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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 22, 5783 – May 12/13, 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 Yaaqob 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!**

**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!**

**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!

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

**Iyar 22, 5783 – May 12/13, 2023**

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| **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 |  |
| **Ashlamata**: **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 |  |

**Contents of the Torah Seder‎**

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

**Rashi & Targum Pseudo Jonathan for: B’resheet (Genesis)** ‎‎‎‎**30:22 – 31:2**‎‎

| **Rashi’s & Keter Aram Tsoba’s Translation** | **Targum Jonathan, Jerusalem & Neofiti** |
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| **כב** וַיִּזְכֹּר אֱלֹהִים, אֶת-רָחֵל; וַיִּשְׁמַע אֵלֶיהָ אֱלֹהִים, וַיִּפְתַּח אֶת-רַחְמָהּ.  **Rashi 22.** **And God remembered** Rachel, and God hearkened to her, and He opened her womb.  **Keter 22. God remembered Rachel**; God heard her and opened her womb. | **Jonathan 22. And the remembrance of** Rachel came before the LORD, and the voice of her prayer was heard before Him; and He said in his Word that He would give her sons.  **Jerusalem 22.** **Four keys are held in the hand of the LORD of all the world, even the LORD, and He will not deliver them either to angel or to seraph; the key of the rain, the key of the provender, the key of the sepulchre, the key of barrenness.** **The key of rain**: for thus the Scripture expounds, The LORD will open unto you His good treasure. **The key of provender:** for thus the Scripture expounds, You open Your hand. **The key of the sepulchre**: for thus the Scripture expounds, When I will open your sepulchre. **The key of barrenness** Scripture expounds, And Elohim remembered Rachel. And the Word of the LORD remembered Rachel in His good compassions, and the Word of the LORD heard the voice of her prayer, and He said in His Word that He would give her children.  **Neofiti 22.** Four keys there are which are given into the hand of the Lord, the Master of all worlds, and He does not hand over them either to an angel or Seraph; the key of rain and the key of provision, the key of the sepulchres and the key of barrenness. **The key of Rain,** for thus does Scripture explain and say: “The Lord will open for you the good treasure from the heavens” (Deut. 28:12). **The key of Provision,** for thus does Scripture explain and say: “You open Your hand and satisfy all living things in whom there is good pleasure” (Psalm 145:16). **The key of the Sepulchres,** for thus does Scripture explain and say: “Behold, I will open your graves and will lead you from your graves, My people” (Ezek. 37:12). **The key of Barrenness,** for thus does Scripture explain and say: “The Lord in His good mercies remembered Rachel and the Lord heard the voice of the prayer of Rachel and said in His Memra to give her sons” (Gen 30:22). |
| **כג** וַתַּהַר, וַתֵּלֶד בֵּן; וַתֹּאמֶר, אָסַף אֱלֹהִים אֶת-חֶרְפָּתִי.  **Rashi 23.** And she conceived and bore a son, and she said, "God has taken away my reproach."  **Keter 23.** She conceived and bore a son; she said, “God has removed my disgrace.” | **Jonathan 23.** And she conceived and, bare a son, and said, The LORD has gathered off my reproach, even as Yehoshua the son of Joseph will gather off the reproach of Mitzrayim from the sons of Israel, and will circumcise them beyond Yarden.  **Neofiti 23.** And she conceived and bore a son and said: “The Lord gathered in my shame.” |
| **כד** וַתִּקְרָא אֶת-שְׁמוֹ יוֹסֵף, לֵאמֹר: יֹסֵף יְהוָה לִי, בֵּן אַחֵר.  **Rashi 24.** So she named him **Joseph**, saying, "**May the Lord grant me yet another** son!"  **Keter 24.** She named him Yoseph, saying, **“May the Lord add to me another son.”** | **Jonathan 24.** And she called his name **Yoseph,** saying, **the LORD will add me yet another** son to this one.  **Neofiti 24.** And she called his name Joseph saying: “The Lord has added another son to me.” |
| **כה** וַיְהִי, כַּאֲשֶׁר יָלְדָה רָחֵל אֶת-יוֹסֵף; וַיֹּאמֶר יַעֲקֹב, אֶל-לָבָן, שַׁלְּחֵנִי וְאֵלְכָה, אֶל-מְקוֹמִי וּלְאַרְצִי.  **Rashi 25.** It came to pass when Rachel had borne Joseph, that Jacob said to Laban, "Send me away, and I will go to my place and to my land.  **Keter 25.** So it was, when Rachel bore Yoseph, Yaaqob said to Laban, “Send me away, so that I may go to my place and to my land.” | **Jonathan 25.** And it was when Rachel had borne Yoseph, Yaaqob said by the Holy Spirit concerning the house of Yoseph, **They are to be as a flame to consume the house of Esau;** and he said, Therefore will I not be afraid of Esau and his legions. And he, said unto Laban, Send me away, and I will go to my place and to my country.  **Neofiti 25.** And when Rachel bore Joseph, Jacob said to Laban: “Send me away, I pray, and I will go to my place and to my country.” |
| **כו** תְּנָה אֶת-נָשַׁי וְאֶת-יְלָדַי, אֲשֶׁר עָבַדְתִּי אֹתְךָ בָּהֵן--וְאֵלֵכָה: כִּי אַתָּה יָדַעְתָּ, אֶת-עֲבֹדָתִי אֲשֶׁר עֲבַדְתִּיךָ.  **Rashi 26.** Give [me] my wives and my children for whom I worked for you, and I will go, for you know my work, which I have worked for you."  **Keter 26. “**Give [me] my wives and my children, for whom I have worked for you, and I will go; for you know all about the work that I did for you.” | **Jonathan 26.** Give me my wives and my children, for whom I have served you, and I will go; for you know my service with which I have served you.  **Neofiti 26. “**Give me my wives and my sons, for whom I have served before you and I will go because you know the service that I have rendered before you.” |
| **כז** וַיֹּאמֶר אֵלָיו לָבָן, אִם-נָא מָצָאתִי חֵן בְּעֵינֶיךָ; נִחַשְׁתִּי, וַיְבָרְכֵנִי יְהוָה בִּגְלָלֶךָ.  **Rashi 27.** And Laban said to him, "If only I have now found favor in your eyes! I have divined, and the Lord has blessed me for your sake."  **Keter 27.** Laban said to him, “If you regard me favorably, I perceive [through divination] that the Lord blessed me because of you.” | **Jonathan 27.** But Laban said to him, If now I have found grace in your eyes, I have observed by divination that the LORD has blessed me for your sake.  **Jerusalem 27.** I have observed by divination that the LORD has blessed me for your sake.  **Neofiti 27.** And Laban said to him, “If, now, I have found grace and favour in your sight, I have found out by divination that the Lord has blessed me for your merit.” |
| **כח** וַיֹּאמַר: נָקְבָה שְׂכָרְךָ עָלַי, וְאֶתֵּנָה.  **Rashi 28.** Then he said, "Specify your wages for me, and I will give [them]."  **Keter 28.** He said, “Stipulate your wage for me and I will give [it].” | **Jonathan 28.** And he said, Appoint your wages with me, and I will give you.  **Neofiti 28.** And he said: “Determine, now, your wage before me and I will give [it].” |
| **כט** וַיֹּאמֶר אֵלָיו--אַתָּה יָדַעְתָּ, אֵת אֲשֶׁר עֲבַדְתִּיךָ; וְאֵת אֲשֶׁר-הָיָה מִקְנְךָ, אִתִּי.  **Rashi 29.** And he said to him, "You know how I have worked for you and how your livestock was with me.  **Keter 29.** He said to him, “You know how I worked for you and how your livestock was [while it was with me].” | **Jonathan 29.** And he said to him, You know how I have served you, and how your cattle have been kept by me:  **Neofiti 29.** And he said to him: “You know how I have served before you, and what your cattle were before me and [how] they have grown strong and numerous. |
| **ל** כִּי מְעַט אֲשֶׁר-הָיָה לְךָ לְפָנַי, וַיִּפְרֹץ לָרֹב, וַיְבָרֶךְ יְהוָה אֹתְךָ, לְרַגְלִי; וְעַתָּה, מָתַי אֶעֱשֶׂה גַם-אָנֹכִי--לְבֵיתִי.  **Rashi 30.** For the little that you had before me has increased in multitude, and the Lord blessed you upon my arrival; but now, when will I, too, provide [something] for my household?"  **Keter 30.** “For the little you had before I came has greatly increased, and the Lord blessed you on account of me. So now, when will I provide for my household too?” | **Jonathan 30.** for the little flock which you had before me has increased greatly, and the LORD has blessed you at my foot, that I have been profitable to you from (the time of) my coming into your house. And now when will I do the work for which I am bound, to nourish the men of my house?  **Neofiti 30. “**Because the few cattle which you had before me have grown strong and numerous, and the Lord has blessed you for my merits and now, what can I do? I am also obliged to provide for my sons and the men of my house.” |
| **לא** וַיֹּאמֶר, מָה אֶתֶּן-לָךְ; וַיֹּאמֶר יַעֲקֹב, לֹא-תִתֶּן-לִי מְאוּמָה--אִם-תַּעֲשֶׂה-לִּי הַדָּבָר הַזֶּה, אָשׁוּבָה אֶרְעֶה צֹאנְךָ אֶשְׁמֹר.  **Rashi 31.** And he said, "What shall I give you?" And Jacob said, "You shall give me nothing; if you do this thing for me, I will return, I will pasture your flocks, [and] I will watch [them].  **Keter 31.** He said, “What should I give to you?” Yaaqob said. “You need not give me anything. If you will do for me this thing, I will return, pasture your sheep and watch [them].” | **Jonathan 31.** And he said, What will I give you? And Yaaqob said, You will not give me anything else, (but) do me this thing, and I will return and pasture your flock, and keep them.  **Neofiti 31.** And he said: “What will I give you?” And Jacob said: “Do not give me anything [at all]. If you do this thing for me, I will continue to feed your flock and guard it.” |
| **לב** אֶעֱבֹר בְּכָל-צֹאנְךָ הַיּוֹם, הָסֵר מִשָּׁם כָּל-שֶׂה נָקֹד וְטָלוּא וְכָל-שֶׂה-חוּם בַּכְּשָׂבִים, וְטָלוּא וְנָקֹד, בָּעִזִּים; וְהָיָה, שְׂכָרִי.  **Rashi 32.** I will pass throughout all your flocks today, removing from there every speckled and spotted kid, and every brown lamb among the sheep, and [every] spotted and speckled [one from] among the goats, and this shall be my wages.  **Keter 32.** “I will pass throughout all your sheep today; remove from them any speckled and spotted lamb and any brown lamb among the sheep, and any spotted and speckled kid from among the goats, and that will be my wages.” | **Jonathan 32.** I will pass through your whole flock today, and will set apart every lamb streaked and spotted, and every black lamb among the lambs, and spotted and streaked among the goats, and they will be my wages.  **Jerusalem 32.** Every lamb spotted and streaked, and every black lamb among the lambs, and the spotted and streaked among the goats.  **Neofiti 32.** I will pass through all your flock this day, I will separate from there every white-spotted and speckled lamb and every reddish lamb among the lambs, and the speckled and white-spotted among the goats; [this] will be my wage. |
