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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2015**  [**http://www.betemunah.org/**](http://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**  **© 2015**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **First Year of the Triennial Reading Cycle** |
| **Kislev 09, 5776 – Nov 20/21, 2015** | **First Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. Nov 20 2015 – Candles at 5:21 PM  Sat. Nov 21 2015 – Habdalah 6:18 PM | **Austin & Conroe, TX, U.S.**  Fri. Nov 20 2015 – Candles at 5:14 PM  Sat. Nov 21 2015 – Habdalah 6:10 PM | **Brisbane, Australia**  Fri. Nov 20 2015 – Candles at 6:02 PM  Sat. Nov 21 2015 – Habdalah 6:59 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Nov 20 2015 – Candles at 5:15 PM  Sat. Nov 21 2015 – Habdalah 6:13 PM | **Manila & Cebu, Philippines**  Fri. Nov 20 2015 – Candles at 5:07 PM  Sat. Nov 21 2015 – Habdalah 5:58 PM | **Miami, FL, U.S.**  Fri. Nov 20 2015 – Candles at 5:06 PM  Sat. Nov 21 2015 – Habdalah 5:57 PM |
| **Murray, KY, & Paris, TN. U.S.**  Fri. Nov 20 2015 – Candles at 4:24 PM  Sat. Nov 21 2015 – Habdalah 5:22 PM | **Olympia, WA, U.S.**  Fri. Nov 20 2015 – Candles at 4:14 PM  Sat. Nov 21 2015 – Habdalah 5:21 PM | **Port Orange, FL, U.S.**  Fri. Nov 20 2015 – Candles at 5:10 PM  Sat. Nov 21 2015 – Habdalah 6:05 PM |
| **San Antonio, TX, U.S.**  Fri. Nov 20 2015 – Candles at 5:19 PM  Sat. Nov 21 2015 – Habdalah 6:14 PM | **Sheboygan & Manitowoc, WI, US**  Fri. Nov 20 2015 – Candles at 4:03 PM  Sat. Nov 21 2015 – Habdalah 5:07 PM | **Singapore, Singapore**  Fri. Nov 20 2015 – Candles at 6:34 PM  Sat. Nov 21 2015 – Habdalah 7:25 PM |
| **St. Louis, MO, U.S.**  Fri. Nov 20 2015 – Candles at 4:27 PM  Sat. Nov 21 2015 – Habdalah 5:27 PM | **Tacoma, WA, U.S.**  Fri. Nov 20 2015 – Candles at 4:11 PM  Sat. Nov 21 2015 – Habdalah 5:18 PM |  |
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**For other places see:** [**http://www.chabad.org/calendar/candlelighting.htm**](http://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

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

His Honor Paqid Adon David ben Abraham

His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,

His Honor Paqid Adon Yoel ben Abraham and beloved wife HH Giberet Rivka bat Dorit

His Honor Paqid Adon Tsuriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Laurie Taylor

Her Excellency Giberet Gloria Sutton & beloved family

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

His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah

Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family

His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick

Her Excellency Giberet Jacquelyn Bennett

His Excellency Adon Eliseo Peña and beloved wife HE Giberet Eva Peña

His Excellency Adon Gary Smith and beloved wife HE Giberet Brenda Smith

His Excellency Adon Cory and beloved wife HE Giberet Mariam Felty

His Excellency Adon Jarod Barak Barnum and beloved wife HE Giberet Crystal Barnum

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

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

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

This Torah Seder is dedicated to His Excellency Adon Jarod Barnum, praying that Most High have mercy upon him and that his diabetes comes under control and that he may be blessed with a job suitable to his capabilities, may this be so, promptly, and speedily soon, amen ve amen!

**Shabbat: “Vay’hi Bimei Amrafel” - “And in the days of Amraphel”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיְהִי, בִּימֵי אַמְרָפֶל** |  |  |
| **“Vay’hi Bimei Amrafel”** | Reader 1 – B’resheet 14:1-3 | Reader 1 – B’resheet 15:1-3 |
| **“And in the days of Amraphel”** | Reader 2 – B’resheet 14:4-7 | Reader 2 – B’resheet 15:4-6 |
| **“Y en los días de Amrafel”** | Reader 3 – B’resheet 14:8-10 | Reader 3 – B’resheet 15:1-6 |
| B’resheet (Gen.) Gen. 14:1-24 | Reader 4 – B’resheet 14:11-13 |  |
| Ashlamatah: Isaiah 41:2-5 + 8-13 | Reader 5 – B’resheet 14:14-16 |  |
|  | Reader 6 – B’resheet 14:17-20 | Reader 1 – B’resheet 15:1-3 |
| Psalms 10:1-18 | Reader 7 – B’resheet 14:21-24 | Reader 2 – B’resheet 15:4-6 |
|  | Maftir – B’Midbar 14:22-24 | Reader 3 – B’resheet 15:1-6 |
| N.C.: Mark 1:29-31  Luke 4:38-39 & Acts 3:17-26 | Isaiah 41:2-5 + 8-13 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

* Abram Rescues Lot – Genesis 14:1-17

        Abram and Melchizedek – Genesis 14:18-20

        Abram and the King of Sodom – Genesis 14:21-24

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet 14:1-24**‎

| **Rashi’s Translation &**  **Keter Crown Bible (Chorev)** | **Targum Pseudo Jonathan &**  **Jerusalem Targum** |
| --- | --- |
| 1. Now it came to pass in the days of Amraphel the king of Shinar, Arioch the king of Ellasar, Chedorloemer the king of Elam, and Tidal the king of Goyim.  ***1. It was in the days of Amraphel, king of Shin’ar; Aryoch, king of Ellasar; Kedorla’omer, king of Eilam, and Tid’al, king of the nations.*** | 1. And it was in the days of Amraphel,--he is Nimrod, who commanded Abram to be cast into the furnace; he was then king of Pontos; Ariok, (so called) because he was (arik) tall among the giants, king of Thalasar, Kedarlaomer, (so called) because he had bound himself (or gone over) among the bondmen of the king of Elam, and Thidal, crafty as a fox, king of the peoples subjected to him, |
| 2. That they waged war with Bera the king of Sodom and with Birsha the king of Gomorrah, Shineab the king of Admah, and Shemeber the king of Zeboiim, and the king of Bela, which is Zoar.  ***2. They waged war against Bera, king of Sodom; Birsha, king of Amorah; Shin’av, king of Admah; Shem’ever, king of Tzevoyim, and the king of Bela that is Tzo’ar.*** | 2. – made war with Bera, whose deeds were evil, king of Sedom, and with Birsha, whose deeds were with the wicked, king of Amora: Shinab, who had hated his father, king of Admah, and Shemebar, who had corrupted himself with fornication, king of Zeboim; and the king of the city which consumed (Bela) the dwellers thereof, which is Zoar. |
| 3. All these joined in the valley of Siddim, which is the Dead Sea.  ***3. All these met in the Valley of Siddim, that is the Salt Sea.*** | 3. All these were joined in the valley of the gardens (paredesaia), the place that produced the streamlets of waters that empty themselves into the sea of salt.  JERUSALEM: All these were joined in the valley of the gardens. |
| 4. For twelve years they served Chedorloemer, and for thirteen years they rebelled.  ***4. For twelve years they served Kedorla’omer and for thirteen years they rebelled.*** | 4. Twelve years they had served Kedarlaomer; and in the thirteenth year they had rebelled. |
| 5. And in the fourteenth year, Chedorloemer came, and the kings who were with him, and they smote the Rephaim in Ashteroth karnaim and the Zuzim in Ham, and the Emim in Shaveh kiriathaim.  ***5. In the fourteenth year Kedorla’omer and the kings that were with him came and they attacked the Repha’ites in Ashterot-karnayim, the Zuzites in Cham, the Emim in Shaveh-kiryatayim.*** | 5. And in the fourteenth year came Kedarlaomer and the kings who were with him, and smote the Giants (gibboraia) which were in Ashtaroth-Karniam, and the Strong who were in Hametha, and the Terrible who were in the plain of Kiriathaim,  JERUSALEM: And they slew the giants who were in Ashtaroth-Karnaim, the famed who were among them, and the formidable who inhabited the city which they had built, and the cavern people who dwelt in the mountain of Gebala, unto the valley of vision which is near upon the desert. |
| 6. And the Horites in their mountain Seir, until the plain of Paran, which is alongside the desert.  ***6. And the Chorites on their mountain, Se’ir, until the plain of Paran that is in the desert.*** | 6. and the Choraee (dwellers in caverns) who were in the high mountains of Begala, unto the valley of Pharan, which was near upon the edge of the desert. |
| 7. And they returned and came to Ein Mishpat, which is Kadesh, and they smote the entire field of the Amalekites, and also the Amorites who dwelt in Hazezon Tamar.  ***7. They returned and came to Ein Mishpat, that is Kadesh and attacked the entire Amalekite territory and also the Emorites who live in Chatzetzon-tamar.*** | 7. And they returned, and came to the place where was rendered the judgment of Mosheh the prophet, to the fountain of the waters of Strife, which is Requam. And they smote all the fields of the Amalkaee, and also the Emoraee, who dwelt in En-gedi. |
| 8. And the king of Sodom and the king of Gomorrah and the king of Admah and the king of Zeboiim, and the king of Bela, which is Zoar, came forth, and they engaged them in battle in the valley of Siddim.  ***8. The king of Sodom, the king of Amorah, the king of Admah, the king of Tzevoyim and the king of Bela that is Tzo’ar went out and waged war against them in the Valley of Siddim.*** | 8. And the king of Sedom, and the king of Amorah, and the kind of Admah, and the king of Zeboim, and the king of the city which consumed its inhabitants, which is Zoar, went forth, and set the array of battle against them in the valley of the gardens; |
| 9. With Chedorloemer the king of Elam and Tidal the king of Goyim and Amraphel the king of Shinar and Arioch the king of Ellasar, four kings against the five.  ***9. Against Kedorla’omer, king of Eilam; Tid’al, king of nations; Amraphel, king of Shin’ar and Aryoch, king of Ellasar; four kings against the five.*** | 9. with Kedarlaomer king of Elam, and Thidal king of the nations obedient to him, and Amraphel king of Pontos, and Ariok king of Thelasar; four kings arrayed in battle against five.  JERUSALEM: And Amraphel king of Pontos, and Ariok king of Elasar: four kings against five spread out the array of war. |
| 10. Now the valley of Siddim was [composed of] many clay pits, and the kings of Sodom and Gomorrah fled and they fell there, and the survivors fled to a mountain.  ***10. The Valley of Siddim was full of clay pits, and the kings of Sodom and Amorah fled and fell in there; those remaining fled to the hills.*** | 10. And the valley of the gardens had many pits filled with bitumen: and the kings of Sedom and Amora fled away, and fell there; and they who were left fled to the mountains.  JERUSALEM: The valley of the gardens was full of pits of bitumen: |
| 11. And they took all the possessions of Sodom and Gomorrah and all their food, and they departed.  ***11.*** ***They took all the possessions of Sodom and Amorah, all their food and they left.*** | 11. And they took all the property of Sedom and Amora, and all their food, and went. |
| 12. And they took Lot and his possessions, the son of Abram's brother, and they departed, and he was living in Sodom.  ***12. They took Lot, Avram’s nephew, and his possessions, and they left; he was [then] living in Sodom.*** | 12. And they made captive Lot the son of Abram's brother, and his property, and went. And he had dwelt in Sedom. |
| 13. And the fugitive came and he told Abram the Hebrew, and he was living in the plain of Mamre the Amorite, the brother of Eshkol and the brother of Aner, who were Abram's confederates.  ***13. The survivor came and told Avram the Hebrew. He was dwelling in the plains of Mamre the Emorite, brother of Eshkol and Aner; they were Avram’s allies.*** | 13. And Og came, who had been spared from the giants that died in the deluge, and had ridden protected upon the top of the ark, and sustained with food by Noah; not being spared through high righteousness/generosity, but that the inhabitants of the world might see the power of the LORD, and say, Were there not giants who in the first times rebelled against the LORD of the world, and perished from the earth? But when these kings made war, behold, Og, who was with them, said in his heart, I will go and show Abram concerning Lot, who is led captive, that he may come and deliver him from the hands of the kings into whose hands he has been delivered. **And he arose and came, upon the eve of the day of the Pascha, and found him making the unleavened cakes.** Then showed he to Abram the Hebrew, who dwelt in the valleys of Mamre Amoraah, brother of Eshkol and brother of Aner, who were men of covenant with Abram. |
| 14. And Abram heard that his kinsman had been taken captive, and he armed his trained men, those born in his house, three hundred and eighteen, and he pursued [them] until Dan.  ***14. Avram heard that his brother was captured, so he roused his disciples, [those] born in his house, [who numbered] three hundred and eighteen, and he gave chase till Dan.*** | 14. **And when Abram heard that his brother was made captive, he armed his young men who were trained for war, grown up in his house; but they willed not to go with him. And he chose from them Eliezer the son of Nimrod, who was equal in strength to all the three hundred and eighteen; and he pursued unto Dan.**  **JERUSALEM: Domestics of his house, eighteen and three hundred, and pursued after them unto Dan of Kisarion.** |
| 15. And he divided himself **against them at night**, he and his servants, and smote them, and pursued them until Hobah, which is to the left of Damascus.  ***15. He and his servants deployed against them at night, then he attacked them; he chased them till Chovah, to the left of Damesek [Damascus].*** | 15. And he divided them at night in the way; a part were to engage with the kings, **and a part were hidden to smite the firstborn of Egypt.**And he arose, he and his servants, and smote them, and pursued them which remained of them unto (the place) of the memorial of sin which was to be in Dan, from the north of Darmesek.  JERUSALEM: And he pursued them unto Havetha, which is from the north of Darmesek. |
| 16. And he restored all the possessions, and also Lot his brother and his possessions he restored, and also the women and the people.  ***16. He returned all the possessions; and he also returned his brother Lot and his possessions, also the women and the people.*** | 16. And he brought back all the substance, and also Lot his brother and his substance he brought back, and also the women and the people. |
| 17. And the king of Sodom came out toward him, after his return from smiting Chedorlaomer and the kings who were with him, to the valley of Shaveh, which is the valley of the king.  ***17. The king of Sodom went out to greet him, after his return from defeating Kedorla’omer and the kings who were with him, till the Valley of Shaveh, that is the Valley of the King.*** | 17. And the king of Sedom came forth, after that he returned from destroying Kedarlaomer and the kings who were with him, to meet him at the plain of Mephana, which was the king's race-course.  JERUSALEM: And the kings who were with him, at the plain of vision which was the house of the king's plain. |
| 18. **And Malchizedek the king of Salem brought out bread and wine, and he was a priest to the Most High God.**  ***18. Malki- tzedek, king of Shalem, brought out food and wine; he was a priest to GOD Most High.*** | 18. **And Malka Zadika, who was Shem bar Noah, the king of Yerushalem,** came forth to meet Abram, and brought forth to him bread and wine; and in that time he ministered before Eloha Ilaha.  JERUSALEM: **And Malki Zedek, king of Yerushalem, who was Shem, who was the great priest of the Most High.** |
| 19. And he blessed him, and he said, "Blessed be Abram to the Most High God, Who possesses heaven and earth.  ***19. He blessed him and said, “Blessed is Avram to GOD Most High, Who possesses the heavens and earth.*** | 19. And he blessed him, and said, Blessed be Abram of the LORD God Most High, who for the righteous/ generous possesses the heavens and the earth. |
| 20. And blessed be the Most High God, Who has delivered your adversaries into your hand," and he gave him a tithe from all.  ***20. And blessed is GOD Most High, Who delivered your enemies into your hands”; he (Avram) gave him a tenth of everything.*** | 20. And blessed be Eloha Ilaha, who has made your enemies as a shield which receives a blow. And he gave to him one of ten, of all which he brought back. |
| 21. And the king of Sodom said to Abram, "Give me the souls, and the possessions take for yourself."  ***21. The king of Sodom said to Avram, “Give me the souls and take the possessions for yourself.”*** | 21. And the king of Sedom said to Aram, Give me the souls of the men of my people whom you have brought back, and the substance take to yourself.  JERUSALEM: And the treasure take it to yourself. |
| 22. And Abram said to the king of Sodom, "I raise my hand to the Lord, the Most High God, Who possesses heaven and earth.  ***22. Avram said to the king of Sodom, “I raise my hand to the LORD, GOD Most High, possessor of the heavens and the earth:*** | 22. And Abram said to the king of Sedom, I have uplifted my hands in an oath before the LORD God the Most High, who for the just possesses His possession of the heavens and the earth, |
| 23. Neither from a thread to a shoe strap, nor will I take from whatever is yours, that you should not say, 'I have made Abram wealthy.'  ***23. I will take nothing that is yours, from a thread to a shoelace, so you shouldn’t say, ‘I made Avram wealthy.’*** | 23. if from a thread to the latchet of a sandal I receive any thing of all that is your; lest you magnify yourself in saying, I have enriched Abram from mine own.  JERUSALEM: If from a thread to the latchet of a sandal I receive of all that is yours: that you magnify not yourself and say, I have enriched Abram. |
| 24. Exclusive of what the lads ate, and the share of the men who went with me; Aner, Eshkol, and Mamre they shall take their share."  ***24. Besides me, only that which the youths ate and the share of the men who went with me: Aner, Eshkol and Mamre; they will take their share.”*** | 24. Have I not power over all the spoil?--Apart from what the young men have eaten, and the portion of the men who went with me, Aner, Eshkol, and Mamre, they also receiving their portion. |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

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

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

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

Vol. 2 – “The Patriarchs,” pp. 49-80.

