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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2023**  [**https://www.betemunah.org/**](https://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2023**  [**https://torahfocus.com/**](https://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **First Year of the Triennial Reading Cycle** |
| **Iyar 15, 5783 – May 5/6, 2023** | **First Year of the Shmita Cycle** |

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

**Roll of Honor:**

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

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

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

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His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

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

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

**If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** [gkilli@aol.com](mailto:gkilli@aol.com%20) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**A Prayer for Israel**

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

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

**A Prayer for our Beloved Hakhamim**

We would like to ask for prayers on behalf of our three Hakhamim, Hakham Dr. Yoseph ben Haggai, Rabbi Dr. Hillel ben David, and Rabbi Dr. Eliyahu ben Abraham for their health, as well as for this work, that it may prosper, be of great benefit to all, and that it may be well supported, and we all say, Amen ve Amen!

**Shabbat: “Vayar Adonai” - “And saw HaShem”**

**Pesach Sheni (Second Passover)**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיַּרְא יהוה** |  | **Saturday Afternoon** |
| **“VaYar’ Adonai”** | Reader 1 – B’Resheet 29:31-33 | Reader 1 – B’resheet 30:22-24 |
| **“And saw Ha-Shem”** | Reader 2 – B’Resheet 29:34 – 30:2 | Reader 2 – B’resheet 30:25-27 |
| **“Y vió Ha-Shem”** | Reader 3 – B’Resheet 30:3-5 | Reader 3 – B’resheet 30:28-30 |
| B’Resheet (Genesis) 29:31 – 30:21 | Reader 4 – B’Resheet 30:6-8 |  |
| Ashlamatah:  1 Samuel 1:2-11 + 2:28 | Reader 5 – B’Resheet 30:9-13 | **Monday and Thursday Mornings** |
|  | Reader 6 – B’Resheet 30:14-16 | Reader 1 – B’resheet 30:22-24 |
| Tehillim (Psalms) 25:1-22 | Reader 7 – B’Resheet 30:17-21 | Reader 2 – B’resheet 30:25-27 |
|  | Maftir – B’Resheet 30:17-21 | Reader 3 – B’resheet 30:28-30 |
| N.C.: Jude 1-2, Luke 6:19-23 | 1 Samuel 1:2-11 + 2:28 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder‎**

