and Elul as a place of refuge in time:

***Shemot (Exodus) 21:13*** *And if a man lie not in wait, but G-d cause it to come to hand; then I will provide a place (makom) whither he may flee.*

***Avot 4:14*** *Exile yourself to a place of Torah.*

Elul is, therefore, a city of refuge in time. This haven in time is the entire month of Elul, where the Bne Israel[[47]](#footnote-47) takes shelter each year to rectify their spiritual shortcomings. Elul is the month of repentance, when assessment is made of the past year’s service to HaShem. It serves as a spiritual “city of refuge” where atonement for wrong-doing may be found. Even a person who sinned *intentionally* can find refuge in the month of Elul. Just as the city of refuge protected an *intentional* killer **until** his trial, so too does Elul provide sanctuary to an intentional sinner until Rosh HaShana.

All of the above aspects are paralleled in Elul. With every transgression, with every sin, a Jew sheds blood: he deprives his G-dly soul of its vitality. Yet atonement is always possible if the person will **exile** himself to the “cityofrefuge”, in the dimension of time, the month of Elul. Exile means to leave “your land, your birthplace, and your father’s house”; the spiritual equivalent of which is to leave one’s desires, one’s character traits, and the conclusions reached by the human intellect, **anything which is a barrier to total submission to the yoke of heaven.** In short, a Jew must flee and wander from his egocentric existence and embrace a new life founded on the conclusions of true soul-searching and repentance. Then such galut is an atonement, both for intentional and unintentional transgressions, and one is saved from the seekers of vengeance, from any unfavorable pronouncements of heavenly justice for one’s sins.

Not only must cities of refuge be built, but, the *Rambam* writes, “the court is obliged to define the paths that lead to the cities of refuge, to repair them and to broaden them...” In spiritual terms, this corresponds to the paths whereby one reaches the spiritual city of refuge, the month of Elul.[[48]](#footnote-48)

Because Elul is the preparation for Rosh HaShanah, the anniversary of the world’s creation, the service of Elul is associated with three things which maintain the world: Torah, prayer, and deeds of loving kindness.[[49]](#footnote-49) They are the “paths” to the refuge of Elul, and are alluded to in it’s name. As elaborated on earlier, the letters of Elul are the initial letters of *“[G-d] caused it to happen, and I will provide for you*”. Although this refers to the general service of Elul as a “city of refuge” for one’s misdeeds of the past year, it also refers to the more particular aspect of Torah, as our Sages say, “The words of Torah provide refuge”.[[50]](#footnote-50)

Someone who kills a person by mistake is not subject to death, but exile, therefore “I will assign you a place (makom) to which he can flee” (Ex. 21:13). Note that it says ‘*a place*’ (makom) and not ‘a city of refuge’.

Exile is also a form of atonement:

***Makkoth 2b*** *R. Johanan said that the sanction for this (substitutive penalty of a flogging) may be obtained by argument a fortiori, thus: Now, what do we find in the case of one who had effected his intended act [of murder]? He is not banished. Is it not then logical [to argue from this] that zomemim who had not [actually] effected their intended act should not be banished?*

*But does not this [very] argument point to a reverse conclusion? For is it not logical [to argue] that he who had effected the intended act [of murder] is not to go into banishment, so as not to obtain the possibility of atonement; whereas the zomemim who have not effected their intended act, should be allowed to go into banishment, so as to obtain the possibility of atonement? Hence the derivation as from the text, given by Resh Lakish, is the best.*

Adam and Chava went into galut, exile, from Gan Eden, after they ate from the Tree of the Knowledge of Good and Evil. Their consumption of this fruit resulted in their eventual death and their galut from Gan Eden. Adam and Chava had to leave their makom, their ideal place.

***Midrash Rabbah - Numbers XXIII:13*** *THEN YE SHALL APPOINT YOU CITIES OF REFUGE... THAT THE MANSLAYER... MAY FLEE THITHER (XXXV, 11). This bears on the Scriptural texts, Good and upright is the Lord, therefore doth He instruct sinners in the way (Ps. XXV, 8). Remember, O Lord, Thy compassions and Thy mercies (ib. 6). David says: Sovereign of the Universe! Were it not for Thy mercies which came to the timely assistance of Adam, he could not have survived. For it says, In the day that thou eatest thereof thou shalt surely die (Gen. II, 17), but Thou didst not do so unto him. Thou didst merely exclude him from the Garden of Eden and he lived nine hundred and thirty years, and only then did he die. What didst Thou do to him? Thou didst merely drive him from the Garden of Eden; as it says, So He drove out the man (ib. III, 24). Why was he driven out? Because he brought death upon future generations, and deserved to die immediately, but Thou didst have compassion upon him and didst drive him out, as is the fate of one who commits murder in error, such a man having to be an exile from his own home to the cities of refuge. Consequently it says, ‘Remember, O Lord, Thy compassions and Thy mercies,’ for they have been from of old (Ps. XXV, 6).*

Pirke D’Rebbi Eliezer[[51]](#footnote-51) points out that when Adam was sent out of Gan Eden, he was exiled to *Har HaMoriah*. According to some opinions in Chazal[[52]](#footnote-52) this took place immediately after the judgment which took place on the sixth day of creation, before the beginning of that first Shabbat.

Har Moriah is the place of the Temple. It is the place of the Akeida. It is the ultimate place of Torah. It was in the Temple that the tablets of the testimony and the Torah scroll written by Moshe were kept. **Thus we learn that when Adam inadvertently killed the world he was exiled from his makom to a place of Torah.**

Unintentional manslayers went into galut because of their sin. They were forced to leave their makom, their place, because they caused others to lose their place in this world. The goal of the galut is the tikkun, the correction, of the individual that can be found in Torah. The reason for galut in the cities of refuge was to force the manslayer to study Torah and confront the mitzvot twenty-four hours a day. The constant interaction between the manslayer and the Levites would be life-changing and would enable the manslayer to change his heart.

From this, we understand the Temple’s destruction and ensuing galut, for which we mourn, on Tisha B’Ab. Exile is analogous to a cityofrefuge. Just as the inadvertent manslayer exiled himself to a cityofrefuge, so too, the Jewish people were exiled because of inadvertent sins. Their tikkun is found in their study of Torah.

At this point, we can shed new light on what lies behind Simchat Torah, which Chazal combined together with Shemini Atzeret, the day after Succoth. In Devarim (Deuteronomy) 4:41, the Torah relates that Moshe before his passing, set aside the three ‘Arei Miklat’ cities of refuge, on the eastern side of the Jordan. Immediately afterwards in Devarim 4:44, the pasukim teaches, ‘And this *is* the law which Moshe set before the children of Israel’. The Baal HaTurim points out that this pasuk comes to teach that a person must exile one’s self to a place of Torah, as is taught in:

***Avot 4:14*** *Exile yourself to a place of Torah.*

Rabeinu Bachya points out that the pasukim come to teach me that Torah protects a person even more than an ‘Ir Miklat’ (city of refuge) for the ‘Ir Miklat’ saves only for a sin done inadvertently while Torah saves from all sin. Furthermore, the Midrash describes a dialogue between Klal Israel and HaShem in which Klal Israel want to know how they will atone for their sins when the existence of cities of refuge will cease. HaShem’s answer is that **there will always be Torah!**

We can now appreciate Chazal’s choosing the day that follows Succoth as ‘Simchat Torah’. When we leave the succah that serves us as a refuge when we are forced to exile; we are distraught as to where will our salvation come from. Therefore Chazal made sure that we will choose this day to reach the greatest intimacy with the Torah, thereby appreciating it’s special quality of serving as our salvation and refuge at all times. These are certainly appropriate thought when we begin again the cycle of Torah reading with Bereshit and learn about Adam and Cain having had to undergo their respective exiles. We must remember that we have Torah that serves as the greatest refuge.

In an allegorical sense, there exist six “cities of refuge” for the spiritual manslayer. Life, in the true and ultimate sense, is connection with The Source;[[53]](#footnote-53) an act of transgression against the divine will is a subtle form of manslaying, as it hinders the flow of vitality from HaShem to His creation. The words of the Torah, say Chazal, are the “cities of refuge” for the destroyer of spiritual life; if he flees into the Torah and immerses himself in it, the Torah will protect him from the adverse results of his deed.

***Makkoth 10a*** *A Tanna taught: A disciple who goes into banishment is joined in exile by his master, in accordance with the text, and that fleeing unto one of these cities he might live,[[54]](#footnote-54) which means — provide him with whatever he needs to live.[[55]](#footnote-55) R. Ze’ira remarked that this is the basis of the dictum, ‘Let no one teach Mishnah to a disciple that is unworthy’. R. Johanan said: A master who goes into banishment is joined in exile by his College. But that cannot be correct, seeing that R. Johanan said: Whence can it be shown [Scripturally] that the study of the Torah affords asylum?[[56]](#footnote-56) From the verse, [Then Moses separated three cities . . .] Bezer in the wilderness . . . Ramoth... and Golan . . ., which is followed by, and this-the law which Moses set before the children of Israel?[[57]](#footnote-57) — This [discrepancy] is not difficult [to explain]. One [of his sayings] is applicable to the scholar who maintains his learning in practice, while the other saying is applicable to him who does not maintain it in practice. Or, if you will, I might say that ‘asylum’ means refuge from the Angel of Death, as told of R. Hisda who was sitting and rehearsing his studies in the school-house and the Angel of Death could not approach him, as his mouth would not cease rehearsing. He [thereupon] perched upon a cedar of the school-house and, as the cedar cracked under him, R. Hisda paused and the Angel overpowered him.[[58]](#footnote-58)*

May HaShem, most blessed be He, open our hearts and our eyes to appreciate and see the depth of His Torah as our city of refuge!

