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

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

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| **Three and 1/2 year Lectionary Readings** | **Fourth Year of the Reading Cycle** |
| **Sivan 12, 5772 – June 01/02, 2012** | **Fourth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**Fri. Jun 01 2012 – Candles at 8:10 PMSat. Jun 02 2012 – Habdalah 9:10 PM | **Brisbane, Australia**Fri. Jun 01 2012 – Candles at 4:43 PMSat. Jun 02 2012 – Habdalah 5:38 PM | **Bucharest, Romania**Fri. Jun 01 2012 – Candles at 8:35 PMSat. Jun 02 2012 – Habdalah 9:48 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Jun 01 2012 – Candles at 8:32 PMSat. Jun 02 2012 – Habdalah 9:35 PM | **Jakarta, Indonesia**Fri. Jun 01 2012 – Candles at 5:26 PMSat. Jun 02 2012 – Habdalah 6:18 PM | **Manila & Cebu, Philippines**Fri. Jun 01 2012 – Candles at 6:04 PMSat. Jun 02 2012 – Habdalah 6:57 PM |
| **Miami, FL, U.S.**Fri. Jun 01 2012 – Candles at 7:50 PMSat. Jun 02 2012 – Habdalah 8:47 PM | **Olympia, WA, U.S.**Fri. Jun 01 2012 – Candles at 8:41 PMSat. Jun 02 2012 – Habdalah 10:00 PM | **Murray, KY, & Paris, TN. U.S.**Fri. Jun 01 2012 – Candles at 7:51 PMSat. Jun 02 2012 – Habdalah 8:55 PM |
| **Sheboygan & Manitowoc, WI, US**Fri. Jun 01 2012 – Candles at 8:08 PMSat. Jun 02 2012 – Habdalah 9:21 PM | **Singapore, Singapore** Fri. Jun 01 2012 – Candles at 6:50 PMSat. Jun 02 2012 – Habdalah 7:41 PM | **St. Louis, MO, U.S.**Fri. Jun 01 2012 – Candles at 8:02 PMSat. Jun 02 2012 – Habdalah 9:07 PM |

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

**Roll of Honor:**

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

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

His Honor Paqid Adon Mikha ben Hillel

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

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

His Excellency Dr. Adon Yeshayahu ben Yosef and beloved wife HE Giberet Tricia Foster

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

His Excellency Adon Eliyahu ben Abraham and beloved wife HE Giberet Vardit bat Sarah

Her Excellency Giberet Laurie Taylor

His Honor Paqid Dr. Adon Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Albert Carlsson and beloved wife Giberet Lorraine Carlsson

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

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

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

**Sabbath: “Lekh L’kha”**

**“Get up get out”**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **לֶךְ-לְךָ** |  |  |
| **Lekh L’kha** | Reader 1 – B’resheet 12:1-5 | Reader 1 – B’resheet 14:1-3 |
| **“Get up get out”** | Reader 2 – B’resheet 12:6-9 | Reader 2 – B’resheet 14:4-6 |
| **“**Levántate y vete**”** | Reader 3 – B’resheet 12:10-13 | Reader 3 – B’resheet 14:7-9 |
| B’resheet (Gen.) Gen. 12:1 – 13:18 | Reader 4 – B’resheet 12:14-20 |  |
| Ashlamatah: Joshua 24:3-10 + 14  | Reader 5 – B’resheet 13:1-4 |  |
|  | Reader 6 – B’resheet 13:5-12 | Reader 1 – B’resheet 14:1-3 |
| Psalms 9:1-21 | Reader 7 – B’resheet 13:13-18 | Reader 2 – B’resheet 14:4-6 |
|  |  Maftir – B’resheet 13:16-18 | Reader 3 – B’resheet 14:7-9 |
| N.C.: Mark 1:23-28Luke 4:33-37& Acts 3:11-16 |  Joshua 24:3-10 + 14 |   |