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

**Rashi & Targum Pseudo Jonathan**

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

| **Rashi’s & Keter Aram Tsoba’s Translation** | **Targums Pseudo Jonathan, Jerusalem & Neofiti** |
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| **לא וַיַּרְא יְהוָה כִּי-שְׂנוּאָה לֵאָה, וַיִּפְתַּח אֶת-רַחְמָהּ; וְרָחֵל, עֲקָרָה**.  **Rashi 31.** **And the Lord saw** that Leah was hated, so He opened her womb; but Rachel was barren.  **Keter 31. The Lord saw** that Leah was despised and He opened her womb, but Rachel was barren. | **Jonathan 31.** **And it was revealed before the LORD** that Leah was not loved in the sight of Ya’aqob; and He said in His Word that sons should be given her, and that Rachel should be barren.  **Neofiti 31.** **And it was manifest before the LORD** that Leah was despised, and he decided in His Memra to give her children. And Rachel was barren. |
| **לב וַתַּהַר לֵאָה וַתֵּלֶד בֵּן, וַתִּקְרָא שְׁמוֹ רְאוּבֵן: כִּי אָמְרָה, כִּי-רָאָה יְהוָה בְּעָנְיִי--כִּי עַתָּה, יֶאֱהָבַנִי אִישִׁי.**  **Rashi 32.** And Leah conceived and bore a son, and she named him Reuben, for she said, "Because the Lord has seen my affliction, for now my husband will love me."  **Keter 32.** Leah conceived, bore a son and she named him Reuven, for she said, “The Lord saw my affliction, for now my husband will love me.” | **Jonathan 32.** And Leah conceived and bare a son, and called his name Reuben: for she said, My affliction was manifest before the LORD, therefore now will my husband love me; for my affliction has been manifested before the LORD as will be the affliction of my children before the LORD when they will be enslaved in the land of the Mizraee.  **Neofiti 32.** And Leah conceived and bore a son and called his name Reuben, because she said: “Because my affliction is manifest before the Lord; because surely now, my husband will love me.” |
| **לג וַתַּהַר עוֹד, וַתֵּלֶד בֵּן, וַתֹּאמֶר כִּי-שָׁמַע יְהוָה כִּי-שְׂנוּאָה אָנֹכִי, וַיִּתֶּן-לִי גַּם-אֶת-זֶה; וַתִּקְרָא שְׁמוֹ, שִׁמְעוֹן.**  **Rashi 33.** And she conceived again and bore a son, and she said, "Since the Lord has heard that I am hated, He gave me this one too." So she named him Simeon.  **Keter 33.** She again conceived, bore a son and said, “For the Lord heard that I am despised and He gave me this one too,” so she named him Shim’on. | **Jonathan 33.** And she conceived again, and bare a son. And she said, Because it was heard before the LORD that I was hated, and He gave me this also: and so will be heard before Him the voice of my children when they will be enslaved in Mizraim. And she called his name Shimeon.  **Neofiti 33.** And she conceived yet again and bore a son and said: “Since it has been heard before the Lord that I am hated, He has also given me this one.” And she called his name Simeon. |
| **לד** **וַתַּהַר עוֹד, וַתֵּלֶד בֵּן, וַתֹּאמֶר עַתָּה הַפַּעַם יִלָּוֶה אִישִׁי אֵלַי, כִּי-יָלַדְתִּי לוֹ שְׁלֹשָׁה בָנִים; עַל-כֵּן קָרָא-שְׁמוֹ, לֵוִי**.  **Rashi 34.** And she conceived again and bore a son, and she said, "Now this time my husband will be attached to me, for I have borne him three sons; therefore, He named him Levi.  **Keter 34.** She again conceived, bore a son and said, “Now this time, my husband will accompany me, for I bore him three sons”; therefore she named him Levi. | **Jonathan 34.** And she conceived again, and bare a son, and said, This time will my husband be united to me, because I have borne him three sons; and thus will it be that my children will be united to serve before the LORD: therefore she called his name Levi.  **Neofiti 34.** And she conceived again and bore a son and said: “Now, this time, my husband will be joined to me because I have borne him three sons.” For this reason his name was called Levi. |
| **לה וַתַּהַר עוֹד וַתֵּלֶד בֵּן, וַתֹּאמֶר הַפַּעַם אוֹדֶה אֶת-יְהוָה--עַל-כֵּן קָרְאָה שְׁמוֹ, יְהוּדָה; וַתַּעֲמֹד, מִלֶּדֶת.**  **Rashi 35.** And she conceived again and bore a son, and she said, "This time, I will thank the Lord! Therefore, she named him Judah, and [then] she stopped bearing.  **Keter 35.** She again conceived, bore a son and said, “This time I will thank the Lord,” therefore she named him Yehudah; then she stopped giving birth. | **Jonathan 35.** And she conceived again, and bare a son, and said, This time will I give praise before the LORD; for from this my son kings will come forth, and from him will spring David the king, who will offer praise before the LORD; therefore she called his name Yehudah. And she ceased to bear.  **Neofiti 35.** And she conceived again and bore a son and said: “This time we will praise and glorify before the Lord.” For this reason she called his name Judah. And she ceased from bearing. |
| **(Gen) 30:1-21** |  |
| **א** **וַתֵּרֶא רָחֵל, כִּי לֹא יָלְדָה לְיַעֲקֹב, וַתְּקַנֵּא רָחֵל, בַּאֲחֹתָהּ; וַתֹּאמֶר אֶל-יַעֲקֹב הָבָה-לִּי בָנִים, וְאִם-אַיִן מֵתָה אָנֹכִי.**  **Rashi 1.** And Rachel saw that she had not borne [any children] to Jacob, and Rachel envied her sister, and she said to Jacob, "Give me children, and if not, I am dead."  **Keter 1.** Rachel saw that she did not bear [children] to Ya’aqob . Rachel was jealous of her sister and said to Ya’aqob, “Give me children, or else I am dead.” | **Jonathan 1.** And Rachel saw that she bare not to Ya’aqob, and Rachel was envious of her sister, and said to Ya’aqob, Pray before the LORD that He give me children; and if not, my life I will reckon as the dead.  **Neofiti 1.** When Rachel saw that she did not bear sons to Jacob, Rachel was jealous of her sister and said to Jacob: “Give me sons; otherwise I die.” |
| **ב** **וַיִּחַר-אַף יַעֲקֹב, בְּרָחֵל; וַיֹּאמֶר, הֲתַחַת אֱלֹהִים אָנֹכִי, אֲשֶׁר-מָנַע מִמֵּךְ, פְּרִי-בָטֶן.**  **Rashi 2.** And Jacob became angry with Rachel, and he said, "Am I instead of God, Who has withheld from you the fruit of the womb?"  **Keter 2.** Ya’aqob became angry with Rachel and said, “Am I in place of God, Who has withheld from you fruit of the womb?” | **Jonathan 2.** And the anger of Ya’aqob was strong against Rachel, and he said, Why do you ask of me? Ask before the LORD, from before whom are children, and who has restrained from you the fruit of the womb.  **Neofiti 2.** And Jacob’s anger grew strong against Rachel and he said: “Is it from me the fruit, offspring from the womb comes? Behold, I and you will go and we will beseech before the Lord who [has withheld] from you the fruit, the offspring of the womb.” |
| **ג וַתֹּאמֶר, הִנֵּה אֲמָתִי בִלְהָה בֹּא אֵלֶיהָ; וְתֵלֵד, עַל-בִּרְכַּי, וְאִבָּנֶה גַם-אָנֹכִי, מִמֶּנָּה.**  **Rashi 3.** So she said, "Here is my maidservant Bilhah; come to her, and she will bear [children] on my knees, so that I, too, will be built up from her."  **Keter 3.** She said, “Here is my maidservant, Bilhah; come to her, she will give birth on my knees and I too wil be built through her.” | **Jonathan 3.** And she said, Behold my handmaid Bilhah, enter with her, that she may bear, and I may increase and may be built up from her.  **Neofiti 3.** And she said: “Behold, my maid Bilhah. Enter to her and she will conceive, and I will rear; perhaps even I will have children through her.” |
| **ד וַתִּתֶּן-לוֹ אֶת-בִּלְהָה שִׁפְחָתָהּ, לְאִשָּׁה; וַיָּבֹא אֵלֶיהָ, יַעֲקֹב.**  **Rashi 4.** So she gave him her maidservant Bilhah for a wife, and Jacob came to her.  **Keter 4.** She gave him Bilhah her maidservant for a wife, and Ya’aqob came to her [intimately]. | **Jonathan 4.** And she made her handmaid Bilhah free, and delivered her to him, and Ya’aqob entered with her.  **Neofiti 4.** And she gave him Bilhah her maidservant as wife; and Jacob went in to her. |
| **ה וַתַּהַר בִּלְהָה, וַתֵּלֶד לְיַעֲקֹב בֵּן**.  **Rashi 5.** And Bilhah conceived, and she bore Jacob a son.  **Keter 5.** Bilhah conceived and bore Ya’aqob a son. | **Jonathan 5.** And Bilhah conceived, and bare a son to Ya’aqob.  **Neofiti 5.** And Bilhah conceived and bore Jacob a son. |
| **ו** **וַתֹּאמֶר רָחֵל, דָּנַנִּי אֱלֹהִים, וְגַם שָׁמַע בְּקֹלִי, וַיִּתֶּן-לִי בֵּן; עַל-כֵּן קָרְאָה שְׁמוֹ, דָּן**.  **Rashi 6.** And Rachel said, "God has judged me, and He has also hearkened to my voice and has given me a son"; so she named him Dan.  **Keter 6.** Rachel said, “God has judged me and has also heard me and gave me a son,” therefore she named him Dan. | **Jonathan 6.** And Rachel said, The LORD has judged me in His good mercies; He has also heard the voice of my prayer, and given me a son; and so it is to be that He will judge by the hand of Shimshon bar Manovach, who will be of his seed; and has he not delivered into his hand the people of the Philistaee? Therefore she called his name Dan.  **Neofiti 6.** And Rachel said: “The Lord has judged me and has also heard my voice and given me a son”; because of this she called his name Dan. |
| **ז** **וַתַּהַר עוֹד--וַתֵּלֶד, בִּלְהָה שִׁפְחַת רָחֵל: בֵּן שֵׁנִי, לְיַעֲקֹב.**  **Rashi 7.** And Bilhah, Rachel's maidservant, conceived again and bore Jacob a second son.  Keter 7. Bilhah, Rachel’s maidservant, conceived again, and bore a second son to Ya’aqob. | **Jonathan 7.** And Bilhah the handmaid of Leah conceived again and bare a second son to Ya’aqob.  **Neofiti 7.** And Bilhah, Rachel’s maid, conceived again and bore Jacob a second son. |
| **ח וַתֹּאמֶר רָחֵל, נַפְתּוּלֵי אֱלֹהִים נִפְתַּלְתִּי עִם-אֲחֹתִי--גַּם-יָכֹלְתִּי; וַתִּקְרָא שְׁמוֹ, נַפְתָּלִי.**  **Rashi 8.** And Rachel said, "[With] divine bonds I have been joined to my sister; I have also prevailed"; so she named him Naftali.  **Keter 8.** Rachel said, “I have stubbornly pleaded before God to be equal with my sister, and have even succeeded,” and she named him Naphtali. | **Jonathan 8.** And Rachel said, With affliction afflicted was I before the LORD in prayer; therefore He has received my request that I might have a son as my sister, and has given me two. Even so are my children to be redeemed from the hand of their enemies when they will afflict themselves in prayer before the LORD; and she called his name Naphtali.  **Neofiti 8.** And Rachel said: “I was also heard in the prayer that I prayed before the Lord that He give me sons as He gave to my sister.” And she called his name Naphtali. |