**Ashlamatah: ‎‎1 Sam. 1:11-19, 22‎**

| **Rashi** | **Targum** |
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| 1. ¶ And there was one man from Ramathaim Zophim, from Mt. Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite. | 1. ¶ And there was a certain man from Ramah, from the students of the prophets from the hill country of the house of ‎Ephraim. And his name was Elkanah, the son of Jehoram, son of Elihu, son of Tohu, son of Zuph, a man dividing ‎a share in the holy things in the hill country of the house of Ephraim. |
| 2. And he had two wives; the name of the one was Hannah and the name of the second was Peninnah; and Peninnah had children, but Hannah had no children. | 2. And he had two wives. The name of the ‎one was Hannah, and the name of the second was Peninnah. And Peninnah had sons. and Hannah had no sons |
| 3. And that man was wont to go up from his city from appointed time to appointed time, to prostrate himself and to slaughter (peace offerings) to the Lord of Hosts in Shiloh, and there the two sons of Eli, Hophni and Phinhas, were serving the Lord. | 3. And that man went up from his city from the time of festival to festivals to worship and to sacrifice before the ‎LORD of hosts in Shiloh. And there the two sons of Eli, Hophni and Phinehas, were serving before' the LORD. |
| 4. And when it was the day, and Elkanah slaughtered (peace offerings), and he would give to Peninnah his wife and to all her sons and daughters portions. | 4. And it ‎was the day of the festival and Elkanah sacrificed, and he gave portions to Peninnah his wife and to all her sons ‎and her daughters. |
| 5. And to Hannah he would give one choice portion, for he loved Hannah, and the Lord had shut up her womb. | 5. And he gave to Hannah one choice portion, for he loved Hannah. And from before the LORD ‎a child was withheld from her |
| 6. And her rival would frequently anger her, in order to make her complain, for the Lord had shut up her womb. | 6. And her rival was provoking her, also angering her, so as to make her jealous ‎because from before the LORD a child was withheld from her. |
| 7. And so he would do year by year, as often as she went up to the house of the Lord, so she would anger her, and she wept and would not eat. | 7. And so it was happening year by year in the time ‎when she went up to the house of the sanctuary of the LORD. Thus she was angering her; and she was weeping and ‎not eating. |
| 8. And Elkanah her husband said to her, "Hannah, why do you weep? And why do you not eat? And why is your heart sad? Am I not better to you than ten sons?" | 8. And Elkanah, her husband, said to her: "Hannah, why are you weeping? And why are you not eating? ‎And why is your heart sad to you? Is not my good will to you more than ten sons?" |
| 9. And Hannah arose after eating and after drinking, and Eli the priest was sitting on the chair beside the doorpost of the Temple of the Lord. | 9. And Hannah arose after she ‎had eaten in Shiloh and after they had drunk. And Eli the priest was sitting upon the chair by the side of the ‎doorpost of the temple of the LORD. |
| 10. And she was bitter in spirit, and she prayed to the Lord, and wept. | 10. And she was bitter of soul and was praying before the LORD and weeping ‎very much. |
| 11. And she vowed a vow, and said: to Lord of Hosts, if You will look upon the affliction of Your bondswoman, and You will remember me, and You will not forget Your bondswoman and You will give Your bondswoman a man-child, and I shall give him to the Lord all the days of his life, **and no razor shall come upon his head.** | 11. And she swore an oath and said: "LORD of hosts, indeed the affliction of Your handmaid was ‎uncovered before You, and let my memory come in before You. And may You not keep your handmaid far away. And ‎may You give to Your handmaid a son in the midst of the sons of men. And I will hand over him, who will be serving ‎before the LORD all the days of his life. **And the dominion of man will not be upon him.** |
| 12. And it was, as she prayed long before the Lord, that Eli watched her mouth. | 12. And from the time that ‎she prayed very much before the LORD, Eli was waiting for her until she stopped |
| 13. But Hannah, she was speaking in her heart, only her lips were moving, and her voice was not heard, and Eli thought her to be a drunken woman. | 13. And Hannah was praying in ‎her ‎ heart only. Her lips were moving, and her voice was not being heard. And Eli considered her like a drunken ‎woman. |
| 14. And Eli said to her: Until when will you be drunk? Throw off your wine from upon yourself. | 14. And Eli said to her: "How long are you demented? Will you not let your wine evaporate from ‎you?" |
| 15. And Hannah answered and said: No, my lord, I am a woman of sorrowful spirit, and neither new wine nor old wine have I drunk, and I poured out my soul before the Lord. | 15. And Hannah answered and said: "No, my master. I am a woman anguished of spirit. And new and ‎old wine I have not drunk. And I have told the sorrow of my soul in prayer before the LORD. |
| 16. Deliver not your bondswoman before the unscrupulous woman, for out of the abundance of my complaint and my vexation have I spoken until now. | 16. Do not ‎rebuke your handmaid before the daughter of wickedness for from the abundance of my ‎jealousy and my ‎anger I have prolonged prayer until now." ‎ |
| 17. And Eli answered and said: Go in peace, and the God of Israel will grant your request which you have asked of Him. | 17. And Eli answered and said: "Go in peace. And may the God ‎of Israel grant your request that you requested from before Him." |
| 18. And she said: May your bondswoman find favor in your eyes; and the woman went on her way and ate, and her face was not (sad) anymore. | 18. And she said: "Let your handmaid find ‎favor in your eyes." And the woman went on her way, and she ate and her face was no longer sad |
| 19. And they arose early in the morning, and prostrated themselves before the Lord: and they returned and came to their house, to Ramah, and Elkanah knew Hannah, his wife, and the Lord remembered her. | 19. And ‎they got up early in the morning and worshipped before the LORD and turned and went to their house to ‎Ramah. And Elkanah knew Hannah his wife, and her memory went in before the LORD. |
| 20. And it was, when the time came about, after Hannah had conceived, that she bore a son, and she called his name Samuel, because (she said); "I asked him of the Lord." | 20. And it happened ‎at the time of the completing of the days that Hannah became pregnant and bore a son. And she called his ‎name "Samuel," for she said: "From before the LORD I asked for him." |
| 21. And the man, Elkanah and his entire household, went up to slaughter to the Lord, the sacrifice of the days and his vow. | 21. And the man Elkanah and all the ‎men of his house went up to sacrifice before the LORD the sacrifice of the festival and to fulfil his vow. |
| 22. But Hannah did not go up, for she said to her husband: "Until the child is weaned, then I shall bring him, and he shall appear before the Lord, and abide there forever. | 22. And Hannah did not go up, for she said to her husband: "Until the child is weaned and I bring him and he ‎be seen before the LORD and live there forever." |
| 23. And Elkanah her husband said to her: "Do what seems good to you. Stay until you have weaned him, only, may the Lord fulfill His word." And the woman stayed and nursed her son, until she weaned him. | 23. And Elkanah her husband said to her: "Do what is good ‎in your eyes. Wait until you wean him. But may the LORD fulfil His words.” And the woman waited ‎and nursed her son until she weaned him. |
| 24. And she brought him with her when she had weaned him, with three bulls, and one ephah of meal, and an earthenware jug of wine, and she brought him to the house of the Lord, to Shiloh, and the child was young. | 24. And she brought him up with her when she weaned him, with ‎three bulls and one measure of flour and a skin of wine. And she brought him to the house of the sanctuary ‎of the LORD, to Shiloh. And the child was very young |
| 25. And they slaughtered the bull, and they brought the child to Eli. | 25. And they slaughtered the bull and brought the ‎child unto Eli. |
| 26. And she said, "Please, my lord! As surely as your soul lives, my lord, I am the woman who was standing here with you, to pray to the Lord. | 26. And she said: "Please, my master, by your life, my master, I am the woman who stood ‎with you here to pray before the LORD. |
| 27. For this child did I pray, and the Lord granted me my request, which I asked of Him. | 27. for this child I prayed, and the LORD granted me my request that I ‎requested from before Him. |
| 28. And I also have lent him to the Lord; all the days which he will be alive, he is borrowed by the Lord." And he prostrated himself there to the Lord. **{S}** | 28. And I have handed over him who will be serving before the LORD. All the ‎days that he lives, he will be serving before the LORD. And he worshipped before the Lord there. ‎**{S}** |
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| 1. And Hannah prayed and said: "My heart has rejoiced through the Lord; My horn has been raised by the Lord. My mouth is opened wide against my enemies, For I have rejoiced in Your salvation. | 1. And Hannah prayed in a spirit of prophecy and said: "Now Samuel my son is to be a prophet on behalf of Israel. In his days they will ‎be saved from the hand of the Philistines, and by his hands signs and mighty deeds will be done for them. Therefore my heart is strong ‎in the portion that the LORD has given to me. And also Heman, the son of Joel, the son of my son Samuel who is to arise - he and ‎his fourteen sons are to be speaking in song by means of lyres and lutes with their brothers the Levites to give praise in the house of the ‎sanctuary. Therefore my horn is exalted in the gift that the LORD has appointed for me. And also concerning the marvellous revenge that ‎will be against the Philistines who are to bring the ark on a new cart, and with it the guilt offering. Therefore the assembly of Israel will ‎say: 'Let my mouth be open to speak great things against my enemies, for I rejoice in Your saving power."' |
| 2. There is none as holy as the Lord, For there is none besides You; And there is no rock like our God. | 2. Concerning ‎Sennacharib the king of Assyria - she prophesied and said that he and all his armies would come up against Jerusalem, and a great sign ‎would be worked on him; there the corpses of his camp would fall. Therefore all the nations, peoples, and language groups will confess ‎and say: "There is not one who is holy except the LORD, for there is no one apart from You;" and Your people will say: "There is no one ‎who is strong except our God.” |
| 3. Do not increasingly speak haughtily; Let not arrogance come out of your mouth, For the Lord is a God of thoughts, And to Him are deeds counted. | 3. Concerning Nebuchadnezzar the king of Babylon - she prophesied and said: "You Chaldeans and ‎all the peoples who are to rule in Israel, do not say many boastful things. Let not blasphemies go forth from your mouth, for the ‎all-knowing God is the LORD and upon all His works he fixes judgment. And also to you He is to repay the revenge of your sins.” |
| 4. The bows of the mighty are broken; And those who stumbled, are girded with strength. | 4. Concerning the kingdoms of Greece - she prophesied and said: "The bows of the Greek warriors will be broken; and those of the house ‎‎of the Hasmonean who were weak - mighty deeds will be done for them.” |
| 5. Those who were satiated have hired themselves out for bread, While the hungry have ceased. While the barren woman has born seven, She that had many children, has been bereaved. | 5. Concerning the sons of Haman - she prophesied and said: ‎‎"Those who were filled up on bread and growing in wealth and abounding in money have become poor; they have returned to working ‎as laborers for bread, the food of their mouth. Mordecai and Esther who were needy became rich and forgot their poverty; they ‎returned to being free persons. So Jerusalem, which was like a barren woman, is to be filled with her exiled people. And Rome, which was filled with great numbers ‎of people - her armies will cease to be; she will be desolate and destroyed. |
| 6. . The Lord kills and makes alive; He brings down to the grave and raises up. | 6. All these are the mighty works of the LORD, who is ‎powerful in the world. He puts to death and speaks so as to make alive; He brings down to Sheol, and He is also ready to bring up in ‎eternal life.'. |
| 7. The Lord impoverishes and makes rich. He humbles; He also exalts. | 7. The LORD makes poor and makes rich; He humbles, also He exalts. |
| 8. He lifts the poor from the dust; From the dunghill, He raises the pauper, To seat them with princes, And a seat of honor He causes them to inherit, For the pillars of the earth are the Lord's, And He placed the world upon them. | 8. He raises up the poor from the dust, from the ‎dunghill He exalts the needy one, to make them dwell with the righteous/generous ones, the chiefs of the world; and he bequeaths to them ‎thrones of glory. For before the LORD the deeds of the sons of men are revealed. He has established Gehenna below for the wicked ones. ‎And the just ones - those doing His good pleasure, He has established the world for them» |
| 9. The feet of His pious ones He will guard, And the wicked shall be cut off in darkness, For not by strength will man prevail. | 9. He will keep away from Gehenna the ‎bodies of His servants, the righteous/generous ones. And the wicked ones will walk about in Gehenna in the darkness, to make it known that there ‎is no one in whom there is strength having claim for the day of judgment" |
| 10. **Those who strive with the Lord will be broken; Upon him will He thunder in Heaven; The Lord will judge the ends of the earth. And He will grant strength to His King, And raise the horn of His anointed one.** **{P}** | 10. **The LORD will shatter the enemies who rise up to do harm ‎to His people. The Lord blasts down upon them from the heavens with a loud voice. He will exact just revenge from Gog and the army ‎of the violent nations who come with him from the ends of the earth. And He will give power to His king and will magnify the kingdom ‎of his anointed one (Messiah).”** **{P}** |
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**Rashi’s Commentary for: ‎1 Sam. ‎1:11-19, 22‎‎**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Chapter 2**