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) 14:1-24‎**

**1 Amraphel** This is Nimrod, who said (אָמַר) to Abram, Fall (פּוֹל) into the fiery furnace. (Gen. Rabbah) [from Mid. Tan., Lech Lecha 6; Er. 53a, Targum Jonathan]

**the king of Goyim**There is a place named Goyim because [people] from many nations (גוֹיִם) and places assembled there, and they crowned over them a man named Tidal (Gen. Rabbah 42:4).

**2 Bera** He was evil (רַע) to Heaven and evil to people. [from Tan. Lech Lecha 8]

**Birsha** He was elevated in wickedness (רֶשַׁע) . [cf. Tan. Lech Lecha 8]

**Shineab** He hated (שׂוֹנֵא) his Father (אָב) in Heaven. [from Tan. ad loc.]

**Shemeber**He made (שָׂם) wings (אֵבֶר) to fly and to spring and to rebel against the Holy One, blessed be He. [from Tan. ad loc.]

**Bela** the name of the city.

**3 the valley of Siddim** This was its name because there were many fields (שָׂדוֹת) in it, and there are many Aggadic midrashim. [from Targum Onkelos]

**which is the Dead Sea** Afterwards, the sea flowed into it, and it became the Dead Sea. The Midrash Aggadah (Gen. Rabbah 42:6), however, states that the rocks around it split, and rivers flowed into it.

**4 For twelve years they served** These five kings [served] Chedorloemer.

**5 And in the fourteenth year of their rebellion**, Chedorloemer came. Since the matter concerned him, he bore “the heavier side of the beam” [i.e., he bore a major part of the responsibility]. [from Gen. Rabbah 42:6]

**and the kings**These are the three kings.

**and the Zuzim** These are the Zamzumim. See Deut. 2:20.

**6 in their mountain** Heb. בְהַרְרָם , in their mountain. [from Targum Onkelos]

**the plain of Paran** Heb. אֵיל According to its Aramaic translation, it means a plain. I say, however, that אֵיל does not mean a plain, but rather, that the plain of Paran was named Eil, and that [the plain] of Mamre was named Elonei, and that [the plain] of the Jordan was named Kikkar, and that [the plain] of Shittim was named Abel, אָבֵל הַשִׁטִים (Num. 33.49). And similarly, Baal- gad [was a plain] named Baal. [Though] they are all translated מִישׁוֹר , a plain, each one has its name accompanying it.

**alongside the desert** Heb. עַל alongside the desert, like (Num. 2:20): “and alongside them (וְעָלָיו) was the tribe of Manasseh.”-[from Targum Onkelos]

**7 Ein Mishpat, which is Kadesh** lit. the fountain of judgment. [It was thus called] because of the future, for Moses and Aaron were destined to be judged there concerning matters [that would occur at] that fountain, viz. the waters of Meribah (Tan. Lech Lecha 8). Onkelos, however, rendered it according to its simple meaning, the place where the people of the province would assemble for all litigation.

**field of the Amalekites**Amalek had not yet been born, but it was given this appellation because of the [name it would bear] in the future. [from Tan. ad loc.]

**in Hazezon Tamar**This is Ein-Gedi. This is an explicit verse in (II) Chronicles (20:2) concerning Jehoshaphat.

**9 four kings** Nevertheless, the few were victorious. This is to inform you that they were mighty men. Despite this, Abram did not hesitate to pursue them. [from Gen. Rabbah 42:7]

**10 many clay pits**There were many pits there from which they took earth for the clay for building (Targum Onkelos). The Midrashic explanation (Gen. Rabbah ad loc.), is that the clay was kneaded in them [i.e., in the pits], and a miracle was wrought for the king of Sodom that he escaped from there, because some of the nations did not believe that Abraham had been saved from Ur of the Chaldees, from the fiery furnace, but since this one escaped from the clay, they believed in Abraham retroactively.

**fled to a mountain** [Meaning]: They fled to a mountain. The word הֶרָה is the same as לְהַר . Any word that requires a lamed at the beginning, may have a hey added to it at the end [instead]. But there is a difference between הֶרָה and הָהָרָה for the hey at the end of the word takes the place of the lamed at the beginning [of the word], but it does not take the place of a lamed vowelized with a pattach under it. Now הֶרָהis like לְהַר or like אֶל הַר , [to a mountain] but it does not specify to which mountain, for each one fled to whichever mountain he found first. But when the letter hey is placed at the beginning, by writing הָהָרה , orהַמִדְבָּרה , it is to be interpreted as הָהָר אֶל , or like לְהָהָר , [to the mountain], and it refers to that mountain that is known and specified in the chapter.

**12 and he was living in Sodom** What brought this about to him [that he was taken captive]? His living in Sodom. [from Gen. Rabbah ad loc.]

**13 And the fugitive came** According to its simple meaning, this was Og, who escaped from the battle, and that is what is referred to in (Deut. 3:11): “Only Og survived from the rest of the Rephaim.” And that is the meaning of “survived,” that Amraphel and his allies did not kill him when they smote the Rephaim in Ashteroth-karnaim [Midrash Tanchuma (Chukkath 25)]. The Midrash Gen. Rabbah [explains]: This is Og, who escaped from the Generation of the Flood, and this is the meaning of “from the rest of the Rephaim,” as it is said: (above 6:4): “The Nephilim were on the earth, etc.” And he [Og] intended that Abram should be killed and he would marry Sarah (Gen. Rabbah 42:8).

**the Hebrew** Heb. הָעִבְרִי [So called] because he came from the other side (מֵעֵבֶר) of the [Euphrates] river (Gen. Rabbah 42:8).

**Abram’s confederates** lit. the masters of Abram’s covenant. Because they made a covenant with him. (Other editions add: Another explanation of [ בַּעֲלֵי בְּרִית ]: They gave him advice concerning circumcision (Aggadath Bereishith 19:3), as is explained elsewhere) (below 18:1). [According to Aggadath Bereishith, the covenant mentioned is that of circumcision.]

**14 and he armed** Heb. וַיָרֶק , like its Aramaic translation: וְזָרֵיז , [and he armed], and similarly (Lev. 26:33): וַהֲרִיקֽתִי אַחֲרֵיכֶם חָרֶב [which Onkelos renders]: “and I will arm Myself with My sword against you,” and similarly (Exod. 15:9): “I will arm myself (אָרִיק) with my sword, and similarly (Ps. 35:3): “And arm Yourself (וְהָרֵק) with a spear and ax.”-[from Gen. Rabbah 43:2]

**his trained men** Heb. חֲנִיכָיו It is written חֲנִיכוֹ [in the singular], his trained man, (other editions: It is read). This is Eliezer, whom he had trained to [perform the] commandments, and it [ חֲנִיכָיו ] is an expression of the initiation (lit. the beginning of the entrance) of a person or a utensil to the craft with which he [or it] is destined to remain, and similarly (Prov. 22: 6): “Train (חֲנֽךְ) a child ;” (Num. 7:10): “the dedication of (חֲנֻכַּת) the altar ;” (Ps. 30:1): “the dedication of of (חֲנֻכַּת) the Temple,” and in Old French it is called enseigner [to instruct, train].

**three hundred and eighteen** Our Sages said (Gen. Rabbah 43:2, Ned. 32a): It was Eliezer alone, and it [the number 318] is the numerical value of his name.

**until Dan** There he became weak, for he saw that his children were destined to erect a calf there (Sanh. 96a). The reference is to I Kings 12:29: “And he (Jeroboam) placed one in Beth-el, and the other he placed in Dan.”

**15 And he divided himself against them**According to its simple meaning, transpose the verse: “And he divided himself, he and his servants, upon them at night,” as is customary for pursuers, who divide themselves after the pursued when they flee, one here and one there.

**at night** i.e., after nightfall he did not refrain from pursuing them. The Midrash Aggadah (Gen. Rabbah 43:3) states, however, that the night was divided, and in its first half, a miracle was wrought for him, and its second half was preserved for the [miracle of] midnight in Egypt.

**until Hobah**There is no place named Hobah, but Dan is called Hobah [culpable] because of the idolatry which would be practiced there [in the future]. [from Tan. Lech Lecha 13]

**17 to the valley of Shaveh**That is its name, and the Targum renders: to the clear plain. It was clear of trees and of every obstacle.

**the valley of the king** [Onkelos renders:] the king’s race course; one race course was thirty rods long, which was designated for the king to play there. The Midrash Aggadah (Gen. Rabbah 42: 5, 43:5), however, [explains that it was] a valley where all the nations concurred (הֻשְׁווּ) and crowned Abram over them as a prince of God and as an officer.

**18 And Malchizedek**The Midrash Aggadah (Targum Jonathan, Ned. 32b, Mid. Ps. 76:3) states that he was Shem, the son of Noah.

**bread and wine** This is done for those weary from battle, and he [Malchizedek] demonstrated that he bore no grudge against him [Abram] for slaying his sons (Tan. Lech Lecha 15). And according to the Midrash Aggadah (Gen. Rabbah 43:6), he hinted to him about the meal offerings and the libations, which his [Abraham’s] children would offer up there.

**19 Who possesses heaven and earth** - Heb. קֽנֶה , like (Ps. 115:15): the Maker of heaven and earth. By making them, He acquired them to be His.

**20 Who has delivered** Heb. מִגֵן , Who has delivered, and likewise, (Hosea 11:8): I shall deliver you (אֲמַגֶנְךָ) , O Israel.

**and he gave him** [i.e.,] Abram [gave Malchizedek] a tithe from all that was his because he was a priest. [from Gen. Rabbah 44:7]

**21 Give me the souls** Of that which was captured that belonged to me, which you rescued, give me back the people only.

**22 I raise my hand**Heb. הֲרִמֽתִי , lit. I raised. This is an expression of an oath. “I raise my hand to the Most High God.” And similarly (Gen. 22:16): בִּי נִשְׁבַּעְתִּי ‚ [means] “I swear by Myself,” and similarly (Gen. 23:13): נָתַתִּי כֶּסֶף הַשָׂדֶה קַח מִמֶנִי [means] “I am giving you the price of the field, take it from me.”-[from Gen. Rabbah 43: 9]

**23 Neither from a thread to a shoe strap** will I keep for myself of the captured possessions.

**nor will I take from whatever is yours** And if you offer [lit. say] to give me reward from your treasuries, I will not take [it].

**that you should not say, etc**The Holy One, blessed be He, promised to make me rich, as it is said (above 12:2): “and I will bless you, etc.”

**24 the lads** My servants who went with me, and additionally, Aner, Eshkol, and Mamre, etc. Although my servants entered the battle, as it is stated (above verse 14): “he and his servants, and smote them,” while Aner and his companions stayed with the luggage to guard [it], nevertheless, “they shall take their share.” And from him, David learned, as he said (I Sam. 30:24): “for as the share of him who goes down into battle, so is the share of him who stays with the luggage; they shall share alike.” Therefore, it says (ibid. verse 25): “And it was so from that day (and had been so) from before, that he made it a statute and an ordinance.” It does not say וָהָלְאָה [and onwards], because that statute had already been enacted in the days of Abram. [from Gen. Rabbah 43:9]

**Ketubim: Psalms**‎**10:1-18**‎

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. O Lord, why do You stand from afar? [Why do] You hide in times of distress? | 1. Why, O LORD, will You stand afar off, hide Yourself in the dwelling of the holy ones in the times of distress? |
| 2. With the haughtiness of the wicked man, he pursues the poor man. They are caught in the plots that they have devised. | 2. In brutality the wicked man will pursue the poor man; they will be caught in the scheme that they plotted to carry out. |
| 3. For the wicked man boasts about the desire of his soul,**and the robber congratulates himself for having blasphemed the Lord.** | 3. For the wicked man is praised for the craving of his soul; **he who blesses the violent man abhors the word of the LORD.** |
| 4. **A wicked man at the height of his anger; "He will not seek; there is no God," [say] all his thoughts.** | 4. **The wicked man in the grossness of his spirit will not seek God, and he will say in his heart that his thoughts are not manifest in the presence of the LORD.** |
| 5. His ways prosper at all times; Your judgments are far removed from him. All his adversaries-he blows at them. | 5. His ways prosper at all times; Your judgments are far from his sight; he will rebuke all his oppressors. |
| 6. He says to himself, "I will not fall; for all generations I will not be in adversity." | 6. He will say in his heart, "I will not be shaken from doing evil for all generations." |
| 7. His mouth is full of oaths and deceits and guile; under his tongue is mischief and iniquity. | 7. His mouth is curses, full of guile and deceit; under his tongue is misery and falsehood. |
| 8. He sits in the lurking-places of the villages; in hidden places he slays the innocent; his eyes spy on Your army. | 8. He will sit in the hiding places of the courtyards; in secret places he will kill the innocent; he will hide his eyes against the poor. |
| 9. He lurks in a hidden place; like a lion in his den, he lurks to seize a poor man; he seizes a poor man when he draws his net. | 9. He will lie in wait in secret places like a lion in his covert; he will lie in wait to seize the poor man; he will seize the poor man when he is drawn into his trap. |
| 10. He crouches, he bows down, and an army of broken people shall fall by his signals. | 10. The poor man will be crushed, and sink down, and he will fall into the power of his hiding places. |
| 11. He says in his heart, "God has forgotten; He has hidden His face, He never sees." | 11. He will say in his heart, "God has forgotten, He has hidden his face, He does not see forever." |
| 12. Arise, O Lord God, lift up Your hand; do not forget the humble. | 12. Arise, O LORD, fulfil the oath of Your hand, do not forget the humble. |
| 13. Why did a wicked man blaspheme God? He said in his heart that You do not seek. | 13. **Why has the wicked man abhorred God? He will say in his heart, "It will not be sought after."** |
| 14. You saw, for You look at mischief and provocation to give with Your power; upon You Your army leaves [its burden]; You would help the orphan. | 14. It is manifest in Your presence, because You will inflict misery and wrath upon the wicked man; look carefully to pay a good reward to the righteous/generous by your hand; the poor will place their hope on You; You have been a helper to the orphan. |
| 15. Break the arm of the wicked, but as for the evil one-You will seek his wickedness and not find [it]. | 15. Break the arm of the wicked; and let the evil seek their wickedness, and not find it. |
| 16. **The Lord is King forever and ever; nations perish from His land.** | 16. **The LORD is king forever and ever; the Gentiles have perished from His land.** |
| 17. **You shall hear the desire of the humble, O Lord;**may You prepare their heart, may Your ear hearken. | 17. **The desire of the humble is heard in Your presence, O LORD**; strengthen their heart, incline Your ear. |
| 18. To judge the orphan and the crushed one, that he no longer continue to break the weak from the earth. | 18. To judge the orphan and poor man; may the sons of men not again be shattered before the wicked of the earth. |
|  |  |

**Rashi’s Commentary on Psalm**‎**10:1-18**

**1 You hide in times of distress** You hide Your eyes in times of distress.

**2 he pursues** Heb. ידלק , he pursues, as (in Gen. 31:36): “that you pursued (דלקת) me?”

**they are caught** The poor are caught in the plots that the wicked devise against them.

**3 For the wicked man boasts** This refers to “O Lord, why do You stand from afar,” for now the wicked man boasts that he achieves all the desire of his soul.