| **ט וַתֵּרֶא לֵאָה, כִּי עָמְדָה מִלֶּדֶת; וַתִּקַּח אֶת-זִלְפָּה שִׁפְחָתָהּ, וַתִּתֵּן אֹתָהּ לְיַעֲקֹב לְאִשָּׁה.**  **Rashi 9.** When Leah saw that she had stopped bearing [children], she took her maidservant Zilpah, and gave her to Jacob for a wife.  **Keter 9.** Leah saw that she have stopped giving birth, so she took Zilpah her maidservant, and gave her to Ya’aqob for a wife. | **Jonathan 9.** And Leah saw that she had ceased from bearing, and she made Zilpha her handmaid free, and gave her unto Ya’aqob to wife.  **Neofiti 9.** When Leah saw that she had ceased from bearing, she took Zilpah her maid and gave her to Jacob as wife |
| **י וַתֵּלֶד, זִלְפָּה שִׁפְחַת לֵאָה--לְיַעֲקֹב בֵּן**.  **Rashi 10.** And Zilpah, Leah's maidservant, bore Jacob a son.  **Keter 10.** Zilpah, Leah’s maidservant, bore Ya’aqob a son. | **Jonathan 10.** And Zilpha the handmaid of Leah conceived, and bare Ya’aqob a son;  **Neofiti 10.** And Zilpah, Leah’s maid, bore Jacob a son. |
| **יא וַתֹּאמֶר לֵאָה, בגד (בָּא גָד); וַתִּקְרָא אֶת-שְׁמוֹ, גָּד.**  **Rashi 11.** And Leah said, **"Luck** has come"; so she named him Gad.  **Keter 11.** Leah said, **“A good omen** has come,” and she named him Gad. | **Jonathan 11.** and Leah said, **Good fortune comes; His children will surely inherit their habitation on the east side of Jarden:** and she called his name Gad.  **Jerusalem 11.** And Leah said, **Good success Comes; for the feastings of the Gentiles are to be cut off:** and she called his name Gad.  **Neofiti 11.** And Leah said: **“Good luck has come which will cut off the foundation of the nations.** And she called his name Gad, |
| **יב וַתֵּלֶד, זִלְפָּה שִׁפְחַת לֵאָה, בֵּן שֵׁנִי, לְיַעֲקֹב.**  **Rashi 12.** And Zilpah, Leah's maidservant, bore Jacob a second son.  **Keter 12.** Zilpah, Leah’s maidservant bore Ya’aqob a second son. | **Jonathan 12.** And Zilpha the handmaid of Leah bare a second son to Ya’aqob.  **Neofiti 12.** And Zilpah, Leah’s maid bore Ya’aqob a son. |
| **יג וַתֹּאמֶר לֵאָה--בְּאָשְׁרִי, כִּי אִשְּׁרוּנִי בָּנוֹת; וַתִּקְרָא אֶת-שְׁמוֹ, אָשֵׁר.**  **Rashi 13.** And Leah said, "Because of my good fortune, for women have declared me fortunate"; so she named him Asher.  **Keter 13.** Leah said, “In my good fortune, for women consider me fortunate,” and she named him Asher. | **Jonathan 13.** And Leah said, Praise will be mine: for the daughters of Israel will praise me, as his children will be praised before the LORD for the goodness of the fruit of His land; and she called his name Asher.  **Neofiti 13.** And Leah said: “The daughters of Israel will praise me with great praises in the synagogues.” And she called his name Asher. |
| **יד וַיֵּלֶךְ רְאוּבֵן בִּימֵי קְצִיר-חִטִּים, וַיִּמְצָא דוּדָאִים בַּשָּׂדֶה, וַיָּבֵא אֹתָם, אֶל-לֵאָה אִמּוֹ; וַתֹּאמֶר רָחֵל, אֶל-לֵאָה, תְּנִי-נָא לִי, מִדּוּדָאֵי בְּנֵךְ.**  **Rashi 14.** Reuben went in the days, of the wheat harvest, and he found dudaim in the field and brought them to Leah, his mother, and Rachel said to Leah, "Now give me some of your son's dudaim."  **Keter 14.** Reuven went, during the time of wheat harvest, found mandrakes in the field and brought them to his mother, Leah. Rachel said to Leah, “Please give me some of your son’s mandrakes.” | **Jonathan 14.** And Reuben went in the days of Sivan, in the time of wheat harvest, and found (Yaveruchin) mandrakes in the field; and he brought them to Leah his mother. And Rachel said to Leah, Give me now of your son's mandrakes.  **Neofiti 14.** And Reuben went in the days of the cutting of the wheat and found mandrakes in the field, and brought them to Leah, his mother. And Rachel said to Leah: “Give me, I pray, of your son’s mandrakes.” |
| **טו וַתֹּאמֶר לָהּ, הַמְעַט קַחְתֵּךְ אֶת-אִישִׁי, וְלָקַחַת, גַּם אֶת-דּוּדָאֵי בְּנִי; וַתֹּאמֶר רָחֵל, לָכֵן יִשְׁכַּב עִמָּךְ הַלַּיְלָה, תַּחַת, דּוּדָאֵי בְנֵךְ.**  **Rashi 15.** And she said to her, "Is it a small matter that you have taken my husband, that [you wish] also to take my son's dudaim?" So Rachel said, "Therefore, he shall sleep with you tonight as payment for your son's dudaim."  **Keter 15.** She said to her, “Is it not enough that you take my husband, that you would take even my son’s mandrakes?” Rachel said, “Therefore, he will lie with you tonight, in exchange for your son’s mandrakes.” | **Jonathan 15.** And she said to her, Is it a little thing that you have taken my husband, and you seek to take also my son's mandrakes? And Rachel said, Therefore will he lie with you this night for your son's mandrakes.  **Jerusalem 15.** For a week he will consort with you.  **Neofiti 15.** And she said to her: “Is this a small thing that you have taken my husband? And you seek to take my son’s mandrakes? And Rachel said: “For this reason he will have intercourse with you this night to recompense for your son’s mandrakes.” |
| **טז וַיָּבֹא יַעֲקֹב מִן-הַשָּׂדֶה, בָּעֶרֶב, וַתֵּצֵא לֵאָה לִקְרָאתוֹ וַתֹּאמֶר אֵלַי תָּבוֹא, כִּי שָׂכֹר שְׂכַרְתִּיךָ בְּדוּדָאֵי בְּנִי; וַיִּשְׁכַּב עִמָּהּ, בַּלַּיְלָה הוּא.**  **Rashi 16.** When Jacob came from the field in the evening, and Leah came forth toward him, and she said, "You shall come to me, because I have hired you with my son's dudaim," and he slept with her on that night.  **Keter 16.** In the evening, Ya’aqob came from the field and Leah went out to greet him, and said, “You will come to me, for I have hired you with my son’s mandrakes”; so that night he lay with her. | **Jonathan 16.** And Ya’aqob came from the field at evening. And Leah heard the voice of the braying of the ass, and knew that Ya’aqob had come, and Leah went forth to meet him, and said, You will enter with me, because hiring I have hired you with my son's mandrakes from Rachel my sister.  **Neofiti 16.** And Ya’aqob came from the field in the evening, and Leah went out to meet him and she said to him: “You will come in to me for I have hired you with my son’s mandrakes.” And he had intercourse with her that night. |
| **יז וַיִּשְׁמַע אֱלֹהִים, אֶל-לֵאָה; וַתַּהַר וַתֵּלֶד לְיַעֲקֹב, בֵּן חֲמִישִׁי.**  **Rashi 17.** And God hearkened to Leah, and she conceived and bore Jacob a fifth son.  **Keter 17.** God heard Leah; she conceived and bore to Ya’aqob a fifth son. | **Jonathan 17.** And he lay with her that night. And the LORD heard the prayer of Leah, and she conceived, and bare to Ya’aqob a fifth son.  **Neofiti 17.** And the Lord heard the voice of the prayer of Leah and she conceived and bore to Ya’aqob a fifth son. |
| **יח וַתֹּאמֶר לֵאָה, נָתַן אֱלֹהִים שְׂכָרִי, אֲשֶׁר-נָתַתִּי שִׁפְחָתִי, לְאִישִׁי; וַתִּקְרָא שְׁמוֹ, יִשָּׂשכָר.**  **Rashi 18.** And Leah said, "God has given [me] my reward for I have given my maidservant to my husband"; so she named him Issachar.  **Keter 18.** Leah said, “God gave, me my reward for I gave my maidservant to my husband and she named him Yissachar.” | **Jonathan 18.** And Leah said, The LORD has given me my reward, for that I gave my handmaid to my husband; even so will his children receive a good reward, because they will occupy themselves with the Law. And she called his name Issakar.  **Neofiti 18.** And Leah said: “The Lord has given me my wages because I have given my maid to my master.” And she called his name Issachar. |
| **יט וַתַּהַר עוֹד לֵאָה, וַתֵּלֶד בֵּן-שִׁשִּׁי לְיַעֲקֹב.**  **Rashi 19.** And Leah conceived again, and she bore Jacob a sixth son.  **Keter 18.** Leah conceived again and she bore a sixth son to Ya’aqob. | **Jonathan 19.** And Leah conceived again, and bare a sixth son to Ya’aqob; and said, The LORD has endowed me with a good dowry by children. This time will the habitation of my husband be with me, because I have borne him six sons: and thus will his children receive a good portion. And she called his name Zebulun.  **Neofiti 19.** And Leah conceived again and bore a sixth son to Ya’aqob. |
| **כ וַתֹּאמֶר לֵאָה, זְבָדַנִי אֱלֹהִים אֹתִי זֵבֶד טוֹב--הַפַּעַם יִזְבְּלֵנִי אִישִׁי, כִּי-יָלַדְתִּי לוֹ שִׁשָּׁה בָנִים; וַתִּקְרָא אֶת-שְׁמוֹ, זְבֻלוּן.**  **Rashi 20.** And Leah said, "God has given me a good portion. This time, my husband will live with me, for I have borne him six sons"; so she named him Zebulun.  **Keter 21.** Leah said, “God has apportioned me a goodly portion! This time my husband will live with me, for I bore him six sons,” and she named him Zevulun. | **Jonathan 20.** - - -  **Neofiti 20.** And Leah said: “The Lord has presented me these good presents. This time my husband will make presents to me because I have borne him six sons.” And she called his name Zebulun. |
| **כא וְאַחַר, יָלְדָה בַּת; וַתִּקְרָא אֶת-שְׁמָהּ, דִּינָה.**  **Rashi 21.** And afterwards, she bore a daughter, and she named her Dinah.  **Keter 21.** Following this, she bore a daughter and she named her Dinah. | **Jonathan 21.** And afterward she bare a daughter, and called her name Dinah; for she said, Judgement is from before the LORD, that there will be from me a half of the tribes; but from Rachel my sister will go forth two tribes, even as they will proceed (in like manner) from each of the handmaids. And the prayer of Leah was heard before the LORD; and the infants were changed In their wombs; and Joseph was given to the womb of Rachel, and Dinah to the womb of Leah.  **Neofiti 21.** And after (this) she bore a female daughter and called her name Dinah. |