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

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

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

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

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

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

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

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

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

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

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

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

**Special Ashlamatah: ‎Yeshayahu (Isaiah) ‎61:10 – 63:9‎**

| **Rashi** | **Targum** |
| --- | --- |
| 10. I will rejoice with the Lord; my soul shall exult with my God, for He has attired me with garments of salvation, with a robe of righteousness He has enwrapped me; like a bridegroom, who, priestlike, dons garments of glory, and like a bride, who adorns herself with her jewelry. | 10. Jerusalem said, I will greatly rejoice in the Memra of the LORD, my soul will exult in the salvation (Yeshua) of my God; for He has clothed me in garments of salvation (Yeshua), He has wrapped me with a robe of virtue, as the bridegroom who prospers in his canopy, and as the high priest who is prepared in his garments, and as the bride who is adorned with her ornaments. |
| 11. For, like the earth, which gives forth its plants, and like a garden that causes its seeds to grow, so shall the Lord God cause righteousness and praise to grow opposite all the nations. | 11. For as the earth which brings forth its growth, and as a channelled garden which increases what is sown in it, so the LORD God will disclose the virtue and the praise of Jerusalem before all the Gentiles. |
|  |  |
| 1. **For the sake of Zion, I will not be silent, and for the sake of Jerusalem I will not rest, until her righteousness comes out like brilliance, and her salvation burns like a torch.** | 1. **Until I accomplish salvation for Zion, I will not give rest to the Gentiles, and until I bring consolation for Jerusalem, I will not give quiet to the kingdoms; until her light is revealed as the dawn, and her salvation (Yeshua) burns as a torch.** |
| 2. And nations shall see your righteousness, and all kings your glory, and you shall be called a new name, which the mouth of the Lord shall pronounce. | 2. The Gentiles will see your innocence, and all the kings your glory; and they will call you by the new name which by His Memra the LORD will make clear. |
| 3. And you shall be a crown of glory in the hand of the Lord and a kingly diadem in the hand of your God. | 3. You will be a diadem of joy before the LORD, and a crown of praise before your God. |
| 4. No longer shall "forsaken" be said of you, and "desolate" shall no longer be said of your land, for you shall be called "My desire is in her," and your land, "inhabited," for the Lord desires you, and your land shall be inhabited. | 4. You will no more be termed Forsaken, and your land will no more be termed Desolate; but you will be called, Those who do My pleasure in her, and your land Inhabitant, for there will be pleasure before the LORD in you, and your land will be inhabited. |
| 5. As a young man lives with a virgin, so shall your children live in you, and the rejoicing of a bridegroom over a bride shall your God rejoice over you. | 5. For just as a young man cohabits with a virgin, so will your sons co-inhabit in your midst, and just as the bridegroom rejoices with the bride, so will your God rejoice over you. |
| 6. On your walls, O Jerusalem, I have appointed watchmen; all day and all night, they shall never be silent; those who remind the Lord, be not silent. | 6. Behold, the deeds of your fathers, the righteous/generous, O city of Jerusalem, are prepared and watched before Me; all the day and all the night continually they do not cease. The remembrance of your benefits is spoken of before the LORD, it does not cease. |
| 7. And give Him no rest, until He establishes and until He makes Jerusalem a praise in the land. | 7. And their remembrance will not cease before Him until He establishes Jerusalem and makes it a praise in the earth. |
| 8. The Lord swore by His right hand and by the arm of His strength; I will no longer give your grain to your enemies, and foreigners shall no longer drink your wine for which you have toiled. | 8. The LORD has sworn by His right hands and by His arm of strengthening: “I will not again give you grain to be food for your enemies, and the sons of Gentiles will not drink your wine for which you have labored. |
| 9. But its gatherers shall eat it and they shall praise the Lord, and its gatherers shall drink it in My holy courts. | 9. But those who garner the grain will eat it and give praise before the LORD; and those who press the wine will drink it in My holy courts. |
| 10. Pass, pass through the portals, clear the way of the people, pave, pave the highway, clear it of stones, lift up a banner over the peoples. | 10. Prophets, go through and return by the gates, turn the heart of the people to a correct way; announce good reports and consolations to the righteous/generous who have removed the impulsive fantasy which is like a stone of stumbling, lift up an ensign over the peoples. |
| 11. Behold, the Lord announced to the end of the earth, "Say to the daughter of Zion, 'Behold your salvation has come.' " Behold His reward is with Him, and His wage is before Him. | 11. Behold, the lord HAS PROCLAIMED TO THE END OF THE EARTH: Say to the congregation of Zion, Behold your saviour is revealed; “Behold, the reward of those accomplishing His Memra is with him, and all their deeds are disclosed before him.” |
| 12. And they shall call them the holy people, those redeemed by the Lord, and you shall be called, "sought, a city not forsaken." | 12. And they will be called the Holy people, the redeemed of the LORD; and you will be called Sought Out, a city which is not forsaken. |
|  |  |
| 1. **Who is this coming from Edom, with soiled garments, from Bozrah, this one [Who was] stately in His apparel, girded with the greatness of His strength? "I speak with righteousness, great to save."** | 1. **He is about to bring a stroke upon Edom, a strong avenger upon Bozrah, to take the just retribution of His people, just as He swore to them by His Memra. He said, Behold I am revealed – just as I spoke – in virtue, there is great force before Me to save**. |
| 2. Why is Your clothing red, and your attire like [that of] one who trod in a wine press? | 2. Why will mountains be red from the blood of those killed, and plains gush forth like wine in the press? |
| 3. "A wine press I trod alone, and from the peoples, none was with Me; and I trod them with My wrath, and I trampled them with My fury, and their life blood sprinkled on My garments, and all My clothing I soiled. | 3. “Behold, as grapes trodden in the press, so will slaughter increase among the armies of the peoples, and there will be no strength for them before Me; I will kill them in My anger and trample them in My wrath; I will break the strength of their young ones before Me, and I will annihilate all their wise ones. |
| 4. For a day of vengeance was in My heart, and the year of My redemption has arrived. | 4. For the day of vengeance is before Me, and the year of My people’s salavation (Yeshua) has come. |
| 5. And I looked and there was no one helping, and I was astounded and there was no one supporting, and My arm saved for Me, and My fury-that supported Me. | 5. It was disclosed before Me, but there was no man whose deeds were good; it was known before Me, but there was no person who would arise and beseech concerning them; so I saved them by My arm of strengthening, and by the Memra of My pleasure I helped them. |
| 6. And I trod peoples with My wrath, and I intoxicated them with My fury, and I brought their power down to the earth." | 6. I will kill the peoples in My anger, I will trample them in My wrath, and I will cast to the lower earth those of their mighty men who are killed.” |
| 7. The kind acts of the Lord I will mention, the praises of the Lord, according to all that the Lord bestowed upon us, and much good to the house of Israel, which He bestowed upon them according to His mercies and according to His many kind acts. | 7. The prophet said, I am recounting the benefits of the LORD, the praises of the LORD, according to all that the LORD has granted us, and His great goodness to the house of Israel which He has granted them according to His mercy, according to the abundance of His benefits. |
| 8. And He said, "They are but My people, children who will not deal falsely." And He became their Savior. | 8. For He said, Surely they are My people, sons who will not deal falsely; and His Memra became their Saviour. |
| 9. In all their trouble, He did not trouble [them], and the angel of His presence saved them; with His love and with His pity He redeemed them, and He bore them, and He carried them all the days of old. | 9. In every time that they sinned before Him so as to bring affliction upon themselves, He did not afflict them, an angel sent from Him saved them, in His love and in His pity upon them He delivered them; He lifted them up and carried them all the days of old. |
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**Rashi’s Commentary for: Yeshayahu (Isaiah) 61:10 – 63:9**

**10 like a bridegroom** who dons garments of glory like a high priest.

**and like a bride**, who adorns herself with her jewelry Heb. כֵלֶיהָ , [lit. her utensils, in this case,] her jewelry.

**Chapter 62**

**1 For the sake of Zion I will do,** and I will not be silent concerning what they did to her.

**I will not rest** There will be no peace before Me until her righteousness comes out like brilliance.

**2 shall pronounce** Heb. יִקֳּבֶנּוּ , shall pronounce.

**4 “inhabited”** Heb. בְּעוּלָה , [lit. possessed,] inhabited.

**5 As a young man lives with a virgin, etc**. As a young man lives with a virgin, so shall your children live in you [after Jonathan].

**6 On your walls, O Jerusalem** Our Rabbis expounded it according to its apparent meaning as referring to the angels who remind the Lord concerning its destruction, to build it. What do they say? (Ps. 102:14) “You shall rise, You shall have mercy on Zion”; (ibid. 132: 13) “For the Lord has chosen Zion.” As is found in the Tractate Menahoth (87a, Rashi ad loc.). Jonathan, [however,] renders “your walls,” the early forefathers, who protect us like a wall.

**I have appointed watchmen** **to inscribe a book of remembrances, that their merit be not forgotten from before Me.**

**they shall never be silent** not to mention their merit before Me.

**those who remind the Lord** of the merit of the forefathers.

**be not silent** Heb. אַל־דֳּמִי לָכֶם , [lit. let there be no silence to you,] be not silent.

**9 shall eat it** This refers back to “your grain.”

**shall drink it** This refers back to “your wine.”

**10 Pass, pass through the portals** Said the prophet, “Pass and return in the portals; turn the heart of the people to the proper path” [after Jonathan].

**pave, pave the highway** Heb. סֽלּוּ . Pave the road, batec lokemin in O.F., beat down the road. סֽלּוּ is the same root as מְסִלָּה .

**clear it of stones** Clear the highway of stones **and cast the stumbling blocks to the sides.**

**of stones** of there being there a stone, and he is **alluding to the evil inclination**. It may also be interpreted as referring to the repairs of the road for the ingathering of the exiles.

**clear it of stones** Heb. סַקְּלוּ , espedrec in O.F., to rid of stones.

**lift up a banner** A staff, perche in French. That is a sign, that they gather to Me and bring Me those exiled beside them [i.e., those exiled in their land].

**11 Behold his reward** [that is prepared] to give to His servants is prepared with Him.

**and His wage** [Lit. His deed.] The reward for the deed they did with Him, is before Him, prepared to give.

**Chapter 63**

**1 Who is this coming from Edom** The prophet prophesies concerning what the Holy One, blessed be He, said **that He is destined to wreak vengeance upon Edom**, and He, personally, will slay their heavenly prince, like the matter that is said (supra 34:5), “For My sword has become sated in the heaven.” And afterward, (ibid.) “it shall descend upon Edom,” and it is recognizable by the wrath of His face that He has slain [them with] a great massacre, and the prophet is speaking in the expression of the wars of human beings, dressed in clothes, and when they slay a slaying, the blood spatters on their garments, for so is the custom of Scripture; it speaks of the Shechinah anthropomorphically, to convey to the ear what it can hear. Comp. (Ezek. 43:2) “His voice is like the voice of many waters.” The prophet compares His mighty voice to the voice of many waters to convey to the ear according to what it is possible to hear, for one cannot understand and hearken to the magnitude of the mighty of our God to let us hear it as it is.

**Who is this coming from Edom** Israel says, “Who is this, etc.?” And He is coming with soiled garments, colored with blood, and anything repugnant because of its smell and its appearance fits to the expression of חִמּוּץ , soiling.

**from Bozrah** Our Rabbis said (see Makkoth 12a): “The heavenly prince of Edom is destined to commit two errors. He thinks that Bozrah is identical with Bezer in the desert, which was a refuge city. He will also err insofar as it affords refuge only for inadvertent murder, but he killed Israel intentionally.” There is also an Aggadic midrash (see above 34:6) that because Bozrah supplied a king for Edom when its first king died, as in Gen. (36:33), “And Jobab the son of Zerah from Bozrah reigned in his stead,” and Bozrah is of Moab, according to the matter that is stated (Jer. 48:24): “Upon Kerioth and upon Bozrah.”