| **לג** וְעָנְתָה-בִּי צִדְקָתִי בְּיוֹם מָחָר, כִּי-תָבוֹא עַל-שְׂכָרִי לְפָנֶיךָ: כֹּל אֲשֶׁר-אֵינֶנּוּ נָקֹד וְטָלוּא בָּעִזִּים, וְחוּם בַּכְּשָׂבִים--גָּנוּב הוּא, אִתִּי.  **Rashi 33.** And my righteousness will testify for me at a future date for it will come upon my wages before you. Whatever is not speckled or spotted among the goats or brown among the sheep [shall be counted as] stolen with me."  **Keter 33.** “My righteousness will testify for me, on the following day, when you will go over my wages in front of you, anything that is not speckled or spotted among the goats or brown among the sheep will be [considered] stolen by me.” | **Jonathan 33.** And my righteousness/generosity will testify for me tomorrow, when my wages will be brought before you. Every one which is not streaked or spotted among the goats, or black among the lambs, will be as if it had been a theft of mine.  **Neofiti 33.** “And my merits will testify for me this day and [the day] of tomorrow, when you enter to account my wages before you. Everything that is not white-spotted and speckled among the goats and reddish among the lambs will be with me [as] a stolen animal.” |
| **לד** וַיֹּאמֶר לָבָן, הֵן: לוּ, יְהִי כִדְבָרֶךָ.  **Rashi 34.** And Laban said, "Very well! If only it would be as you say!"  **Keter 34.** Laban said, “All right, may it be like your word.” | **Jonathan 34.** And Laban said to him, Well, let it be according to your word.  **Neofiti 34.** And Laban said: “Behold, it is good. Oh, that it be according to your words.” |
| **לה** וַיָּסַר בַּיּוֹם הַהוּא אֶת-הַתְּיָשִׁים הָעֲקֻדִּים וְהַטְּלֻאִים, וְאֵת כָּל-הָעִזִּים הַנְּקֻדּוֹת וְהַטְּלֻאֹת, כֹּל אֲשֶׁר-לָבָן בּוֹ, וְכָל-חוּם בַּכְּשָׂבִים; וַיִּתֵּן, בְּיַד-בָּנָיו.  **Rashi 35.** And he removed on that day the ringed and the spotted male goats and all the speckled and spotted female goats, whichever had white on it, and all the brown [from] among the sheep, and he gave [them] into the hands of his sons.  **Keter 35.** So that day he removed the striped and speckled he-goats, all the spotted and speckled goats, anything with white on it and any brown among the sheep and he gave them over to his sons. | **Jonathan 35.** And he separated that day the goats which were marked in their feet, and the spotted, and all the goats streaked or spotted, every one which had a white place in him, and every black one among the lambs, and gave them into the hand of his sons.  **Neofiti 35.** And that day he separated the white spotted and speckled he-goats, and all the white-spotted and speckled she-goats, and all that had anything of white and all the reddish among the lambs and placed them in the hands of his sons. |
| **לו** וַיָּשֶׂם, דֶּרֶךְ שְׁלֹשֶׁת יָמִים, בֵּינוֹ, וּבֵין יַעֲקֹב; וְיַעֲקֹב, רֹעֶה אֶת-צֹאן לָבָן--הַנּוֹתָרֹת.  **Rashi 36.** And he set three days' journey between himself and Jacob, and Jacob tended Laban's remaining animals.  **Keter 36.** He put a distance of three days between him and Yaaqob, and Yaaqob tended Laban’s remaining sheep. | **Jonathan 36.** And he set a journey of three days between his flocks and (those of) Yaaqob. And Yaaqob tended the flock of Laban, the old and the feeble which were left.  **Neofiti 36.** And he put a distance of three days’ journey between himself and Jacob; and Jacob tended the flocks of Laban that were left behind. |
| **לז** וַיִּקַּח-לוֹ יַעֲקֹב, מַקַּל לִבְנֶה לַח--וְלוּז וְעַרְמוֹן; וַיְפַצֵּל בָּהֵן, פְּצָלוֹת לְבָנוֹת--מַחְשֹׂף הַלָּבָן, אֲשֶׁר עַל-הַמַּקְלוֹת.  **Rashi 37.** And Jacob took himself moist rod[s] of trembling poplar and hazelnut, and chestnut, and he peeled white streaks upon them, baring the white that was on the rods.  **Keter 37.** Yaaqob took for himself moist poplar sticks, hazel and chestnut, he peeled white strips into them, exposing whiteness on the sticks. | **Jonathan 37.** And Yaaqob took to him a rod of flowering poplar, and of almond, and of the plane tree, and peeled in them white peelings to disclose the white which was in the rods.  **Neofiti 37.** And Jacob took rods of fresh-green poplar and of almond and of the plain-tree, and peeled white streaks in them from off the white skin that is upon the rods. |
| **לח** וַיַּצֵּג, אֶת-הַמַּקְלוֹת אֲשֶׁר פִּצֵּל, בָּרְהָטִים, בְּשִׁקְתוֹת הַמָּיִם--אֲשֶׁר תָּבֹאןָ הַצֹּאן לִשְׁתּוֹת לְנֹכַח הַצֹּאן, וַיֵּחַמְנָה בְּבֹאָן לִשְׁתּוֹת.  **Rashi 38.** And he thrust the rods that he had peeled, into the gutters in the watering troughs where the animals would come to drink opposite the [other] animals, and they would come into heat when they came to drink.  **Keter 38.** He stuck the sticks which he peeled in the gutters of the water troughs where the sheep came to drink, facing the sheep, and they would become aroused when they came to drink. | **Jonathan 38.** And the rods which he had peeled, he fixed in the canals, in the troughs of water; at the place to which they brought the flocks to water, there placed he them over against the flock that they might conceive when they came to drink.  **Neofiti 38.** And he placed the rods he had peeled in the troughs of the watering-pools into which the sheep entered to drink [in front of the sheep; and (since) they used to mate when they entered to drink], |
| **לט** וַיֶּחֱמוּ הַצֹּאן, אֶל-הַמַּקְלוֹת; וַתֵּלַדְןָ הַצֹּאן, עֲקֻדִּים נְקֻדִּים וּטְלֻאִים.  **Rashi 39.** And the flocks came into heat by the rods, and the animals bore ringed, spotted, and striped [young].  **Keter 39.** The sheep would become aroused by [seeing] the rods and the sheep bore striped, speckled, and spotted [lambs]. | **Jonathan 39.** And the sheep conceived over against the rods, and the sheep produced such as were marked in their feet, and spotted and white in their backs.  **Neofiti 39.** The sheep mated near the rods and the sheep bore white spotted, speckled, and striped [young]. |
| **מ** וְהַכְּשָׂבִים, הִפְרִיד יַעֲקֹב, וַיִּתֵּן פְּנֵי הַצֹּאן אֶל-עָקֹד וְכָל-חוּם, בְּצֹאן לָבָן; וַיָּשֶׁת-לוֹ עֲדָרִים לְבַדּוֹ, וְלֹא שָׁתָם עַל-צֹאן לָבָן.  **Rashi 40.** And Jacob separated the sheep, and he turned the faces of the animals toward the ringed one[s] and every brown one among Laban's animals, and he made himself flocks by himself, and he did not place them with Laban's animals.  **Keter 40.** Yaaqob set apart the lambs and set the sheep facing toward the striped and all brown among Laban’s flocks. He set apart flocks for himself and did not place them with Laban’s sheep. | **Jonathan 40.** And the lambs did Yaaqob set apart, and place in front of the flocks; all the various coloured and the black among Laban's sheep he set for himself a flock apart, and did not mix them with the sheep of Laban.  **Neofiti 40.** And Jacob separated the lambs, and he put the sheep facing the white spotted ones and all the reddish of the sheep of Laban. [And he made flocks for himself and did not mix them with the flocks of Laban.] |
| **מא** וְהָיָה, בְּכָל-יַחֵם הַצֹּאן הַמְקֻשָּׁרוֹת, וְשָׂם יַעֲקֹב אֶת-הַמַּקְלוֹת לְעֵינֵי הַצֹּאן, בָּרְהָטִים--לְיַחְמֵנָּה, בַּמַּקְלוֹת.  **Rashi 41.** And it came to pass, that whenever the animals that were bearing their first would come into heat, Jacob would place the rods in the troughs, before the eyes of the animals, [in order] to bring them into heat by [means of] the rods.  **Keter 41.** And so it was, that whenever the sheep which conceived early because aroused, Yaaqob would place the rods in sight of the flocks in the troughs that they may become aroused by the rods. | **Jonathan 41.** And it was that whenever the early (prime) sheep conceived, Yaaqob set the rods in the canals before the eyes of the sheep that they might conceive before the rods.  **Neofiti 41.** And every time early-born sheep were mating, Jacob set the rods before the sheep in the watering troughs to have them mate among the rods. |
| **מב** וּבְהַעֲטִיף הַצֹּאן, לֹא יָשִׂים; וְהָיָה הָעֲטֻפִים לְלָבָן, וְהַקְּשֻׁרִים לְיַעֲקֹב.  **Rashi 42.** But if the animals would delay, he would not place them, so that the ones that delayed were Laban's, and the ones that bore their first became Jacob's.  **Keter 42.** But when the flocks were late [to conceive], he would not place them; the late ones would be for Laban, and the early ones for Yaaqob. | **Jonathan 42.** But with the late sheep he did not set them; and the late sheep were Laban's and the early ones Yaaqob’s.  **Neofiti 42.** But before the later-born of the sheep he used not set them; and he had numerous flocks, the later-born were for Laban and the early-born for Jacob. |
| **מג** וַיִּפְרֹץ הָאִישׁ, מְאֹד; וַיְהִי-לוֹ, צֹאן רַבּוֹת, וּשְׁפָחוֹת וַעֲבָדִים, וּגְמַלִּים וַחֲמֹרִים.  **Rashi 43.** And the man became exceedingly wealthy, and he had prolific animals, and maidservants and manservants, and camels and donkeys.  **Keter 43.** The man increased [his possessions] exceedingly; he had many sheep, female and male slaves, camels and donkeys. | **Jonathan 43.** And the man increased greatly, and had a multitude of flocks, and handmaids and servants, and camels, and asses.  **Neofiti 43.** And the man became very, very powerful and he had many flocks and maid-servants and menservants and camels and he-asses. |
|  |  |
| **א** וַיִּשְׁמַע, אֶת-דִּבְרֵי בְנֵי-לָבָן לֵאמֹר, לָקַח יַעֲקֹב, אֵת כָּל-אֲשֶׁר לְאָבִינוּ; וּמֵאֲשֶׁר לְאָבִינוּ--עָשָׂה, אֵת כָּל-הַכָּבֹד הַזֶּה.  **Rashi 1.** And he heard the words of Laban's sons, saying, "Jacob has taken all that belonged to our father, and from what belonged to our father, he has amassed this entire fortune."  **Keter 1.** He heard the words of Laban’s son’s saying, “Yaaqob took everything our father owns and he amassed all this property from what belongs to our father.” | **Jonathan 1.** But he heard the words of the sons of Laban, saying, Yaaqob has taken all that was our father's; and from that which was our father's he has made himself all the glory of these riches.  **Neofiti 1.** And he heard the words of the sons of Laban saying: “Jacob has taken everything belonging to our father, and from what belongs to our father he has acquired all these riches.” |
| **ב** וַיַּרְא יַעֲקֹב, אֶת-פְּנֵי לָבָן; וְהִנֵּה אֵינֶנּוּ עִמּוֹ, כִּתְמוֹל שִׁלְשׁוֹם.  **Rashi 2.** And Jacob saw Laban's countenance, that he was not disposed toward him as [he had been] yesterday and the day before.  **Keter 2.** Yaaqob saw Laban’s face, and noticed that he was not [favorable] towards him as before. | **Jonathan 2.** And Yaaqob observed the looks of Laban and, behold, they were not peaceful toward him as yesterday and as before it.  **Neofiti 2.** And Jacob saw Laban’s countenance, and behold it was not friendly toward him, not like yesterday and not like earlier. |