**and the robber congratulates himself for having blasphemed the Lord**And the robber praises himself, saying that he has blasphemed the Lord, yet he will have peace.

**congratulates** Heb. בֵּרֵך , like בֵּרַך , an expression of the past tense. You should know [that this is so,] for if it were a noun, the accent would be on the first letter and it would be vowelized with a “pattah” [meaning a “seggol” under the “resh”], but this one is vowelized with a small “kamatz” [i.e., with a “tzereh”] and it is accented below on the “resh.” Do not wonder about בֵּרֵך , that he did not say: בֵּרַך , because many words spelled with a “resh” are vowelized in this manner, e.g. (below 74:18), “an enemy blasphemed (חֵרֵף) the Lord,” and it does not say חֵרַף .

**blasphemed** Heb. נאץ , like חֵרֵף and Menachem interpreted every expression of נאוץ in this manner.

**4 A wicked man at the height of his anger**When he is haughty, and he lifts up and holds his face erect, and his anger is at its height.

**He will not seek** All his thoughts tell him, “The Holy One, blessed be He, will not seek anything that I may do because there is no judgment.”

**there is no God** There is no judgment, and there is no judge.

**5 prosper** Heb. יחילו , prosper, and similar to this is (in Job 20:21): “therefore shall his goods not prosper (יחיל) .” Others explain יחילו like (II Sam. 3:29): “May it rest (יחולו) upon the head of Joab.”

**Your judgments are far removed from him** Your judgments of pains and punishments are removed and distanced from him, for they do not come upon him.

**All his adversaries he blows at them** With a blowing of wind, he blows at them, and they fall before him.

**6 “for all generations I will not be in adversity”** Adversity will not befall me throughout my generations.

**7 and guile** Heb. ותך , an expression of an evil thought that lodges constantly in his midst.

**8 his eyes spy on Your army** The eyes of Esau lurk for Israel, who are Your army.

**on Your army** Heb. לחלכה ; (verse 14), “upon You Your army (חלכה) leaves.” Both of them are in the masorah as words spelled with כה instead of ך , like (Exod. 7:29), “upon you (ובכה) and upon your people”; (Prov. 2:11), “discretion shall guard you (תנצרכה) (Exod. 29:35), “I commanded you (אתכה) ”; (I Sam. 1:26), “who was standing with you (עמכה) . “ We learn from the masorah that חלכה is like חילך , Your army. But Menachem (p.89) interprets לחלכה יצפנו and so יעזב חלכה like (verse 10), “and helpless ones (חלכאים) shall fall into his power,” a word meaning humble and moaning. Accordingly, כה is [part of] the radical.

**10 He crouches, he bows down** So is the habit of the lurker; he crouches and lowers [himself] and makes himself small in order to be inconspicuous.

**and an army of broken people fall by his signals** Heb. חלכאם , an army of broken people. I saw in the great masorah that חלכאים is one of fifteen words that are written as one word and read as two words, as isבגד in the verse (Gen. 30:11) commencing “And Leah said.” Also (in Deut. 33:2), “a fiery Law (אשדת) is to them”; (Isa. 3:15), “What do you mean (מלכם) that you crush My people?” Also this word means כאים חל, an army of broken people. כאים is an expression of (below 109:16) “and a broken-hearted one (ונכאה לבב) to kill.” If you say that the “nun” is the radical, (Ezek. 13:22) “Because you have broken (הכאות) the heart of the righteous” will prove that [it is not]. We learn that the “nun” of נראה is like the “nun” of (I Sam. 15:9) נמבזה and the “nun” of (Jer. 6:14) נקלה , and so is its interpretation: and...fall by the signals of this wicked man, with his hints and his winks, an expression of (Isa. 41:21) “present your signals (עצמותיכם) .” and (ibid. 33:15) “and closes (ועצם) his eyes,” an army of poor people. Another explanation: בעצומיו , by his mighty men. Said Rabbi Simon: This wicked man puts into his “callirus,” meaning army, only mighty men like himself, as it is said (in Dan. 3:20): “And he commanded the mighty warriors who were in his army to bind Shadrach, Meshach and Abed-nego” (Mid. Ps. 10:5). However, Menachem, (p. 89) interprets חלכאים as “poor and weak (וחלך) ,” the “chaf” being a radical.

**13 Why did a wicked man blaspheme the Holy One, blessed be He?** Because he said in his heart that You do not seek.

**14 You saw what he does,** and You remain silent.

**for You** So is Your custom, that You look at mischief and provocation.

**to give with Your power** With Your power, You lend a hand to the wicked to prosper with their wickedness.

**upon You Your army leaves**Your people Israel, who are Your army, leave the burden upon You that You should execute justice upon the wicked. Menachem (p. 132) interprets יעזב as an expression of help, as (in Exod. 23:5): “you shall help (עזב תעזב) with him.” He interprets חלכה as an expression of “poor and weak (חלך) ,” the “chaf” being a radical.

**You would help the orphan** in the early days.

**15 Break the arm**of the wicked Esau.

**but as for the evil one You will seek his wickedness and not find [it]** As for the wicked of Israel, when they see the wicked [of the nations] prospering, their heart inspires them to deal wickedly, but when You break the arm of the wicked, if You were to come [then] to seek the wickedness of the wicked of Israel, You would not find it.

**16 The Lord is King forever and ever**after the nations perish from His land.

**18 To judge the orphan** To perform judgments for Israel, the orphans, and crushed people.

**that he no longer continue** Ishmael and Esau.

**to break the weak**To crush and break the weak and sick.

**Meditation from the Psalms**

**Psalm 10:1-18**

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

This Psalm has no introductory superscription and may be considered a sequel to Psalm 9 in terms of content. Chida in *Chomas Anach[[1]](#footnote-1)* cites the opinion of Rashi on[[2]](#footnote-2) that Psalm 9 and 10 are to be counted as one [see Tosafot ibid.]

Hirsch[[3]](#footnote-3) points out that in Psalm 9, David tells of the tyranny and despotism which face Israel on a broad national scale which affects all of human history. However, Psalm 10 deals with everyday human relations with the degenerate man who has cast off the yoke of moral law and threatens to harm defenseless individuals.

Radak[[4]](#footnote-4) holds that David did not dedicate this Psalm to any one particular event; rather he composed it with the intention that it should be a prayer for any man who finds himself threatened by an enemy.

According to the Ashkenazic ritual recorded in *Siddur Avodat Yisrael*, it was customary to recite this psalm during עשירת ימי תשובה, ‘The Ten Days of Repentance.’

This practice may be explained in light of the Talmud[[5]](#footnote-5) which states that HaShem is very close to each individual during this ten day period and so it is the ideal season for sincere repentance, as the Prophet says, דרשו ה׳ בהמצאו, ‘Seek out HaShem while He may be found’.[[6]](#footnote-6) Thus the person who fails to feel HaShem’s proximity during these days cries out in anguish, ‘Why HaShem do You stand aloof? Hiding Yourself in times of torment?’[[7]](#footnote-7)

Our Torah portion deals with Avraham who finds himself threatened by an enemy.[[8]](#footnote-8) Avraham’s nephew was captured and later rescued by Avraham in our Torah portion. Indeed, even Avraham and his talmidim were threatened by this same enemy. Lest you think that these were trivial battles, consider that Avraham and his talmidim were battling some of the greatest countries at the time, including Babylon and Assyria. Thus we do not find it surprising that the verbal tallies between the Torah and the psalm are King - מלך, and Nation – גוי.[[9]](#footnote-9)

***Midrash Rabbah Bereshit 42:4*** *And it came to pass in the days of Amraphel king of Shinar: this alludes to Babylon; Arioch king of Ellasar: that alludes to Greece; Kedarlaomer king of Elam: that is Media; and Tidal the king of Goyim [lit. ‘nations’]: this alludes to the wicked Power [i.e. Rome] which levies troops from all the nations of the world. R. Eleazar b. R. Abina said: When you see the Powers fighting each other, look for the coming [lit. ‘feet’] of the King Messiah. The proof is that in the days of Avraham, because these Powers fought against each other, greatness came to Avraham.*

When David penned the words of our psalm he was looking at our Torah portion and reading about the *very first war* that the world had ever experienced. Further, the objective, the only objective, was to capture Avraham.[[10]](#footnote-10) We know this because they retreated as soon as they captured Lot who strongly resembled Avraham. They could pass as twin brothers.[[11]](#footnote-11)  This tells us something *extremely strategic* about our psalm, as we learn from the words of King Solomon:

***Kohelet (Ecclesiastes) 1:9*** *The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.*

This theme is echoed by the Midrash in relating to our Torah portion.

***Midrash Rabbah – Bereshit 42:2*** *R. Abin said: Just as he commenced with four kings, so will he conclude with four kings. [He commences with four kings, viz.]: With Kedarlaomer king of Elam, and Tidal king of Goyim, and Amraphel king of Shinar, and Arioch king of Ellasar;[[12]](#footnote-12) so he ends with four kingdoms: the kingdom of Babylon, the kingdom of Media, the kingdom of Greece, and the empire of Edom [i.e. Rome].*

The strategic point is that David penned this psalm for *all the wars* that the Jewish people would have, up to and including the final war! Our Torah portion speaks of the prototypical war that would be the model for future wars, and for the final war. As the first war was about Avraham and his relative, so the last war will be about Avraham and his relatives. As Avraham was victorious in the first war, so his descendants will be victorious in the final war.

***Midrash Rabbah - Genesis 40:6*** *AND HE DEALT WELL WITH ABRAM, etc. (XII, 16). It is written, And Pharaoh gave men charge concerning him, etc. (ib. 20). R. Phinehas commented in R. Hoshaya’s name: The Holy One, blessed be He, said to our father Abraham, ‘Go forth and tread out a path for thy children.’* ***For you find that everything written in connection with Abraham is written in connection with his children****.*

David wrote Psalm 10 for us. He wrote it for all those who would go to war.

Additionally, the Gemara suggests that our psalm, v.16, has a place in the verses of kingship used at Rosh HaShana. This helps us to understand the cosmic and immediate importance of our psalm to our relationship with The King.

***Rosh HaShana 32b*** *‘Kingship verses’, as for instance, The Lord reigneth, let the peoples tremble,[[13]](#footnote-13) or, The Lord is king for ever and ever, the nations are perished out of his land.[[14]](#footnote-14)*

Finally, we have an interesting thought in our Torah portion:

***Bereshit (Genesis) 14:7*** *And they returned, and came to Ein-Mishpat, which is Kadesh, and struck all the country of the* ***Amalekites****, and also the Amorites, who lived in Hazezon-Tamar.*

This pasuk presents some difficulty: According to Jewish tradition the archenemy of the Jewish people is the tribe of Amalek,[[15]](#footnote-15) descendants of a man *who had not been born* at the time of Avraham’s battle with the kings! The Midrash makes a point of this anomaly:

***Midrash Rabbah – Bereshit 42:7*** *And they smote all the country of the Amalekites.* Amalek had not yet arisen, yet you say, *And they smote all the country of the Amalekites!* But, *He declares the end from the beginning*’.[[16]](#footnote-16)

Rather than glossing over this geographical allusion, the Midrash opens our eyes to the purpose of Avraham’s battle: Avraham’s involvement in this war creates the spiritual power that will enable his descendants to be successful in the future. Avraham’s victory in the first battle will assure victory in the final battle. The Midrash goes so far as to cast this first battle as an imprint for the end of days, as we saw earlier.[[17]](#footnote-17)

Clearly David wrote this psalm from a cosmic perspective that will continue to aid his people for the rest of time.

Rambam in his *Sefer HaMitzvot[[18]](#footnote-18)* tells us that there are three specific mitzvot related to Amalek:

**1.** Positive mitzva number 188: “The extinction of the seed of Amalek”:

***Devarim (Deuteronomy) 25:19*** *Therefore it shall be, when HaShem thy God hath given thee rest from all thine enemies round about, in the land which HaShem thy God giveth thee [for] an inheritance to possess it, [that] thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget [it].*

**2.** Positive mitzva number 189: “Remembering the nefarious deeds of Amalek”:

***Devarim (Deuteronomy) 25:17*** *Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;*

**3.** Negative mitzva number 59: “Not forgetting what Amalek did to us”:

***Devarim (Deuteronomy) 25:19*** *Therefore it shall be, when HaShem thy God hath given thee rest from all thine enemies round about, in the land which HaShem thy God giveth thee [for] an inheritance to possess it, [that] thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget [it].*

Since we have three mitzvot relative to the destruction of Amalek, it is important that we have a good understanding of our opponent and of his nefarious deeds. Armed with this knowledge we will be positioned to fulfill these mitzvot at the appropriate times.

Once a year on the Shabbat before Purim, we have **the only Torah reading in which everyone is obligated to hear**[[19]](#footnote-19):

***Devarim (Deuteronomy) 25:17-19*** *Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; How he encountered you by the way, and smote the hindmost of thee, [even] all [that were] feeble behind thee, when thou [wast] faint and weary; and he feared not God. Therefore it shall be, when HaShem thy God hath given thee rest from all thine enemies round about, in the land which HaShem thy God giveth thee [for] an inheritance to possess it, [that] thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget [it].*

On Shabbat Zakhor we can perform two mitzvot: We “Remember the nefarious deeds of Amalek” and we “do not forget what Amalek did to us”.

The Torah shows us that עמלק, Amalek, is intimately associated with evil in this world. We will see that Amalek really does represent evil. When Amalek is eliminated, so too is evil.