**this one who was stately in His attire**, צֽעֶה , and girded with the greatness of His strength. And the Holy One, blessed be He, replies to him, ‘It is I, upon Whom the time has come to speak of the righteousness of the Patriarchs, and of the righteousness of the generation of religious persecution, and My righteousness, too, is with them, and I have revealed Myself as being great to save.’ And they say, ‘Why is your clothing red? Why are your garments red?’

**3 and from the peoples, none was with Me** standing before Me to wage war.

**and their lifeblood sprinkled** Heb. נִצְחָם , Their blood, which is the strength and victory (נִצָּחוֹן) of a man.

**I soiled** Heb. אֶגְאָלְתִּי . Comp. (Lam. 4:14) “They were defiled (נִגּֽאֲלוּ) with blood.”

**5 And I looked, and there was no one helping Israel.** and I was astounded An expression of keeping silent, and I have already explained it above (57:16): “And He was astounded for there was no intercessor.”

**and My fury that supported Me** My fury that I have against the heathens (the nations [mss. and K’li Paz]), for I was a little wrath with My people, and they helped to harm them. That strengthened My hand and aroused My heart to mete recompense upon them although Israel is not fit and worthy of redemption.

**6 And I trod** Heb. וְאָבוּס . An expression of wallowing in blood and treading with the feet. Comp. (Ezekiel 16:6) “wallowing (מִתְבּוֹסֶסֶת) in your blood.” Comp. also (Jer. 12:10): “They trod (בּֽסְסוּ) My field.” their power Heb. נִצְחָם, the might of their victory.

**7 The kind acts of the Lord I will mention** The prophet says, I will remind Israel of the kind acts of the Lord.

**and much good** I will remind Israel of what He bestowed upon the house of Israel with His mercies.

**8 They are but My people** Although it is revealed before Me that they would betray Me, they are, nevertheless, My people, and they are to Me like children who will not deal falsely.

9 In all their trouble that He would bring upon them.

**He did not trouble [them]** He did not trouble them according to their deeds, that they deserved to suffer, for the angel of His presencei.e., Michael the prince of the Presence, of those who minister before Him saved them always as an agent of the Omnipresent.

**Special Ashlamatah II: I Samuel 20:18 & 42**

| **Rashi** | **Targum** |
| --- | --- |
| 18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant. | 18. And Jonathan said to him: “Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty.” |
| 42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.' " And he arose and went away; and Jonathan came to the city. | 42. And Jonathan said to David: “Go in peace, for the two of us have sworn by the name of the LORD saying, ‘May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.’” And he arose and went, and Jonathan entered the city. |

**Verbal Tallies**

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

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

**Beresheet (Genesis) 30:22 – 31:2**

**1 Shmuel (Samuel) 1:11-19, 22**

**Special Ashlamata: Yeshayahu (Isaiah) 61:10 – 63:9**

**Tehillim (Psalm) 25**

**Jude 3, Lk 6:24-26, Acts 6:8-15**

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

God - אלהים, Strong’s number 0430.

Remember / mention - זכר, Strong’s number 02142.

Hearken / heard / proclaim - שמע, Strong’s number 08085.

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

God - אלהים, Strong’s number 0430.

Remember / mention - זכר, Strong’s number 02142.

Hearken / heard / proclaim - שמע, Strong’s number 08085.

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

God - אלהים, Strong’s number 0430.

Remember / mention - זכר, Strong’s number 02142.

**Bereshit (Genesis) 30:22** And God <0430> remembered <02142> (8799) Rachel, and God <0430> hearkened <08085> (8799) to her, and opened her womb.

**1 Shmuel (Samuel) 1:11** And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember <02142> (8804) me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.

**1 Shmuel (Samuel) 1:13** Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard <08085> (8735): therefore Eli thought she had been drunken.

**1 Shmuel (Samuel) 1:17** Then Eli answered and said, Go in peace: and the God <0430> of Israel grant thee thy petition that thou hast asked of him.

**Yeshayahu (Isaiah) 61:10** I will greatly rejoice in the LORD, my soul shall be joyful in my God <0430>; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

**Yeshayahu (Isaiah) 62:6** I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention <02142> (8688) of the LORD, keep not silence,

**Yeshayahu (Isaiah) 62:11** Behold, the LORD hath proclaimed <08085> (8689) unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

**Tehillim (Psalm) 25:2** O my God <0430>, I trust in thee: let me not be ashamed, let not mine enemies triumph over me.

**Tehillim (Psalm) 25:6** Remember <02142> (8798), O LORD, thy tender mercies and thy lovingkindnesses; for they have been ever of old.

**Tehillim (Psalm) 25:7** Remember <02142> (8799) not the sins of my youth, nor my transgressions: according to thy mercy remember <02142> (8798) thou me for thy goodness’ sake, O LORD.

**Pirqe Abot – MeAm Lo’ez**

**Mishnah 2:13-14**

**By:**

**Rabbi Yitschaq Magriso**

**13. He (Rabban Yochanan ben Zakkai) said to them (Rabbi Eliezer ben Horkanos, Rabbi Yehoshua ben Chanania, Rabbi Yose the Kohen, Rabbi Shimon ben Nathanel, and Rabbi Eleazar ben Arakh): “Go out and see what is the good way to which a person should attach himself.” Rabbi Eliezer said, “A good eye.” Rabbi Yehoshua said, “A good friend.” Rabbi Yose said, “A good neighbour.” Rabbi Shimeon said, “One who perceives the future.” Rabbi Eleazar said, “A good heart.” He (Rabban Yochanan ben Zakkai) said to them, “I support the words of Eleazar ben Arakh more than your words, since your words are included in his words.”**

Rabbi Yochanan ben Zakkai asked the above mentioned five students what good trait ***(middah)*** must a person adhere so as to observe all the good traits. Each one of them gave a reply.

Rabbi Eliezer said, "A good eye" ***(eyin tobah)***. This means that a person should be happy and get along with what he has, not looking ‎for more. He should not envy his fellow man who may have more than he does. If one has this good trait, he can attain all others. ‎

Rabbi Yehoshua said, "A good friend" ***(chaber tob)***. When a person has a good friend at his side, he is constantly drawn away from ‎wrong. The friend will correct him when he sees him going astray, and he will thus always try to do the right thing. ‎

Rabbi Yose said, "A good neighbour" ***(shakhen tob).*** A good neighbour is at one's side day and night, and if he sees him doing wrong, he is ‎able to correct him. A friend, on the other hand, is not always available. ‎

Rabbi Shimeon said, "One who perceives the future" ***(ha-ro'eh' et ha-nolad).*** This denotes the ability to perceive the results of ‎an action. Thus, the Evil Urge ***(Yetzer HaRa)*** may try to entice a person to commit a sin and enjoy it without regard to future consequences. But if a person is aware of the end results and punishing effects in spite of the sin's momentary pleasures, then he avoids it. ‎

Similarly, when a person must perform a good deed ***(mitzvah)*** which involves the expenditure of effort or money, the Evil Urge may try to ‎stop him, arguing "Why work and spend your good money?" But when one takes the future into account, and perceives the infinite reward for ‎carrying out the commandment, he does not listen to the Evil Urge. ‎

Rabbi Eleazar said, "A good heart" ***(leb tob)***. It is the heart that motivates the motions of the body. When a person is about to do ‎something, he first reflects upon it in its heart. Therefore, if a person has a good heart, it is inevitable that he will do the right thing and attain ‎all good traits. ‎

This logic pleased Rabban Yochanan ben Zakkai more than the answers of all his other students. He therefore said, *"I concur with the words ‎of Rabbi Eleazar ben Arakh more than your words."* A good heart includes all good traits mentioned by all the others.

Some maintain that each of these students spoke according to the dictates of his own conscience, reflecting the praise given him by Rabbi ‎Yochanan ben Zakkai. ‎

Rabbi Eliezer was praised as a waterproof cistern, sealed so well that not even a drop of water is lost, alluding to the fact that he never forgot anything he learned. ‎He taught that the best trait is a good eye. If a person has a good eye, he does not begrudge teaching his students as much as he knows, and he is not jealous of ‎their learning. For this he receives Divine help so that he does not forget anything of his Torah studies. His studies are carried with him even after death, since “his ‎lips murmur in the grave” whenever something is said in his name.

‎

Regarding Rabbi Yehoshua. his master said, "Happy is she who gave birth to him." Since his mother was such a saint ***(tzedeket)*** and so God-fearing, she ‎had the merit to have a son such as Rabbi Yehoshua. That is why Rabbi Yehoshua said that a person should have a good partner. The wife is called the partner ‎***(chaber)*** of her husband. When a man has a good. God-fearing wife, he is sure to have good children.

‎

Rabbi Yose was praised as a saint ***(cnasid)***. He therefore said that a person should associate himself with a good neighbour. When a person practices saintliness, ‎he must do so privately. with no motive of making a display of it ***(yohirut).*** Therefore. the only one to know about it will be his closest neighbours. Thus. ‎a person who wishes to practice piety ***(chasidut)***, must have good neighbours. If he has evil neighbours, they may make fun of his pious practices, and make ‎him hesitate to practice them. ‎

Rabbi Shimeon was praised by his master as being sin-fearing. That is why he said that the best trait is to anticipate the future. When a person anticipates the results ‎of his action, he knows the danger that stems from sin, even though at the moment it appears sweet. Anticipating the future, however, he is sin-fearing, shunning ‎wrong and keeping from transgression. ‎

Rabbi Eleazar was praised as a welling spring, since he had much creativeness and the ability to construct elaborate logical systems. He thus said that the best trait ‎is a good heart. He is speaking of the heart as the seat of all the intellect ***(da’at)*** and the mind ***(sekhel).*** The more a person studies, the more acute his mind ‎becomes. A person with a good mind can use it to gain all good traits mentioned earlier. Where there is intelligence, all is well, and where there is no intelligence, ‎all is lacking.

**14. He (Rabban Yochanan ben Zakkai) said to them, “Go out and see what is the evil way which a person should avoid." Rabbi Eliezer said, "An evil eye." Rabbi ‎Yehoshua said, "An evil friend." Rabbi Yose said, "An evil neighbor." Rabbi Shimeon said, "One who borrows but does not repay. ‎Even if one borrows from man, it is like borrowing from God." It is thus written, "The wicked person borrows but does not repay, ‎while the righteous/generous person deals graciously and gives" (Psalms 37:21). Rabbi Eleazar said, "An evil heart." He said to them, "I ‎support the words of Rabbi Eleazar ben Arakh more than your words, since your words are included in his words."**

‎

Although each of these sages had already given his logical opinion ***(sevara)*** as to what constitutes the right path in life, Rabbi Yochanan ben Zakkai still felt it ‎necessary to ask them what was the evil way which must be avoided. One may think that the opposite of good is always evil. This, however, is not a universal rule. ‎Sometimes the opposite of a good trait is neither good nor evil. ‎

Thus, for example, there is the good trait of piety ***(chasidut)*** where one goes beyond the call of duty. If one does not have this trait, he merely does what ‎is right according to the law. Obviously, such a person cannot be called wicked. ‎

Accordingly, the same could be true of one who does not have a good eye, and is not satisfied with what he has, always looking for ‎ more. Still, he could not be accused of being on the wrong path. If a person is dissatisfied with life, he harms no one except himself. ‎

For this reason, Rabbi Yochanan ben Zakkai also had to ask them to define the wrong path. In general, each one answered with the opposite of what he defined ‎as the good path. ‎

Thus, Rabbi Eliezer, who said that the good path was a "good eye," defined the evil path as being epitomized by the "evil eye." Rabbi Yehoshua, who said that ‎the good path required a "good friend," now says that the evil path includes an "evil friend." Rabbi Yose, who said that the good path requires a "good neighbour," ‎now says that the evil path is that which includes an "evil neighbour."