**Welcome to the World of Pshat Exegesis**

In order to understand the finished work of the Pshat mode of interpretation of the Torah, one needs to take into account that the Pshat 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 Remez 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 as 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:**

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| **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. 75 - 89** | **Ramban: Genesis Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1971)  **pp. 372 - 379** |

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**moist** When it was moist.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Chapter 31**

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

**Ketubim: Tehillim (Psalms) 26:1-12**

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| **Rashi’s Translation** | **Targum** |
| 1. Of David. Judge me, O Lord, for I have walked with sincerity, and I trusted in the Lord; I shall not falter. | 1. Of David. Judge me, O LORD, for I have walked in my innocence; and in the LORD I have hoped [and trusted; I will not be shaken. |
| 2. Test me, O Lord, and try me; refine my reins and my heart. | 2. Try me, O LORD, and prove me; purify my inmost thoughts. |
| 3. For Your kindness is before my eyes, and I walked in Your truth. | 3. Because Your goodness is before my eyes, and I have walked in Your truth. |
| 4. I did not sit with dishonest men, neither did I go with hypocrites. | 4. I have not reclined to dine with lying men; and I will not enter with those who hide themselves to do evil. |
| 5. I hated the congregation of the evildoers, and I did not sit with the wicked. | 5. I hate the gathering of evildoers, and with the wicked I will not recline to dine. |
| 6. I washed my hands with cleanliness, and I encompassed Your altar, O Lord. | 6. I will sanctify my hands by my merit, and I have gone around your altar, O LORD. |
| 7. To proclaim thanksgiving with a loud voice and to recite all Your wonders. | 7. To make heard the sound of praise, and to tell of all Your wonders. |
| 8. O Lord, I love the dwelling of Your house and the place of the residence of Your glory. | 8. O LORD, I love the dwelling of Your sanctuary, and the place of Your glorious tabernacle. |
| 9. Gather not my soul with sinners nor my life with men of blood, | 9. My soul will not gather with the sinners, nor my life with the men who shed blood. |
| 10. in whose hands are plots and whose right hand is full of bribery. | 10. In whose hands is the purpose of sinning; their right hands are full of bribes. |
| 11. **But I walk with sincerity; redeem me and be gracious to me.** | 11. **But I will go about in my innocence; redeem me and have mercy on me.** |
| 12. My foot stood on a straight path; I will bless the Lord in assemblies. | 12. My foot stands upright; in the gathering of the righteous/generous I will bless the LORD. |

**Rashi’s Commentary on Tehillim (Psalms)** ‎‎‎‎**26:1-12**

**1 Judge me** And elsewhere (143:2) he says, “You shall not enter judgment [with Your servant].” Said David: When You judge the wicked, judge me, for compared to the wicked, I am a righteous man, but when You judge the righteous/generous, do not bring me into judgment.

**4 and...with hypocrites** who go into hidden places to do their deeds in the dark.

**neither did I go** I am not accustomed to come and enter their assembly.

**6 with cleanliness** For there is no robbery [involved] in my fulfillment of the commandments.

**7 To proclaim** Heb. לַשְׁמִעַ , like לְהַשְׁמִיעַ .

**all Your wonders** This refers to Hallel, which contains mention of the past, mention of Gog and Magog, mention of the Messianic era, and mention of the future.

**10 plots** Heb. זמה . Every זמה in Scripture is an expression of a plan, some for good and some for evil.

**12 My foot stood on a straight path** Heb. במישור , on a straight path.

**Meditation from the Psalms**

**Tehillim (Psalms) ‎‎26:1-12**

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

The essence of David's lifelong aspiration is condensed into this brief psalm. Perfect innocence, purity, clarity of vision, truth, separation from evil, cleanliness, zeal; all of these find expression in this composition. David yearned for these traits so that he would he deemed worthy of constructing the shrine of human perfection, the Beit HaMikdash. ‘HaShem, I love the House in which You dwell, and the place in which Your glory resides’.[[1]](#footnote-1)

Late in his career, after a lifetime of arduous preparation, David thought that he had attained the perfection of the patriarchs, Abraham, Yitzchak and Yaaqob. He asked G-d to let him prove his worth by testing him.

G-d acquiesced by tempting David with Bath Sheba, a test that showed that David had not yet achieved flawlessness.

Psalm 26 was composed after David's failure and he uses its verses to convey a double message. On the one hand, David requests a test and explains why he feels ready for it. On the other hand, he expresses his feelings of repentance and remorse after his failure.[[2]](#footnote-2)

The superscription of this psalm ascribes it’s authorship to David. The Talmud gives us the details and the Zohar connects our psalm to the above incident:

***Sanhedrin 107a*** *Rab Judah said in Rab’s name:* ***One should never [intentionally] bring himself to the test, since David king of Israel did so, and fell.*** *He said unto Him, ‘Sovereign of the Universe! Why do we say [in prayer] “The God of Abraham, the God of Isaac, and the God of Jacob,” but not the God of David?’ He replied, ‘They were tried by me, but thou wast not.’ Then, replied he, ‘Sovereign of the Universe, examine and try me’ — as it is written, Examine me, O Lord, and try me.[[3]](#footnote-3) He answered ‘I will test thee, and yet grant thee a special privilege;[[4]](#footnote-4) for I did not inform them [of the nature of their trial beforehand], yet, I inform thee that I will try thee in a matter of adultery.’ Straightway, And it came to pass in an eveningtide, that David arose from off his bed etc.[[5]](#footnote-5) R. Johanan said: He changed his night couch to a day couch,[[6]](#footnote-6) but he forgot the halacha: there is a small organ in man which satisfies him in his hunger but makes him hunger when satisfied.[[7]](#footnote-7) And he walked upon the roof of the king’s house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon.[[8]](#footnote-8) Now Bath Sheba was cleansing her hair behind a screen,[[9]](#footnote-9) when Satan came to him, appearing in the shape of a bird. He shot an arrow at him, which broke the screen, thus she stood revealed, and he saw her. Immediately, And David sent and enquired after the woman. And one said, Is not this Bath Sheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took her, and she came unto him, and he lay with her; for she was purified from her uncleanliness: and she returned unto her house. Thus it is written, Thou host proved mine heart; thou hast visited me in the night; thou host tried me, and shalt find nothing; I am purposed that my mouth shall not transgress.[[10]](#footnote-10) He said thus: ‘Would that a bridle had fallen into the mouth of mine enemy [i.e., himself], that I had not spoken thus.’[[11]](#footnote-11)*