Amalek, and therefore evil, will be with us until Mashiach finally destroys it. Our Sages teach us that “In every generation Amalek rises to destroy us, and each time he clothes himself in a different nation”.[[20]](#footnote-20)

The ways of Amalek, in every generation, are always the same and they provide the clue that we are fighting Amalek. The Midrash provides an intriguing insight into the methodology of Amalek, which helps us to understand the mitzvot to remember and not forget. The Hebrew word *Karcha*, *encountered you*, also translates *cooled you off*. Thus the Midrash says:

***Midrash Tanchuma*** *What is the incident (of Amalek) comparable to? To a boiling tub of water which no creature was able to enter. Along came one evil-doer and jumped into it. Although he was burned, he cooled it for the others. So, too, when Israel came out of Egypt, and HaShem rent the sea before them and drowned the Egyptians within it, the fear of them fell upon all the nations. But when Amalek came and challenged them, although he received his due from them, he cooled the awe of them for the nations of the world.*

Abarbanel[[21]](#footnote-21) finds four signs that we are fighting Amalek, which are disclosed by the Torah in Parashat Zakhor:

1. Conventional war is fought in order to protect one’s territory from a belligerent nation. Amalek’s territorial integrity was not being threatened by the exodus of the Jews from Egypt. Why then did they have to initiate a war against them?

2. When winds of war loom on the horizon of any society, it is most common that the aggressor will announce his intentions to go to war. Here, Amalek didn’t at all announce its intentions to attack.

3. Amalek’s ambush was directed towards the weak and feeble in the Jewish camp; those who were least able to defend themselves were killed.

4. For some absurd reason Amalek feared the Jews. Remember, though, that these were tired slaves, awed by their sudden reversal of fate, but weary nonetheless. These Jews cast fear over the camp of Amalekites. But HaShem, the great warrior on behalf of the Jews, they did not fear. How come? Abarbanel accordingly concludes: The utter absurdity of this attack when measured against conventional war for all times marked Amalek as the target of annihilation by the Jewish people. Indeed, this is HaShem’s personal war also.

The Rambam, in *Sefer Hachinuch*,[[22]](#footnote-22) teaches us that the penalty for theft is greater if we steal when the owner is not around. This greater penalty is levied because it shows that we do not fear HaShem, but we do fear the owner. Thus we must conclude that Amalek’s penalty will be greater than those enemies who fear HaShem.

**Genealogy**

Amalek was the illegitimate[[23]](#footnote-23) son of Eliphaz, and the grandson of Esau, whose guardian angel is none other than HaSatan himself.[[24]](#footnote-24) The first appearance of the word “Amalek” in the Torah, is:

***Bereshit (Genesis) 36:8-16*** *Thus dwelt Esau in mount Seir: Esau [is] Edom. And these [are] the generations of Esau the father of the Edomites in mount Seir: These [are] the names of Esau’s sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau. And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. And Timna was concubine to Eliphaz Esau’s son; and she bare to Eliphaz Amalek: these [were] the sons of Adah Esau’s wife. And these [are] the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau’s wife. And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau’s wife: and she bare to Esau Jeush, and Jaalam, and Korah. These [were] dukes of the sons of Esau: the sons of Eliphaz the firstborn [son] of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz, Duke Korah, duke Gatam, [and] duke Amalek: these [are] the dukes [that came] of Eliphaz in the land of Edom; these [were] the sons of Adah.*

The progeny of Amalek are the archetypal enemy of the Jewish People. Their very existence is diametrically opposed to the Torah. The Sages describe the people of Amalek as being the essence of all the evil in the world.

Esau we know as the brother of Yaakov, the son of Isaac. The Torah tells us that Esau wanted to kill his brother Yaakov, who was also called Israel:

***Bereshit (Genesis) 27:41-42*** *And Esau hated Yaakov because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Yaakov. And these words of Esau her elder son were told to Rebekah: and she sent and called Yaakov her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, [purposing] to kill thee.*

Eliphaz we know as one of the so called “friends” of Iyov (Job):

***Iyov (Job) 42:7*** *And it was [so], that after HaShem had spoken these words unto Job, HaShem said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me [the thing that is] right, as my servant Job [hath].*

Eliphaz was Esau’s son.[[25]](#footnote-25) According to the Midrash[[26]](#footnote-26) he was bidden by his father to pursue Yaakov and slay him. Owing, however, to the influence of the teachings of Isaac, which he had imbibed, he forbore to do this, and as a compromise, in order not to disobey his father wholly, he deprived Yaakov of all his possessions, because a man without possessions is reckoned as dead.

Thus we see that Esau, Eliphaz, and Amalek all want to kill Yaakov. Amalek is following in his father’s footsteps. Amalek comes from an infamous family line. This family also had some royal blood, as we see from the Talmud:

***Sanhedrin 99b*** *A propos, what is the purpose of [writing], And Lotan’s sister was Timna? — Timna was a royal princess, as it is written, alluf [duke] Lotan, alluf [duke] Timna; and by ‘alluf’ an uncrowned ruler is meant. Desiring to become a proselyte, she went to Abraham, Isaac and Yaakov, but they did not accept her. So she went and became a concubine to Eliphaz the son of Esau, saying, ‘I had rather be a servant to this people than a mistress of another nation.’ From her Amalek was descended who afflicted Israel. Why so? — Because they should not have repulsed her.*

The Midrash also gives us some insight into the genealogy of Amalek:

***Midrash Rabbah - Genesis LXXXII:14*** *AND TIMNA WAS CONCUBINE TO ELIPHAZ ESAU’S SON (XXXVI, 14). R. Simeon b. Yohai taught: What purpose is served by the verse, AND TIMNA WAS CONCUBINE TO ELIPHAZ?-It is to inform us of the greatness of the house of our father Abraham and how royalty wished to become allied [through marriage] to him. For what was Lotan? He was a son of one of the chiefs, as it says, The chief of Lotan, etc. (ibid 29). Now it is written, And Lotan’s sister was Timna (ibid 22), and yet, AND TIMNA WAS CONCUBINE, etc.! She said: Since I am not worthy of being his wife, let me be his handmaid. Now may we not here draw a conclusion a fortiori: If kings ran to cleave to the wicked Esau, who had to his credit but the one pious deed of honoring his father, how much more will they run to cleave to Yaakov, who fulfilled the whole Torah!*

The child of Timna was Amalek, the archenemy of the Jewish people. This was not accidental. When a potential convert, with genuine intentions, is distanced from the Jewish people by being made to feel unfit, the consequences for the Jewish people can be disastrous. The same occurred to Orpah. When she was discouraged from joining the ranks of the Jews, her children were given vast powers over the Jewish people. One of these children was Goliath,[[27]](#footnote-27) another was Yishbi;[[28]](#footnote-28) both of them were massive warriors who focused their efforts on fighting against the Jewish people.

Though the name Amalek refers to a nation that actually existed, it also describes a character trait within ourselves. Just as Amalek stood in direct opposition to the Jewish people, the trait symbolized by Amalek defies the very foundations of our divine service.

The Midrash[[29]](#footnote-29) describes the nature of this trait in its commentary on the verse:

***Devarim (Deuteronomy) 25:17-18*** *“Remember what Amalek did to you...as you came forth from Egypt, how he encountered you on the way and cut down all the weak who straggled behind you.”*

The Midrash explains that the Hebrew word “Karcha” (“he encountered you”) can also be rendered as “he cooled you off”. Amalek represents the cold rationality, which makes us question everything we do or experience.[[30]](#footnote-30)

The Targum Pseudo Yonatan adds some insights to the above passage:

***Targum Pseudo Yonatan to Devarim 25:17-19******Keep in mind what the house of Amalek did unto you in the way, on your coming up out of Mitzrayim;*** *18. how they overtook you in the way, and slew every one of those among you who were thinking to go aside from My Word; the men of the tribe of the house of Dan, in whose hands were idols (or things. of strange worship), and the clouds overcast them, and they of the house of Amalek took them and mutilated them, and they were cast up: but you, O house of Israel, were faint and weary from great servitude of the Mizraee, and the terrors of the waves of the sea through the midst of which you had passed. Nor were the house of Amalek afraid before the Lord. [JERUSALEM. Who overtook you in the way, and slew among you those who were thinking to desist from My Word, the cloud overcast him, and they of the house of Amalek took him and slew him. But you, people of the sons of Israel, were weary and faint; nor were they of the house of Amalek afraid before the Lord.] 19. Therefore, when the Lord has given you rest from all your enemies round about in the land that the Lord Your God gives you to inherit for a possession,* ***you will blot out the memory of Amalek from under the heavens; but of the days of the King Messiah you will not be unmindful****.*

Rashi also lends some insights to this passage:

**17 You shall remember what [Amalek] did to you** [The juxtaposition of these passages teaches us that] if you use fraudulent measures and weights, you should be worried about provocation from the enemy, as it is said: “Deceitful scales are an abomination of the Lord”,[[31]](#footnote-31) after which the [next] verse continues, “When willful wickedness comes, then comes disgrace.” [That is, after you intentionally sin by using deceitful scales, the enemy will come to provoke you into war, and this will be a disgraceful matter to you].[[32]](#footnote-32)

**18 how he happened upon you on the way** Hebrew קָרְךָ, an expression denoting a chance occurrence (מִקְרֶה).[[33]](#footnote-33) Alternatively, an expression denoting seminal emission (קֶרִי) and defilement, because Amalek defiled the Jews by [committing] homosexual acts [with them].[[34]](#footnote-34) Yet another explanation: an expression denoting heat and cold (קוֹר). He cooled you off and made you [appear] tepid, after you were boiling hot, for the nations were afraid to fight with you, [just as people are afraid to touch something boiling hot]. But this one, [i.e., Amalek] came forward and started and showed the way to others. This can be compared to a bathtub of boiling water into which no living creature could descend. Along came an irresponsible man and jumped headlong into it! Although he scalded himself, he [succeeded to] make others think that it was cooler [than it really was].[[35]](#footnote-35)

**and cut off** [The word וַיְזַנֵּב is derived from the word זָנָב, meaning “tail”. Thus, the verse means: Amalek] “cut off the tail”. This refers to the fact that Amalek cut off the members [of the male Jews,] where they had been circumcised, and cast them up [provocatively] towards Heaven [exclaiming to God: “You see! What good has Your commandment of circumcision done for them?”][[36]](#footnote-36)

**all the stragglers at your rear** Those who lacked strength on account of their transgression. [And because these Jews had sinned,] the cloud [of glory] had expelled them [thereby leaving them vulnerable to Amalek’s further attack].[[37]](#footnote-37)

**you were faint and weary** faint from thirst, as it is written, “The people thirsted there for water” (Exod. 17:3), and [immediately] afterwards it says, “Amalek came [and fought with Israel]” (verse 17:8).[[38]](#footnote-38)

**and weary** from the journey.[[39]](#footnote-39)

**He did not fear [God]** i.e., Amalek did not fear God [so as to refrain] from doing you harm.[[40]](#footnote-40)

**19 you shall obliterate the remembrance of Amalek** Both man and woman, infant and suckling, ox and sheep [camel and donkey],[[41]](#footnote-41) so that the name of Amalek should never again be mentioned (נִזְכָּר) , from the word (זֵכֶר), even regarding an animal, to say: “This animal was from Amalek”.[[42]](#footnote-42)

Amalek, in terms of our spiritual service of HaShem, is symbolic of coldness and apathy for all that is holy. Of Amalek it is said, “He cooled you off”, i.e., the physical Amalek dampened Israel’s eagerness and enthusiasm for the Torah they were about to receive at Sinai following the exodus from Egypt; the spiritual Amalek lurks in the recesses of our hearts. The tikkun (correction) for this trait is **Torah study**.

***Tehillim (Psalms) 10:17****HaShem, Thou hast heard the desire of the humble: Thou wilt direct their heart, Thou wilt cause Thine ear to attend;*