**Blessing Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

* The Call of Abraham – Genesis 12:1-9
* Abram in Egypt – Genesis 12:10-20
* Abram and Lot – Genesis 13:1-18

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet 12:1 – 13:18‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. And the Lord said to Abram, "Go forth from your land and from your birthplace and from your father's house, to the land that I will show you.  | 1. AND the LORD said to Abram, Go from your land; separate yourself from your kindred; go out from the house of your father; go into the land which I will show you. |
| 2. And I will make you into a great nation, and I will bless you, and I will aggrandize your name, and [you shall] be a blessing.  | 2. And I will make you a great people, and will bless you, and magnify your name, and you will be blessed. |
| 3. And I will bless those who bless you, and the one who curses you I will curse, and all the families of the earth shall be blessed in you." | 3. And I will bless the priests who will spread forth their hands in prayer, and bless your sons; and Bileam, who will curse them, I will curse, and they will slay him with the mouth of the sword; and in you will be blessed all the generations of the earth. |
| 4. And Abram went, as the Lord had spoken to him, and Lot went with him, and Abram was seventy five years old when he left Haran. | 4. And Abram went, according as the Lord had spoken with him, and Lot went with him. And Abram was the son of seventy and five years at his going forth from Haran. |
| 5. And Abram took Sarai his wife and Lot his brother's son, **and all their possessions that they had acquired, and the souls they had acquired in Haran, and they went to go to the land of Canaan**, and they came to the land of Canaan. | 5. And Abram took Sara his wife, and Lot his brother's son, and all the substance which they had acquired, **and the souls whom they had proselytized in Haran, and went forth to go to the land of Kenaan.** And they came to the land of Kenaan. |
| 6. And Abram passed through the land, until the place of Shechem, until the plain of Moreh, and the Canaanites were then in the land.  | 6. And Abram passed through the land unto the place of Shekem, unto the plain which had been showed. And the Kenaanites were then in the land; for the time had not yet come that the sons of Israel should possess it. |
| 7. And the Lord appeared to Abram, and He said, "To your seed I will give this land," and there he built an altar to the Lord, Who had appeared to him. | 7. And the LORD was revealed unto Abram, and said, To your sons will I give this land. And he built there an altar before the LORD, who was revealed to him. |
| 8. And he moved from there to the mountain, east of Beth el, and he pitched his tent; Beth el was to the west and Ai was to the east, **and there he built an altar to the Lord, and he called in the name of the Lord.** | 8. And he went up from thence to a mountain which was eastward of Bethel, and outspread his tent, having Bethel on the west and Ai on the east; **and he built there an altar before the LORD, and prayed in the Name of the LORD.** |
| 9. And Abram traveled, continually traveling southward. | 9. And Abram migrated, going and migrating unto the south. |
| 10. And there was a famine in the land, and Abram descended to Egypt to sojourn there because the famine was severe in the land.  | 10. And there was a famine in the land, and Abram went down into Mizraim to be a dweller there, because the famine was strong in the land. |
| 11. Now it came to pass when he drew near to come to Egypt, that he said to Sarai his wife, "Behold now I know that you are a woman of fair appearance. | 11. And it was, as he approached to enter the limit of Mizraim, and they had come to the river, and were uncovering their flesh to pass over, that Abram, said to Sara his wife, Behold, until this I have not beheld your flesh; but now I know that you are a woman of fair aspect.  |