***Soncino Zohar, Bereshit, Section 1, Page 82a*** *… David further said to God: “Sovereign of the Universe, wherefore do not the Israelites conclude one of their blessings with my name as they do with the name of Abraham, [Tr. note: The first blessing of the Amidah.] of whom it is written ‘I am thy shield’?”[[12]](#footnote-12) God replied: “Abraham I have already tried and tested and found to be wholly steadfast.” Said David: “If so, ‘examine me, O Lord, and prove me, try my reins and my heart’* (Psalm 26:2)*.”*

HaShem Acquiesced by tempting David with Batsheba, a test that showed that David had not yet achieved flawlessness. This psalm was composed after David’s failure and he uses its verses to convey a double message. On the one hand, David requests a test and explains why he feels ready for it. On the other hand, he expresses his feelings of repentance and remorse after his failure.[[13]](#footnote-13)

If you think about it, when a teacher has a student who constantly thinks that he has the correct answer; the teacher at some point **must** ask a question that such a student ***cannot*** answer. Otherwise, the child will grow arrogant and conceited. In his eyes, all of his classmates will be diminished. So it was with David when he *asked* for a test. In order for him to continue to grow, HaShem had to show him that he was not yet perfect. On the other hand, none of the Patriarchs *asked* for a test. Therefore, the test that they were given was designed to show them how high they had climbed in their reach for a relationship with HaShem.

Rav Chaim Shmuelevitz[[14]](#footnote-14) explains why it is that King David is told by HaShem that he is going to fail. Rav Shmuelevitz says that every time we are tested by our evil inclination, HaShem helps us overcome our evil desires and hence we are able to succeed in our task. However, we are only able to succeed because HaShem helps us overcome our base desires. If we were to request a test then HaShem does not help us overcome these base desires, because who are we to request tests? We should never put ourselves into a dangerous situation where we are subjecting ourselves to the evil inclination willfully.[[15]](#footnote-15)

HaShem accepted David’s demand for a test, and King David failed! So he then included in his prayer a request not to be tested with temptation.[[16]](#footnote-16) Our psalm recounts this experience.

The essence of David's lifelong aspiration is condensed into this brief psalm. Perfect innocence, purity, clarity of vision, truth, separation from evil, cleanliness, zeal; all of these find expression in this composition. David yearned for these traits so that he would he deemed worthy of constructing the shrine of human perfection, the Beit HaMikdash. ‘HaShem, I love the House in which You dwell, and the place in which Your glory resides’.[[17]](#footnote-17)

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HaShem accepted David’s demand for a test, and King David failed! So he then included in his prayer a request not to be tested with temptation.[[32]](#footnote-32) Our psalm recounts this experience.

Let’s take some time to explore this incident with Batsheba to begin to understand the test that David subjected himself to, the test he was guaranteed to fail.

In II Samuel chapters 11 and 12, we find the incident I wish to examine. In this incident, many folks see King David lusting after Batsheva,[[33]](#footnote-33) the wife of Uriah the Hittite. Uriah is a soldier in King David’s army. He is fighting the King’s battle when King David takes his wife in an adulterous relationship. After she becomes pregnant, King David has Uriah recalled from the battle and orders him to sleep with his wife, in order to cover up his sin. Afterwards, when Uriah refuses to sleep with Batsheva, King David Has Uriah killed in battle. After Uriah’s death, King David marries Batsheva.

Most folks understand that King David committed adultery and murder. These are the sins that they see King David committing.

*Nothing could be farther from the truth.*

In fact, Chazal say:

***Shabbat 56a*** *Anyone who says that David sinned is mistaken.*

This does not mean that King David was completely blameless, but it means that, technically, he did not commit any transgressions; he did not breach the Torah’s laws in any way. The reason he was punished so severely is that HaShem judges the righteous very strictly, and David’s actions were not proper for someone of his spiritual stature.

If we apply the principle of *midda keneged midda*, measure for measure, we get an entirely different picture. Further, if we examine the Sages, we see that there is more to this story than first meets the eye.

Was King David committing adultery? The Tanakh says *no*.

Did King David commit murder? The Tanakh says *no*. How can this be?

The Sages record that King David required that all of his soldiers were required to give their wives a “get”, a divorce, before they went off to battle. This was done so that if the soldier failed to return from the battle, and his body was not found, then the wife would not become an “agunah”, a woman who could not remarry. If she was legally divorced, then she could remarry if her husband did not return after a reasonable amount of time.

***Ketubot 9b*** *Everyone who goes out into the war of the House of David writes for his wife a deed of divorce[[34]](#footnote-34), for it is written, And to thy brethren shalt thou bring greetings, and take their pledge[[35]](#footnote-35). What [is the meaning of], ‘and take their pledge’? R. Joseph learnt: Things which are pledged between him and her[[36]](#footnote-36).*

We know that Uriah had given his wife a “get” and was legally divorced. Chazal ask whether it was a permanent or a conditional get.[[37]](#footnote-37) David required a conditional get.[[38]](#footnote-38) The get is automatically revoked if the soldier returns from battle. In Uriah’s case, we see that Uriah did **not** give a conditional get. Uriah gave a **permanent** get. The fact that Uriah was a rebel might explain why Batsheba demanded a permanent get.

We can begin to understand Uriah’s rebellious nature by examining an illustrative event when Uriah was summoned home. When Uriah was called before David, he made reference to his general as “my master, Joab”.[[39]](#footnote-39) Although this form of address would have been proper in the presence of his commanding officer, referring to anyone other than the king as *master* in the presence of the king himself constituted an act of rebellion punishable by death.[[40]](#footnote-40)

Therefore, we know that King David did not commit adultery. We can know that King David did not commit adultery because the Torah prescribes that the one who commits adultery is to be stoned to death:

***Vayikra (Leviticus) 20:10*** *And the man that committeth adultery with [another] man’s wife, [even he] that committeth adultery with his neighbour’s wife, the adulterer and the adulteress shall surely be put to death.*

Since HaShem did not cause this to happen, we can know that King David did not commit adultery.

Did King David lust, sexually, after Batsheva? No! King David did NOT lust after Batsheva. He had entirely conquered that evil inclination. The story makes it sound like Batsheva was taking a bath on her roof without any covering. Nothing could be further from the truth. Batsheva was coming out from the mikveh, the ritual immersion that women must perform every month. As she exited the mikveh house, her exalted spiritual state attracted King David.[[41]](#footnote-41) He prophetically saw that he was to father Solomon with this woman.[[42]](#footnote-42) That is why he took her. Bathsheba was David’s true bashert,[[43]](#footnote-43) “predestined for David from the six days of Creation” but “he enjoyed her as an unripe fruit,” for he married her before the proper time, when the “fruit” was still unripe, neglecting to wait until after Uriah would die a [natural] death.[[44]](#footnote-44)

***Soncino Zohar, Bereshit, Section 1, Page 73b*** *R. Simeon further discoursed, beginning with the verse: For I know my transgressions, and my sin is ever before me (Ps. LI, 5). He said: ‘How much must a man be on his guard against sinning before the Holy One, blessed be He, for each sin committed by man is recorded on high, and is not blotted out save by much repentance, as it is said, “For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me” (Jer. II, 22). For when a man commits a sin once before God, it leaves a mark, and when he repeats the same sin that mark is deepened, and after a third time it becomes a stain spreading from one side to the other, as expressed in the words, “thine iniquity is become a stain before me” (Ibid.). When David committed his great sin in taking Bath-Sheba, he thought that it would leave its mark forever, but the message came to him, “The Lord also hath put away thy sin, thou shalt not die” (II Sam. XII, 13); i.e. the stain has been removed.’ R. Abba put this question to R. Simeon: ‘Since we have been taught that Bath-Sheba was destined for King David from the day of the creation, how comes it that the Holy One, blessed be He, first gave her to Uriah the Hittite?’ R. Simeon replied: ‘Such is the way of the Holy One, blessed be He; although a woman is destined for a certain man, He first allows her to be the wife of another man until his time arrives. As soon as that time arrives, he departs from the world to make way for the other, although the Holy One, blessed be He, is loth to remove him from the world to make way for the other man before his time arrives. This is the inner reason why Bath-Sheba was given to Uriah first. Now reflect and you will find the reason for the Holy Land having been given to Canaan before Israel came there. You will find that the inner reason underlying the two is the same. Observe, further, that David, although he confessed his sin and repented, could not obliterate from his heart and mind the memory of the sins that he had committed, especially of that concerning Bath-Sheba, and was always apprehensive lest one of them would prove a stumbling-block to him in the hour of danger. Hence he never removed them from his thoughts. According to another interpretation, the words “For I know my transgressions” indicate his knowledge of the diverse grades to which the various sins of men are to be referred, while the words “and my sin“ (hatathi=my failing) refer to the defect of the moon, which did not emerge from her impurity until the time of Solomon, when her light once more became whole, so that the world became firmly established and Israel dwelt secure, as it is written: “And Judah and Israel dwelt safely, every man under his vine and under his fig tree” (I Kings V, 5). Nevertheless, as David said, “My deficiency is ever before me”, and that will not be obliterated from the world until the Messiah will come, as it is said: “And the unclean spirit I will cause to pass out from the earth” (Zech. XIII, 2).’*

In fact, the Sages teach that King David had asked HaShem for a test in this area because he had completely conquered this inclination.