**Ashlamatah: Yeshayahu (Isaiah) 41:2-5 + 8-13‎‎**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 17. ¶ All the nations are as nought before Him; as things of nought and vanity are they regarded by Him. | 17. ¶ All the peoples, their deeds are as nothing; they are accounted extirpation and destruction before him. |
| 18. And to whom do you compare God, and what likeness do you arrange for Him? | 18. Why are you planning to ‎contend before God, or what likeness do you prepare before Him? |
| 19. The graven image, the craftsman has melted, and the smith plates it with gold, and chains of silver he attaches. | 19. Behold, the image! The workman makes it, and the smith ‎overlays it with gold, and the smith attaches silver chains to it. |
| 20. He who is accustomed to select, chooses a tree that does not rot; he seeks for himself a skilled craftsman, to prepare a graven image, which will not move. **{S}** | 20. He cuts down a laurel, he chooses the wood that rot does not ‎attack; he seeks out a skilful craftsman to set up an image that will not move.  **{S}** |
| 21. Do you not know, have you not heard has it not been told to you from the beginning? Do you not understand the foundations of the earth? | 21. Have you not known? Have you not heard? Has ‎not the fact of creation's orders been told you from the beginning? Will you not understand so as to fear before Him who created the foundations of the ‎earth? |
| **22. It is He Who sits above the circle of the earth, and whose inhabitants are like grasshoppers, who stretches out the heaven like a curtain, and He spread them out like a tent to dwell.** | **22. It is He who makes the Shekhinah of His glory dwell in the strong height, and all the inhabitants of the earth are reckoned ‎before him like grasshoppers; who stretches out the heavens like a trifle and spreads them like a tent of glory for His Shekhinah's house;** |
| 23. Who brings princes to nought, judges of the land He made like a thing of nought. | 23. who hands over rulers to weakness, and makes the judges of the earth as nothing. |
| 24. Even [as though] they were not planted, even [as though] they were not sown, even [as though] their trunk was not rooted in the earth; and also He blew on them, and they dried up, and a tempest shall carry them away like straw. **{S}** | 24. Although they grow, although they ‎increase, although their sons are exalted in the earth, He sends His anger among them, and they are ashamed and His Memra, as the‎whirlwind the chaff. will scatter them.  **{S}** |
| 25. "Now, to whom will you compare Me that I should be equal?" says the Holy One. | 25. Whom then will you liken before Me, and compare (Me): says the Holy One. |
| 26. Lift up your eyes on high and see, who created these, who takes out their host by number; all of them He calls by name; because of His great might and because He is strong in power, no one is missing. **{S}** | 26. Lift ‎up your eyes to the height and see so as to fear before Him who created these, who brings out the forces of heaven by number, calling ‎to all of them by their names; by an abundance of prodigies and because He is strong in force not one from its order is missing.  **{S}** |
| 27. Why should you say, O Jacob, and speak, O Israel, "My way has been hidden from the Lord, and from my God, my judgment passes"? | 27. ‎Why will you say, O Jacob, and speak, O Israel, "My way is hid before the LORD, and my judgment will pass over before my God"? |
| 28. Do you not know-if you have not heard-an everlasting God is the Lord, the Creator of the ends of the earth; He neither tires nor wearies; there is no fathoming His understanding. | 28. Have you not known? Have you not heard? The LORD is the everlasting God who created the foundations of the earth, not by ‎toil and not by labour, His understanding is endless. |
| 29. Who gives the tired strength, and to him who has no strength, He increases strength. | 29. He gives wisdom to the righteous/generous who faint for the words of His Law and to ‎those without strength He increases possessions. |
| 30. Now youths shall become tired and weary, and young men shall stumble. | 30. Even sinful youths will faint and be weary, and the wicked young men will ‎utterly stumble; |
| 31. But those who put their hope in the Lord shall renew [their] vigor, they shall raise wings as eagles; they shall run and not weary, they shall walk and not tire. **{S}** | 31. but they who wait for the salvation of the LORD will be gathered from among their exiles. and they will ‎increase force and be renewed in their youth like a feather that mounts up on eagles' wings, they will run and not be weary, they will ‎walk and not be faint. ‎ **{S}** |
|  |  |
| 1. Be silent to Me, you islands, and kingdoms shall renew [their] strength; they shall approach, then they shall speak, together to judgment let us draw near. | 1. Give ear to My Memra, O islands; let kingdoms increase (their) force; let them approach, then let them speak; let us together draw ‎near for judgment. |
| 2. **Who aroused from the East, [the one] whom righteousness accompanied? He placed nations before him and over kings He gave him dominion; He made his sword like dust, his bow like wind- blown stubble.** | 2. **Who brought Abraham openly from the east, a select one of righteousness/generosity in truth? He brought him to his ‎place, handed over peoples before him and shattered kings; he cast the slain like dust before his sword, he pursued them like chaff ‎before his bow.** |
| 3. He pursued them and passed on safely, on a path upon which he had not come with his feet. | 3. He pursued them and passed on safely; a forced march did not tire his feet. |
| 4. Who worked and did, Who calls the generations from the beginning; I, the Lord, am first, and with the last ones I am He. | 4. Who says these things? One who ‎lives speaks and acts, the One ordering the generations from the beginning. I, the LORD, created the world from creation, even the ‎ages of the ages are Mine. and besides Me none is God. |
| 5. The islands shall see and fear; the ends of the earth shall quake; they have approached and come. | 5. The islands have seen and will be afraid, those at the ends of the earth will ‎tremble; they will draw near and come. |
| 6. Each one shall aid his fellow, and to his brother he shall say, "Strengthen yourself." | 6. Everyone will help his neighbour, and will say to his brother, "Take courage!" |
| 7. And the craftsman strengthened the smith, the one who smooths with the hammer [strengthened] the one who wields the sledge hammer; he says of the cement, "It is good," and he strengthened it with nails that it should not move. **{S}** | 7. Will ‎they not be ashamed of their work, which the craftsman strengthens with the smith, and he who ‎ strikes with the hammer with him who beats with the mallet, then says of the soldering, "It is straight", and he fastens it with nails so ‎that it cannot be moved? **{S}** |
| 8. But you, Israel My servant, Jacob whom I have chosen,**the seed of Abraham, who loved Me,** | 8. But you, Israel, my servant Jacob in whom I am pleased,**the seed of Abraham, my friend;** |
| 9. Whom I grasped from the ends of the earth, and from its nobles I called you, and I said to you, "You are My servant"; **I chose you and I did not despise you.** | 9. you ‎whom I brought near from the families of the earth, and chose from the kingdoms, and said to you, **"You are my servant, I am pleased ‎with you and I will not cast you off';** |
| 10. Do not fear for I am with you; be not discouraged for I am your God: I encouraged you, I also helped you, I also supported you with My righteous hand. | 10. fear not, for my Memra is your help, be not shattered, for I am your God; I will strengthen ‎you, I will help you, I will grasp you with the right hand of my truth. |
| 11. **Behold all those incensed against you shall be ashamed and confounded; those who quarreled with you shall be as nought and be lost.** | 11. **Behold, all the Gentiles who were stirred up against you ‎will be put to shame and confounded; the men of your judgment will be as nothing and will perish.** |
| 12. You may seek them but not find them, those who quarrel with you; those who war with you shall be as nought and as nothing. | 12. You will seek for the men ‎of your contention, but you will not find them; men who were stirred up to make war with you will be as nothing at all. |
| 13. **For I, the Lord your God, grasp your right hand; Who says to you, "Fear not, I help you."** **{S}** | 13. **For I, ‎the LORD your God, strengthen your right hand; it is I who says to you, "Fear not, My Memra is your help."** **{S}** |
| 14. Fear not, O worm of Jacob, the number of Israel; "I have helped you," **says the Lord, and your redeemer, the Holy One of Israel.** | 14. Fear not, tribe of ‎the house of Jacob, families of the house of Israel! **My Memra is your help, says the LORD; your redeemer is the Holy One of Israel. ‎‎** |
| 15. Behold I have made you a new grooved threshing-sledge, with sharp points; you shall thresh the mountains and crush them fine, and you shall make hills like chaff. | 15. Behold, I make you a strong threshing sledge, new, full of points; you will kill the Gentiles and destroy [them], and you will ‎make the kingdoms like the chaff. |
| 16. You shall winnow them, and a wind shall carry them off, and a tempest shall scatter them, and you shall rejoice with the Lord, with the Holy One of Israel shall you praise yourself. **{S}** | 16. You will winnow them, and a wind will carry them away, and His Memra, as the whirlwind ‎the chaff, will scatter them. And you will rejoice in the Memra of the LORD; in the Holy One of Israel you will glory.  **{S}** |
| 17. **The poor and the needy seek water, but there is none; their tongue is parched with thirst; I, the Lord, will answer them, I, the God of Israel, will not forsake them.** | 17. **When ‎the poor and the needy desire teaching as a thirsty person [desires] water and do not find it, and their spirit faints with affliction, I the ‎LORD will accept their prayer, I the God of Israel will not forsake them.** |
| 18. I will open rivers on the high places, and springs in the midst of valleys; I will make a desert into a pool of water and a wasteland into sources of water. | 18. I will bring their exiles near from among the Gentiles‎and lead them in a correct way and open to them rivers on bare heights and springs in the midst of deserts; I will make the wilderness ‎pools of water and the land of the thirsty place springs of water. |
| 19. I will give in the desert cedars, acacia trees, myrtles, and pines; I will place in the wilderness boxtrees, firs, and cypresses together. | 19. I will put in the wilderness cedars, acacias, myrtles, olive trees; I‎ will make great in the desert cypresses, planes, and pines together; |
| 20. In order that they see and know, and pay attention and understand together that the hand of the Lord did this and the Holy One of Israel created it. **{P}** | 20. that they may see and know, may set my fear in their heart and ‎understand together that the might of the LORD has done this, the Holy One of Israel has created it.‎ **{P}** |
|  |  |

**Rashi’s Commentary for: Yeshayahu (Isaiah) 41:2-5 + 8-13‎**

**Chapter 40**

**17 All the nations are as naught before Him** In His eyes they are as nothing, and are not regarded by Him.

**19 melted** Heb. נָסַךְ , an expression of melting (מַסֵּכָה) .

**the craftsman has melted**The ironsmith has cast it from iron or from copper, and then the goldsmith plates it with plates of gold and covers it from above.

**and chains** Heb. וּרְתֻקוֹת , and chains.

**20 He who is accustomed to select** הַמְסֻכָּן תְּרוּמָה . Or, if he comes to make it of wood, one who is accustomed to discern between a durable tree and other trees, chooses a tree that does not decay quickly.

**He who is accustomed** Heb. הַמְסֻכָּן . Comp. (Num. 22:30) “Have I been accustomed (הַהַסְכֵּן הִסְכַּנְתִּי) ?”

**to select** Heb. תְּרוּמָה , separation, selection of the trees.

**21 Do you not know...the foundations of the earth** Who founded it, and you should have worshipped Him.

**22 the circle** Heb. חוּג , an expression similar to (infra 44:13) “And with a compass (וּבַמְּחוּגָה) ,” a circle (compas in O.F.).

**and whose inhabitants are to Him** [lit. before Him] like grasshoppers.

**like a curtain** Heb. כַדּֽק , a curtain, toile in French.

**24 Even [as though] they were not planted** They are even as though they were not planted.

**even [as though] they were not sown**And still more than this, that they shall be uprooted and plucked out, as if they were not sown. Sowing is less than planting.

**their trunk is not rooted in the earth** When they will be plucked out, the trunk will not take root in the ground that it will grow up anew. Every שֽׁרֶשׁ , root, in Scripture is accented on the first letter, and the ‘reish’ is vowelized with a ‘pattah’ [segol]. This one, however, is accented on the latter syllable and it is vowelized with a ‘kamatz katan’ [tzeireh] because it is a verb, present tense, [enracinant in French] being rooted.

**26 who created these** All the host that you will see on high.

because of His great might that He has, and that He is strong in power, no one of His host is missing, that He does not call by name.

**27 Why should you say My people** ([K’li Paz, mss.:] the people of) Jacob, and speak in exile.

**My way has been hidden from the Lord** He hid from before His eyes all that we served Him, and gave those who did not know Him, dominion over us.

**and from my God, my judgment passes?**He ignores the judgment of the good reward He should have paid our forefathers and us.

**28 the Creator of the ends of the earth...there is no fathoming** His understanding And One who has such strength and such wisdom He knows the thoughts. Why does He delay your benefit, only to terminate the transgression and to expiate the sin through afflictions.

**29 Who gives the tired strength** And who will eventually renew strength for your tiredness.

**30 Now youths shall become tired** Heb. נְעָרִים . The might of your enemies who are devoid (מְנֽעָרִים) of commandments, shall become faint.

**and young men shall stumble**Those who are now mighty and strong, shall stumble, but you, who put your hope in the Lord shall gain new strength and power.

**31 wings**[The Hebrew אבר means] a wing.

**Chapter 41**

**1 Be silent to Me in order to hear My words**. islands Heathens ([mss. Kli Paz:] nations).

**shall renew [their] strength** They shall adorn themselves and strengthen themselves with all their might perhaps they will succeed in their judgment by force.

**they shall approach here, and then**, when they approach, they shall speak.

**to judgment let us draw near** to reprove them to their faces.

**2 Who aroused from the East one whom righteousness accompanied?**Who aroused Abraham to bring him from Aram which is in the East and the righteousness that he would perform that was opposite his feet wherever he went.

**He placed nations before him**He, Who aroused him to leave his place to cause him to move, He placed before him four kings and their hosts.

**He gave him dominion** Heb. יַרְדְּ , like יַרָדֶּה .

**He made his sword like dust** [Jonathan paraphrases:] He cast slain ones before his sword like dust. He suffered his sword to take its toll of casualties as [numerous as] grains of dust, and his bow He suffered to take its toll of casualties who would fall like wind blown stubble.

**3 He pursued them and passed on safely** He traversed all his fords safely; he did not stumble when he pursued them.

**a path upon which he had not come with his feet**A road upon which he had not come previously with his feet. [The future tense of] יָבוֹא means that he was not accustomed to come.

**4 Who worked and did for him all this?** He Who called the generations from the beginning, to Adam, He did this also for Abraham.

**I, the Lord, am first** to perform wonders and to aid.

**and with the last ones** I am He Also with you, the last sons, I will be, and I will aid you.

**5 The islands shall see [lit. saw.]** The heathens shall see the mighty deeds that I will perform, and they shall fear.

**they have approached and come** One to another they will gather to war when they see the redemption.

**6 Each one...his fellow etc**. He shall say, “Strengthen yourself” for war, perhaps their gods will protect them [lit. stand up for them].

**7 And the craftsman strengthened** [i.e.,] the one who molds the idol.

**the smith who plates** it with gold.

**the one who smoothes with the hammer**The final stage, when he taps lightly to flatten out the work.

**the one who wields the sledge hammer** He is the one who commences on it when it is a block, and beats it with all his might.

**he says of the cement,**“It is good,” Heb. דֶּבֶק . He alludes to those who seek suitable ground upon which to adhere iron plates. דֶּבֶק is soudure in French, weld.

**and he strengthened it**The idol.

**with nails that it should not move** All of them will strengthen each other.

**8 But you, Israel My servant**and I am obliged to help you. The end of this sentence is (infra 10): “Do not fear.” This appears to me to be the sequence of the section according to its simple meaning. But the Midrash Aggadah in Gen. Rabbah 44:7 expounds the entire section as alluding to Malchizedek and Abraham.

**[5] Islands saw the war and feared.**Shem [Malchizedek] feared Abraham, lest he say to him, You begot these wicked men in the world. And Abraham feared Shem, since he slew his sons, the people of Elam, who was descended from Shem.

**islands**Just as the islands of the sea are distinguished and recognized in the sea, so were Abraham and Shem distinguished in the world.

**[6] Each one aided his fellow** This one [Shem] aided this one [Abraham] with blessings, “Blessed be Abram” (Gen. 14:19), and this one [Abraham] aided this one [Shem] with gifts, “And he gave him tithe from everything” (ibid. verse 20).

**[7] And the craftsman strengthened**This is Shem, who was a blacksmith, to make nails and bars for the ark.

**the smith** This is Abraham, who purified (צוֹרֵף) the people, to bring them near to God [lit. to Heaven].

**the sledge hammer** This is Abraham, who smote (הָלַם) all these kings at one time.

**He says of the cement** Heb. דֶּבֶק . The nations said, It is good to cleave to this one’s God [rather than to Nimrod’s idols].

**And he strengthened him**Shem strengthened Abraham to cleave to the Holy One, blessed be He, and not to move.

**[8] And you, Israel My servant** Abraham, who was not descended from righteous/generous men I did all this for him, and you, Israel My servant, who belong to Me by dint of two forefathers.

**the seed of Abraham**, who loved Me who did not recognize Me because of the admonition and the teaching of his fathers, but out of love.

**9 whom I grasped**Heb. הֶחֱזַקְתִּיךָ . I took you for My share. Comp. (Ex. 4: 4) “And he stretched out his hand and grasped (וַיְּחֲזֵק) it.”

**from the ends of the earth** from the other nations.

**and from its nobles** from the greatest of them.

**I called you by name** for My share, “My firstborn son, Israel” (ibid. v. 22).

**and I did not despise you** like Esau, as it is said (Malachi 1:3), “And Esau I hated.”

**10 be not discouraged** Heb. תִּשְׁתָּע אַל . Let your heart not melt like wax (שַׁעֲוָה) . This is the rule: Every word whose first radical is ‘shin,’ when it is used in the reflexive present, past, or future, the ‘tav’ separates it and enters between the first two radicals. Comp. (infra 49:16) “And He was astounded (וַיַּשְׁתּוֹמֵם) ”; (Micah 6:16) “For the statutes of Omri shall be observed (וְיִשְׁתַּמֵּר) ”; (I Sam. 1:14) “will you be drunk (תִּשְׁתַּכָּרִין) ?”; (Job 30:16) “My soul is poured out (תִּשְׁתַּפֵּךְ) .”

**14 O worm of Jacob** Heb. תּוֹלַעַת . The family of Jacob, which is weak like a worm, which has no strength except in its mouth. תּוֹלַעַת is vermener in O.F., [vermisseau in Modern French, a worm].

**the number of Israel** Heb. מְתֵי יִשְׂרָאֵל , the number of Israel.

**15 a...grooved threshing sledge**It is a heavy wooden implement made with many grooves, similar to the ironsmiths’ tool known as ‘lime’ in French, a file, and they drag it over the straw of the ears of grain and it cuts them until they become fine straw.

**new** When it is new, before the points of its grooves are smoothed off, it cuts very much, but when it becomes old, the points of the grooves are smoothed off.

**with sharp points** Heb. פִּיפִיוֹת . Those are the points of the grooves.

**you shall thresh the mountains** kings and princes.

**16 You shall winnow them** You shall scatter them, as with a pitchfork, to the wind.

**and a wind shall carry them off** by themselves to Gehinnom.

**17 seek water** The prophet prophesied concerning the end of days (Amos 8:11), “Not a famine for bread nor a thirst for water, but to hear the words of the Lord...They shall wander to seek the word of the Lord, but they shall not find it.” And when His wrath subsides, He shall prepare for them bread and water and cause His Shechinah and His spirit to rest in the mouth of their prophets.