| 12. And it will come to pass when the Egyptians see you, that they will say, 'This is his wife,' and they will slay me and let you live. | 12. It will be, therefore, when the Mizraee see you, and view your beauty, that they will say, This is his wife; and they will kill me, and you will keep alive. |
| 13. Please say [that] you are my sister, in order that it go well with me because of you, and that my soul may live because of you." | 13. Say, I pray, that you are my sister, that it may be well with me for your sake, and that my life may be spared on your account. |
| 14. And it came to pass when Abram came to Egypt, that the Egyptians saw the woman, that she was very pretty. | 14. And it was when Abram had entered Mizraim, the Mizraee saw the woman to be very fair; |
| 15. And Pharaoh's princes saw her, and they praised her to Pharaoh, and the woman was taken to the house of Pharaoh. | 15. and the princes of Pharoh beheld her, and praised her to Pharoh; and the woman was conducted to the royal house of Pharoh. |
| 16. And he benefited Abram for her sake, and he had flocks and cattle and he donkeys and men servants and maid servants, and she donkeys and camels. | 16. And Pharoh did good to Abram for her sake; and he had sheep, and oxen, and asses, and servants, and handmaids, and she-asses, and camels. |
| 17. And the Lord plagued Pharaoh [with] great plagues as well as his household, on account of Sarai, Abram's wife. | 17. And the Word of the LORD sent great plagues against Pharoh and the men of his house, on account of Sara, Abram's wife. |
| 18. And Pharaoh summoned Abram, and he said, "What is this that you have done to me? Why did you not tell me that she was your wife? | 18. And Pharoh called Abram, and said, What is this that you have done to me? |
| 19. Why did you say, 'She is my sister,' so that I took her to myself for a wife? And now, here is your wife; take [her] and go." | 19. Why did you say, She is my sister? When I would take her to me to wife, plagues were at once sent against me, and I went not unto her. And now behold your wife, take (her) and go. |
| 20. And Pharaoh commanded men on his behalf, and they escorted him and his wife and all that was his. | 20. And Pharoh commanded men concerning him, and they led him out, and his wife, and all that he had. |
|  |  |
| 1. And Abram came up from Egypt, he and his wife and all that was his, and Lot with him, to the south. | 1. And Abram went up from Mizraim, he and his wife (and) all that he had; and Lot with him, to go to the south.  |
| 2. And Abram was very heavy with cattle, with silver, and with gold.  | 2. And Abram had become very strong in cattle, in silver, and in gold. |
| 3. And he went on his journeys, from the south and until Beth el, until the place where his tent had been previously, between Beth el and between Ai. | 3. And he proceeded in his journeys from the south unto Bethel, and returned to the place where he had outspread his tabernacle at the first, between Bethel and Ai, |
| 4. To the place of the altar that he had made at first, **and Abram called there in the name of the Lord.**  | 4. to the place of the altar which he had made there at the beginning; **and Abram prayed there in the Name of the LORD.** |
| 5. **And also Lot, who went with Abram, had flocks and cattle and tents.** | 5. **And also unto Lot, who was remembered through the righteousness/generosity of Abram, there were sheep and oxen and tents.** |
| 6. And the land did not bear them to dwell together, for their possessions were many, and they could not dwell together. | 6. And the land could not sustain them to dwell together, because their possessions were great, and they were not able to dwell together. |