**Table of the 13 Descendants of Ya’aqov in Order of Birth**

| **Mother** | **Name** | **Reason** |
| --- | --- | --- |
| Leah | Reuven | **רְאוּבֵן derived from ראה (Ra’ah = see) + בּן (son) = “see a son”**  “My affliction was **manifest (seen)** before the LORD, therefore now will my husband love me; for my affliction has been **manifested (seen)** before the LORD as will be the affliction of my children before the LORD when they will be enslaved in the land of the Mizraee.” – Targum Jonathan  “Look at the difference between my son and the son of my father-in-law, who sold the birthright to Ya’aqob (above 25:33). This one (Reuben) did not sell it to Yoseph, but he nevertheless did not contend against him but sought to take him out of the pit.” – Our Sages |
| Leah | Shim’on | **שִׁמְעוֹן derived from שׁמע (Sh’ma = hearing)**  “Because it was **heard** before the LORD that I was hated, and He gave me this also: and so will be **heard** before Him the voice of my children when they will be enslaved in Mizraim.” – Targum Jonathan |
| Leah | Levi | **לֵוִי derived from לוה (Lavah = to cleave, to be attached)**  “This time will my husband be **united** to me, because I have borne him three sons; and thus will it be that my children will be **united** to serve before the LORD.” – Targum Jonathan |
| Leah | Yehudah | **יְהוּדָה derived from ידה (Yadah = to revere, worship, praise)**  “This time will I give **praise** before the LORD; for from this my son kings will come forth, and from him will spring David the king, who will offer **praise** before the LORD.” – Targum Jonathan |
| Bilhah Rachel’s maid | Dan | **דָּן derived from דּין (Din = to judge, contend)**  “The LORD has **judged** me in His good mercies; He has also heard the voice of my prayer, and given me a son; and so it is to be that He will **judge** by the hand of Shimshon bar Manovach, who will be of his seed; and has he not delivered into his hand the people of the Philistaee?” – Targum Jonathan |
| Bilhah Rachel’s maid | Naphtali | **נַפְתָּלִי derived from פּתל (Patal = to struggle, to wrestle, to afflict)**  “With **affliction afflicted** was I before the LORD in prayer; therefore He has received my request that I might have a son as my sister, and has given me two. Even so are my children to be redeemed from the hand of their enemies when they will **afflict** themselves in prayer before the LORD.” |
| Zilpah Leah’s maid | Gad | **גָּד in Hebrew: “good omen, good luck”**  “**Good luck** has come which will cut off the foundation of the nations.” – Targum Neofiti  “He was born circumcised” - Midrash Aggadah |
| Zilpah Leah’s maid | Asher | **אָשֵׁר derived from אשׁר (Ashar = happy/fortunate)**  “In my good **fortune**, for women consider me **fortunate**,” – Keter Aram Tsoba |
| Leah | Yissachar | **יִשָּׂשכָר derived from שׂכר (Sakhar = payment) + ישׁ (Yesh = here is)**  “The LORD has given me my reward, for that I gave my handmaid to my husband; even so will his children receive a good reward, because they will occupy themselves with the Law.” – Targum Jonathan |
| Leah | Zevulun | **זְבֻלוּן derived from זבל (Zabal = to enclose, to dwell with)**  “God has given me a good portion. This time, my husband will **live with me**, for I have borne him six sons." - Rashi |
| Leah | Dinah | **דִּינָה derived from דּין (Din = to judge, contend)**  **“Judgement** is from before the LORD, that there will be from me a half of the tribes; but from Rachel my sister will go forth two tribes, even as they will proceed (in like manner) from each of the handmaids. And the prayer of Leah was heard before the LORD; and the infants were changed In their wombs; and Joseph was given to the womb of Rachel, and Dinah to the womb of Leah.”  “Our Sages explained that Leah pronounced judgment (דָּנָה) upon herself. [She reasoned:] If this is a male, my sister Rachel will not be [esteemed even] as one of the handmaids. So she prayed over him, and he was turned into a female.” (Ber. 60a). |
| Rachel | Yoseph | **יוֹסֵף derived from יסף (Yasaf = to add)**  “The LORD will **add** me yet another son to this one.” – Targum Jonathan |
| Rachel | Binyamin | **בִנְיָמִין derived from בּן (Ben = son) + ימין (Yamin = right hand, south) = "son of my right hand" – Name given by Ya’aqob** |

**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.

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi 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, and are collected in the 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.

**Reading Assignment:**

|  |  |
| --- | --- |
| **The Torah Anthology: Yalkut Me’Am Lo’Ez**  By: Rabbi Yaaqov Culi, Translated by:  Rabbi Aryeh Kaplan  Published by: Moznaim Publishing Corp.  (New York, 1988)  **Vol. 3a – “The Twelve Tribes” pp. 62 - 75** | **Ramban: Genesis Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1971)  **pp. 365 - 372** |

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

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

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

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

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

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

**Chapter 30**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Ketubim: Tehillim (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 Tehillim (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: H. Em. Rabbi Dr. Hillel ben David

This psalm presents us with one of the finest examples of David’s lifelong struggle to keep to the, ‘The Path of the Upright’. David begs for divine assistance to help him keep his ways straight, pure, and truthful. As such, this psalm may be considered as an introduction to Psalm 26 wherein David asks to be tested to demonstrate whether he has succeeded in reaching the Mesillat Yesharim (‘The Path of the Upright’).

Radak notes that this is the first psalm which is arranged according to the Aleph-Bet, i.e. the first letters of the respective verses are in alphabetical order. Radak comments that the reason for this order is not known. Perhaps it was put into David’s mouth that way when he was inspired by the holy spirit. More likely the alphabetical sequence demonstrates the importance of the psalm [showing that the lessons of the psalm are a fundamental program for life as basic and essential as the alphabet itself.] The sequence lacks the letters ק ,ו,ב, beth, vav, and kuf; and two verses begin with ר, ‘resh’. Some say that the ב, ‘beth’ of בף, and the ו, ‘vav’ of ולמדני (v. 5) are considered opening letters even though they do not appear at the beginning of the respective verses.

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”.[[1]](#footnote-1)

The verbal tallies for our psalm, Torah portion, and Ashlamata all share the same two tallies: God - אלהים, and Remember / mention – זכר.[[2]](#footnote-2) This is quite striking because ‘Kingship’[[3]](#footnote-3) and ‘remembrance’ are two of the three[[4]](#footnote-4) major themes of the musaf (additional) service of Rosh HaShana. These verbal tallies suggest that David’s focus was on remembering (v.6 and v.7), and that this was what inspired him to write this chapter of Psalms.

The Midrash 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 HaMiklat* הַמִּקְלָט עָרֵי, the Cities of Refuge.

The month of Elul[[5]](#footnote-5) 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 HaMiklat) or one of the forty-two[[6]](#footnote-6) Levitical cities[[7]](#footnote-7), 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 interesting aside: In the Torah portion which speaks of the Arei HaMiklat (Cities of Refuge), it mentions the Arei HaMiklat exactly ten times! These ten are beautifully divided into five and five.[[8]](#footnote-8) 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.[[9]](#footnote-9)

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, thus both kinds of landless people are dwelling together, and more importantly, learning Torah together.

***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,[[10]](#footnote-10) 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 excellence! 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[[11]](#footnote-11), in Hebrew, of the words *Ina Leyado VeSamti Lecha* (***אִ****נָּה* ***לְ****יָדוֹ--****וְ****שַׂמְתִּי* ***לְ****ךָ*) - *“[G-d] caused it to happen, and I will provide [a place] for you [to which he can flee”*.[[12]](#footnote-12) 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[[13]](#footnote-13) 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.[[14]](#footnote-14)

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.[[15]](#footnote-15) 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”.[[16]](#footnote-16)

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”.[[17]](#footnote-17) 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***

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[[18]](#footnote-18) points out that when Adam was sent out of Gan Eden, he was exiled to *Har HaMoriah*.[[19]](#footnote-19) According to some opinions in Chazal[[20]](#footnote-20) 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.[[21]](#footnote-21) 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.**

***Kayin and Hevel***

After Kayin killed Abel he was condemned to wander in galut. He had to leave “his makom”. This passage is particularly interesting because Kayin expresses the fact that this is an extremely severe punishment:

***Bereshit (Genesis) 4:9*** *And HaShem said unto Kayin, Where is Abel thy brother? And he said, I know not: Am I my brother’s keeper? 10 And he said, What hast thou done? the voice of thy brother’s blood crieth unto me from the ground. 11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother’s blood from thy hand; 12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. 13 And Kayin said unto HaShem, My punishment is greater than I can bear.*

Kayin will eventually be killed by Lamech. In the meantime, his exile had no end, unlike the Torah requirement for the unintentional manslayer who was released when the Kohen Gadol died. So, why did Kayin escape the death penalty? The answer has two parts.

1. Since there were no witnesses to the crime, a Bet Din[[22]](#footnote-22) would not be able to convict. Hence, he had the status of an unintentional manslayer and was condemned to galut.
2. When a man is guilty of murder, HaShem gives the guilty verdict and He applies the penalty. Hence Kayin was killed, midda-kneged-midda,[[23]](#footnote-23) by Lamech. Chazal teach that HaShem normally executes this penalty within one year of the time of the crime.

***Yosef and His Brothers***

When Israel and his family went into galut, if was shortly after Yosef’s brothers desired to kill him, but sold him instead. This is a very similar situation to the manslayer. Indeed, the Midrash even links these events with the cities of refuge:

***Midrash Rabbah - Genesis LXXXIV:15*** *AND THE MAN SAID. LET US GO TO DOTHAN. For such are the designs of the Almighty. AND THEY SAW HIM AFAR OFF, etc. (XXXVII, 18). Said they: ‘Let us kill him by inciting the dogs against him’. AND THEY SAID ONE TO ANOTHER: BEHOLD, THIS DREAMER COMETH (XXXVII, 19). The Rabbi said: They exclaimed, ‘Behold, it is he, who is coming wrapt in his dreams!’ R. Levi said: They exclaimed that this one was to ensnare them into serving [foreign] overlords. COME NOW THEREFORE, AND LET US SLAY HIM... AND WE SHALL SEE WHAT WILL BECOME OF HIS DREAMS (XXXVII, 20). Said the Holy One, blessed be He, to them: Ye say, AND WE SHALL SEE, and I say, WE SHALL SEE: indeed we shall see whose words will be fulfilled.’*

*15. AND REUBEN HEARD IT, etc. (XXXVII, 21). Now where had he been? R. Judah said: Every one of them attended his father one day, and that day it was Reuben’s turn. R. Nehemiah said: [Reuben reasoned]: I am the firstborn and I alone will be held responsible for the crime. The Rabbis said: [Reuben reasoned]: He includes me with my brethren, and I am not to rescue him! I thought that I had been expelled [from the company of my brethren] on account of that incident, yet he counts me together with my brethren-And, behold, the sun and the moon and the eleven stars (Gen. XXXVII, 9)-shall I then not deliver him! Said the Holy One, blessed be. He, to him: ‘Thou wast the first to engage in life saving: by thy life! the cities of refuge will be set up [first] nowhere else than within thy borders’; thus it is written, Bezer in the wilderness, in the table-land, for the Reubenites, etc. (Deut. IV, 43).*

***Moshe and the Egyptian***

Moshe killed the Egyptian then he needed to flee to Midian. Remember that Moshe was a Hebrew who was adopted by an Egyptian and raised as a prince in Paro’s palace. When he went into galut for killing the Egyptian, he was leaving his parents, his adopted parents, and his status as a prince. His galut took him to Midian where he became a shepherd and a stranger in a strange land.