**is parched** Heb. נָשָׁתָּה . An expression similar to (supra 19: 5) “And water from the sea shall dry up (וְנִשְּׁתּוּ) .” An expression similar to (Lam. 3:45) “The destruction (הַשֵּׁאת) and the breach.” And all of them are an expression of destruction and dryness. Therefore, a ‘dagesh’ appears in the ‘tav,’ since it comes instead of two, for there is no שֵׁאת without a ‘tav,’ and he should have said for the feminine וְנָשָׁתְתָה , since for the masculine singular he says נשתה and for the plural ונשתו .

**18 rivers** an understanding heart for Torah and prophecy.

**a desert**A place where there was no Torah wisdom.

**19 I will give in the desert cedars, acacia trees** all kinds of civilization. Even in them will I give all kinds of wisdom, goodness, and peace.

**firs and cypresses** Names of trees that do not produce fruit, used for building.

**Verbal Tallies**

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

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

**Beresheet (Genesis) 14:1-24**

**Yeshayahu (Isaiah) 41:2-5 + 8-13**

**Tehillim (Psalm) 10**

**Mk 1:29-31, Lk 4:38-39, Acts 3:17-26**

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

King - מלך, Strong’s number 04428.

Nation - גוי, Strong’s number 01471.

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

King - מלך, Strong’s number 04428.

Nation - גוי, Strong’s number 01471.

**Beresheet (Genesis) 14:1** And it came to pass in the days of Amraphel king <04428> of Shinar, Arioch king <04428> of Ellasar, Chedorlaomer king <04428> of Elam, and Tidal king <04428> of nations <01471>;

**Yeshayahu (Isaiah) 41:2** Who raised up the righteous man from the east, called him to his foot, gave the nations <01471> before him, and made him rule over kings <04428>? he gave them as the dust to his sword, and as driven stubble to his bow.

**Tehillim (Psalm) 10:16** The LORD is King <04428> for ever and ever: the heathen <01471> are perished out of his land.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Gen 14:1-24** | **Psalms**  **Ps. 10:1-18** | **Ashlamatah**  **Is. 41:2-5, 8-13** |
| --- | --- | --- | --- | --- |
| **!yIa;** | there |  | Ps 10:4 | Isa 41:11 Isa 41:12 |
| **vyai** | man, men | Gen 14:24 |  | Isa 41:11 Isa 41:12 |
| **lae** | God | Gen 14:18 | Ps 10:11 Ps 10:12 |  |
| **~yhil{a/** | GOD | Gen 14:19 Gen 14:20 Gen 14:22 | Ps 10:4 Ps 10:13 | Isa 41:10 Isa 41:13 |
| **rm;a'** | said | Gen 14:19 Gen 14:21 Gen 14:22 Gen 14:23 | Ps 10:6 Ps 10:11 Ps 10:13 | Isa 41:9 Isa 41:13 |
| **#r,a,** | earth | Gen 14:19 Gen 14:22 | Ps 10:16 Ps 10:18 | Isa 41:5 Isa 41:9 |
| **rv,a]** | which, whom | Gen 14:6 Gen 14:15 Gen 14:17 Gen 14:20 Gen 14:24 |  | Isa 41:8 Isa 41:9 |
| **aAB** | came | Gen 14:5 Gen 14:7 Gen 14:13 |  | Isa 41:3 |
| **%r;B'** | blessed | Gen 14:19 Gen 14:20 | Ps 10:3 |  |
| **yAG** | nations |  | Ps 10:16 | Isa 41:2 |
| **rAD** | generations |  | Ps 10:6 | Isa 41:4 |
| **hy"h'** | came | Gen 14:1 | Ps 10:14 |  |
| **dy"** | hand | Gen 14:20 Gen 14:22 | Ps 10:12 Ps 10:14 |  |
| **hwhy** | LORD | Gen 14:22 | Ps 10:1 Ps 10:3 Ps 10:12 Ps 10:16 Ps 10:17 | Isa 41:4 Isa 41:13 |
| **bv;y"** | lived | Gen 14:7 Gen 14:12 | Ps 10:8 |  |
| **lKo** | all | Gen 14:3 Gen 14:7 Gen 14:11 Gen 14:16 Gen 14:20 Gen 14:23 | Ps 10:4 Ps 10:5 | Isa 41:11 |
| **hm'x'l.mi** | war | Gen 14:2 Gen 14:8 |  | Isa 41:12 |
| **%l,m,** | king | Gen 14:1 Gen 14:2 Gen 14:5 Gen 14:8 Gen 14:9 Gen 14:10 Gen 14:17 Gen 14:18 Gen 14:21 Gen 14:22 | Ps 10:16 | Isa 41:2 |
| **ac'm'** | find |  | Ps 10:15 | Isa 41:12 |
| **lp;n"** | fell | Gen 14:10 | Ps 10:10 |  |
| **vp,n<** | people, heart's | Gen 14:21 | Ps 10:3 |  |
| **!t;n"** | gave, give | Gen 14:20 Gen 14:21 | Ps 10:14 | Isa 41:2 |
| **db,[,** | servants | Gen 14:15 |  | Isa 41:8 Isa 41:9 |
| **rz:['** | helper |  | Ps 10:14 | Isa 41:10 Isa 41:13 |
| **l[;** | against | Gen 14:15 | Ps 10:13 |  |
| **~ynIP'** | face |  | Ps 10:11 | Isa 41:2 |
| **ha'r'** | see |  | Ps 10:11 Ps 10:14 | Isa 41:5 |
| **@d;r'** | went | Gen 14:14 Gen 14:15 |  | Isa 41:3 |
| **[m;v'** | heard | Gen 14:14 | Ps 10:17 |  |
| **hf'['** | made | Gen 14:2 |  | Isa 41:4 |

**Greek:**

| **Greek** | **English** | **Torah Seder**  **Gen 14:1-24** | **Psalms**  **Psa 10:1-18** | **Ashlamatah**  **Isa. 41:2-5,**  **8-13** | **Peshat**  **Mk/Jude/Pet**  **Mk 1:29-31** | **Remes 1**  **Luke**  **Lk 4:38-39** | **Remes 2**  **Acts/Romans**  **Acts 3:17-26** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἀδελφός** | brother | Gen 14:12   Gen 14:13   Gen 14:14   Gen 14:16 |  |  |  |  | Act 3:17   Act 3:22 |
| **αἰών** | eon, age |  | Psa 10:16 |  |  |  | Act 3:21 |
| **ἀκούω** | heard | Gen 14:14 |  |  |  |  | Act 3:22  Act 3:23 |
| **ἁμαρτία** | sins |  | Psa 10:15 |  |  |  | Act 3:19 |
| **ἀνίστημι** | raise up |  | Psa 10:12 |  |  | Luk 4:38  Luk 4:39 | Act 3:22   Act 3:26 |
| **ἀπόλλυμι** | perish, destroyed |  | Psa 10:16 | Isa 41:11 |  |  |  |
| **ἀποστρέφω** | return, turn | Gen 14:16  Gen 14:17 | Psa 10:11 |  |  |  | Act 3:26 |
| **ἄρχων** | ruler | Gen 14:7 |  |  |  |  | Ac 3:17 |
| **ἀφίημι** | left |  |  |  | Mar 1:31 | Luk 4:39 |  |
| **γῆ** | land, earth | Gen 14:19  Gen 14:22 | Psa 10:16  Psa 10:18 | Isa 41:2   Isa 41:5  Isa 41:9 |  |  | Act 3:25 |
| **διακονέω** | servant, served |  |  |  | Mar 1:31 | Luk 4:39 |  |
| **ἐγείρω** | raised |  |  |  | Mar 1:31 |  |  |
| **εἴδω** | see, know, beheld |  |  | Isa 41:5 |  |  | Act 3:17 |
| **ἐξέρχομαι** | come forth, go forth |  |  |  | Mar 1:29 |  |  |
| **ἔπω** | speak, say | Gen 14:19  Gen 14:21  Gen 14:22   Gen 14:23 | Psa 10:6  Psa 10:11   Psa 10:13 | Isa 41:9 |  |  | Act 3:22 |
| **ἔρχομαι** | came, come | Gen 14:5  Gen 14:7 |  | Isa 41:5 | Mar 1:29 |  | Act 3:19 |
| **εὐλογέω** | blessing | Gen 14:19 | Psa 10:3 |  |  |  | Act 3:26 |
| **ζητέω** | seeking |  | Psa 10:15 | Isa 41:12 |  |  |  |
| **θεός** | GOD | Gen 14:19 Gen 14:20 Gen 14:22 | Ps 10:4 Ps 10:13 | Isa 41:10 Isa 41:13 |  |  | Act 3:18  Act 3:21  Act 3:22 |
| **ἰδού** | behold |  |  | Isa 41:11 |  |  |  |
| **καιρός** | time |  | Psa 10:5 |  |  |  | Act 3:19 |
| **καλέω** | called |  |  | Isa 41:2  Isa 41:4  Isa 41:9 |  |  |  |
| **κρατέω** | reach, holding |  |  | Isa 41:13 | Mar 1:31 |  |  |
| **κύριος** | LORD | Gen 14:22 | Psa 10:1  Psa 10:4  Psa 10:12  Psa 10:16  Psa 10:17 |  |  |  | Act 3:19  Act 3:22 |
| **λαός** | people | Gen 14:16 |  |  |  |  | Act 3:23 |
| **λέγω** | speaking, saying |  |  | Isa 41:13 | Mar 1:30 |  | Act 3:25 |
| **νύξ** | night | Gen 14:15 |  |  |  |  |  |
| **οἰκία** | residence |  |  |  | Mar 1:29 | Luk 4:38 |  |
| **οὐρανός** | heaven | Gen 14:19  Gen 14:22 |  |  |  |  | Ac 3:21 |
| **παῖς** | servant, manservant | Gen 14:15 |  | Isa 41:8 Isa 41:9 |  |  | Act 3:26 |
| **πᾶς** | all, every | Gen 14:3 Gen 14:7 Gen 14:11 Gen 14:16 Gen 14:20 Gen 14:23 | Ps 10:4 Ps 10:5 | Isa 41:11 |  |  | Act 3:18   Act 3:21   Act 3:22  Act 3:23   Act 3:24   Act 3:25 |
| **πενθερά** | mother-in-law |  |  |  | Mar 1:30 | Luk 4:38 |  |
| **περί** | around, concrning |  |  |  | Mar 1:30 | Luk 4:38 |  |
| **πληρόω** | fulfilled |  |  |  |  |  | Act 3:18 |
| **πρόσωπον** | countenance, face front |  | Psa 10:5  Psa 10:11 |  |  |  | Act 3:19 |
| **προφήτης** | prophet |  |  |  |  |  | Act 3:18   Act 3:21   Act 3:22   Act 3:23   Act 3:24   Act 3:25 |
| **πυρετός** | fever |  |  |  | Mar 1:31 | Luk 4:38  Luk 4:39 |  |
| **σπέρμα** | seed |  |  | Isa 41:8 |  |  | Act 3:25 |
| **στόμα** | mouth |  | Psa 10:7 |  |  |  | Act 3:18  Act 3:21 |
| **συναγωγή** | synagogue |  |  |  | Mar 1:29 | Luk 4:38 |  |
| **υἱός** | son | Gen 14:12 |  |  |  |  | Act 3:25 |
| **φεύγω** | fled | Gen 14:10 |  |  |  |  |  |
| **χείρ** | hand | Gen 14:22 | Psa 10:12  Psa 10:14 |  | Mar 1:31 |  |  |
| **ψυχή** | life, soul |  | Psa 10:3 |  |  |  | Act 3:23 |

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Genesis) 14:1 - 24**

**“Vay’hi Bimei Amrafel” “And in the days of Amraphel”**

**By: Rabbi Dr. Eliyahu ben Abraham &**

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **SCHOOL OF HAKHAM SHAUL**  **Tosefta**  **(Luke 4:38-39)**  **Mishnah א** | **School of Hakham Tsefet**  **Peshat**  **(Mark 1:29-31)**  **Mishnah א** |
| **Then leaving the Synagogue he (**Yeshua) **entered Shim’on’s house. But Shim’on’s mother-in-law was constrained with a** high **great** burning **fever[[43]](#footnote-43) and they asked him** (entreated him to pray) **for her. And standing over her he rebuked[[44]](#footnote-44) the** burning – fiery **fever and it let go of her. Then she rose up immediately[[45]](#footnote-45) and served[[46]](#footnote-46) them.** | **And immediately they left the Synagogue and entered** (came into) **the house of Shim’on** (Hakham Tsefet) **and his brother Adam with Ya’akov and Yochanan. But Shim’on’s mother-in-law was bedfast[[47]](#footnote-47) with a** burning – fiery **fever[[48]](#footnote-48) and they** Yeshua’s Talmidim **told him about her immediately. And he came and raised[[49]](#footnote-49) her by the hand[[50]](#footnote-50). And the** burning – fiery **fever left her immediately and she served[[51]](#footnote-51) them.** |
| **School of Hakham Shaul**  **Remes**  **(Acts 3:17-26)**  **And now brothers, I know you acted out of ignorance,[[52]](#footnote-52) as your rulers did. Through this** (ignorance), **God fulfilled what He foretold through all the prophets,[[53]](#footnote-53) that Messiah would suffer. Therefore, do Teshubah and return to God so that your sins may be wiped out, and so that the times of strengthening[[54]](#footnote-54)** (comforting) **may come from the presence of the LORD, so He will send the Messiah Yeshua chosen for you. And behold, he must remain in the heavens until the restoration of all things, announced by God long ago through the prophets takes place. Moshe Rabbenu said the** **LORD your G-d will raise up to you a Prophet from the midst of you, of your brothers, One like me. To him you will listen**, (De. 18:15) “**I will raise them up a Prophet from among their brothers, one like you, and will put My words in his mouth**.” “**And He will speak to them all that I will command him**.” (De. 18:18) **And it will happen, whatever man will not listen to My Words which he will speak in My name, I will require[[55]](#footnote-55) it of him.** (De. 18:19) **And all the many prophets, spoke from Shemuel and those after him prophesied of these days. You are the sons of the prophets and** an integral part **of the covenant that God made with your forefathers saying to Abraham “And in your Seed will all the nations of the earth be blessed** (grafted in)**[[56]](#footnote-56), because you have obeyed My voice.**” (Ge. 22:18) **God raised His servant[[57]](#footnote-57)** (Messiah) **and sent him first to bless you by turning each of you away from your wickedness[[58]](#footnote-58)** by his Mesorah. | |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Gen 14:1-24 | Ps 10:1-18 | Is 41:2-5 + 8-13 | Mordechai 1:29-31 | 1 Luqas 4:38-39 | 2 Luqas (Acts) 3:17-26 |

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

**And the** burning – fiery **fever left her immediately and she served[[59]](#footnote-59) them.**

Again, we note the link to moral urgency and immediacy as illustrated in last week’s commentary.

What does the present pericope of Mordechai (Mark) have in common with the Torah Seder? The question is frequently challenging as we have stated in the past. And, again as we have stated the answer is staring us right in the face. We have noted in our footnotes the verbal connections between all the related passages of the Nazarean Codicil and Torah Seder. However, the connection between the Torah Seder and the Nazarean Codicil is thematic. This thematic connection maintains continuity with the thought of moral expediency and urgency.

In the previous Torah Seder, we saw Lot taking the plush fields of pasture for his flocks in the regions of Sodom and Gomorrah. Abram choose the place, which contained spiritual greenery rather than temporal luxury. While there seemed to be some strife between their herdsmen as noted in the last parsha, Abram and Lot do not appear as though they had any ill feelings against one another. The moral immediacy of Mordechai teaches us that there can be no place for such feelings in the Torah Family. While we may see and experience things differently, we remain a part of a single whole.