| 7. And there was a quarrel between the herdsmen of Abram's cattle and between the herdsmen of Lot's cattle, and the Canaanites and the Perizzites were then dwelling in the land. | 7. And contentions arose between the shepherds of Abram's flock, and the shepherds of the flocks of Lot; for the shepherds of Abram had been instructed by him not to go among the Kenaanaee and the Pherizaee, who, as yet, had power in the land, and to restrain the cattle that they should make no depredation in going to the place of their pasture: but the shepherds of Lot would go and feed in the grounds of the Kenaanaee and Pherizaee who yet dwelt in the land. |
| 8. And Abram said to Lot, "Please let there be no quarrel between me and between you and between my herdsmen and between your herdsmen, **for we are kinsmen.**  | 8. And Abram said to Lot, Between me and you let there not now be controversy, nor between my shepherds and your shepherds; **for we are brother-men. (Heb. אֲנָשִׁים אַחִים, אֲנָחְנוּ. – Anashim Achim Anachnu).** |
| 9. Is not all the land before you? Please part from me; if [you go] left, I will go right, and if [you go] right, I will go left." | 9. Is not all the land before you? Separate then from me. If you go to the north, I will go to the south: if you go to the south, I go to the north. |
| 10. And Lot raised his eyes, and he saw the entire plain of the Jordan, that it was entirely watered; before the Lord destroyed Sodom and Gomorrah, like the garden of the Lord, like the land of Egypt, as you come to Zoar. | 10. And Lot uplifted his eyes towards (the place of) fornication; and beheld all the plain of the Jordan that it was altogether well watered, before the LORD in his wrath had destroyed Sedom and Amorah; a land admirable for trees, as the garden of the LORD, and for fruitage, as the land of Mizraim as you go up to Zoar.  |
| 11. And Lot chose for himself the entire plain of the Jordan, and Lot traveled from the east, and they parted from one another.  | 11. And Lot chose to him all the plain of the Jordan; and Lot journeyed from the east, and they separated the one man from his brother. |
| 12. Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and he pitched his tents until Sodom. | 12. Abram dwelt in the land of Kenaan, and Lot dwelt in the towns of the plain, and spread his tabernacle towards Sedom. |
| 13. And the people of Sodom were very evil and sinful against the Lord. | 13. And the men of Sedom were depraved in their wealth one with another, and they sinned in their bodies; they sinned with open nakedness, and the shedding of innocent blood, and practiced strange worship, **and rebelled greatly against the name of the LORD.** |
| 14. And the Lord said to Abram after Lot had parted from him, "Please raise your eyes and see, from the place where you are, northward and southward and eastward and westward. | 14. And the LORD said to Abram, after that Lot had separated from him, Lift up now your eyes, and look, from the place where you are, to the north and to the south, to the east and to the west: |
| 15. For all the land that you see I will give to you and to your seed to eternity. | 15. for all the land that you see will I give unto you, and to your sons, forever. |
| 16. And I will make your seed like the dust of the earth, so that if a man will be able to count the dust of the earth, so will your seed be counted.  | 16. And I will make your sons manifold as the dust of the earth, as that, as it is impossible for a man to number the dust of the earth, so also it will be impossible to number your sons. |
| 17. Rise, walk in the land, to its length and to its breadth, for I will give it to you." | 17. Arise journey in the land, and make occupation of it in length and breadth; for to you will I give it. |
| 18. And Abram pitched his tents, and he came, and he dwelt in the plain of Mamre, which is in Hebron, and there he built an altar to the Lord. | 18. And Abram stretched his tent (and made folds) for oxen and sheep, and came and dwelt in the vale of Mamre which is in Hebron, and built there an altar before the LORD. |
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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. 3-49.