***Soncino Zohar, Bereshit, Section 1, Page 82a*** *David further said to God: “Sovereign of the Universe, wherefore do not the Israelites conclude one of their blessings with my name as they do with the name of Abraham, [Tr. note: The first blessing of the Amidah.] of whom it is written ‘I am thy shield’ (Gen. XV, 1)?” God replied: “Abraham I have already tried and tested and found to be wholly steadfast.” Said David: “If so, ‘examine me, O Lord, and prove me, try my reins and my heart‘ (Ps. XXVI, 2).” When he sinned in the matter of Batsheva, David remembered what he had said, and he exclaimed “ ‘Thou hast proved mine heart, thou hast visited me in the night, thou hast tried me and hast not found, my thoughts should not have passed my mouth‘ (Ps. XVII, 3). I said, Examine me, O Lord, and prove me, and thou hast proved my heart; I said, Try my reins, and thou hast tried me; but thou hast not found me as I should be; would that what was in my mind had not passed my lips.” (And with all this the Israelites do conclude a blessing with his name. [Tr. note: The third blessing after the Haftorah.]) Therefore David said: “‘Thou, O Lord, art a shield about me, my glory and the lifter up of my head‘: this grade assuredly is my glory with which I am crowned.”’*

Did David cause the murder of Uriah the Hittite? The Tanakh says no. How can this be? To understand this part, we must look carefully at the text to understand what is going on:

***2 Shmuel (Samuel) 11:8-9*** *And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king’s house, and there followed him a mess [of meat] from the king. But Uriah slept at the door of the king’s house with all the servants of his lord, and went not down to his house.*

At any rate, the permanent get meant that Uriah could NOT obey the King’s order to go home and sleep with his wife.[[45]](#footnote-45) The fact that he refused the King’s orders, twice, suggests that King David wanted to show the world that Uriah had given a permanent get and could never go back to Batsheba.

***2 Shmuel (Samuel) 11:10-12*** *And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from [thy] journey? why [then] didst thou not go down unto thine house? And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? [as] thou livest, and [as] thy soul liveth, I will not do this thing. And David said to Uriah, Tarry here today also, and tomorrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow. And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.*

On two separate counts, therefore, Uriah placed himself in the category of *mored b’malchut*, a rebel against the king. As such, Uriah forfeited his life immediately since the extralegal powers of the monarch include the authority to invoke the death penalty upon rebels without the due process of law.[[46]](#footnote-46)

Undeniably, the law gave David the right to bring Uriah before the Sanhedrin and demand his execution. Nevertheless, David worried (for good reason) that the people would question the integrity of a king who ordered a man’s death and immediately married his widow, and David sought to avoid the public appearance of conspiracy and impropriety when he married Bathsheba.[[47]](#footnote-47) Therefore, rather than demanding Uriah’s execution from the Sanhedrin, David instructed his general, Joab, to arrange Uriah’s death in battle.[[48]](#footnote-48)

At this point King David has no choice. Uriah has disobeyed a direct order of the king. The penalty for this offense is death.

***2 Shmuel (Samuel) 11:14-17*** *And it came to pass in the morning, that David wrote a letter to Joab, and sent [it] by the hand of Uriah. And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men [were]. And the men of the city went out, and fought with Joab: and there fell [some] of the people of the servants of David; and Uriah the Hittite died also.*

King David knows that Uriah has an evil heart,[[49]](#footnote-49) never the less, one MUST obey the King no matter what. Not wishing to publicly shame Uriah, King David has him killed in battle in an honorable manner. Notice that Joab does not protest in the least. Joab knew that the order of the King, as the chief justice, must be obeyed.

Ok, so now we know that King David did NOT commit adultery with Bath-Sheba and that he did not cause Uriah to be murdered. What we need to know is: What was King David’s sin?

It is clear that David was neither an adulterer nor a murderer. Indeed, when the prophet Nathan presented David with the parable of the rich man who stole the poor man’s sheep, he alluded to theft but to neither murder nor adultery.[[50]](#footnote-50) Had David been truly guilty of murdering Uriah, what possible explanation could there have been for the prophet to employ a parable that implied theft but not murder?

HaShem‘s punishments are always just. To determine the sin, we should look at the punishment:

***2 Shmuel (Samuel) 11:26*** *And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased HaShem. And HaShem sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich [man] had exceeding many flocks and herds: But the poor [man] had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveler unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man’s lamb, and dressed it for the man that was come to him. And David’s anger was greatly kindled against the man; and he said to Nathan, [As] HaShem liveth, the man that hath done this [thing] shall surely die: And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.*

King David was also the chief Hakham, the chief Judge. Nathan the prophet naturally came to the King for a judgment.

David, being a great Torah scholar and Sage, renders a judgment in keeping with Torah. HaShem agreed to this judgment, EXCEPT for the death penalty:

***2 Shmuel (Samuel) 12:13*** *And David said unto Nathan, I have sinned against HaShem. And Nathan said unto David, HaShem also hath put away thy sin; thou shalt not die.*

Despite his failure, when confronted by the prophet with his sin David immediately accepted responsibility for his actions with the words, “*Chototi LaShem* I have sinned against God”.[[51]](#footnote-51) Although innocent of adultery and murder, sins against *man,* David had nevertheless sinned against God when he failed to uphold the divine will by manipulating the intent behind the law.[[52]](#footnote-52)

The bottom line is this: HaShem has accused King David of stealing an ewe, a female sheep. The penalty is, therefore, in keeping with the sin:

***Shemot (Exodus) 22:1*** *If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.*

Therefore, King David’s sin was: **Theft of a sheep**.

Now that we have seen the picture, we can begin to understand why HaShem said that David was a man after His own heart:

***II Luqas (Acts) 13:22*** *And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the [son] of Jesse****, a man after mine own heart****, which shall fulfill all my will.*

HaShem would never say this about an adulterous murderer. Further, we must understand that Uriah[[53]](#footnote-53) was an evil man:

***Shabbath 56a*** *R. Samuel b. Nahmani said in R. Jonathan’s name: Whoever says that David sinned is merely erring, for it is said, And David behaved himself wisely in all his ways: and the Lord was with him. Is it possible that sin came to his hand, yet the Divine Presence was with him? Then how do I interpret, Wherefore hast thou despised the word of the Lord, to do that which is evil in his sight? He wished to do [evil], but did not. Rab observed: Rabbi, who is descended from David, seeks to defend him, and expounds [the verse] in David’s favour. [Thus:] The ‘evil’ [mentioned] here is unlike every other ‘evil’ [mentioned] elsewhere in the Torah. For of every other evil [mentioned] in the Torah it is written, ‘and he did,’ whereas here it is written, .’to do’: [this means] that he desired to do, but did not. Thou hast smitten Uriah the Hittite with the sword: thou shouldst have had him tried by the Sanhedrin, but didst not. And hast taken his wife to be thy wife: thou hast marriage rights in her. For R. Samuel b. Nahmani said in R. Jonathan’s name: Everyone who went out in the wars of the house of David wrote a bill of divorcement for his wife, for it is said, and bring these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge [‘arubatham]. What is meant by ‘arubatham? R. Joseph learned: The things which pledge man and woman [to one another]. And thou hast slain him with the sword of the children of Ammon: just as thou art not [to be] punished for the sword of the Ammonites, so art thou not [to be] punished for [the death of] Uriah the Hittite. What is the reason? He was rebellious against royal authority, saying to him, and my lord Joab, and the servants of my lord, are encamped in the open field [etc].*

***Yoma 22b*** *R. Huna said: How little does he whom the Lord supports need to grieve or trouble himself! Saul sinned once and it brought [calamity] upon him, David sinned twice and it did not bring evil upon him — What was the one sin of Saul? The affair with Agag. But there was also the matter with Nob, the city of the priests? — [Still] it was because of what happened with Agag that Scripture says: It repenteth Me that I have set up Saul to be king. What were the two sins of David? — The sin against Uriah and that [of counting the people to which] he was enticed. But there was also the matter of Batsheva? — For that he was punished, as it is written, And he shall restore the lamb fourfold: the child, Amnon, Tamar and Absalom. But for the other sin he was also punished as it is written: So the Lord sent a pestilence upon Israel from the morning even to the time appointed? — There his own body was not punished — But in the former case, too, his own body was not punished either? Not indeed? He was punished on his own body, for Rab Judah said in the name of Rab: For six months David was smitten with leprosy, the Sanhedrin removed from him, and the Shechinah departed from him, as it is written: Let those that fear Thee return unto me, and they that know Thy testimonies, and it is also written: Restore unto me the joy of Thy salvation. But Rab said that David also listened to evil talk? — We hold like Samuel [who says] that David did not do so. And even according to Rab, who says that David listened to calumny, was he not punished for it? For Rab Judah said in the name of Rab. At the time when David said to Mephibosheth: I say: Thou and Ziba divide the land, a heavenly voice came forth to say to him: Rehoboam and Jeroboam will divide the Kingdom.*

Never the less, King David did sin grievously for a man in his exalted position with his exalted spiritual status. The Torah is quite blunt regarding the seriousness of King David’s sin:

***2 Shmuel (Samuel) 12:7-13*** *And Nathan said to David, Thou [art] the man. Thus saith HaShem God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; And I gave thee thy master’s house, and thy master’s wives into thy bosom, and gave thee the house of Israel and of Judah; and if [that had been] too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of HaShem, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife [to be] thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith HaShem, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give [them] unto thy neighbour, and he shall lie with thy wives in the sight of this sun. For thou didst [it] secretly: but I will do this thing before all Israel, and before the sun. And David said unto Nathan, I have sinned against HaShem. And Nathan said unto David, HaShem also hath put away thy sin; thou shalt not die.*

For his transgression, David endured the most severe punishments: the death of his first son from Bathsheba, and the rebellions of his sons Absalom and Adonijah. But because of his spontaneous and unqualified repentance, David retained his distinction as founder the messianic line. It was he who prepared Israel for its crowning glory, the building of the Temple.

We must be very careful not to read into the scriptures more than what should be there.

It is also instructive to note that the union of King David with Batsheva produced Solomon, the wisest man who ever lived.