‎

Rabbi Shimeon's words, however, require some study. Above, he said that the right road is "anticipating the future." Here he says that the evil way is "borrowing ‎and not repaying." This actually is the opposite of anticipating the future, since such a person does not clearly anticipate his need to repay when he borrows. ‎Moreover, he does not anticipate that when he needs to borrow, there will be not one to lend him. Because he does not pay his debts, people will let him starve to ‎death.

One may wonder why Rabbi Shirneon did not define the evil path as "not anticipating the future," which is exactly the opposite of the above. However, if a person ‎does not anticipate the future, he is obviously not on a bad path. There are many people who walk on the good path, keeping God's commandments and avoiding ‎sin, but they do not do it because they anticipate their future reward in the World to Come. When they keep a commandment they have no thoughts of their future ‎reward, and when they avoid sin, they do not do so because they fear punishment in the next world. Rather they do it completely for the sake of heaven ***(le-shem ‎shamayim)***. This is the most perfect service that a person can do. ‎

Thus, it cannot be said that the person who does not take the future into account is following the evil way. One can avoid considering the future, and still be a very ‎good person. That is why Rabbi Shimeon specified that the evil way merely includes one who is unconcerned about the future insofar as he borrows and does not ‎repay. Some authorities maintain that when Rabbi Shimeon speaks of one "who borrows and does not repay," he is not speaking only of one who borrows ‎money, but also of the wicked person who commits sins in this world and does not make any effort to repent. This is also called borrowing, because the person must repay God for his evil, either by being ‎punished with suffering in this world, or by the torments of purgatory ***(gehinom),*** in the next world. ‎

This is therefore the reverse of anticipating the future. This wicked person keeps on committing sins in this world, which is equivalent to ‎borrowing. Still, he makes no effort to pay it back in this world by fasting and self-mortification ***(sigufim)***, so that he will be pardoned by ‎God. It is as if he refuses to see what will happen in the end, and that he thinks there is neither judgment nor reckoning. ‎

Thus, such a wicked person is like one who never pays his debt. He is not aware that all he keeps taking and enjoying in this world is merely ‎a loan which he must repay, either in this world or the next.

‎

This is not only true of sins committed against God, but also of sins committed against one's fellow man. "Borrowing from man is tantamount ‎to borrowing from God." One should not think that for sins against God there is an immortal creditor, who will see that all debts are paid; but ‎for sins against his fellow man, the creditor may die, and then there will be no one to force his to make restitution. He must realize that he will ‎have to answer for both on Judgment Day in the World to Come.

‎

It is written, "The wicked person borrows but does not repay, while the righteous/generous person supplicates and gives" (Psalms 37:21). The wicked ‎person looks neither forward nor backward, and does not take the trouble to pay his debt in this world. The righteous/generous person, on the other hand, ‎is aware that it is impossible to avoid sin completely. He is aware of the inadvertent sins that he may commit, and tries to redeem himself as ‎quickly as possible in this world. At the very least, he tries to repay his debt to God through fasting and self-mortification, and giving to charity.

‎

But besides this, he "supplicates and gives" ***(Chogen V’Noten)***. In addition to his fasting, he prays to God to be forgiven and he gives to charity. He realizes that no matter how ‎much he fasts, it is not repayment for even one percent of his debt for the sin he has committed.

‎

Rabbi Eleazar said, "An evil heart." This is the reverse of the good trait that he gave earlier, which was "a good heart." For the same reason ‎mentioned earlier, one who has a bad heart carries with him all the bad qualities.

Rabbi Yochanan ben Zakkai said that he concurred with the opinion of Rabbi Eleazar more than that of any of the other students. An evil (empty) heart is a receptacle for all bad qualities. ‎‎

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Gen.) 30:22 – 31:2**

**“VaYizkhor Elohim” “And G-d remembered”**

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

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **(Luke Lk 6:24-26)**  **Mishnah א:א** | **School of Hakham Tsefet**  **Peshat**  **(Yehudah 3)**  **Mishnah א:א** |
| **"But woe to you who are wealthy, because you have received your consolation.[[59]](#footnote-59) Woe to you who are satisfied** (filled) **now, because you will be hungry. Woe, to you who laugh now, because you will mourn and weep. Woe to you whenever all people speak well of you, for their fathers used to do the same *things* to the false prophets.** | **Beloved,[[60]](#footnote-60) using all earnestness in writing to you about our common share[[61]](#footnote-61)** of **life[[62]](#footnote-62) in the Olam HaBa[[63]](#footnote-63), I find it imperative to write to you, and issue an adjudication[[64]](#footnote-64) for you to agonize (contend earnestly)** with renewed commitment[[65]](#footnote-65) **for the faithful obedience once handed down[[66]](#footnote-66) to the** Jewish **Tsadiqim** (saints). |
| **School of Hakham Shaul**  **Remes**  **(2 Luqas -Acts 6:8-15)**  **Pereq א:א** | |
| **Now Stephen, full of acts of righteousness/generosity and power, was performing great wonders and signs** (Heb. Otiyot) **among the people. But some of those from the Synagogue of the Freedmen** (as it was called)**, both Cyrenians and Alexandrians, and those from Cilicia and Asia, stood up and quarreled with Stephen. And they were not able to resist the Hokhmah** (wisdom) **and the Mesorah with which he was speaking. Then they secretly instigated men who said, "We have heard him speaking blasphemous words against Moshe and God!" And they incited the people and the Zekanim** (elders) **and the Soferim** (scribes) of the Tzdukim - Saducees**, and they came up and seized him and brought him to the Council** (of Tzdukim – Saducees, their Zekanim and Soferim)**.[[67]](#footnote-67) And they** (those from the Synagogue of the Freedmen (as it was called), both Cyrenians and Alexandrians, and those from Cilicia and Asia) **put forward false witnesses who said, "This man does not stop speaking words against HaMaqom** (holy place**) and the Torah! For we have heard him saying that this Nazarean Yeshua will destroy this place and will change the Oral Torah** (customs)[[68]](#footnote-68) **that Moshe handed down[[69]](#footnote-69) to us." And as they looked intently at him, all those who were sitting in the Council saw his face was like the face of a** (heavenly) **messenger.** | |

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

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Gen 30:22 – 31:2** | **24** | **25** | **I Sam 1:11-19, 22** | **Jude 3** | **Lk 6:24-26** | **Acts 6:8-15** |

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

Time and space do not allow us to fully develop this concise pericope. This single pericope shows that power and command of words can truly convey a plethora of meanings if one chooses his words wisely. Wrapped in this single pericope is the 7th week of Nahamu, Elul and Rosh HaShanah.

Donelson notes that the Treatise of Yehudah “boarders” “being liturgical.”[[70]](#footnote-70) Had Donelson not been afraid of theological “thin ice” and waded out into the deep, he could have seen the true nature of Yehudah’s Exposition. He accurately notes that the vocabulary brings the reader to a greater awareness of the “greater Theological world.”[[71]](#footnote-71)

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**Common or Personal Salvation?**

**Beloved, using all earnestness in writing to you about our common share[[72]](#footnote-72) of life[[73]](#footnote-73) in the Olam Haba[[74]](#footnote-74)**

The Legal Discourse of Yehudah brings to light a very powerful truth. The profundity of this truth is that salvation is not “personal” in the Christian sense. We have not posited the teachings on community for the sake of no other reason other than the truth of communal salvation. However, “Community” alone is not the answer. It is our duty to build a community according to the Structured Principles found in the Oral and Written Torah. Only then will the community be a genuine one and a reflection of the holy.. That we all possess a Yetser HaTov and a Yetser HaRa is by Divine design. The community, out of necessity must occasionally contain “evil ones.” These “evil ones” must eventually be cast aside and the righteous/generous ones must be rewarded for their faithful obedience.[[75]](#footnote-75)

**m. San 10:1a** All Israelites have a **share** in **the world to come**, as it is said, Your people also will be all righteous/generous, they will inherit the land forever; the branch of My planting, the work of My hands, that I may be glorified (Is. 60:21).[[76]](#footnote-76)

Yehudah makes it clear that…

1. Our “Salvation” is communal
2. Salvation is **for** the Jewish People and **of** the Jewish people

The use of **“Our life”** in the Olam HaBa is a reference to the Jewish people. Should the Gentile wish to join the community through Torah Observance and faithful obedience, he will find himself under the wings of the Shekhinah and brought into the community openly. While the Jewish people are the “beloved” and “chosen” they live without any intermediary between them and G-d, the Gentile finds his intermediary in the Master and the Jewish people.

Lloyd Gaston describes this as “the Gentile Predicament”[[77]](#footnote-77) of the end times, and summed up by the Rabbis in one of two ways. Either the Gentiles will be destroyed or they will find salvation by being incorporated into Judaism.[[78]](#footnote-78) Consequently, we see the path of “salvation” for the gentile is to embrace Jewish authority and to join the Jewish community or be cast aside as Luzzatto has taught us.[[79]](#footnote-79)

**Yehuda’s Legal Charges against the Heterodox**

As we stated in the previous pericope, Yehudah sees things from the perspective of a contrast between opposites – i.e. clean/unclean, order/disorder. And, we see here the demand for social order as systemized in the Torah. The “beloved” are those who are **faithfully obedient**to the Torah **handed down[[80]](#footnote-80) Once** **to the** Jewish **Tsadiqim** (saints) are pure and fit (to enter the life of the Olam HaBa). Those who rebel against these norms are considered unclean. Consequently, that the charges brought against Stephen/Yeshua in 2 Luqas are found to be false and fictional.

Yehudah’s “opponents” or those who the Legal Treatise is pointing towards are within the congregations of the Nazarean Jews. Therefore, as Neyrey[[81]](#footnote-81) points out they are not in opposition to the “One G-d” and or even that Yeshua is the Messiah.

“But Jude may perceive them as being **heterodox** in such a way that could be perceived as hostile to certain aspects of the tradition”[[82]](#footnote-82) (Oral Torah)

Therefore, we would see how those aspects such as; **the denial of Yeshua’s resurrection** could also be interpreted as a denial of resurrection and the final Judgment “in toto.” These men are devoid of the “Holy Spirit” Oral Torah.[[83]](#footnote-83) This lack of Oral Torah brings a “defilement of the flesh.”[[84]](#footnote-84) The phrase “*filthy* dreamers” is an example of the ideas purported above and in the previous pericope with regard to purity and impurity. This is because the Hebrew/Greek notion of “*filthy* dreamers” used by Yehudah, is that of rebellion against authority and those “who speak evil of dignitaries.” As such, the idea of defiling the “flesh” certainly relates to the “body” i.e. the Body of Messiah. Yehudah labels these men as **ψυχικός** – *psuchikos[[85]](#footnote-85)* meaning those who conduct themselves after the manner of animal life rather than becoming Royal Anashim (Royal Men of Nobility). Luther describes these men as *“sensual and brutish men and have no more understanding and spirit than a horse or ass. They have no Word of God according to which they should govern themselves.”*[[86]](#footnote-86)

The profundity here is that these words, from a cursory look at Yehudah, perfectly describe the events and men of contention in 2 Luqas 6:8-15 above. Yehudah sees these unclean individuals as reviling against those whom the Master has appointed. Therefore, to revile such leaders is seen as contending with the true persona of the Master himself. And, again Luther’s words apply to those who would revile authority, specifically the authority of the Hakhamim and Bet Din. These “horses and asses” are not antinomian[[87]](#footnote-87) with regard to the Written Torah per se. Their opposition is against the Oral Torah as we have noted in 2 Luqas above.