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) 12:1 – 13:18‎**

**1 Go forth** Heb. לֶךְ לְךָ , lit. go to you, for your benefit and for your good, and there I will make you into a great nation, but here, you will not merit to have children. Moreover, I will make your character known in the world.-[from Rosh Hashanah 16b, Tan.]

**2 And I will make you into a great nation** Since traveling causes three things: 1) it diminishes procreation, 2) it diminishes money, and 3) it diminishes fame (lit. name), therefore, he required these three blessings, namely that He blessed him concerning children, concerning money, and concerning fame. (Other editions: And this is the meaning of and I will aggrandize your name. I will add a letter to your name, for until now, your name was אַבְרם From now on [your name will be] אַבְרהָם , and אַבְרהָם equals 148, corresponding to a person’s limbs. (Found in an old Rashi.-[from Gen. Rabbah 39:11; Tan. Buber, Chaye Sarah 6)

**and I will bless you** with money (Genesis Rabbah 39:11).

**and [you shall] be a blessing** The blessings are entrusted into your hand. Until now, they were in My hand; I blessed Adam and Noah. From now on, you may bless whomever you wish. (Gen. Rabbah) (ad loc.). Another explanation:

**And I will make you into a great nation** This is [the basis] of saying the God of Abraham.

**and I will bless you** This is [the basis] of saying the God of Isaac.

**and I will aggrandize your name** This is [the basis] of saying the God of Jacob [in the initial benediction of the Silent Prayer.] You might think that [the first benediction of the Silent Prayer] should be concluded [by mentioning] them all. Therefore, Scripture states: and [you shall] be a blessing with you they will conclude, and not with them. [i.e., The closing of the blessing is the shield of Abraham, and not the shield of Abraham, Isaac, and Jacob.] [from Pes. 117b]

**from your land** Now had he not already gone out of there with his father and come as far as Haran? Rather, thus did He say to him, “Distance yourself more from there and leave your father’s house.”

**that I will show you** He did not reveal the land to him immediately, in order to make it dear in his eyes and to give him reward for every command. Similarly (below 22:2): your son, your only one, whom you love, Isaac. Similarly (ibid. 2): on one of the mountains that I will say to you. Similarly (Jonah 3:2): and proclaim upon it the proclamation that I will speak to you. [from Gen. Rabbah 39:9]

**3 shall be blessed in you** There are many aggadoth, but this is its simple meaning: A man says to his son, May you be like Abraham. And so is every instance of [the words] “shall be blessed with you” in Scripture. And the following [text] proves this (below 48:20): “With you, Israel shall bless, saying: May God make you like Ephraim and like Manasseh.”-[from Sifrei, Naso 18]

**5 and the souls they had acquired in Haran** whom he had brought under the wings of the Shechinah. Abraham would convert the men, and Sarah would convert the women, and Scripture ascribes to them [a merit] as if they had made them (Gen. Rabbah 39:14). (Hence, the expression אֲשֶׁר עָשׂוּ , lit. that they made.) The simple meaning of the verse is: the slaves and maidservants that they had acquired for themselves, as in [the verse] (below 31:1): He acquired (עָשָׂה) all this wealth [an expression of acquisition]; (Num. 24:18): and Israel acquires an expression of acquiring and gathering.

**6 And Abram passed through the land** He entered therein.

**until the place of Shechem** to pray for Jacob’s sons when they would come to wage war in Shechem. [from unknown midrashic source, also quoted by Redak]

**until the plain of Moreh** That is Shechem. He showed him Mount Gerizim and Mount Ebal, where Israel accepted the oath of the Torah. [from aforementioned midrashic source]

**and the Canaanites were then in the land** He [the Canaanite] was gradually conquering the Land of Israel from the descendants of Shem, for it fell in Shem’s share when Noah apportioned the land to his sons, as it is said (below 14: 18): “And Malchizedek the king of Salem.” Therefore, (below verse 7): And the Lord said to Abram: To your seed will I give this land. I am destined to restore it to your children, who are of the descendants of Shem. [from Sifra, end of Kedoshim]

**7 and there he built an altar** **[in thanksgiving]** for the good tidings concerning his descendants and the good tidings concerning the Land of Israel. [from Gen. Rabbah 39:15-16]

**8 And he moved from there his tent. east of Beth-el** Heb. מִקֶדֶם , from the east of Beth-el. Hence, Beth-el was to his west. That is what the Torah means by “Beth-el was in the west.”

**his tent** According to the masoretic text, it is written אהלה , which can be read אָהֳלָה , her tent. **First he pitched his wife’s tent and afterwards his own** (Gen. Rabbah 39:15).

**and there he built an altar** He prophesied that his sons were destined to stumble there because of the iniquity of Achan, and he prayed there for them. [from Gen. Rabbah 39:16, Yelammedenu]

**9 continually traveling** lit. going and traveling. [He traveled] in intervals, staying here for a month or more, traveling from there, and pitching his tent elsewhere. And all his travels were southward, to go to the south of the Land of Israel, and that is to the direction of Jerusalem, (The meaning is that Jerusalem was in the middle of the world and the end of the Land of Israel. So it is explained in Isaiah.) which is in the territory of Judah, who took [his portion] in the south of the Land of Israel, to Mount Moriah, which was his [Judah’s] heritage. (Gen. Rabbah 39:16). [Note that the parenthetic addendum appears in several editions of Rashi, but its connection to this verse is obscure, because the location of Jerusalem in the middle of the world is irrelevant.]