***2 Shmuel (Samuel) 12:24*** *And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and HaShem loved him.*

It is apparent that King David was destined to marry Batsheva. Being a prophet, David knew that his heir and successor would be the son that would be born to him and Bathsheba, a woman of renown, famous for her excellence of character, no less than for her unsurpassed beauty. It seems that his timing was off a bit.

OK, so let’s assume that you have read this far and still think that King David committed adultery and murder, consider the following: Why did the Prophet, Nathan, say that David stole a sheep? What was the point of the Prophet’s story?

Now, because of David’s greatness, his crime is dealt with in a VERY severe way. It is dealt with as though he committed a murder. In the same way, Moses lost entry to the promised land simply by hitting a rock.

Also note that the PROPER punishment for murder, in death. David must die IF he committed murder. The Torah is quite clear. Why didn’t David die?

The PROPER punishment for committing adultery is DEATH. Why wasn’t David stoned?

Since when does HaShem kill *my children* when I have committed a capital crime? Not even men would do that. When Nathan declared: “*You are that man*!” David at once understood how dastardly his actions towards Uriah had been and immediately repented. In this merit, **the death sentence itself was repealed**. David continued to rule and his children inherited his kingdom, but tragically he did pay fourfold, as he himself had decreed. David’s life was one of agonizing family strife and rebellion from that day onwards.

***Sanhedrin 107a*** *Rab Judah said in Rab’s name: One should never [intentionally] bring himself to the test, since David king of Israel did so, and fell. He said unto Him, ‘Sovereign of the Universe! Why do we say [in prayer] “The God of Abraham, the God of Isaac, and the God of Jacob,” but not the God of David?’ He replied, ‘They were tried by me, but thou wast not.’ Then, replied he, ‘Sovereign of the Universe, examine and try me’ — as it is written, Examine me, O Lord, and try me. He answered ‘I will test thee, and yet grant thee a special privilege; for I did not inform them [of the nature of their trial beforehand], yet, I inform thee that I will try thee in a matter of adultery.’ Straightway, And it came to pass in an eveningtide, that David arose from off his bed etc. R. Johanan said: He changed his night couch to a day couch, but he forgot the halacha: there is a small organ in man which satisfies him in his hunger but makes him hunger when satisfied. And he walked upon the roof of the king’s house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. Now Bath Sheba was cleansing her hair behind a screen, when Satan came to him, appearing in the shape of a bird. He shot an arrow at him, which broke the screen, thus she stood revealed, and he saw her. Immediately, And David sent and enquired after the woman. And one said, Is not this Bath Sheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took her, and she came unto him, and he lay with her; for she was purified from her uncleanliness: and she returned unto her house. Thus it is written, Thou host proved mine heart; thou hast visited me in the night; thou host tried me, and shalt find nothing; I am purposed that my mouth shall not transgress. He said thus: ‘Would that a bridle had fallen into the mouth of mine enemy [i.e., himself], that I had not spoken thus.’*

*Raba expounded: What is meant by the verse, To the Chief Musician, A Psalm of David. In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain? David pleaded before the Holy One, blessed be He: ‘Sovereign of the Universe! Forgive me that sin, that men may not say, “Your mountain [sc. the king] has been put to flight by a bird.”‘*

*Raba expounded: What is meant by the verse, Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest? David pleaded before the Holy One, blessed be He: ‘Thou knowest full well that had I wished to suppress my lust, I could have done so, but, thought I, let them [the people] not say, “The servant triumphed against his Master.”‘*

*Raba expounded: What is meant by the verse, For I am ready to halt, and my sorrow is continually before me? Bath Sheba, the daughter of Eliam, was predestined for David from the six days of Creation, but that she came to him with sorrow. And the school of R. Ishmael taught likewise: She was worthy [i.e., predestined] for David from the six days of Creation, but that he enjoyed her before she was ripe.*

***Tehillim (Psalms) 51:2-5*** *Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin [is] ever before me. Against thee, thee only, have I sinned, and done [this] evil in thy sight: that thou mightest be justified when thou speakest, [and] be clear when thou judgest. Behold, I was shapen in iniquity, and in sin did my mother conceive me.*

Watch the punishment to see the sin.

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

| **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 Phinehas, 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 ‎Senacharib 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}** |

**Rashi’s Commentary for: ‎ Shmuel alef (1 Samuel) ‎1:11-19, 22‎‎**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**and abide there forever: “Forever” in the Levitic sense means fifty years,** as it says, (Num. 8:25), “and from the age of fifty years he shall return from the host of the work.” Figuring as follows, we determine that Samuel’s lifetime was fifty- two years. Eli judged Israel for forty years (see 4:18), and on the day of Hannah’s prayer, he was appointed judge (See above v. 9). By subtracting the year in which Hannah conceived Samuel, there remain thirty nine years. Samuel governed Israel from the time of Eli’s death for thirteen years, figuring thus: On the day of Eli’s death, the Ark was abducted, and it remained in the field of the Philistines for seven months (below 6:1). From there, it was brought to Kiriath-jearim, where it remained until David took it out of there after he had reigned seven years in Hebron over Judah, and all Israel had accepted him as their king. And it is written: And it 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/generous 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 Aggadah, 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 Pshat, she is speaking for the benefit of Peninnah, who behaved haughtily toward her. According to the Drash, 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.

**PIRQE ABOT**

**Pereq Vav**

**Mishnah 6:3**

Hakham Yitschaq (ben Moshe) Magriso

**If one learns from his colleague one chapter, one law, one word, or even one letter, he must give him honor. We thus find that David, king of Israel, only learned two things from Achitophel, but he still called him his master, lord and intimate. It is thus written [that David said of Achitophel], *"You were my equal, my 1ord, my intimate"* (Psalms55:14). It is therefore certainly so [in other cases]. If David, a king of Israel, only learned from m Achitophel two things, but still called him, “his master. his lord, and intimate,” then one who learns from his colleague, a chapter, a law, a verse, a word, or even one letter, must certainly give him honor. Honor is nothing other than Torah, as it is written, "The scholars will inherit honor" (Proverbs3:35). [It is also written.] *“The upright shall inherit good"* (Proverbs 28:10).Good is nothing other than Torah, as it is written, *"I have a good teaching, My Torah, do not forsake it"* (Proverbs 4:2).**

Earlier we learned that when a person studies Torah and devotes himself to it, he is considered to be a companion and friend to God. Here, the master continues, teaching that when one learns anything in Torah from a colleague, he must show him love and esteem, acting toward him with the greatest respect.

It does not matter how little the one has learned from the other. Even if he has learned in the Oral Torah **(TorahShebalpeh)** a single chapter of the Mishnah, or a single law **(Halakha).** The same is true of the written Torah **(Torah SheBichtav),** even if he has learned a single verse, or even a single letter, In any case, one must give the person who taught him respect.

We see this in the case of King David, who learned only two things from Achitophel, and no more.

The first case was when Achitophel saw King David in his study**: (Beth Ha-Midrash),** all alone, delving into the Torah. Achitophel said, "Why are you studying by yourself? Do you not know that it is taught, 'A sword on the loners, and they will become fools” (Jeremiah 50:36)? A person who studies alone deserves the sword.

"When you study alone, your mind becomes dull. Not only that, but you will be very likely to make major errors. On the other hand, when you study with others, your mind develops. If you come up with the wrong interpretations, your colleagues are always available to challenge you and correct you."

Achitophel's second lesson carne when he saw King David walk in to the academy **(Yeshivah)** walking erectly with his body unbent. He said, "How can you walk into the academy like that? Are you not aware of the teaching, 'In God's house we walk with reverence **(Regesh)'**(Psalms 55:15)? When you walk into a house of God, whether it is an Esnoga **(Beth Ha-Kenesseth)** or house of learning **(Beth Ha-Midrash),** you must do so with reverence."

According to another opinion, Achitophel saw King David walk slowly into the academy. [The word **Regesh**), translated earlier as "reverence," and it can also be interpreted to mean “vigor.” When Achitophel saw King David walking slowly, he quoted the verse, [In God's house we walked with vigor."] He said, "When going to the academy, you should be running with inspiration.'”

These were the two things that King David learned from Achitophel.

King David was not only king, but he was a sage and saint who was worthy of prophetic inspiration (Ruach Ha-Qodesh). Achitophel, on the other hand, was a wicked person and a criminal. Still, King David referred to Achitophel as his master and teacher, and said of him, “You were a man who was my equal, my master and my intimate friend” Psalms 55:14}. King David said to Achitophel, "You are a man just as I am. You are not a greater scholar than I am. Still, I call you my master and teacher because of the two things that I learned from you.

Obviously, then, if a person learns from his colleague, who is an equal he must give him even more honor. This is true even if the colleague taught only a single letter of the Torah.

Such honor is only due someone who teaches a person Torah. II one teaches another person subjects other than Torah, such as a trade or a science, the student has no obligation to give him honor. The master thus says, “Honor is nothing other than Torah." The, honor mentioned in the Mishnah only pertains to the study of Torah.

We see that honor is only due to Torah scholars. It is thus written, “The Torah Scholars shall inherit honor" (Proverbs 3:35). These Scholars are specifically Torah scholars, as we find in another verse, “The upright will inherit good" (Proverbs 28:10). The "good" mentioned in the later verse is nothing other than Torah, as God says, "I have given you a good teaching, My Torah, do not forsake it" (Proverbs 4:2).