The annihilation of a man’s “G-d breathed”[[88]](#footnote-88) nature is brought about by his denial of the Oral Torah (the G-d Breathed Torah). As we have stated, the Oral Torah, (Breath of G-d) is the life giving and ordering energy, which animates, motivates, and orders the path of Royal Anashim.

**Peroration**

This final week of Nahamu places before us the Ministerial quality of Malkhut (Kingdom-Moreh). Through this office, we have the blessing from above drawn down to the congregation. With the Moreh comes the ordering and structuring of the young minds at the Esnoga’s parochial school. For an uncultivated man is also a denial of G-d’s structing and ordering of the Kosmos. On the other hand, we might say that through the office of the Moreh the Congregation begins it elevation towards the upper worlds and qualities of the higher offices. This world is the world of structuring and ordering through speech as we have discussed above. As we ascend, through the offices of the Seven Men, thought becomes more abstract and ordered simultaneously. It is from the officer of Malkhut/Moreh that we learn the appropriate manner and proper order of speech. It is here where we beginning our training and apprehension of the Torah. How appropriate that we approach Rosh HaShanah/The Kingdom and embrace a new and ordering beginning.

**Remes Commentary Of Hakham Shaul**

**Now Stephen, full of acts of righteousness/generosity and power, was performing great wonders and signs** (Heb. Otiyoth) **among the people. But some of those from the Synagogue of the Freedmen** (as it was called)**, both Cyrenians and Alexandrians, and those from Cilicia and Asia, stood up and quarreled with Stephen. And they were not able to resist the Hokhmah** (wisdom) **and the Mesorah with which he was speaking.**

**The Divine (Spirit) Breath – Oral Torah**

When we open the Torah to its “Beginning,” we see that G-d creates everything by the Words/Breath of His mouth, i.e. the Oral Torah. Therefore, the Oral Torah is the substance from which everything is created and made. Note that there is a formlessness and emptiness. The Ramban tells us that these stages are the primal elements from which G-d forms the world.[[89]](#footnote-89)

While we see from B’resheet 1:2 that the “Spirit of God moved upon the face of the waters.” This verse can be read as follows, “the Breath of G-d moved (blew/stormed) over the waters” to instill upon them warmth suitable for reproduction as well as structured order Here we must remember that there are waters above and waters below that will soon be divided. The waters from above, allegorically speaking represents the Jewish people. The water beneath the “Heavens” is an abstract picture of the gentiles.

Through ten “breathings,” G-d created the world per se. Of special interest to us is the “breathing” of verse 7 of the second chapter of B’resheet.

**And He (G-d) “blew” into his nostrils the Soul of Life**

According to the Ramban, “*this verse refers to the exaltedness of the human soul, its essence and its mystical source.”*[[90]](#footnote-90)

Therefore, the essence and source of the human soul is the Divine Breath. The Ramban furthers his comments by telling us that the soul did not come from the “intelligences,” but “*Rather, it is the spirit (breath[[91]](#footnote-91)) of the Great God,* ***from whose mouth come proper knowledge and understanding****.*”[[92]](#footnote-92)

In other words, Adam is created by words of Da’at and Binah. These two agencies are represented as the lower two agents of the Bet Din (Bench) which draw upon the Dissemination of Hokhmah. We find a great incredulity in the fact that the Hakhamim (Sages) tell us that the action of breathing the Divine Breath into man causes him to become a “**spirit of speech.**” This means that when G-d breathed His breath of Oral Torah into man, he became able to speak. Or we might define this thought as being G-d breathed into Adam the Oral Torah. From the words, of the Oral Torah that were deposited within Adam he was able to speak. Adam was filled with words and concepts that originated from the Oral Torah. The vocabulary of Adam HaRishon was confined to the Torah (Oral and Written),[[93]](#footnote-93) which is the “Spiritual” (Breath) and vitality, the life giving and ordering/structuring energy of humankind. The power of Adam’s imagination was confined to the essence of **order and structure** found in the verbally transmitted Torah. Adam HaRishon was filled with words. Adam HaRishon was “Words,” specifically the “Words of the Torah.” As such, his nature is the G-d Breathed Voiced of the Torah. The “*essence and its mystical source*” is the broad source of every word and letter of the G-d used to create the cosmos. Herein we find the truth of Yeshua’s retort against the adversary during his testing…

**D’varim 8:3** "And He humbled you and let you be hungry, and fed you with manna which you did not know, nor did your fathers know, that He might make you understand that man does not live by bread alone, **but man lives by everything that proceeds out of the mouth of the Lord.**

When G-d “breathed” into man, it was not a single puff of air as we might imagine. The breathing might better be described as a “naming” of parts and essence, Hebrew **קָרָא** (*qara*). Therefore the formation of man is that of an assembly of words conjoined with the adhesive of the Torah. In the same manner, the Prophet Yechezkel “breathed” (prophesied) upon the bones in valley. Herein we see the power of the Torah Scholar and the Tsaddiq. Through the Breathing of the G-d Breathed Torah, man is infused with life.[[94]](#footnote-94) Man infused with the G-d Breathed Torah cannot die. Therefore, when Yechezkel Prophesied (Breathed) the Torah into the dry bones, the reconstruction and animation of those lives was inevitable.

Hakham Shaul in his Discourse to the Ephesians draws a powerful picture of Jewish election, which furthers these ideas.

**Ephesians 1:1-6 Hakham Shaul (Paul), a *Sh’liach* (apostle - emissary) of Yeshua HaMashiach by the will of God, to the Tsadiqim (a-gios) who are at Ephesus and *who are* faithfully obedient in Yeshua HaMashiach: Chesed to you and shalom from God[[95]](#footnote-95) the Father and the master Yeshua HaMashiach. Blessed[[96]](#footnote-96) be the God and Father of our master Yeshua HaMashiach, who has blessed[[97]](#footnote-97) us in Messiah with every spiritual[[98]](#footnote-98) blessing[[99]](#footnote-99) in the heavens[[100]](#footnote-100) in Messiah. Even as He (God) has elected[[101]](#footnote-101) us in Messiah before the foundation of the world to be Tsadiqim (*a-gios*)and blameless in His** *God's presence***in love. He (God) predestined[[102]](#footnote-102) us** (the Jewish people) **for/to adoption[[103]](#footnote-103) as His own through Yeshua HaMashiach according to *His* desire and good will. To the praise and honor of His chesed (loving-kindness), in which He has made us accepted in the One having been beloved.**

The Greek word for election is of particular interest to us. ἐξελέξατο from **ἐκλέγω** (*eklego*). Here we see the compound word Ek – which means **from** and the word **Logos** meaning **word** etc. The “election” of the Jewish people was an election “from structured/ordered words,” or “out of structured/ordered words.” Here the concept of G-d breathing into Adam becomes even more complex. This is because these events took place before the foundation of the world. Therefore, we deduce from these words that G-d conversed with the “elect” “before the foundation of the world**.” While this phrase needs much more clarification, we can see that in some minute way that we were able to commune with G-d outside of time “in the heavens**.”[[104]](#footnote-104) The communication we received in this timeless place was that of mission. G-d spoke our life’s mission in its entirety to us in the heavens, before we entered the dimension of time (Olam HaZeh).

**Psa 139:14-16** I will praise You; for I am fearfully and wonderfully made; Your works are marvelous and my soul knows it very well. My bones were not hidden from You. When I was made in secret (**סֵתֶר** - *sether* referring to Yesod), *And* skillfully brought in the depths of the earth. Your eyes have seen my unformed substance; **And in Your book they were all written, The days that were ordained *for me*, When as yet there was not one of them.**

While we see the subtle reference to the seventy years that David received from Adam,[[105]](#footnote-105) we also see the relationship to Ephesians where there was a communication with G-d before we were brought into this physical world.

**The Obliteration of a Man’s part in the World to Come**

The annihilation of a man’s soul, the “G-d breathed”[[106]](#footnote-106) nature is brought about by his denial of the Oral Torah (the G-d Breathed Torah) and his desire for utter chaos. As we have discussed in some detail, the Oral Torah, (Breath of G-d) is the life giving and structuring/ordering energy, which animates, motivates and order the path of the Royal Anashim.[[107]](#footnote-107)

As we have stated in the previous pericope, Based on the overall structure of Yehudah we see the Mishnaic prototype in a concise form. We also note that Yehudah is an archetypal Mishnah mirrored from the Order of *Nezikin* and the specific Tractate Sanhedrin.[[108]](#footnote-108)

**Beloved, using all earnestness in writing to you about our common share[[109]](#footnote-109) of life[[110]](#footnote-110) in the Olam HaBa**

This statement echoes the Mishnah of Sanhedrin 10:1, which presents a question. Can a man deprive himself of life in the world to come?

Both the Mishnah Sanhedrin 10:1 and Hakham Shaul tell us that All Yisrael will have their share in the Olam Haba.

**m. San 10:1a** All Israelites have a **share** in **the world to come**, as it is said, Your people also shall be all righteous, they shall inherit the land forever; the branch of my planting, the work of my hands, that I may be glorified (Is. 60:21).[[111]](#footnote-111)

Rom. 11:26-27 and so all Israel will be saved have their **share** in **the world to come**; just as it is written, "THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB. THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS."

We have only quoted the first portion of Sanhedrin 10:1. The remainder of that Mishnah reads as follows.

**m. San 10:1b** And these are the ones who have no portion in the world to come:

(1) He who says, the resurrection of the dead is a teaching, which does not derive from the Torah,

(2) and the Torah does not come from Heaven; and

(3) an Epicurean.

R. Aqiba says, “Also: He who reads in heretical books, “and he who whispers over a wound and says, *I will put none of the diseases* *upon you which I have put on the Egyptians, for I am the Lord who heals you* (Ex. 15:26).” Abba Saul says, “Also: he who pronounces the Divine Name as it is spelled out.” [[112]](#footnote-112)

The Mishnah is not explicit in explaining who all will and will not have their part in the World to Come (the Ever Coming World). Nor is this the full discussion on the matter. Furthermore, the power of true Teshubah cannot be underestimated.

﻿**b. San 91a** The School of R. Ishmael taught: It can be deduced from glassware: if glassware, which, though made by the breath of human beings, can yet be repaired when broken; then how much more so man, created by the breath of the Holy One, blessed be He.

In looking at Yehudah superficially, we see the structure of Mishnah Sanhedrin. The opening passages address those who have a **common share** of **life in the Olam HaBa.** As Yehudah continues, like Sanhedrin he will address those who he sees as heterodox with no share in the Olam HaBa. Hakham Tsefet’s Mesorah brings life to the Esnoga through the impartation of the Oral Torah.

**Peroration**

Yehudah demonstrates the Torah Scholar who fills his life with the words of the Torah. This “filling” brings him to the place where he can Breath back into the Cosmos the words that G-d used to create it. This is the tikun (reparation) for those things, which humanity has distorted and corrupted. As such, Yehudah speaks the Mesorah into the Congregation restoring it to its places of original beauty and purity. The Torah Hakham fills his world with the words of the Torah surrounding himself with the energies of creation. In this occupation, the Torah Hakham brings himself in line with the true character and essence of his point of origin. The closer he comes to that point, the closer he comes to blameless purity. His words reproduce creation’s blameless beginning, B’resheet (those things of principle importance). If life’s objective is to return the Neshamah to G-d in the state of purity that G-d gave it, the only way this can be accomplished is by Torah Study, Practice and Teaching.