**Community in jeopardy**

**Ge. 14:12** And they took Lot, Abram's brother's son, who lived in Sodom, and all his goods, and went away.

The conjoining theme is that of Torah Family in jeopardy. Lot is carried away captive with all his property. The message of this calamity reaches Abram and he **“immediately”** comes to Lot’s rescue. Likewise, Yeshua and his talmidim exit the Esnoga (Synagogue) entering Hakham Tsefet’s house where his sick mother-in-law lays in bed with a high fever. In some cases, the Nazarean Codicil relates “fever” with a near fatal condition.[[60]](#footnote-60) When Yeshua is informed of the situation, he acts “immediately” coming to her aid as was modelled in the Abramic story.

The message is simple enough. Brothers in need have brothers who are required to assist them in their dilemma. We have noted the verbal connections to the word “servant.” The idea of the “servant” is far-reaching. We can see that Yeshua is the prototypical “Servant of G-d.” The “trained servants” of Abram fight against the warring kings and prevail. Hakham Tsefet’s mother-in-law immediately “serves” when she is healed. The concept of servanthood and serving in the present materials suggests interdependence upon one another.

**Reclaiming Human Lives**

Understanding the truth of “fishers of men”, we realize the importance of a single soul to G-d. Likewise, in the previous pericope of the Nazarean Codicil we learned that *shadé*– demons wish to inhabit humans as if they were a vessel or container. This has deep spiritual implications “and the wise will understand."

**And Yeshua rebuked[[61]](#footnote-61) him saying “be muzzled[[62]](#footnote-62) and go out[[63]](#footnote-63) of him!” And the unclean spirit shook** him **violently,[[64]](#footnote-64) making loud shrieking noises[[65]](#footnote-65) and went out[[66]](#footnote-66)**

And standing over her he rebuked[[67]](#footnote-67) the (burning) fever and it **let go** of her.

By use of the 6th hermeneutic rule of Hillel’s Peshat, **Ka-yoẓe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage we can determine that there must have been some sort of “*shade*” – demon that brought about the “fever.” Likewise, several scholars argue this same point.[[68]](#footnote-68)

These exorcisms’ rid the possessed person of the *shade* – demon, which “oppress, stunt and seek to control human lives.”[[69]](#footnote-69) In this venue, Yeshua is reclaiming those lives, which need redemption like the souls lost in the Babylonian exile. Consequently, redeeming those souls, which would otherwise be determined unredeemable, is of essential priority to Yeshua and his talmidim. Abram saw the value of a single soul in his making talmidim. Likewise, he saw the value of Lot’s soul and redeemed him through his able means.

**Peroration**

**m. Aboth 3:9 – 10** (12)R. Haninah b. Dosa says, “For anyone whose fear of sin takes precedence over his wisdom, his wisdom will endure. “And for anyone whose wisdom takes precedence over his fear of sin, his wisdom will not endure.” He would say, “Anyone whose deeds are more than his wisdom— his wisdom will endure. “And anyone whose wisdom is more than his deeds—his wisdom will not endure.” **10** (13) He would also say: “One, who is pleasing to his fellow men, is pleasing to God. But one, who is not pleasing to his fellow men, is not pleasing to God.”

This Mishnah is not telling us to be people – pleasers. Reuven Bulka tells us that the wisdom we gain in life should be practical.[[70]](#footnote-70) Proper motivation brings proper application. The properly motivated person applies what he has learned. In this, others find motivation and stimulation. Proper integration of Torah will excite others to emulate what they have seen. This is pleasing to men of Torah learning and education. This is also pleasing to G-d. Herein is the true meaning of the cited Mishnah. Only through true community can we find fulfilment in Torah integration. When we function as a community of Torah Scholars, we are concerned with the issues of each member as if they were our very own.

**Commentary to Hakham Shaul’s School of Remes**

Moshe Rabbenu said the **LORD your G-d will raise up to you a Prophet from the midst of you, of your brothers, One like me. To Him you will listen**, (De. 18:15) “**I will raise them up a Prophet from among their brothers, one like you, and will put My words in His mouth**.” “**And He will speak to them all that I will command Him**.” (De. 18:18) **And it will happen, whatever man will not listen to My Words which He will speak in My name, I will require[[71]](#footnote-71) it of him.** (De. 18:19)

The masterful Hakham Shaul (Paul) uses Remes to tell us that Yeshua is the Messiah. His hint from D’varim (Deuteronomy) 18:15-19 tells us Yeshua the Messiah must be a second Moshe. We derive three halakhic principles from this Remes.

1. Messiah MUST be like Moshe
2. Messiah MUST have G-d’s Word (Torah and Oral Torah) in his mouth
3. We MUST listen to and obey the Words of Torah that emanate from his mouth.

You are the sons of the prophets and part of the covenant that God made with your forefathers saying to Abraham “**And in your Seed will all the nations of the earth be blessed [grafted in], because you have obeyed My voice.**” (Ge. 22:18) God raised His servant[[72]](#footnote-72) (Messiah) and sent him first to bless you by turning each of you away from your wickedness[[73]](#footnote-73) [by his Mesorah].

The masterful cunning Hakham continues his Remes with the hint that Yeshua is the promised “Seed” that would produce blessing in the earth. This blessing comes when the Mesorah of the Master turns the heart away from wickedness. This Remes hint runs deeper than we may imagine. Yeshua as a **Jewish Messiah** brings **blessing** because he is Jewish and Torah observant. The “Seed” of Abraham are the “**Hebrews**” (Jews) who have crossed over, to the side of Monotheism per se. Consequently, the “Seed” which blesses the earth is a Remes hint to the Jewish People and their Siddur.

Furthermore, following His Eminence’s lead in quoting His Eminence Rabbi Dr. Yosef ben Haggai in the last Torah Seder, we look at the implications from a different perspective. The wily Hakham Shaul has woven in materials of a deeper nature into his Remes commentary. The present pasuk (verse) of B’resheet (22:18) is a stylistic quote of B’resheet 12:3 or a renewal of the blessing cited in B’resheet 12:3 which reads…

**וַאֲבָֽרֲכָה֙ מְבָ֣רְכֶ֔יךָ וּמְקַלֶּלְךָ֖ אָאֹ֑ר וְנִבְרְכ֣וּ בְךָ֔ כֹּ֖ל מִשְׁפְּחֹ֥ת הָאֲדָמָֽה׃**

Gen. 12:3 "Va'abarakah m'barakeikha umqalelkha a'or **v'nivreku** [to graft, kneel or bless] b'kha kol mishpechot ha'adamah."

Again, B’resheet 22:18 is a renewal of the blessing cited in B’resheet 12:3. The Brown Driver Brigs lexicon shows us that this Hebrew construction in the niph`al perfect **נִבְרְכוּ** **(Nivreku)** only occurs in three places in Scripture (Genesis 12:3; Genesis 18:18; Genesis 28:14).[[74]](#footnote-74)

Gen 18:18 since Abraham will surely become a great and mighty nation, and in him all the nations of the earth will be blessed [grafted in]?

Gen 28:14 "Your descendants will also be like the dust of the earth, and you will spread out to the west and to the east and to the north and to the south; and in you and in your descendants shall all the families of the earth be blessed [grafted in].

In each of these places repeats the refrain the nations or families **will be “grafted in.**” Therefore, the wily Hakham Shaul is alluding to the fact that those who convert to Judaism will take the name “Ben Abraham” (bat Sarah). And, that those gentile followers of Yeshua should become converts to Judaism as he, Yeshua is the “king of the Jews” i.e. Messiah of and for the Jews.

**The Divine Presence – Ocular Desire**

The Divine presence of G-d is manifest in the world through many forms. We will discuss only two in these comments. This is not in any way an attempt at limiting G-d’s ability to manifest in the world nor is this a systematic “theology,” which tries to relegate G-d to limited perceptions.

* The first “manifestation of G-d is that of the Shekinah. The Shekinah is the Divine “neighboring presence.” This manifestation simply means that G-d has come near. We see this demonstrated in the giving of the Torah at Har Sinai. G-d descended on the mountain and it smoked as if with **fire**.[[75]](#footnote-75) The Shekinah is also thought of as the Ruach HaQodesh.
* The second and most common manifestation of G-d is in His Word – i.e. Torah.

The Word of G-d (Oral Torah) was spoken into the world and became the life-giving principle of sustenance for every living creature. It was this Spoken Torah, which brought forth teeming creatures in the sea. It also produced plant and vegetation in abundance. The “Word” of G-d is known by many appellations. Through the “Word,” we see aspects of G-d that would otherwise be imperceptible. However, we must remember that we are now speaking in **Remes** (Hinting) at things, which also have higher meanings “and the wise will understand."

The Greek “**Logos**” [[76]](#footnote-76) (The Word)

* The word and concept of Logos is very common in theological circles. This word needs clarification as to when it is “spoken” and when it refers to the “Written Word.” We ascribe to this aspect the “Giving of the Torah” – “Noten HaTorah.” His Divine Mercy gave us the Torah.

Aramaic “**Memra**” corresponds best to the Greek **ῥῆμα** (*rhema*)

* *Memra* is not only distinguished from G-d, but evidently refers to G-d as revealing Himself.[[77]](#footnote-77) We distinguish this aspect as the beauty of Torah, the Oral Torah.

The **Dabar Elohim** – The Word of G-d

* As the Word of G-d (Elohim), the materials (Torah) should be read as G-d (Elohim) executing justice.

We must come to understand the statement we made in last week’s commentary. “The Mind of the Universe, that is to say, G-d, has for His abode His own Word (Torah – Oral Torah).”[[78]](#footnote-78) Therefore, these “manifestations of G-d” refer to G-d inhabiting His Word (Torah). **Any individual, who reads, speaks or teaches the Torah brings a “manifestation of G-d” into the world**. As such, Moshe Rabbenu brings a Divine Manifestation (revelation) of G-d into the world when he speaks and teaches us the Torah MiSinai and the Torah Sheba’al peh. In similar manner, Yeshua HaMashiach brings about a Divine Manifestation of G-d’s presence when he teaches and “walks” out the Torah, as we will see in the coming weeks. Those who desire to HEAR (Shema) G-d and listen with intent to do what they HEAR are the only ones able to apprehend these manifestations of G-d.

Our Ocular desire boarders’ idolatry,[[79]](#footnote-79) therefore, we must maintain the statement that “G-d is in his Word” is apprehended in a metaphoric non-literal sense. Furthermore, any reference to “seeing G-d” is a non-literal expression interpreted in those hermeneutic principles and laws above Peshat. The Remes comments of Hakham Shaul demonstrate Moshe as an embodiment of the Torah. In similar manner, we see that this Remes hint applies the same imagery to Messiah. Therefore, the G-d in Moshe and Messiah are the “Word of G-d” vested with Divine presence metaphorically speaking. Our ocular desire to see G-d is accomplished by watching any Hakham, Talmid or Torah Observant individual “walk out” or teach the Torah.

Therefore, Hakham Shaul’s association of Yeshua with Moshe the giver of the “Word of G-d” does not deify Messiah. The “manifestation” of G-d is the Torah with Divine investiture. Again, we repeat, **any individual, who reads, speaks or teaches the Torah brings a “manifestation of G-d” into the world per se** and, is a manifestation of Moshe Rabbenu and Messiah.

**Peroration**

The question of how all of this can be tied together with the Peshat of Hakham Tsefet through his sofer (scribe) – amanuensis, Mordechai remains unanswered as of yet.

**But Shi’mon’s mother-in-law was bedfast with a** burning – fiery **fever and they** Yeshua’s Talmidim **told him about her immediately. And he came and raised her by the hand. And the** burning – fiery **fever left her immediately and she served them.**

This Peshat statement is riddled with Remes/Allegorical interpretation. The “bedfast” mother-in-law represents a Torah (fire/Hakham) not “walking” out the Oral Torah. She, like the Shammaites is “bound” by legalism. Yeshua, the personification of the Mesorah comes and elevates the “bedfast” deaconess, with the investiture of the Mesorah and his Rabbinic authority. Then **immediately**, with moral immediacy and urgency the fever (burning – fiery Torah – Mesorah) goes out of her mouth as she “serves,” ministers to them. The **fire** of the Torah cannot be “shut up” inside. The Torah shut up inside cannot be endured.[[80]](#footnote-80) The Torah must find expression through personification in **chesed**. The woman (mother-in-law) as a Shammaite is a contradiction. The woman is the personification of **chesed**. Therefore, when the attribute of **chesed** is bound by legalism it will bring damage to the soul of its occupant. The feminine element of **chesed** when elevated (raised) to it appropriate place brings **beauty** in its service and a revelation of the presence of Ha-Shem in our midst.

Peshat does not waste words. Looking **deeply** into these Peshat materials, we can see that the mention of Hakham Yochanan, the mystic is a hint to the *So’od* materials invested in the present Peshat. The images of three ministerial qualities of the Divine Presence are in view. Do you see what I see? “The wise will understand."

**Amen v’amen**

**Questions for Understanding and Reflection**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. What question/s (no more than two questions) about the Torah Seder for this Shabbat arose for which Hakham Tsefet’s Mishnah provides an adequate answer/s?
3. Taking into consideration all the readings for this Shabbat what is the prophetic statement for this week?