**Nazarean Talmud**

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

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

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

|  |  |
| --- | --- |
| **Hakham Shaul’s School of Tosefta**  **(Luke Lk 6:24-26)** | **Hakham Tsefet’s School of Pshat**  **(Yehudah 3)** |
| **"But woe to you who are wealthy, because you have received your consolation.[[54]](#footnote-54) Woe to you who are satisfied** (filled) **now, because you will be hungry. Woe, to you who laugh now, because you will mourn and weep. Woe to you whenever all people speak well of you, for their fathers used to do the same *things* to the false prophets.** | **Beloved,[[55]](#footnote-55) using all earnestness in writing to you** reminding you[[56]](#footnote-56) **about our common share[[57]](#footnote-57)** of **life[[58]](#footnote-58) in the Olam HaBa[[59]](#footnote-59), I find it imperative to write to you, and issue an adjudication[[60]](#footnote-60) for you to agonize** (contend earnestly)with renewed commitment[[61]](#footnote-61) **for the faithful obedience once handed down[[62]](#footnote-62) to the** Jewish **Tsadiqim** (saints). |

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

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

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

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

Donelson notes that the Treatise of Yehudah “boarders” “being liturgical.”[[63]](#footnote-63) Had Donelson not been afraid of theological “thin ice” and waded out into the deep, he could have seen the true nature of Yehudah’s Exposition. He accurately notes that the vocabulary brings the reader to a greater awareness of the “greater Theological world.”[[64]](#footnote-64)

**Common or Personal Salvation?**

**Beloved, using all earnestness in writing to you about our common share[[65]](#footnote-65) of life[[66]](#footnote-66) in the Olam Haba[[67]](#footnote-67)**

The Legal Discourse of Yehudah brings to light a very powerful truth. The profundity of this truth is that salvation is not “personal” in the Christian sense. We should remember well the lesson of Shabbat Shekalim. We have not posited the teachings on community for the sake of no other reason other than the truth of communal salvation. However, “Community” alone is not the answer. It is our duty to build a community according to the Structured Principles found in the Oral and Written Torah. Only then will the community be a genuine one and a reflection of the holy. That we all possess a Yetser HaTov and a Yetser HaRa is by Divine design. The community, out of necessity must occasionally contain “evil ones.” These “evil ones” must eventually be cast aside and the righteous/generous ones must be rewarded for their faithful obedience.[[68]](#footnote-68)

**m. San 10:1a** All Israelites have a **share** in **the world to come**, as it is said, your people also will be all righteous/generous, they will inherit the land forever; the branch of My planting, the work of My hands, that I may be glorified (Is. 60:21).[[69]](#footnote-69)

Yehudah makes it clear that…

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

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

Lloyd Gaston describes this as “the Gentile Predicament”[[70]](#footnote-70) of the end times, and summed up by the Rabbis in one of two ways. Either the Gentiles will be destroyed or they will find salvation by being incorporated into Judaism.[[71]](#footnote-71)

Consequently, we see the path of “salvation” for the gentile is to embrace Jewish authority and to join the Jewish community or be cast aside as Luzatto has taught us.[[72]](#footnote-72)

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

As we stated in the previous pericope, Yehudah sees things from the perspective of a contrast between opposites – i.e., clean/unclean, order/disorder. And, we see here the demand for social order as systemized in the Torah. The “beloved” are those who are **faithfully obedient** to the Torah **handed down[[73]](#footnote-73) Once** **to the** Jewish **Tsadiqim** (saints) are pure and fit (to enter the life of the Olam HaBa). Those who rebel against these norms are considered unclean. Consequently, that the charges brought against Stephen/Yeshua in 2 Luqas are found to be false and fictional.

Yehudah’s “opponents” or those who the Legal Treatise is pointing towards are within the congregations of the Nazarean Jews. Therefore, as Neyrey[[74]](#footnote-74) points out they are not in opposition to the “One G-d” and or even that Yeshua is the Messiah.

“But Jude may perceive them as being **heterodox** in such a way that could be perceived as hostile to certain aspects of the tradition”[[75]](#footnote-75) (Oral Torah)

Therefore, we would see how those aspects such as; **the denial of Yeshua’s resurrection** could also be interpreted as a denial of resurrection and the final Judgment “in toto.” These men are devoid of the “Holy Spirit” Oral Torah.[[76]](#footnote-76) This lack of Oral Torah brings a “defilement of the flesh.”[[77]](#footnote-77) The phrase “*filthy* dreamers” is an example of the ideas purported above and in the previous pericope with regard to purity and impurity. This is because the Hebrew/Greek notion of “*filthy* dreamers” used by Yehudah, is that of rebellion against authority and those “who speak evil of dignitaries.” As such, the idea of defiling the “flesh” certainly relates to the “body” i.e., the Body of Messiah. Yehudah labels these men as **ψυχικός** – *psuchikos*[[78]](#footnote-78) meaning those who conduct themselves after the manner of animal life rather than becoming Royal Anashim (Royal Men of Nobility). Luther describes these men as *“sensual and brutish men and have no more understanding and spirit than a horse or ass. They have no Word of God according to which they should govern themselves.”*[[79]](#footnote-79)

The profundity here is that these words, from a cursory look at Yehudah, perfectly describe the events and men of contention in 2 Luqas 6:8-15 above. Yehudah sees these unclean individuals as reviling against those whom the Master has appointed. Therefore, to revile such leaders is seen as contending with the true persona of the Master himself. And, again Luther’s words apply to those who would revile authority, specifically the authority of the Hakhamim and Bet Din. These “horses and asses” are not antinomian[[80]](#footnote-80) with regard to the Written Torah per se. Their opposition is against the Oral Torah as we have noted in 2 Luqas above.

The annihilation of a man’s “G-d breathed”[[81]](#footnote-81) nature is brought about by his denial of the Oral Torah (the G-d Breathed Torah). As we have stated, the Oral Torah, (Breath of G-d) is the life giving and ordering energy, which animates, motivates, and orders the path of Royal Anashim.

**Peroration**

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

**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 Sabbath:**

**“Shuv El-Erets”**- **“Return unto the land”**

**May 19/20, 2023 – Iyar 29, 5783**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **שׁוּב אֶל-אֶרֶץ** |  | **Saturday Afternoon** |
| **“Shuv El-Erets”** | Reader 1 – B’Resheet 31:3-13 | Reader 1 – Debarim 15:19-23‎ |
| **“Return unto the land”** | Reader 2 – B’Resheet 31:14-16 | Reader 2 – Debarim 16:1-3 |
| **“Vuélvete á la tierra”** | Reader 3 – B’Resheet 31:17-25 | Reader 3 – Debarim 16:4-8 |
| B’resheet (Genesis) 31:3 - 32:3 | Reader 4 – B’Resheet 31:26-35 |  |
| Ashlamata: Jeremiah 30:10-18, 22 | Reader 5 – B’Resheet 31:36-42 | **Monday and Thursday Mornings** |
|  | Reader 6 – B’Resheet 31:43-47 | Reader 1 – Debarim 15:19-23 |
| Tehillim (Psalms) 27:1-14 | Reader 7 – B’Resheet 31:48- 32:3 | Reader 2 – Debarim 16:1-3 |
|  | Maftir – B’Resheet 31:48- 32:3 | Reader 3 – Debarim 16:4-8 |
| N.C.: Jude 4-5, Luke 6:27-42, | Jeremiah 30:10-18, 22 |  |

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Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by Paqid Adon Ezra ben Abraham

A special thanks to Giborah bat Sarah for her diligence in proof-reading every week.