**Halakhic Implications**

**Abot 1:4 Yose b. Yoezer of Seredah and Yose b. Yohanan of Jerusalem received [it] from them. Yose b. Yoezer says,**

* **“Let your house be a gathering place for sages.**
* **“And wallow in the dust of their feet.**
* **“And drink in their words with gusto.”**

Amen v’amen

**Questions for Understanding and Reflection**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. What questions were asked of Rashi regarding Gen. 30:22?
3. What questions were asked of Rashi regarding Gen. 30:24?
4. What questions were asked of Rashi regarding Gen. 30:27?
5. What questions were asked of Rashi regarding Gen. 30:30?
6. What questions were asked of Rashi regarding Gen. 30:33?
7. What questions were asked of Rashi regarding Gen. 30:38?
8. What questions were asked of Rashi regarding Gen. 30:40?
9. What questions were asked of Rashi regarding Gen. 30:43?
10. What questions were asked of Rashi regarding Gen. 31:1?
11. What determinate Halakhot are found in the Nazarean Talmud for the Sidra of B’resheet (Genesis) 30:22 – 31:2‎‎?
12. Why was Rachel specially troubled while barren?.
13. How do we know that Joseph is the perfect adversary of Esau?
14. What is implied when it is said that our salvation or downfall is communal?
15. What is the benefit of the cities of refuge and for that matter the Galut (Exile)?
16. There are seven Sabbaths of Strengthening/Consolation and there are seven Paqidim (officers) in the congregation. Who of the seven officers is addressed this Shabbat by all the readings for this Sabbath?
17. What consolation/s (strengthening/s) are offered in the readings for this very special Sabbath?
18. ‎Taking into consideration all the readings for this Shabbat what is the prophetic statement for this ‎week?‎

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat: Shabbat Shuba**

**Sabbath: “Repentance/Returning”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **שׁוּבָה** |  |  |
| **“Shabbat Shuba”** | Reader 1 – B’resheet 31:3-13 | Reader 1 – B’resheet 32:4-6 |
| **“Sabbath of Returning”** | Reader 2 – B’resheet 31:14-16 | Reader 2 – B’resheet 32:6-8 |
| **“Sábado del Retorno”** | Reader 3 – B’resheet 31:17-25 | Reader 3 – B’resheet 32:4-8 |
| B’resheet (Gen.) 31:3 – 32:3 | Reader 4 – B’resheet 31:26-35 |  |
| Ashlamatah: Jer. 30:10-18 + 22 | Reader 5 – B’resheet 31:36-42 |  |
| Special: Hos 14:2-10 + Mic. 7:18-20‎ | Reader 6 – B’resheet 31:43-47 | Reader 1 – B’resheet 32:4-6 |
| Psalm 26:1-12 | Reader 7 – B’resheet 3148 – 32:3: | Reader 2 – B’resheet 32:6-8 |
|  | Maftir – B’resheet 32:1-3 | Reader 3 – B’resheet 32:4-8 |
| N.C.: Jude 4-5, Luke 6:27-42, Acts 7:1-53 | Hos 14:2-10 + Mic. 7:18-20 |  |

**Coming Festival:**

**Rosh HaShanah 5773 – New Year 5773**

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

**For further study see:**

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

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

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

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rosh Paqid Adon Hillel ben David

Paqid Dr. Adon Eliyahu ben Abraham

**Special Note to All of our Readers**

**First of all. we want to thank you for readings our materials, comenting on them, and answering the questions asked. Doing so is a very special form of worship, for which the Creator, most blessed be He, will abundantly reward the effort. It is also a source of encouragement for us who faithfully produce these materials.**

**We wpould like to take this opportunity on my behalf Hakham Dr. Yosef ben Haggai and on behalf of my most faithful Paqidim: His Honor Rosh Paqid Adon Hillel ben David, His Honor Paqid Dr. Adon Eliyahu ben Abraham, His Honor Paqid Adon David ben Abraham and our loved ones, to ask most sincerely and wholeheartedly that if we have offended you in any way, shape or manner, that you may find it in your heart to forgive us for our errors and imperfections. We most surely forgive all who have offended us and at this time renew or dedication to become better persons and better administrators of the kindness that HaShem, most blessed be He had given to us to share with others. Thank you most sincerely for your kindness to us.**

**We also pray that you may have a very happy new year, full of great provisions, good health, shalom, and many blessings, as you share the Torah with others. May you and your loved ones be inscribed in the Book of Life for a great and good year, together with all of our most noble and beloved Jewish brothers and sisters and their Torah Scholars, amen ve amen!**

***Ketiva ve-chatima tovah* - May You Be Written and Sealed for a Good Year!**

***Tizku leshanim rabbot* - May you merit to live many years!**

Hakham Dr. Yosef ben Haggai

Rosh Paqid Adon Hillel ben David

Paqid Dr. Adon Eliyahu ben Abraham

Paqid Adon David ben Abraham

1. Exodus 9:19. [↑](#footnote-ref-1)
2. Joel 2:10. [↑](#footnote-ref-2)
3. Isaiah 60:20. [↑](#footnote-ref-3)
4. Ibid., 16:10. [↑](#footnote-ref-4)
5. Numbers 11:32. [↑](#footnote-ref-5)
6. Isaiah 62:9. [↑](#footnote-ref-6)
7. Above, 25:8. [↑](#footnote-ref-7)
8. Exodus 9:19. [↑](#footnote-ref-8)
9. Joel 2:10. [↑](#footnote-ref-9)
10. See Psalms 19:5, ‎mentioned above. [↑](#footnote-ref-10)
11. Ibn Ezra. ‎ [↑](#footnote-ref-11)
12. See Ramban further, 31:19. [↑](#footnote-ref-12)
13. Verse 30 here. ‎ [↑](#footnote-ref-13)
14. Verse 30 here. [↑](#footnote-ref-14)
15. Proverbs 10:22. [↑](#footnote-ref-15)
16. This is a reference to what Rashi explained in Verse 27 that since Jacob's arrival, a blessing came upon Laban and he begot sons, "for ‎is it possible that if he previously had sons, he would have let his daughter Rachel go among the shepherds?" Yet he had sons, as it is said, *And he (Jacob) heard ‎the words of Laban's sons*, (further, 31:1). We must say that these sons were born to him after Jacob came. [↑](#footnote-ref-16)
17. Above, 29:30. [↑](#footnote-ref-17)
18. Numbers 22:33. [↑](#footnote-ref-18)
19. Ibn Ezra and R'dak. ‎ [↑](#footnote-ref-19)
20. Isaiah 30:26. [↑](#footnote-ref-20)
21. Verse 35 here. [↑](#footnote-ref-21)
22. Verse 35 here. [↑](#footnote-ref-22)
23. Further, 31:10. ‎ [↑](#footnote-ref-23)
24. Verse 33 here. [↑](#footnote-ref-24)
25. Verse 32 here. [↑](#footnote-ref-25)
26. Verse 42 here. ‎ [↑](#footnote-ref-26)
27. R'dak. [↑](#footnote-ref-27)
28. Further,31:12. [↑](#footnote-ref-28)
29. Verse ‎‎41 here. [↑](#footnote-ref-29)
30. Verse 42 here. [↑](#footnote-ref-30)
31. Further, 31:25. *Now Jacob had pitched his tent in the mountain, and Laban with his brethren pitched in the mountain of Gilead*. "The mountain" mentioned ‎at the beginning of the verse is the "mountain of Gilead" ‎ mentioned at the end. [↑](#footnote-ref-31)
32. Further, 44:30. [↑](#footnote-ref-32)
33. Bechoroth 24a. ‎ [↑](#footnote-ref-33)
34. Kiddushin 79b. [↑](#footnote-ref-34)
35. P'sikta Zutrata on this verse. [↑](#footnote-ref-35)
36. Verese 42 here. [↑](#footnote-ref-36)
37. Psalms ‎‎107:5. [↑](#footnote-ref-37)
38. Lamentations 2:19. ‎ [↑](#footnote-ref-38)
39. 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-39)
40. It is worth noting that the primary duty of ‘The King’ (God – אלהים) is to provide justice. The name that HaShem uses when He is exercizing the attribute of justice is: God – אלהים. [↑](#footnote-ref-40)
41. The Kli Yakar notes that these [forty-two](file:///C:\Users\Hakham\AppData\Roaming\Microsoft\Word\fortytwo.html) cities correspond to the forty-two encampments of the Jews in the desert. Others have also noted that the forty two relate to the words of the Shema – minus the first six words, which correspond to the six arei miklat. [↑](#footnote-ref-41)
42. Bamidbar 35:6 [↑](#footnote-ref-42)
43. This is similar to all other tens in the Torah. E.g. The first five of the decalogue teach us how to love HaShem and the second five teach us how to love our neighbor. [↑](#footnote-ref-43)
44. The Temple [↑](#footnote-ref-44)
45. Pri Etz Chaim, Shaar Rosh HaShanah, ch. 1. [↑](#footnote-ref-45)
46. Shemot (Exodus) 21:13 [↑](#footnote-ref-46)
47. The Children of Israel [↑](#footnote-ref-47)
48. Also indicated is the obligation of every Jew to publicize the service of teshuva of Elul, and not rest content with saving only himself in this city of refuge. [↑](#footnote-ref-48)
49. Avot 1:2 [↑](#footnote-ref-49)
50. Makkoth 10a [↑](#footnote-ref-50)
51. Chapter 20 [↑](#footnote-ref-51)
52. Sanhedrin 38b [↑](#footnote-ref-52)
53. Devarim 4:4 and 30:20; Berachot 18b. [↑](#footnote-ref-53)
54. Devarim 4:42. [↑](#footnote-ref-54)
55. I.e., also the spiritual life. [↑](#footnote-ref-55)
56. Refuge from evil and wrong-doing. Cf. Sot. 21a. [↑](#footnote-ref-56)
57. Devarim 4:41-45. [↑](#footnote-ref-57)
58. Cf. Shab. 30b, a similar incident about King David, and B.M. 86a, about Rabbah b. Nahmani. [↑](#footnote-ref-58)
59. **נִחַם** – Used in the LXX as meaning to comfort and or strengthen. Concurring with this 7th Shabbat of Nahamu. Cf. TDNT 5:775 [↑](#footnote-ref-59)
60. Calling to mind the month of Elul and the approach of Rosh HaShanah. [↑](#footnote-ref-60)
61. **κοινός –** *koinos* further underscores our translation of “share” in the Olam HaBa with the lexical definition of share. Cf. Jude 3 NRSV. The “beloved” are Jews all of which have a share in the world to come. See below [↑](#footnote-ref-61)
62. Donelson noting that manuscripts (א, ψ) contain the word “life” causes us to follow this translation. Donelson, L. R. (2010). *1&2 Peter and Jude, A Commentary.* (C. C. Black, M. E. Boring, & J. T. Carroll, Eds.) Louisville KY.: Westminster John Knox Press. p. 173 [↑](#footnote-ref-62)
63. From the precedent of Romans11:26-26 and **m**. Sanhedrin 10:1 we treat the word **σωτηρία** (soteria) - **σώζω** (*sozo*) as “Olam HaBa.” **m**. San 10:1All Israelites have a **share** in **the world to come**, as it is said, Your people also shall be all righteous, they shall inherit the land forever; the branch of my planting, the work of my hands, that I may be glorified (Is. 60:21). Neusner, J. (1988). *The Mishnah : A new translation*. New Haven, CT: Yale University Press. p. 604

    Rom. 11:26-27 and so all Israel will be saved have their **share** in **the world to come**; just as it is written, "THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB. THIS IS 1MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS."