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Sabbath:**

**Shabbat: “BaMahazeh, Lemor” - “In a vision saying”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **בַּמַּחֲזֶה, לֵאמֹר** |  |  |
| **“BaMahazeh, Lemor”** | Reader 1 – B’resheet 15:1-6 | Reader 1 – B’resheet 17:1-3 |
| **“In a vision saying”** | Reader 2 – B’resheet 15:7-17 | Reader 2 – B’resheet 17:4-6 |
| **“en visión, diciendo:”** | Reader 3 – B’resheet 15;18-21 | Reader 3 – B’resheet 17:7-9 |
| B’resheet (Gen.) Gen. 15:1 - 16:16 | Reader 4 – B’resheet 16;1-3 |  |
| Ashlamatah: Isaiah 1:1-8 + 2:2-3 | Reader 5 – B’resheet 16:4-6 |  |
|  | Reader 6 – B’resheet 16:7-12 | Reader 1 – B’resheet 17:1-3 |
| Psalms 11:1-7 | Reader 7 – B’resheet 16:13-16 | Reader 2 – B’resheet 17:4-6 |
|  | Maftir – B’Midbar 28:9-15 | Reader 3 – B’resheet 17:7-9 |
| N.C.: Mark 1:32-34  Luke 4:40-41 & Acts 4:1-4 | Isaiah 41:2-5 + 8-13 |  |

**Coming Festival - Chanukah**

**Kislev 25 – Tebet 02, 5776**

**Sunday Evening December 06 – Monday Evening December 14, 2015**

**For further study see:**

[**http://www.betemunah.org/lapin.html**](http://www.betemunah.org/lapin.html)**;**[**http://www.betemunah.org/connection.html**](http://www.betemunah.org/connection.html)**;**

[**http://www.betemunah.org/chanukah.html**](http://www.betemunah.org/chanukah.html)**; &**[**http://www.betemunah.org/lights.html**](http://www.betemunah.org/lights.html)

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. The Chida’s sefer. The Chida - Chaim Yosef David Azulai ben Isaac Zerachia (1724 – 1 March 1806) (Hebrew: חיים יוסף דוד אזולאי), commonly known as the Chida (by the acronym of his name, חיד”א), was a Jerusalem born rabbinical scholar, a noted bibliophile, and a pioneer in the publication of Jewish religious writings. [↑](#footnote-ref-1)
2. Megillah 17b [↑](#footnote-ref-2)
3. Samson Raphael Hirsch (June 20, 1808 – December 31, 1888) was a German rabbi best known as the intellectual founder of the Torah im Derech Eretz school of contemporary Orthodox Judaism. Occasionally termed neo-Orthodoxy, his philosophy, together with that of Azriel Hildesheimer, has had a considerable influence on the development of Orthodox Judaism. [↑](#footnote-ref-3)
4. David Kimhi (Hebrew: דוד קמחי‎, also Kimchi or Qimḥi) (1160–1235), also known by the Hebrew acronym as the RaDaK (רד”ק) (Rabbi David Kimhi), was a medieval rabbi, biblical commentator, philosopher, and grammarian. [↑](#footnote-ref-4)
5. Rosh Hashanah 18a [↑](#footnote-ref-5)
6. Yeshayahu (Isaiah) 55:6 [↑](#footnote-ref-6)
7. This introduction was 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-7)
8. The war was fought primarily to attack and defeat Avraham. Rashi tells us in the first verse of this chapter that the king Amraphel is really Nimrod. This is a continuation of the battle between Nimrod and Avraham according to the Midrash. When the armies captured Lot, they were satisfied because, in the language of the Midrash, he “resembled” Avraham. Nimrod’s purpose in the world was to separate it from HaShem, concealing His Light. Nimrod’s enemy, ultimately, was the seed of Avraham whose role is to bring the Light of HaShem to the world. Lot “resembled” Abraham because it is through his seed (Moab and Ruth) that the Redeemer of Israel will come and elevate Israel to its full potential as a Light (of God) unto the Nations. By capturing Lot, Nimrod felt that he had successfully thwarted the future redemption. [↑](#footnote-ref-8)
9. *Tehillim (Psalm) 10:16 HaShem is King <04428> for ever and ever: the heathen <01471> are perished out of his land.* [↑](#footnote-ref-9)
10. The Likutei Torah sees the nine kings as united against Avraham. [↑](#footnote-ref-10)
11. The Shemen Tov references the Rashi in Bereshit (Genesis) 13:8, which elaborates on the cause of the fights between Lot’s shepherds and Avraham’s shepherds. Lot’s shepherds were wicked and allowed their sheep to graze on the private property of others. Avraham’s shepherds saw them doing this and chastised them for thievery. The basic issue was that Lot’s shepherds stole and Avraham’s shepherds did not. But how would one tell the difference between Lot and Avraham? If they looked alike and one of them was out in the field with his shepherds, the bystander would not know if it was Lot or Avraham. The bottom line is that people would not know if it was Lot or Avraham who was stealing. Avraham therefore explained the necessity for their separation. “We look alike and I have to avoid even the smallest suspicion of thievery on my part. Think of the great desecration of the Name of G-d that would occur if people thought that I or my shepherds were stealing!” Avraham was the representative on earth of the Master of the Universe. It would be a great Chilul HaShem if he were believed to be a thief. [↑](#footnote-ref-11)
12. Bereshit (Genesis) 14:9 [↑](#footnote-ref-12)
13. Tehillim (Psalm) 49:1 [↑](#footnote-ref-13)
14. Tehillim (Psalm) 10:16 [↑](#footnote-ref-14)
15. The Amalekites took any opportunity to attack Jews for absolutely no reason. There was no land dispute or provocation that caused this hatred - it was an intrinsic pathological need to destroy G‑d's people. Amalek, the descendant of Esav, is the nation of falsehood. [↑](#footnote-ref-15)
16. Yirmiyahu (Jeremiah) 46:10 [↑](#footnote-ref-16)
17. Midrash Rabbah Bereshit 42:4 [↑](#footnote-ref-17)
18. The Rambam also discusses the above mitzvot in Sefer Hachinuch mitzvah 603, 604, 608. [↑](#footnote-ref-18)
19. Mishnah Berurah OC 685 [↑](#footnote-ref-19)
20. Me’am Loez; Devarim vol.3 p. 977 [↑](#footnote-ref-20)
21. At the end of Parashat Ki Tsetse [↑](#footnote-ref-21)
22. The Sefer ha-Chinuch (Hebrew: ספר החינוך‎, "Book of Education"), often simply "the Chinuch" is a work which systematically discusses the 613 commandments of the Torah. It was published anonymously in 13th century Spain. The work's enumeration of the commandments (Hebrew: mitzvot‎; sing. mitzvah) is based upon Maimonides' system of counting as per his Sefer Hamitzvot; each is listed according to its appearance in the weekly Torah portion and the work is structured correspondingly. [↑](#footnote-ref-22)
23. Amalek’s mother was the illegitimate daughter of Amalek’s father [↑](#footnote-ref-23)
24. “Samael” -- Rashi, Succah 29a and Sotah 10b, from Tanchuma, Vayishlach 8 -- Midrash Rabba at the end of Devarim identifies Samael with the Satan and the Angel of Death [↑](#footnote-ref-24)
25. Bereshit (Genesis) 36:4 [↑](#footnote-ref-25)
26. quoted by Rashi in Bereshit 29:11 [↑](#footnote-ref-26)
27. I Samuel 17:4 [↑](#footnote-ref-27)
28. II Samuel 21:16 [↑](#footnote-ref-28)
29. Midrash Tanchuma, Parshat Ki Teitzei, sec. 9. [↑](#footnote-ref-29)
30. Cf. Sefer HaMaamarim 5679, p. 294. [↑](#footnote-ref-30)
31. Mishle (Proverbs) 11:1 [↑](#footnote-ref-31)
32. Tanchuma 8 [↑](#footnote-ref-32)
33. Sifrei 25:167 [↑](#footnote-ref-33)
34. Tanchuma 9 [↑](#footnote-ref-34)
35. Ibid. 34 [↑](#footnote-ref-35)
36. Ibid. 34 [↑](#footnote-ref-36)
37. Tanchuma 10 [↑](#footnote-ref-37)
38. Ibid. 37 [↑](#footnote-ref-38)
39. Ibid. 37 [↑](#footnote-ref-39)
40. Sifrei 25:167 [↑](#footnote-ref-40)
41. God’s command to King Saul: see I Shmuel (Samuel) 15:3 [↑](#footnote-ref-41)
42. Midrash Lekach Tov [↑](#footnote-ref-42)
43. Like the Gk. word, the OT terms for fever are derived of roots meaning “to burn,” “to catch fire,” cf. קַדַּחַת in Lv. 26:16; Dt. 28:22 and דַּלֶּקֶת in Dt. 28:22 **-** *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. (6:957) [↑](#footnote-ref-43)
44. Hermeneia – suggest that the “fever” is a demon because it is rebuked and “departs” or “leaves” immediately. Collins, A. Y. (2007). *Mark, A Commentary* (Hermeneia, A Critical and Historical Commentary on the Bible ed., Vol. Mark). (H. W. Attridge, Ed.) Fortress Press. p. 174 [↑](#footnote-ref-44)
45. **παραχρῆμα** (*parachrema*) seems to be related primarily to temporal reference where **εὐθύσ** (*euthus*) contains the idea of moral urgency as pointed out in last week’s commentary. [↑](#footnote-ref-45)
46. Verbal connection to Ge. 14:15 & Isa. 41:8 [↑](#footnote-ref-46)
47. **κατέκειτο πυρέσσουσα**—*was lying prostrate with a fever*. The language is descriptive, the preposition in κατέκειτο denoting the prostration of disease, and the participle **the fire of fever**. Gould, E. P. (1922). *A critical and exegetical commentary on the Gospel according to St. Mark*. New York: C. Scribner's sons. p. 25 [↑](#footnote-ref-47)
48. Like the Gk. word, the OT terms for fever are derived of roots meaning “**to burn**,” “**to catch fire**,” cf. קַדַּחַת in Lv. 26:16; Dt. 28:22 and דַּלֶּקֶת in Dt. 28:22 **-** *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. (6:957) [↑](#footnote-ref-48)
49. Verbal connection to Ps. 10:12 [↑](#footnote-ref-49)
50. Verbal connection to Is. 41:10 [↑](#footnote-ref-50)
51. Verbal connection to Ge. 14:15 & Is. 41:8 [↑](#footnote-ref-51)
52. **ἄγνοια** (*agnoia*) without knowledge (Da’at) or against knowledge (Da’at). This expression can mean that they were devoid, spiritual understanding or that they acted against the “spiritual” knowledge that they possessed. The phrase explained as “uncivilized” demonstrating a connection with sin. In the initial case, we have simple ignorance, spiritual ignorance and awareness. With regard to the “rulers”, we see willful defiance connected with sin. [↑](#footnote-ref-52)
53. Cf. **b. San 98a** [↑](#footnote-ref-53)
54. Verbal connection with Isa 41:10 [↑](#footnote-ref-54)
55. Verbal connection to Ps. 10:13 [↑](#footnote-ref-55)
56. In Rabbinic literature, in a couple of different places, such as Kelim 7:1 and Sotah 43A, this very word **“**v'nivreku” is translated as "**mixed**" or "**grafted**". The Art Scroll Tanach Series [Vol. 1, pg. 432] says the following: "There is an opinion shared by Rashbam, Chizkuni, Da'as Zekeinum and quoted by Tur, that the verb "ve-nivrechu" in Genesis 12:3 is related to the root "***barak***" as in the Mishnaic term "***mavreek***" meaning to "***intermingle***" or "***graft***." As Heidenheim explains it, this interpretation is inspired by the fact that nowhere else besides here do we find barak in the sense of blessing in the niphal conjugation, while in the sense of "grafting" it is common in that form." Commonly the Hebrew word for "blessed" is "yivreku" not "*nivreku*". Why then did Ha-Shem use this form instead of the common one? Hakham Shaul in Romans Chapter 11, discloses in the “so’od” (mystical hermeneutics) how this “blessing” would take place. With this in mind, we can legitimately translate Genesis 12:3 as follows:***And I will bless them that bless you, and him that curses you will I curse; and in you will all the families of the earth be grafted in.*** [↑](#footnote-ref-56)
57. Verbal connection to Ge. 14:15 & Isa. 41:8 [↑](#footnote-ref-57)
58. Verbal connection to Ge. 14:1-2 [↑](#footnote-ref-58)
59. Verbal connection to Ge. 14:15 & Isa. 41:8 [↑](#footnote-ref-59)
60. Cf. Jn. 4:47-52 While **πυρέσσω** (*puresso*) finds limited us in the Nazarean Codicil, we can see that in antiquity is was a very serious illness. [↑](#footnote-ref-60)
61. The spirit is “rebuked” – **ἐπιτιμάω** (*epitimao*) adjudged, charged with silence and expulsion [↑](#footnote-ref-61)
62. The word “muzzled” here fits well since the *shad* – demon appeals to the Yetser HaRa or the lower (animal) self. Use of “muzzle” is synonymous with the Hebrew שדים “shedim” pl. שׁד shad. [↑](#footnote-ref-62)
63. ἐξέρχομαι – (*exerchomai*) “To go out,” TDNT 2:678 This makes a verbal tally with B’resheet 12:1 **לֶךְ-לְךָ** To go (get) out. [↑](#footnote-ref-63)
64. **σπαράσσω** (*sparasso*) to throw a fit, distort by convulsion. The demon – possible *mazzikim* (hamers)*, shedim* or *ruḥot* are considered “harmful spirits” therefore we see that the spirit “throws a fits” causing harm convulsing his victim. [↑](#footnote-ref-64)
65. φωνέω denotes the production of a **sound** or **noise** by musical instruments, **animals**, or men TDNT 9:301. Consequently, the noise that the *shad* makes is not necessarily intelligible speech. Here the spirit shrieks and makes loud animalistic sounds. [↑](#footnote-ref-65)
66. ἐξέρχομαι – (*exerchomai*) “To go out,” TDNT 2:678 This makes a verbal tally with B’resheet 12:1 **לֶךְ-לְךָ** To go (get) out. Genesis 12:1 καὶ εἶπεν κύριος τῷ Αβραμ ἔξελθε (Rooted in – ἐξέρχομαι) ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου καὶ ἐκ τοῦ οἴκου τοῦ πατρός σου εἰς τὴν γῆν ἣν ἄν σοι δείξω [↑](#footnote-ref-66)
67. Hermeneia – suggest that the “fever” is a demon because it is rebuked and “departs” or “leaves” immediately. Collins, A. Y. (2007). *Mark, A Commentary* (Hermeneia, A Critical and Historical Commentary on the Bible ed., Vol. Mark). (H. W. Attridge, Ed.) Fortress Press. p. 174 [↑](#footnote-ref-67)
68. Byrne, B. (1989). *The Hospitality of God, A reading of Luke's Gospel.* MIN : The Liturgical Press. p.55ff, . Collins, A. Y. (2007). *Mark, A Commentary* (Hermeneia, A Critical and Historical Commentary on the Bible ed., Vol. Mark). (H. W. Attridge, Ed.) Fortress Press. p. 174 [↑](#footnote-ref-68)
69. Byrne, B. (1989). *The Hospitality of God, A reading of Luke's Gospel.* MIN : The Liturgical Press. p 55ff [↑](#footnote-ref-69)
70. Bulka, R. P. (1993). *The Chapters of the Fathers, A Psychological Commentary on Pirkey Avoth.* Jason Aronson Inc. p. 116 [↑](#footnote-ref-70)
71. Verbal connection to Ps. 10:13 [↑](#footnote-ref-71)
72. Verbal connection to Ge. 14:15 & Isa. 41:8 [↑](#footnote-ref-72)
73. Verbal connection to Ge. 14:1-2 [↑](#footnote-ref-73)
74. Brown, F., Driver, S. R., & Briggs, C. A. (2000). *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon*. Strong's, TWOT, and GK references Copyright 2000 by Logos Research Systems, Inc. (electronic ed.) (433). Oak Harbor, WA: Logos Research Systems. [↑](#footnote-ref-74)
75. See Rashi’s comments to B’resheet 14:1 [↑](#footnote-ref-75)
76. The “word,” as spoken, is distinguished from the “Word” as speaking, or revealing Himself. The former is generally ‎designated by the Aramaic term “*pithgama*” which corresponds to the Greek **ῥῆμα** (*rhema*) Thus in Gen. 15:1, “After these words (things) came the “*pithgama*” of Adonai ‎to Abram in prophecy, saying, Fear not, Abram, My “Memra” will be your strength, and your very great reward.” Still, ‎the term Memra, as applied not only to man, but also in reference to God, is not always the equivalent of “the LOGOS." ‎ [↑](#footnote-ref-76)
77. The various passages in the Targum of Onkelos, the Jerusalem, and the Pseudo-Jonathan Targum on the ‎Pentateuch will be found enumerated and classified, as those in which it is a doubtful, a fair, or an unquestionable ‎inference, that the word *Memra* is intended for God revealing Himself, in Appendix II.: 'Philo and Rabbinic ‎Theology.' Edersheim, A. (1993). *The Life and Times of Jesus the Messiah.* Peabody : Henderson Publishers.‎ [↑](#footnote-ref-77)
78. Migration of Abraham 1:4, Philo, o. A., & Yonge, C. D. (1996, c1993). *The works of Philo: Complete and unabridged*. Peabody: Hendrickson. p. 253 [↑](#footnote-ref-78)
79. Boyarin, D. (2003). *Memra sparks of the Logos, Essays in Rabbinic Hermeneutics* (Vol. II). Boston, MA: Brill. p.15 [↑](#footnote-ref-79)
80. Cf. Yermi’yahu 20:9 [↑](#footnote-ref-80)