***Shemot (Exodus) 2:11*** *And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. 12 And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. 13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? 14 And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. 15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.*

Why did not Moshe deserve the death penalty? Why was he treated as an unintentional manslayer when he clearly intended to kill him?

Rashi says that Moshe killed the Egyptian with the explicit Divine Name (Shem HaMaforash).[[24]](#footnote-24) The Malbim explains that a non-Jew who strikes a Jew is subject to the deathpenalty, but not at human hands, death from Heaven. This Moshe facilitated by invoking the Shem HaMaforash. Thus we see that Moshe was merely the conduit for HaShem to slay the Egyptian who was mistreating a Jew. Because Moshe was the conduit, the Torah tells us that Moshe slew the Egyptian.

Now, if you have difficulty with this explanation, consider that HaShem did not inflict any penalty on Moshe except galut, the penalty for unintentionally killing a man. Further, Moshe would later be chosen to be “king” of the Jews and to be the leader of the Jewish people for forty years. This is not the normal penalty for a murderer. Since HaShem dealt with Moshe midda-kneged-midda – measure-for-measure, we know that Moshe was only guilty of unintentional killing.

***Midrash Rabbah - Deuteronomy II:29*** *THEN MOSES SEPARATED. R. Aibo said: When Moses fled he began to sing a song, as it is said, And dwelt in the land of Midian; and he sat down by a well (Ex. II, 15). Just as Israel sang a song by a well, so too Moses sang a song by a well. R. Levi said: [He sang a song] because the section dealing with the homicide’s [flight] to the Cities of Refuge was*

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 because they failed to pay proper attention to what they were doing, which resulted in someone’s inadvertent death. 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.*

Rabbeinu Bachya points out that the pasukim come to teach me that Torah protects a person even more than an ‘Ir HaMiklat’ (city of refuge) for the ‘Ir HaMiklat’ 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 our salvation will come from. Therefore, Chazal made sure that we will choose this day to reach the greatest intimacy with the Torah, thereby appreciating its 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 Beresheet and learn about Adam and Kayin 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;[[25]](#footnote-25) 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,[[26]](#footnote-26) which means — provide him with whatever he needs to live.[[27]](#footnote-27) 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?[[28]](#footnote-28) 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?[[29]](#footnote-29) — 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.[[30]](#footnote-30)*

May HaShem open our hearts and our eyes to appreciate and see the depth of His Torah as our city of refuge!

**Ashlamatah: ‎‎Shmuel alef (1 Samuel) 1:2-11 + 2:28‎**

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

**Rashi’s Commentary for: ‎Shmuel alef (1 Samuel) 1:2-11 + 2:28‎**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Chapter 2**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**the judge** Heb. elohim.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**PIRQE ABOT**

**Pereq Vav**

**Mishnah 6:2**

Hakham Yitschaq (ben Moshe) Magriso

**Rabbi. Yehoshua ben Levi said: Every single day a prophetic. echo emanates from Mount Horeb and declares, "Woe to mankind because of the contempt for the Torah." For everyone who does not occupy himself with the Torah continuously is considered to be under [Divine] censure. It is thus written, "Like a gold ring in a pig's snout is a beautiful woman lacking in breeding" (Proverbs 11:22). It is also written, "The Tablets were God's work, and the writing was God's writing, engraved (charuth) on the Tablets" (Exodus 32:16). Do not read charuth - "engraved" - but cheruth - "freedom." No man is free unless he devotes himself to the Torah. Everyone who devotes himself to the Torah elevates himself, as it is written, "From Gift to God's Heritage, and from God's Heritage to High Places" (Numbers 21:19).**

Rabbi Yehoshua ben Levi taught that day after day a voice emerges from Mount Horeb (Sinai), and announces the warning, "Woe is to humanity because of their disregard for the Torah." Obviously, this is not actually a voice that can be heard. If it were, people would be forewarned and frightened, and they would never abandon the Torah. If the voice were heard, people would heed it, since it is a frightening warning. But since no one hears it, what purpose does it serve?

Before the Torah was given to humanity, it was in the highest heavens, in an extremely holy place, near God. It was like a precious only daughter, constantly receiving her father's attention. When God decided to give the Torah to humanity, the angels began to argue and complain that it should be given to them. They argued that it was a precious jewel, and deserved to have a proper setting in heaven.

They complained, "How can You give the Torah to the earth, which is such a contaminated place? How can you give it to a mortal, a human being, born of a woman? You will be giving it. to the lowest possible creature, one totally dominated by his material being **(chomer).** “Better give it to the heavens, so that the angels, who are free of the physical, may be able to study it."

In spite of this argument, God chose not to give it to the angels, but to humanity. **The Torah itself consented to descend from its high sta­tion and its holy place, and be given to human beings, the lowest intel­ligent creatures in creation. It allowed itself to be given to creatures that could even refuse to obey its commandments, because it wanted to do God's will.**

Therefore, man's baseness is not held against him if he devotes himself to Torah study, and holds the Torah in high veneration and es­teem, recognizing it as a most precious jewel, and not letting it out of sight for a moment. But if people do not have a strong desire to study the Torah, and thus leave it neglected in a corner, taking a sacred book in hand only when they feel like it, the Torah is degraded.

It is then as if a voice were being heard on Mount Horeb, where the Torah was given. Although mankind accepted the Torah, they are now ignoring it. The voice therefore declares, **"Woe is to mankind because of their neglect of the Torah."** The Torah is now degraded because it was given to mortal man, who keep it only begrudgingly.

When people debase the Torah, God reacts accordingly. Much evil comes to the world, resulting in suffering, sickness, death and many other calamities. These misfortunes are what proclaim the message of Mount Horeb. **All this is because people are lax in their study of Torah.**

The announcement is therefore, "Woe is to humanity because of the neglect of the Torah." The reason people must weep and cry is because they are lax in "studying the Torah.” Woe is to them and woe is to their souls in the World to Come. Woe is to the man who does not dedicate himself to the Torah in this world.

A person who neglects the Torah is considered to be under censure **(nazuf).** This means that such a person is censured and separated from others in the next world. When he wishes to enter the heavenly academy, he is denied admission. He remains outside the sphere of the Divine Presence **(Machaneh Shekhinah),** looking in and wishing that he, too, could participate. It is thus written, "Like a gold ring in a pig's snout is a beautiful woman who lacks breeding" (Proverbs 11:22). Beauty in a woman who lacks breeding is like a gold ring suspended from the nose of a pig. Although a gold ring is a precious object, it becomes degraded and sul­lied as the pig roots around in the garbage.

The beautiful woman mentioned in the verse alludes to the Divine soul of man. The soul may be beautiful in doing good deeds, but if it does not devote itself to Torah study, it is said to be lacking in breeding and taste. Since it does not study the Torah, it is not aware of the reasons **(ta'amim)** and fine points of the commandments. To keep the commandments in ignorance is not nearly as great as keeping them and knowing their reasons. This is especially true if one keeps the commandments merely out of habit **(Anashim Melumadah).**

The master further teaches us that the neglect of the Torah also results in the bitter exile **(Galuth)**that we are forced to endure, as well as our subjugation by other nations **(shi'bud malkhiuth).**

This is alluded to in the verse, "The Tablets were God's work, and the writing was God's writing, engraved **(charuth)**on the Tablets" (Exodus 32:16). The word **charuth,** meaning "engraved," can also be read as **cheruth,** meaning "freedom." **When a person devotes himself to Torah study, he is free from government persecution and all other troubles.**

The only reason Israel was banished from the Holy Land was because of neglect of Torah study. God thus said, "For what reason has the land perished? ... Because [the people] have abandoned My Torah" (Jeremiah 9:11,12).

When a person devotes himself to Torah study, he elevates himself and gains status. It is thus written, "From Gift **(Matanah)** to God's Heritage **(Nachaliel)**and from God's Heritage to High Places **(Bamoth)***"*(Numbers 21:19).

The verse is speaking of the person who studies Torah, which is God's gift **(Matanah).**As a result, he becomes worthy of "God's Heritage" **(Nachaliel].**He has God as his Heritage, and is close to Him, as it is written, "You, who have attached yourselves to God, are all alive today" (Deuteronomy 4:4). Such an individual is then elevated to "high places" **(Bamoth).** Since he is close to God and remains with Him, God will certainly elevate him and bring him to heights greater than anything in creation.