**10 a famine in the land** in that land alone, to test him, whether he would think ill of the words of the Holy One, blessed be He, Who ordered him to go to the Land of Canaan, and now He was forcing him to leave it. [from Pirkei d’Rabbi Eliezer, ch. 26]

**11 Behold now I know** The Midrash Aggadah (Tan. Lech Lecha 5) [states that] until now, he did not recognize her [beauty] because of the modesty of both of them, but now he recognized her [beauty] through an incident. Another explanation: It is customary that through the hardship of travel, a person becomes unattractive, but she remained with her beauty. The simple meaning of the verse is: Behold, now the time has arrived when we must be concerned about your beauty. I have known already for a long time that you are of fair appearance, but now we are coming among black and ugly people, the brothers of the Cushites, and they are not accustomed to a beautiful woman. Similar to this (below 19:2): “Behold now, my lords, please turn.”-[from Gen. Rabbah 40:4]

**13 in order that it go well with me** because of you They will give me gifts.

**14 And it came to pass when Abram came to Egypt** It should have said, when they came to Egypt, but it teaches us that he hid her in a trunk, and when they demanded the customs duty, they opened it and saw her. [from Gen. Rabbah 40:5]

**15 and they praised her to Pharaoh** They praised her among themselves, saying, “This [woman] is fit for the king.”-[from Targum Onkelos according to Ramban]

**16 and he benefited Abram** Pharaoh [benefited him]for her sake. [from Targum Jonathan]

**17 And the Lord plagued Pharaoh [with] great plagues** He was stricken with the plague of “ra’athan,” making intercourse harmful to him. Gen. Rabbah (41:2)

**as well as his household** lit. and his house. As the states: and upon the people of his house, (and its midrashic interpretation (Tan. Lech Lecha 8) is that this includes its walls, pillars, and utensils. In an old Rashi).

**on account of Sarai** [The words עַל דְבַר שָׂרַי mean literally] according to her words: she would say to the angel, “Strike,” and he would strike. [from Tan. Lech Lecha 5]

**19 take [her] and go** Not like Abimelech, who said to him (below 20:15): “Here is my land before you.” But he [Pharaoh] said to him, “Go and do not stay, because the Egyptians are lascivious,” as it is said (Ezek. 23:20): “and whose issue is the issue of horses.”- [from Tan. Lech Lecha]

**20 And Pharaoh commanded men on his behalf** - on his account, to escort him and to guard him.

**and they escorted him** Heb. וַיְשַׁלְחוּ , to be explained according to the Targum: and they escorted him.

**Chapter 13**

**1 And Abram came up, etc., to the south** To come to the south of the Land of Israel, as Scripture stated above (12: 9): continually traveling southward to Mount Moriah. And in every case when one goes from Egypt to the land of Canaan, he goes from south to north, for the land of Egypt is south of the Land of Israel, as is evidenced by the travels [of the Jews in the desert] and by the boundaries of the Land.

**2 very heavy laden** with burdens.

**3 And he went on his journeys** When he returned from Egypt to the land of Canaan, he went and lodged in the inns where he had lodged on his way to Egypt. **This teaches you etiquette, that a person should not change his lodgings (Arachin 16b).** Another explanation (Gen. Rabbah 41:3): On his return, he paid his debts.

**from the south** The land of Egypt is south of the land of Canaan.

**4 that he had made at first, and Abram called there** And where Abram had called in the name of the Lord. We may also say that it means: and now he called there in the name of the Lord.