     Cf. TDNT 7:965-1024 [↑](#footnote-ref-63)
64. **נִחַם** – Used in the LXX as meaning to comfort and or strengthen. Concurring with this 7th Shabbat of Nahamu. Cf. TDNT 5:775 [↑](#footnote-ref-64)
65. **ἀγών** from which we get our English word agony or agonize also contains the idea of gathering as in an assembly. This eventually was used of the stadium where contests were held. **Aγωνίζομαι** as used in our present text, concurring with last week’s statements **ἀγωνίζομαι** means “to carry on a conflict, contest, debate or legal suit.”

    Five motifs of thought seems to be expressed in **ἀγών.** a. First is the thought of the goal, which can be reached only with the full expenditure of all our energies. A passionate struggle, **a constantly renewed concentration** of forces on the attainment of the goal. b. The struggle for the reward does not demand only full exertion but also rigid denial. The final goal is so high and glorious that all provisional ends must fade before it. c. We must contend the antagonists (pseudo teachers and “prophets”) occasionally in the “Test.” d. The sharpest form of ἀγών, which the man who is faithfully obedient to G-d must undergo on earth is the battle of self. e. We do not struggle alone or only for ourselves. Yehudah is telling us here to congregate against the false teachers and prophets. [↑](#footnote-ref-65)
66. Bauckham admits the use of **παραδίδωμι -** *paradidomi* should be translated as **למסר**. Interestingly he believes that the term was “adopted” by the early Nazareans. We do not believe that the Early Nazareans “adopted” the phrase. We believe that this was common nomenclature during the first century. Furthermore, we note that the Mesorah is called “faithful obedience” by Yehudah.

    Parallel to **m**. Abot 1:1 – **And as it is said: “Mosheh received the Torah from Sinai and gospelled it down to Yehoshua, and Yehoshua gospelled it down to the Elders, the Elders to the Prophets, and the Prophets gospelled it down to the Men of the Great Assembly. They (the Men of the Great Assembly) emphasized three things; Be deliberate in judgment, make stand many disciples, and make a fence around the Torah”** [↑](#footnote-ref-66)
67. This is translation is logically derived from the 3rd hermeneutic rule of Hillel, **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. The key to the argument is Yeshua as being resurrected. The Sanhedrin proper had already heard this case with Hakham Tsefet and the other Talmidim in Acts 5. [↑](#footnote-ref-67)
68. This can only be lip service and the collaboration between the Tzdukim and the those from the “Synagogue of the Freedmen,” with Cyrenians and Alexandrians, and those from Cilicia and Asia is one of convenience. The Alexandrian Jews like all Jews of the first century knew the opinions and beliefs of the Tzdukim as purported in Josephus. Therefore, they use this to their advantage in the quarrel with Stephen a Paqid of the Nazareans. [↑](#footnote-ref-68)
69. Cf. Yehudah 3 [↑](#footnote-ref-69)
70. Donelson, L. R. (2010). *1&2 Peter and Jude, A Commentary.* (C. C. Black, M. E. Boring, & J. T. Carroll, Eds.) Louisville KY.: Westminster John Knox Press. p. 172 [↑](#footnote-ref-70)
71. Ibid. [↑](#footnote-ref-71)
72. **κοινός –** *koinos* further underscores our translation of “share” in the Olam HaBa with the lexical definition of share. Cf. Jude 3 NRSV. The “beloved” are Jews all of which have a share in the world to come. See below [↑](#footnote-ref-72)
73. Donelson noting that manuscripts (א, ψ) contain the word “life” cause us to follow this translation. Donelson, L. R. (2010). *1&2 Peter and Jude, A Commentary.* (C. C. Black, M. E. Boring, & J. T. Carroll, Eds.) Louisville KY.: Westminster John Knox Press. p. 173 [↑](#footnote-ref-73)
74. From the precedent of Romans11:26-26 and **m**. Sanhedrin 10:1 we treat the word **σωτηρία** (soteria) - **σώζω** (*sozo*) as “Olam HaBa.” **m**. San 10:1All Israelites have a **share** in **the world to come**, as it is said, Your people also shall be all righteous, they shall inherit the land forever; the branch of my planting, the work of my hands, that I may be glorified (Is. 60:21). Neusner, J. (1988). *The Mishnah : A new translation*. New Haven, CT: Yale University Press. p. 604. Rom. 11:26-27 and so all Israel will be saved have their **share** in **the world to come**; just as it is written, "THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB. THIS IS 1MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS."

     Cf. TDNT 7:965-1024 [↑](#footnote-ref-74)
75. Luzzatto, M. C. (1999). *The Way of God* (Pocket Edition ed.). (e. b. Areyeh Kaplan, Trans.) Nrw York, New York: Feldheim Publishers. pp. 95-7 [↑](#footnote-ref-75)
76. Neusner, J. (1988). *The Mishnah : A new translation*. New Haven, CT: Yale University Press. p. 604  [↑](#footnote-ref-76)
77. Gaston, L. (1987). *Paul and the Torah.* Vancouver: University of British Columbia Press. p. 9 [↑](#footnote-ref-77)
78. Ibid p. 27 [↑](#footnote-ref-78)
79. Luzzatto, M. C. (1999). *The Way of God* (Pocket Edition ed.). (e. b. Areyeh Kaplan, Trans.) Nrw York, New York: Feldheim Publishers. pp. 95-7 [↑](#footnote-ref-79)
80. Parallel to **m**. Abot 1:1 – **And as it is said: “Mosheh received the Torah from Sinai and gospelled it down to Yehoshua, and Yehoshua gospelled it down to the Elders, the Elders to the Prophets, and the Prophets gospelled it down to the Men of the Great Assembly. They (the Men of the Great Assembly) emphasized three things; Be deliberate in judgment, make stand many disciples, and make a fence around the Torah”** [↑](#footnote-ref-80)
81. Neyrey, J. H. (1993). *2 Peter, Jude A New Translation with Introduction and Commentary* (Vol. 37c). New Haven: The Anchor Yale Bible. p 31 [↑](#footnote-ref-81)
82. Ibid [↑](#footnote-ref-82)
83. Cf. Yehudah v.19 [↑](#footnote-ref-83)
84. CF. v.8 [↑](#footnote-ref-84)
85. Cf. TDNT 9:661 [↑](#footnote-ref-85)
86. Luther, M. (1990). *Commentary on Peter and Jude.* (J. N. Lenker, Ed., & J. N. Lenker, Trans.) Grand Rapids, MI: Kregel Classics. p. 301 [↑](#footnote-ref-86)
87. Donelson, L. R. (2010). *1&2 Peter and Jude, A Commentary.* (C. C. Black, M. E. Boring, & J. T. Carroll, Eds.) Louisville KY.: Westminster John Knox Press. p. 164 [↑](#footnote-ref-87)
88. We use “G-d breathes to describe the source of spiritual life.” [↑](#footnote-ref-88)
89. Ramban. (2008). *The Torah; with Ramban’s Commentary Translated, Annotated, and Elucidated,* (Vol. 1 Sefer Beresheet). Artscroll Series, Mesorah Publications ltd. pp. 28-31 [↑](#footnote-ref-89)
90. Ibid p. 93 [↑](#footnote-ref-90)
91. Our notation [↑](#footnote-ref-91)
92. Ibid p. 94 [↑](#footnote-ref-92)
93. We must maintain that this was both the Oral and Written because the Written is contained in the Oral. [↑](#footnote-ref-93)
94. Eisemann, R. M. (2007). *The Book of Yechezkel, A New Translation with a Commentary Anthologized from Talmudic and Rabbinic Sources.* Brooklyn, NY: Mesorah Publications Ltd. p. 566 [↑](#footnote-ref-94)
95. Any definition of G-d is spiritual idolatry [↑](#footnote-ref-95)
96. Lit. good words εὐλογέω [↑](#footnote-ref-96)
97. The "blessing" mentioned here is in past tense. [↑](#footnote-ref-97)
98. πνευματικός Lit. Spirituals. Here we must note that the language is identical to 1Co. 12:1, where the text of the Authorized Version reads "spiritual" *gifts*. *Gifts* is added. *"Gifts"* is NOT implied. Therefore we see in πνευματικός the essence of the soul Heb. נפֶשׁ *a soul, living being, life, self, person, desire, passion, appetite, emotion*. Str. H5315, TWOT 659b [↑](#footnote-ref-98)
99. **εὐλογίᾳ πνευματικῇ** - good spiritual words. However, these words are the words spoken from the upper triad of the bench of three. Hokhmah – Binah & Da’at. ChaBaD. To put this more succinctly these “words” are the judgments of the Hakhamim. [↑](#footnote-ref-99)
100. **ἐπουράνιος** compound επ and ουράνιος point of origin being "from the heavens" the spiritual environs of the ethereal world. (see v4 below) Therefore, “from the heavens” means that the decisions (halakhic judgments which from the Bench of there are the judgments which are “binding on earth” because they have been made in the spiritual world. [↑](#footnote-ref-100)
101. ἐκλέγω Greek ἐκλέγω is compound. εκ meaning out of κλέγω *logos* or Word, Aramaic Memra. This translation can be read "out of words" meaning that there were NO words spoken in our creation, or that this is a reference to being created and given a mission while we were in an ethereal state *spirit*. Regardless the ethereal world of God is without words. Herein we see God speaking to us the plan/mission of our lives without words. בְּרֵאשִׁית Gen. 1:1 can be translated בְּ רֵאשִׁ In *the* head, i.e. God's head. These events took place in the timeless expanse of the "heavens" i.e spirit - ethereal world before there were words and letters. In this environment words are not spoken. ALL communication is "KNOWING" not hearing, SEEING - which is not seeing with the eye of the body but the eye of the soul – spiritual being. [↑](#footnote-ref-101)
102. προορίζω [↑](#footnote-ref-102)
103. υἱοθεσία = υἱο son θεα derived from *Theos* God [↑](#footnote-ref-103)
104. These words have a deep and profound meaning when they are applied to the Ten Men of the Congregation. [↑](#footnote-ref-104)
105. See Torah Seder [Elul 07, 5772](http://www.betemunah.org/sederim/ellul772.html) [↑](#footnote-ref-105)
106. We use “G-d breathes to describe the source of spiritual life.” [↑](#footnote-ref-106)
107. See our Lecture of “[When Yitschaq was Old](http://torahfocus.com/2012/09/05/when-yitschaq-was-old/).” [↑](#footnote-ref-107)
108. Below we outline the seven basic parts of Yehudah. However, if we follow the ten pericopes we might see these ten pericopes matched in the fourth order of the Mishnah Nezikin, which has ten Tractates. We feel it important to note that the Legal Mishnah of Yehuda can be broken into ten or seven sections, relating to the seven men who serve the bench of three. [↑](#footnote-ref-108)
109. **κοινός –** *koinos* further underscores our translation of “share” in the Olam HaBa with the lexical definition of share. Cf. Jude 3 NRSV. The “beloved” are Jews all of which have a share in the world to come. See below [↑](#footnote-ref-109)
110. Donelson noting that manuscripts (א, ψ) contain the word “life” cause us to follow this translation. Donelson, L. R. (2010). *1&2 Peter and Jude, A Commentary.* (C. C. Black, M. E. Boring, & J. T. Carroll, Eds.) Louisville KY.: Westminster John Knox Press. p. 173 [↑](#footnote-ref-110)
111. Neusner, J. (1988). *The Mishnah : A new translation*. New Haven, CT: Yale University Press. p. 604  [↑](#footnote-ref-111)
112. Neusner, J. (1988). *The Mishnah : A new translation* (604). New Haven, CT: Yale University Press. [↑](#footnote-ref-112)