**Nazarean Talmud**

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

**“And Saw Ha-Shem” “VaYar Adonai”**

By: H. Em Rabbi Dr. Eliyahu ben Abraham

|  |  |
| --- | --- |
| **Hakham Shaul’s School of Tosefta**  **(Luke 6:19-23)**  **Mishnah א:א** | **Hakham Tsefet’s School of Peshat**  **(Yehudah 1-2)**  **Mishnah א:א** |
| **And everyone in the congregation was trying to touch him** (Yeshua), **because healing virtuous power[[31]](#footnote-31) came from him and he healed everyone. And he looked at his talmidim and said: You poor ones** (Eb’yónim) **are blessed because yours is the kingdom** (governance) **of God** through the Hakhamim and Bate Din as opposed to human kings**. Those who are hungry now are blessed because they will be filled. Those who cry now are blessed because they will laugh. You are blessed when people are hateful towards you and when they exclude you, berate you, and** call **you wicked names[[32]](#footnote-32) on the account of the Son of Man. Rejoice in that day and leap for joy[[33]](#footnote-33) because your reward is in the heavens** (the Y’mot HaMashiach and the ever coming world); **for this is what the forefathers did to the prophets.** | **א:א Yehudah[[34]](#footnote-34)** ben David**, a servant of Yeshua the Messiah[[35]](#footnote-35)** King of Israel**, and brother of Ya’aqob ben David,[[36]](#footnote-36) to the called** ones and beloved[[37]](#footnote-37)**in G-d the Father, Tsadiqim** (set apart**) and being guarded** (kept)[[38]](#footnote-38) **in Yeshua the Messiah** King of Yisrael**;** May[[39]](#footnote-39) **Chessed** (Loving-kindness)**, and Shalom** (peace)**, and Ahava** (love)**, to you be multiplied![[40]](#footnote-40)** |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Gen 29:31 – 30:21** | **Psa 25:1-22** | **I Sam 1:2-11 + 2:28** | **Jude 1-2** | **Lk 6:19-23** |

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

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

Hakham Tsefet anchors his pericope to B’resheet 29:35 with the mention of Yehudah the son who eventually takes the blessing of the firstborn. It should be noted that the Mishnaic text of Yehudah (Jude) immediately connects with the Torah Seder through the names Yehudah (Judah) and Ya’aqob (Jacob). The Lucan Tosefta connects through the idea of trouble and reward as noted in the footnotes of the translation. 2 Luqas speaks of the Kohanim who became obedient to the Mesorah connecting with “Levi” the father of the Kohanim.

Clement of Alexandria wrote the following concerning Yehudah (Jude) "Judas, who wrote a letter in the Catholic, (general)[[41]](#footnote-41) the brother of the sons of Joseph as well since he knew that he was very devout man, and of the near approach of the Master, not, however, says that he has his very brother to be, but what did he say? Judas as being a servant of the Master Jesus Christ, and brother of James."[[42]](#footnote-42)

**YEHUDAH AS AN AMANUENSIS TO HAKHAM TSEFET**

How is it that Yehudah becomes the student and amanuensis[[43]](#footnote-43) to Hakham Tsefet? One might think that the “brother” of Yeshua and Ya’aqob would have been prominent enough that he would not need training by another Hakham. In the previous pericope, we saw that Hakham Tsefet was the Chief Hakham of the Nazarean Jews during his lifetime. Therefore, it would make perfect sense that Yehudah the brother of Yeshua and Ya’aqob would have gravitated towards the most influential Hakham Tsefet. The “Epistle” shows his great wisdom and humility. This is especially noteworthy. Brothers have a tendency to disdain their siblings. In the case of Yehudah, we see that he acquiesced to the Master in faithful obedience. We readily understand that 2 Luqas 6:1-6 has established a quorum for the seven Paqidim attending the bench. As we will soon see Stephen’s office as Paqid did not last long, leaving a vacancy. Stephen most likely occupied the office of the Masoret during his tenure. Peresh (Philip) would have occupied the office of Chazan/ Shaliach. With the death of Stephen, there would have been a vacancy in the office of Masoret. Such being the case the office of Chazan/Shaliach would have been open. At some point Yehudah took the ministry of Masoret. However, we must remember that the events of 2 Luqas 6 occurred early on in the history of the Nazarean Movement.

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

Yehudah organizes his thoughts in groups, usually by threes. This ancient form of a verbal table or chart demonstrates his propensity for organic - Rabbinic thought. Herein we can see Hakham Tsefet training an amanuensis. That Yehudah uses language like Hakham Shaul would suggests that Hakham Tsefet the “chief” Hakham of the Nazarean Jews of that time trained the amanuensis of Hakham Shaul.[[44]](#footnote-44) Yehudah and Hakham Tsefet demonstrate highly organized minds and systematic writings. This wisdom shines through their words in that there are a good number of terms used in Yehudah’s treatise that do not appear anywhere else except the writings of Hakham Tsefet’s Mishnaic import.

**Ya'aqob's Struggles**

Noting the present struggle of Ya'aqob in our Torah Seder, we see Hakham Tsefet through his amanuensis present Yeshua in very much the same light. Neyrey notes that “2nd Peter” was authored by Hakham Tsefet in order to address specific problems with the Epicureans.[[45]](#footnote-45) The continuity between Yehudah and 2nd Peter is distinguishable from nomenclature and order of thought. Therefore, we concur with Bauckham[[46]](#footnote-46) that the present treatise of Yehudah is also authored to address specific issues. Noting that Yehudah (Jude) was the amanuensis of Hakham Tsefet for this work. We must understand that Marqos, Yehudah and 1st – 2nd Tsefet (Peter) are one overarching document of Mishnaic import. Each piece of this document has special issues that it is addressing. Therefore, rather than seeing the present work of Yehudah as the amanuensis of Hakham Tsefet as a separate document, we should see this as a part of Hakham Tsefet’s Mishnaic treatise, which addresses specific issues in the Nazarean Esnoga.

Neyrey also notes a form of honor-shame,[[47]](#footnote-47) which is composed of four elements in the work of Yehudah and 2nd Tsefet and demonstrated in the ministry life of Yeshua. He outlines this honor/shame interaction in the following way.

1. Claim
2. Challenge
3. Riposte to challenge
4. Public verdict[[48]](#footnote-48)

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

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

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

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

**Cosmic view of Yehudah**

Ancient Jews thought of the universe and the whole of the *kosmos* as an organized and structured whole.[[49]](#footnote-49) This structure applies to the *kosmos* and to society. According to Barré we are programed to know what is "in place" and "out of place."[[50]](#footnote-50) Both Yehudah and Hakham Tsefet "share this perception."[[51]](#footnote-51) Our comments concerning the “Structured Universe” have undergirded this notion. Building on the Torah, Yehudah and 2nd Tsefet explain the structured universe and society in terms of “clean and unclean,” “order and disorder” as does the Mesorot. Therefore, the faithfully obedient – “**the** **called**” (Jews) who act “like G-d” are considered “clean” finding themselves in harmony with the “powers” of G-d’s creation. Those who act contrary to the will of G-d are “unclean” (non-observant Gentiles) and opposed by the spheres governing G-d’s creation. There is a division between the clean and unclean. Division or “separation” in holiness. Those who are “kept” (*shomer* – guarded) separate themselves from that which is unclean. The **Tsadiqim** (set apart**) are connected to G-d, full of Loving-kindness** *(Chessed)***, peace** (*Shalom*) **and love** (*ahavah*)**. Those who do not possess these qualities are considered “unclean or impure.”**

The present Lucan Tosefta notes this same separation.

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

Note that the “exclusion” is initiated by the unclean. They love their separation from the “clean” and would rather wallow in their mire than turn to G-d’s, spiritual[[52]](#footnote-52) cleanliness. The idea of separation from clean and unclean in these periscopes of Yehudah and 2nd Tsefet embraces three complete “Orders” of the Mishnah, *Nashim*, *Kodashim* and *Tohorot*. In other words, the Treatise of Yehudah and 2nd Tsefet covers over one half of the Mishnah in a concise form.

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

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

The second Order” being *Zeraim.*

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

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

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

Compare this verse to…

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

**Peroration**

Yehuda’s address is very significant when we view the superstructure of the document. The brother/servant of Yeshua stands second to Hakham Tsefet as a “GUARD” (Shomer/Ntzar) for the community. The accusations posited in this Mishnaic treatise are not merely “accusations.” Yehudah brings charges and convictions against those who would invade the righteous/generous community. While it not impossible to believe that Yehudah was a Hakham, at present we see his duties as a Paqid in training. It is more probable that Yehudah is one of the seven men of the Esnoga guarding, protecting and fathering the community of the faithfully obedient. As a Chazan (Sephira of Din) serving the Bench, Yehudah would have been able to bring those who were wreaking havoc in the community to the Bet Din. Therefore, we see with this connection to 2 Luqas the modelling of a true Chazan.[[53]](#footnote-53)

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

**Remes Commentary Of Hakham Shaul**

**Yehudah – Epistle or Mishnaic Treatise?**

The supposed “letter” (“Epistle”) of Yehuda is one of those amazing documents that scholars quibble over in their semantic[[54]](#footnote-54) musings. Yet the number of scholarly documents on Yehudah is limited. We are confident that scholars will someday look beyond the veneer and see Yehudah for what he is as a Torah Scholar in his own right.