1. v. 8 [↑](#footnote-ref-1)
2. 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-2)
3. Tehillim (Psalm) 26:1 [↑](#footnote-ref-3)
4. Lit., ‘I will do something for thee.’ [↑](#footnote-ref-4)
5. II Shmuel (Samuel) 11:2 [↑](#footnote-ref-5)
6. I.e., he cohabited by day instead of night, that he might be free from desire by day. [↑](#footnote-ref-6)
7. With regard to human passion, ‘the appetite grows by what it feeds on’. [↑](#footnote-ref-7)
8. Ibid. [↑](#footnote-ref-8)
9. Or ‘beehive’ (Rashi). [↑](#footnote-ref-9)
10. Tehillim (Psalm) 17:3. [↑](#footnote-ref-10)
11. I.e., ‘would that I had not asked G-d to try me’. By a play on words, ‘on (E.V. ‘I am purposed’) is connected with ‘a bridle’, and the second half of the verse is explanatory of the first: ‘Would that my mouth had been bridled, so that I would not have to admit now, "Thou hast proved etc."’ [↑](#footnote-ref-11)
12. Bereshit (Genesis) 15:1 [↑](#footnote-ref-12)
13. Ibid. 1 [↑](#footnote-ref-13)
14. Chaim Leib Shmuelevitz, (1902–1979), was a member of the faculty of the Mirrer Yeshiva for more than 40 years, in Poland, Shanghai and Jerusalem, serving as Rosh yeshiva during its sojourn in Shanghai from 1941 to 1947, and again in the Mirrer Yeshiva in Jerusalem from 1965 to 1979. [↑](#footnote-ref-14)
15. *Sichot Mussar* – Ethical discourses, reprinted as *Sichot Mussar: Reb Chaim's Discourses: The Shmuessen of the Mirrer Rosh Yeshiva, Rabbi Chaim Shmulevitz*. Brooklyn: Mesorah Publications, 1989. [↑](#footnote-ref-15)
16. There is also an opinion that David intentionally failed so that HaShem would be found to be true. [↑](#footnote-ref-16)
17. v. 8 [↑](#footnote-ref-17)
18. 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-18)
19. Tehillim (Psalm) 26:1 [↑](#footnote-ref-19)
20. Lit., ‘I will do something for thee.’ [↑](#footnote-ref-20)
21. II Shmuel (Samuel) 11:2 [↑](#footnote-ref-21)
22. I.e., he cohabited by day instead of night, that he might be free from desire by day. [↑](#footnote-ref-22)
23. With regard to human passion, ‘the appetite grows by what it feeds on’. [↑](#footnote-ref-23)
24. Ibid. [↑](#footnote-ref-24)
25. Or ‘beehive’ (Rashi). [↑](#footnote-ref-25)
26. Tehillim (Psalm) 17:3. [↑](#footnote-ref-26)
27. I.e., ‘would that I had not asked G-d to try me’. By a play on words, ‘on (E.V. ‘I am purposed’) is connected with ‘a bridle’, and the second half of the verse is explanatory of the first: ‘Would that my mouth had been bridled, so that I would not have to admit now, "Thou hast proved etc."’ [↑](#footnote-ref-27)
28. Bereshit (Genesis) 15:1 [↑](#footnote-ref-28)
29. Ibid. [↑](#footnote-ref-29)
30. Chaim Leib Shmuelevitz, (1902–1979), was a member of the faculty of the Mirrer Yeshiva for more than 40 years, in Poland, Shanghai and Jerusalem, serving as Rosh yeshiva during its sojourn in Shanghai from 1941 to 1947, and again in the Mirrer Yeshiva in Jerusalem from 1965 to 1979. [↑](#footnote-ref-30)
31. *Sichot Mussar* – Ethical discourses, reprinted as *Sichot Mussar: Reb Chaim's Discourses: The Shmuessen of the Mirrer Rosh Yeshiva, Rabbi Chaim Shmulevitz*. Brooklyn: Mesorah Publications, 1989. [↑](#footnote-ref-31)
32. There is also an opinion that David intentionally failed so that HaShem would be found to be true. [↑](#footnote-ref-32)
33. The name Batsheva means*Daughter of an Oath*, *Daughter of Seven*, *seventh daughter*, or *Daughter of Sheba*. [↑](#footnote-ref-33)
34. [So that in case he falls in battle his wife should be free to marry without the necessity of halizah. The Get would in that case take effect retrospectively from the date of its writing (Rashi). Tosaf.: He writes a Get without any conditions to take effect immediately] [↑](#footnote-ref-34)
35. Shmuel alef (I Samuel) 17:15. [↑](#footnote-ref-35)
36. I.e., the betrothals, these thou shalt take from them by a deed of divorce (Rashi). [↑](#footnote-ref-36)
37. Get al tenai [↑](#footnote-ref-37)
38. Ketubat 9a-b [↑](#footnote-ref-38)
39. Shmuel bet (2 Samuel) 11:11 [↑](#footnote-ref-39)
40. Shabbat 56a [↑](#footnote-ref-40)
41. The sages say that Batsheva was meant to be with David from the six days of creation, but that he took her prematurely. In fact, the Torah’s first word, “In the “beginning”, (בֵראשית) equals “Bat sheva to King David”, (בת שבע לָדִוד המֶלך). The Torah’s first word is related in all other places in the Tanach to kingdom and sovereignty. So there is a distinct connection here between Batsheva and the kingdom and between David and Batsheva. In spite of all the evil inclination involved in this act, David sensed their predestination and so did Batsheva. [↑](#footnote-ref-41)
42. Mashiach comes from the union between David and Batsheva and not any other of David’s wives. [↑](#footnote-ref-42)
43. Soulmate [↑](#footnote-ref-43)
44. Sanhedrin 107a [↑](#footnote-ref-44)
45. Shmuel bet (2 Samuel) 11:7ff; see Malbim ad loc. [↑](#footnote-ref-45)
46. Maimonides, Laws of Kings 3:8–10 [↑](#footnote-ref-46)
47. Malbim on Shmuel bet (2 Samuel) 11:15 [↑](#footnote-ref-47)
48. Shmuel bet (2 Samuel) 11:14ff [↑](#footnote-ref-48)
49. The understanding is that he was fomenting a rebellion. [↑](#footnote-ref-49)
50. Shmuel bet (2 Samuel) 12 [↑](#footnote-ref-50)
51. Shmuel bet (2 Samuel) 12:13 [↑](#footnote-ref-51)
52. Zohar 2:107a [↑](#footnote-ref-52)
53. Uriah the Hittite was one of David’s mighty men (2 Samuel 23:39). [↑](#footnote-ref-53)
54. **נִחַם** – Used in the LXX as meaning to comfort and or strengthen. This fits well with the weeks of Nahamu. Cf. TDNT 5:775 [↑](#footnote-ref-54)
55. Calling to mind the month of Elul and the approach of Rosh HaShanah. [↑](#footnote-ref-55)
56. contextually we are being “reminded” of our share in the Olam HaBa. This connects with the Torah Seder in that “G-d remembered”Rebecha. [↑](#footnote-ref-56)
57. **κοινός –** *koinos* further underscores our translation of “share” in the Olam HaBa with the lexical definition of share. Cf. Jude 3 NRSV. The “beloved” are Jews all of which have a share in the world to come. See below [↑](#footnote-ref-57)
58. Donelson noting that manuscripts (א, ψ) contain the word “life” causes us to follow this translation. Donelson, L. R. (2010). *1&2 Peter and Jude, A Commentary.* (C. C. Black, M. E. Boring, & J. T. Carroll, Eds.) Louisville KY.: Westminster John Knox Press. p. 173 [↑](#footnote-ref-58)
59. From the precedent of Romans11:26-26 and **m**. Sanhedrin 10:1 we treat the word **σωτηρία** (soteria) - **σώζω** (*sozo*) as “Olam HaBa.” **m**. San 10:1All Israelites have a **share** in **the world to come**, as it is said, Your people also shall be all righteous, they shall inherit the land forever; the branch of my planting, the work of my hands, that I may be glorified (Is. 60:21). Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 604

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

     Cf. TDNT 7:965-1024 [↑](#footnote-ref-59)
60. **נִחַם** – Used in the LXX as meaning to comfort and or strengthen. Concurring with this 7th Shabbat of Nahamu. Cf. TDNT 5:775 [↑](#footnote-ref-60)
61. **ἀγών** from which we get our English word agony or agonize also contains the idea of gathering as in an assembly. This eventually was used of the stadium where contests were held. **Aγωνίζομαι** as used in our present text, concurring with last week’s statements **ἀγωνίζομαι** means “to carry on a conflict, contest, debate or legal suit.”

    Five motifs of thought seem to be expressed in **ἀγών.** a. First is the thought of the goal, which can be reached only with the full expenditure of all our energies. A passionate struggle, **a constantly renewed concentration** of forces on the attainment of the goal. b. The struggle for the reward does not demand only full exertion but also rigid denial. The final goal is so high and glorious that all provisional ends must fade before it. c. We must contend the antagonists (pseudo teachers and “prophets”) occasionally in the “Test.” d. The sharpest form of ἀγών, which the man who is faithfully obedient to G-d must undergo on earth is the battle of self. e. We do not struggle alone or only for ourselves. Yehudah is telling us here to congregate against the false teachers and prophets. [↑](#footnote-ref-61)
62. Bauckham admits the use of **παραδίδωμι -** *paradidomi* should be translated as **למסר**. Interestingly he believes that the term was “adopted” by the early Nazareans. We do not believe that the Early Nazareans “adopted” the phrase. We believe that this was common nomenclature during the first century. Furthermore, we note that the Mesorah is called “faithful obedience” by Yehudah.

    Parallel to **m**. Abot 1:1 – **And as it is said: “Mosheh received the Torah from Sinai and gospelled it down to Yehoshua, and Yehoshua gospelled it down to the Elders, the Elders to the Prophets, and the Prophets gospelled it down to the Men of the Great Assembly. They (the Men of the Great Assembly) emphasized three things; Be deliberate in judgment, make stand many disciples, and make a fence around the Torah”** [↑](#footnote-ref-62)
63. Donelson, L. R. (2010). *1&2 Peter and Jude, A Commentary.* (C. C. Black, M. E. Boring, & J. T. Carroll, Eds.) Louisville KY.: Westminster John Knox Press. p. 172 [↑](#footnote-ref-63)
64. Ibid. [↑](#footnote-ref-64)
65. **κοινός –** *koinos* further underscores our translation of “share” in the Olam HaBa with the lexical definition of share. Cf. Jude 3 NRSV. The “beloved” are Jews all of which have a share in the world to come. See below [↑](#footnote-ref-65)
66. Donelson noting that manuscripts (א, ψ) contain the word “life” cause us to follow this translation. Donelson, L. R. (2010). *1&2 Peter and Jude, A Commentary.* (C. C. Black, M. E. Boring, & J. T. Carroll, Eds.) Louisville KY.: Westminster John Knox Press. p. 173 [↑](#footnote-ref-66)
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     Cf. TDNT 7:965-1024 [↑](#footnote-ref-67)
68. Luzzatto, M. C. (1999). *The Way of God* (Pocket Edition ed.). (e. b. Areyeh Kaplan, Trans.) Nrw York, New York: Feldheim Publishers. pp. 95-7 [↑](#footnote-ref-68)
69. Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 604  [↑](#footnote-ref-69)
70. Gaston, L. (1987). *Paul and the Torah.* Vancouver: University of British Columbia Press. p. 9 [↑](#footnote-ref-70)
71. Ibid p. 27 [↑](#footnote-ref-71)
72. Luzzatto, M. C. (1999). *The Way of God* (Pocket Edition ed.). (e. b. Areyeh Kaplan, Trans.) New York, New York: Feldheim Publishers. pp. 95-7 [↑](#footnote-ref-72)
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74. Neyrey, J. H. (1993). *2 Peter, Jude A New Translation with Introduction and Commentary* (Vol. 37c). New Haven: The Anchor Yale Bible. p 31 [↑](#footnote-ref-74)
75. Ibid [↑](#footnote-ref-75)
76. Cf. Yehudah v.19 [↑](#footnote-ref-76)
77. CF. v.8 [↑](#footnote-ref-77)
78. Cf. TDNT 9:661 [↑](#footnote-ref-78)
79. Luther, M. (1990). *Commentary on Peter and Jude.* (J. N. Lenker, Ed., & J. N. Lenker, Trans.) Grand Rapids, MI: Kregel Classics. p. 301 [↑](#footnote-ref-79)
80. Donelson, L. R. (2010). *1&2 Peter and Jude, A Commentary.* (C. C. Black, M. E. Boring, & J. T. Carroll, Eds.) Louisville KY.: Westminster John Knox Press. p. 164 [↑](#footnote-ref-80)
81. We use “G-d breathes to describe the source of spiritual life.” [↑](#footnote-ref-81)