Based on the overall structure of Yehudah we see the Mishnaic prototype in a concise form. We also note that Yehudah is an archetypal Mishnah mirrored from the Order of *Nezikin* and the specific Tractate Sanhedrin.[[55]](#footnote-55)

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

1. Opening, statement of authority, servant of Yeshua brother of Ya’aqob (vv.1-3)
2. Charges brought against those who challenge halakhic norms of the Torah[[56]](#footnote-56) (v.4)
3. Case Law, crimes and their punishment (vv. 5-16)
4. Precedential Case Laws , The Lord’s Judgment (vv.11-15)
5. Judgment summation (v.16)
6. Admonition to the faithfully obedient (vv. 17-23)
7. Summation (vv. 24-25)[[57]](#footnote-57)

**Yehudah Serving The Bench**

We have seen that the strengthening of the community has been the theme for these weeks of Nahamu. The pericopes and special Ashlamatot have encouraged us to work harder at being principal agents for fostering the Torah in our community. We have also seen the necessity for building community. While our look at the “Seven Men” of the Esnoga has been cursory, we have come to understand the need for community. We have also seen that the idea of Tz’fat being the river from which the Oral Torah of Delight flows. Tz’fat is also the watchman’s post for guarding the faithfully obedient. One principal agent who is seen as the “watchman” and “seer”[[58]](#footnote-58) of the community is the Chazan. It is also very noteworthy to mention that the Power of Din (Justice) is personified in Ya’aqob.[[59]](#footnote-59) As we stated above the Mishnah of Yehudah’s ten pericopes concludes Yosef ben Ya’aqob’s rise to power and struggles.[[60]](#footnote-60)

The Chazan is a witness to legal documents. And, one who dispenses authority in the congregation.[[61]](#footnote-61) Consequently, the Lectionary sent to the Romans by Hakham Shaul captures these men and the Chazan with perfect clarity.

**Romans 13:1-5** **Let every** Gentile **soul be subject to the governing authorities** of the Jewish Synagogue. **For there is no** legitimate **authority except** that of the Jewish Bet Din **from God, and the authorities** of the Bet Din **that exist are appointed by God. Therefore, whoever resists the authority** of the Bet Din **resists the ordinance of God, and those who resist will bring judgment** (of the heavens) **upon themselves. For the Rulers** of the Synagogue[[62]](#footnote-62) **are not a terror to good works** (acts of righteousness/generosity), **but to** (those who do) **evil. Do you want to** (be) **irreverent to the authority** of the Bet Din? **Rather do what is beneficial, and you will have praise from the same. For he** (the Chazan)**[[63]](#footnote-63) is God's servant to you for what is beneficial. But if you do that which is unprofitable, be afraid; for he** (the Chazan)**[[64]](#footnote-64) does not bear the circumcision knife[[65]](#footnote-65) in vain; for he is God's minister** (Deputy of the Bet Din)**, avenger to *execute* wrath on him who practices evil. Therefore, *you* must be subject** (obey)**, not only because of wrath but also for conscience' sake.**

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

Yehudah was a Chazan HaKnesset in the true sense of the word as described by Hayman Sky[[66]](#footnote-66) in the first chapter of his Doctoral thesis on the “Chazan.” The true meaning being the Chazan HaKenesset was a liturgical supervisor over the whole community or district. The Masorette (Evangelist/Catechist) was more directly connected to the Esnoga and its administration. However, the two offices (Chazan and Masorette) have come to us as one in post Talmudic times. While there is a connection to the musical qualities of the Chazan, we can see that the office of the Chazan in antiquity also was directly related to the supervision of the Esnoga and the immediate community. His relationship to the Bench was essential. He directly related to the concept of Din (judgment) evoking Yir’ah (fear) and awe for the authority of G-d.

**Peroration**

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

The “authorities” of the Synagogue were the interpreters of the Torah (God’s word to Israel, the Law) and they would unquestionably have been responsible for the application of the Law (Torah) to the Synagogue community including Christians Gentiles. The “authorities” would judge behaviors (and faith claims) \*(claims of faithfulness)[[67]](#footnote-67) based on their interpretation of the Torah.[[68]](#footnote-68)

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

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

**Halakhic Implications**

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

**Amen v’amen!**

**Some Questions to Ponder:**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

**“Vayizkor Elohim”- “And God remembered”**

**May 12/13, 2023 – Iyar 22, 5783**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיִּזְכֹּר אֱלֹהִים** |  | **Saturday Afternoon** |
| **“Vayizkor Elohim”** | Reader 1 – B’resheet 30:22-24 | Reader 1 – B’resheet 31:3-5 |
| **“And God remembered”** | Reader 2 – B’resheet 30:25-27 | Reader 2 – B’resheet 31:6-8 |
| **“Y se acordó Dío”** | Reader 3 – B’resheet 30:28-30 | Reader 3 – B’resheet 31:9-11 |
| **B’resheet (Genesis) 30:22 – 31:2** | Reader 4 – B’resheet 30:31-34 |  |
| **Ashlamatah**: **1 Samuel 1:11 – 19, 22** | Reader 5 – B’resheet 30:35-37 | **Monday and Thursday Mornings** |
|  | Reader 6 – B’resheet 30:38-40 | Reader 1 – B’resheet 31:3-5 |
| **Tehillim (Psalms) 26:1-12** | Reader 7 – B’resheet 30:41-31:2 | Reader 2 – B’resheet 31:6-8 |
|  | Maftir – B’resheet 30:41:31-2 | Reader 3 – B’resheet 31:9-11 |
| **N.C.: Jude 3, Lk 6:24 - 26** | I Samuel 1:11-19,22 |  |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

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1. This introduction was edited and excerpted from: The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-1)
2. Remember / mention - זכר, Strong’s number 02142. God - אלהים, Strong’s number 0430. [↑](#footnote-ref-2)
3. 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 exercising the attribute of justice is: God – אלהים. [↑](#footnote-ref-3)
4. The third major theme is ‘shofarot’- shofars, which one would expect on a day when we sound the shofar 101 times. [↑](#footnote-ref-4)
5. We know that Adar is analogous to Elul due to the bimodality of the year and of the Temple Torah readings. How do we see ‘exile’ in Adar? Consider that on Purim we read Megillat Esther which concerns itself with Jews who were free to return to Israel, yet they stayed in exile in Babylon. Where HaShem forced the seventy years of exile, the Jews were now ‘voluntarily’ extending the exile beyond its ordained time span. [↑](#footnote-ref-5)
6. The Kli Yakar notes that these forty-two 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 HaMiklat. [↑](#footnote-ref-6)
7. Bamidbar 35:6 [↑](#footnote-ref-7)
8. 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-8)
9. Ten is always a hint to Mashiach and His mediation between men (5) and HaShem (5). [↑](#footnote-ref-9)
10. The Temple [↑](#footnote-ref-10)
11. Pri Etz Chaim, Shaar Rosh HaShanah, ch. 1. [↑](#footnote-ref-11)
12. Shemot (Exodus) 21:13 [↑](#footnote-ref-12)
13. The Children of Israel [↑](#footnote-ref-13)
14. 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-14)
15. Avot 1:2 [↑](#footnote-ref-15)
16. Makkoth 10a [↑](#footnote-ref-16)
17. Shemot (Exodus) 21:13 [↑](#footnote-ref-17)
18. Chapter 20 [↑](#footnote-ref-18)
19. The Temple mount. [↑](#footnote-ref-19)
20. Sanhedrin 38b - Chazal or Ḥazal (Hebrew: חז"ל‎), an acronym for the Hebrew "Ḥakhameinu Zikhronam Liv'rakha" (חכמינו זכרונם לברכה, "Our Sages, may their memory be blessed"), is a general term that refers to all Jewish sages of the Mishna, Tosefta and Talmud eras, spanning from the times of the final 300 years of the Second Temple of Jerusalem until the 6th century CE, or c. 250 BCE – c. 625 CE. [↑](#footnote-ref-20)
21. Akeida = the binding of Yitzchak. [↑](#footnote-ref-21)
22. A court. [↑](#footnote-ref-22)
23. Measure-for-measure. [↑](#footnote-ref-23)
24. The YHVH - יהוה name. [↑](#footnote-ref-24)
25. Devarim 4:4 and 30:20; Berachot 18b. [↑](#footnote-ref-25)
26. Devarim 4:42. [↑](#footnote-ref-26)
27. I.e., also the spiritual life. [↑](#footnote-ref-27)
28. Refuge from evil and wrong-doing. Cf. Sot. 21a. [↑](#footnote-ref-28)
29. Devarim 4:41-45. [↑](#footnote-ref-29)
30. Cf. Shabbat 30b, a similar incident about King David, and B.M. 86a, about Rabbah b. Nahmani. [↑](#footnote-ref-30)
31. **δύναμις** Strong’s #1411 [↑](#footnote-ref-31)
32. Connection to B’resheet 29:29, Laban gave Billah (troubled) as a handmade to Rachel. [↑](#footnote-ref-32)
33. Connection to B’resheet 30:13 “I am happy”… [↑](#footnote-ref-33)
34. Verbal connection to B’resheet 29:35 [↑](#footnote-ref-34)
35. ***Yehudah ben Yosef, a servant of Yeshua the Messiah****–* The author of this small Epistle wants to inform us about it author, and at the same time indicate to us some royal manners. The Epistle could have well said: “Yehudah the brother of Yeshua the Messiah” but found that although the statement is true, he did not personally want to make boast of his familial ties to the Master, but does so by way of informing us that he is the brother Ya’aqob ben David – the brother of the Master. [↑](#footnote-ref-35)
36. Connection to B’resheet 29:34 “Three sons” and Psa 24:6 [↑](#footnote-ref-36)
37. Some versions have “beloved” ones of the Father [↑](#footnote-ref-37)
38. Note Delitzsch’s translation of our Mishnaic text and use of וּשְׁמוּרִים – *u’shmurim* from Shomer. Cf. Shemot Exodus) 23:12 ﻿﻿Be on **guard** (Shomer) concerning all that I have told you. Make no mention of the names of other gods; they shall not be heard on your lips. The other possible Mishnaic/Biblical Hebrew word which could be used her is Netzer. (**נָצַר** that means to guard or watch.) [↑](#footnote-ref-38)
39. Kistemaker, S. J., & Hendriksen, W. (1953-2001). *Vol. 16*: *New Testament commentary: Exposition of the Epistles of Peter and the Epistle of Jude*. Accompanying biblical text is author's translation. New Testament Commentary. Grand Rapids: Baker Book House. p 368

    Also note the apparent prayer structure of the end of the pericope. “May **Loving-kindness, and peace, and love, to you be multiplied!** This shows that Yehudah is familiar with the literary aspects of prayer rubrics. This also implicitly suggests that Yehudah is a Chazan. [↑](#footnote-ref-39)
40. Kistemaker and & Hendriksen note the language and nomenclature of Hakham Tsefet. This is because Yehudah is functioning as the amanuensis of Hakham Tsefet. For similar language Cf. I Peter 1:2; II Peter 1:2. And again, the language of Hakham Shaul with his amanuensis Luqas. Cf. I Tim. 1:2; II Tim. 1:2. We also call to the reader’s attention the similarity between these statements and B'midbar (Num.) 6:22-24. Herein we have perfect contiguity with the previous Torah Sederim.

    Kistemaker, S. J., & Hendriksen, W. (1953-2001). *Vol. 16*: *New Testament commentary: Exposition of the Epistles of Peter and the Epistle of Jude*. Accompanying biblical text is author's translation. New Testament Commentary. Grand Rapids: Baker Book House. p 368 [↑](#footnote-ref-40)
41. Bauckham argues against this idea calming that Jude (Yehudah) is NOT a “general Epistle. Bauckham, R. J. (1996). *Jude, 2 Peter* (Word Biblical Commentary ed., Vol. 50). (D. A.Hubbard, & G. W. Baker, Eds.) Nashville, TN: Thomas Nelson. This legal document is “orders from headquarters” per se. This legal document witnessed by the Chazan and authorized by the Bench repudiates the activities of non-observant Gentiles who would join the Nazarean Communities. [↑](#footnote-ref-41)
42. Biggs, C. (1901). A Critical and exegetical commentary on the Epistles of St. Peter and St. Jude. Edinburgh: T & T Clark International. p. 323 [↑](#footnote-ref-42)
43. A person employed to write (a Scribe – Sofer) what another dictates or to copy what has been written by another, and also refers to a person who signs a document on behalf of another under their authority.  [↑](#footnote-ref-43)
44. Kistemaker, S. J., & Hendriksen, W. (1953-2001). *Vol. 16*: *New Testament commentary: Exposition of the Epistles of Peter and the Epistle of Jude*. *Accompanying biblical text is author's translation. New Testament Commentary*. Grand Rapids: Baker Book House. p. 367 [↑](#footnote-ref-44)
45. Neyrey, J. H. (1993). *2 Peter, Jude A New Translation with Introduction and Commentary* (Vol. 37c). New Haven: The Anchor Yale Bible. Introduction p. 1 [↑](#footnote-ref-45)
46. Bauckham, R. J. (1996). *Jude, 2 Peter* (Word Biblical Commentary ed., Vol. 50). (D. A.Hubbard, & G. W. Baker, Eds.) Nashville, TN: Thomas Nelson. p. 3 [↑](#footnote-ref-46)
47. The honor-shame scenario Neyrey is posits is based on John 4:44 "a prophet is without honor in his own country." [↑](#footnote-ref-47)
48. Neyrey, J. H. (1993). *2 Peter, Jude A New Translation with Introduction and Commentary* (Vol. 37c). New Haven: The Anchor Yale Bible. p. 5 [↑](#footnote-ref-48)
49. Ibid. Introduction pp. 10-1 [↑](#footnote-ref-49)
50. Barré Michael, *Fear of God and the World of Wisdom*, BTB 11 (1981) 41-43 [↑](#footnote-ref-50)
51. Neyrey, J. H. (1993). *2 Peter, Jude A New Translation with Introduction and Commentary* (Vol. 37c). New Haven: The Anchor Yale Bible. Introduction p. 12 [↑](#footnote-ref-51)
52. Our use of “spiritual” refers to the G-d breathed Oral Torah, which delineates cleanliness and impurity. [↑](#footnote-ref-52)
53. Jude acts as a prosecutor who conducts a prophetic lawsuit against evildoers, charging them with crimes proclaiming the consistent norm of judgment, announcing a sure judgment of punishment.

    Neyrey, J. H. (1993). *2 Peter, Jude A New Translation with Introduction and Commentary* (Vol. 37c). New Haven: The Anchor Yale Bible. p 24 [↑](#footnote-ref-53)
54. *sēmantikós*- σημαντικός [↑](#footnote-ref-54)
55. 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 treatise of Yehuda can be broken into ten or seven sections, relating to the seven men who serve the bench of three. [↑](#footnote-ref-55)
56. Implying here both Oral and Written Torah, but keeping in mind that during Yehudah’s time the Torah was more Oral than written. [↑](#footnote-ref-56)
57. These 7 divisions are further divided into the 10 natural pericopes for connection to the appropriate Torah Sedarim. [↑](#footnote-ref-57)
58. According to Hyman I. Sky, *Development of the Office of Hazzan Through the Talmudic Period* (Distinguished Dissertations) San Francisco: Mellen Research University Press, who followed the etymology of the word Chazan, suggesting that it was an “Aramacized Hebrew word” from the Aramaic idea of seeing (**חזה**). Sky furthers the idea to tell us that the Chazan was an equivalent to the Hebrew (**רואה**) Shepherd/Pastor. Her we suggest that the Chazan is the liturgical head over the “Pastors” and the liturgical chief guardian of the Esnoga possessing the traits and skills of those he watches (**חזאה**) over. See Melamed’s, R. E. (2005). *Aramaic Hebrew English Dictionary of the Babylonian Talmud.* Jerusalem: The Samuel and Odette Levy Foundation. pp. 171-2. Rather than use the phrase “Aramacized Hebrew word” from the early 1970’s we see that phrase as being Mishnaic Hebrew. It is also interesting to note the title of our present Torah Seder. **“And Saw Ha-Shem,” “VaYar Adonai.”** [↑](#footnote-ref-58)
59. Matt, D. C. (2004). *The Zohar, Translation and Commentary* (Pritzker Edition ed., Vol. One). Stanford, CA: Stanford University Press. p. Introduction L. It is also interesting that Ya’aqob is also associated with Tiferet - **Loving-kindness,** or ***Rachamim*** the synthesis of Chesed (love) and G’vurah (peace – shalom). [↑](#footnote-ref-59)
60. Cf. B’resheet 40:1-23 [↑](#footnote-ref-60)
61. Nanos, M. D. (1996). *The Mystery of Romans, The Jewish context of Paul's Letter.* Minneapolis: Augsburg Fortress Press. p. 311 Cf. **m**. **Makkot** [↑](#footnote-ref-61)
62. Corresponding to 1st Hakham, 2nd Hakham and Apostle 3rd of the bench of three - Chokhmah, Bina and Da’at (ChaBaD) [↑](#footnote-ref-62)
63. The Mohel (circumciser) like the Chazan (cantor) embody the aspirations and authority of the local congregation and the Bet Din. (Jewish court of authority) [↑](#footnote-ref-63)
64. Connected with the concept of Yir’ah, the fear of G-d. The ministry of the Sheliach – Chazan – Bishop [↑](#footnote-ref-64)
65. Here when everything is contextualized, we can understand the meaning of these verses. The Jewish authorities hold in their power the ability to allow or prohibit (bind and loose) circumcision, acceptance of gentile conversion. Interestingly enough the Greek μάχαιραν holds the idea of some sort of contention. This is not always the case with the μάχαιραν, however in our present case the μάχαιραν is the judgment for or against conversion. The Chazan who holds the circumcision knife is the final word on ritual circumcision and conversion. [↑](#footnote-ref-65)
66. Hyman I. Sky, *Development of the Office of Hazzan Through the Talmudic Period* (Distinguished Dissertations) San Francisco: Mellen Research University Press. Cf. Chapter 1 [↑](#footnote-ref-66)
67. My clarification [↑](#footnote-ref-67)
68. Nanos, M. D. (1996). *The Mystery of Romans, The Jewish context of Paul's Letter.* Minneapolis: Augsburg Fortress Press. p. 312 [↑](#footnote-ref-68)