**5 who went with Abram** **What brought about that he had this [wealth]? His going with Abram**. [from B.K. 93a]

**6 And...did not bear** It was unable to supply enough pasture for their cattle, and this is an abbreviated expression, and an additional word is needed. [It is to be explained] as: “And the pasture of the land could not bear them.” Therefore, וְלֽא נָשׂא is written in the masculine gender.

**7 And there was a quarrel** Since Lot’s herdsmen were wicked, and they pastured their animals in fields belonging to others, Abram’s herdsmen rebuked them for committing robbery, but they responded, “The land was given to Abram, who has no heir; so Lot will inherit him, and therefore this is not robbery.” But Scripture states: “And the Canaanites and the Perizzites were then dwelling in the land,” and Abram had not yet been awarded its possession. [from Gen. Rabbah 41:5]

**8 kinsmen** meaning relatives, and according to the Midrash Aggadah (Gen. Rabbah 41:6), they resembled each other in their facial features.

**9 if [you go] left, I will go right** Wherever you dwell, I will not distance myself from you, and I will stand by you as a protector and a helper. And he ultimately needed him, as it is said (below 14:14): “And Abram heard that his kinsman had been captured, etc.”

**I will go right** [Grammatically, this means] “I will go towards the right,” like וְאַשְׂמְאִילָה , “and I will go towards the left.” Now if you say that it should have been vowelized וְאֲיְמִינָה , we find the same in another place, (viz. II Sam. 14:19): “if anyone can turn to the right (לַהֵמִין) ,” and it is not vowelized לְהַיְמִין

**10 that it was entirely watered** A land with streams of water.

**before the Lord destroyed Sodom and Gomorrah** that plain was:

**like the garden of the Lord** for [growing] trees.

**like the land of Egypt** for [growing] seeds (Gen. Rabbah 41:7).

**as you come to Zoar** Until Zoar. And the Midrash Aggadah interprets it unfavorably: it was because they were lascivious that Lot chose their region for himself (Tractate Horioth 10b).

**11 plain** Heb. כִּכָּר , the plain, as the Targum renders it. Note that according to Rashi, כִּכָּר is not the generic term for a plain, but the proper name of the Plain of the Jordan. See below (14:5).

**from the east** He traveled from beside Abram and went away to the west of Abram; hence, he travelled from east to west (Targum Jonathan). According to the Midrash Aggadah (Gen. Rabbah 41:7), he distanced himself from the Ancient One (מִקַדְמוֹנוֹ) of the world. He said, “I care neither for Abram nor for his God.”

**12 and he pitched his tents** He pitched tents for his herdsmen and his cattle until Sodom.

**13 And the people of Sodom were...evil** Nevertheless, Lot did not hesitate to sojourn with them. And our Rabbis (Yoma 38b) learned from here that (Prov. 10:7): “the name of the wicked shall rot.” [though they were evil, Lot did not hesitate to live with them.]

**evil** with their bodies.

**and sinful** with their money. [from Sanh. 109a]

**very...against the Lord** They recognized their Master and intended to rebel against Him. [from Sifra, Bechukkothai 2]

**14 after Lot had parted** As long as the wicked man was with him, the Divine speech withdrew from him (and above, when Lot was with him, and it is written (12: 7): “And the Lord appeared to Abram,” [we must assume that] at that time, he was righteous, and this is easy to understand). [from Tan. Vayeze 10]

**16 that if a man will be able** Just as it is impossible for the dust to be counted, so will your seed not be counted. [from Targum Onkelos]

**18 Mamre** the name of a man. [from Gen. Rabbah 42:8]

**Welcome to the World of Remes Exegesis**

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

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

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

**Ramban’s Commentary for:** **B’resheet (Genesis) 12:1 – 13:18‎‎**

‎**12:1 AND THE ETERNAL SAID UNTO ABRAHAM 'LECH LECHA' (GET YOURSELF OUT).** This means, "For your own benefit and for your own good. And there I will make of you a great nation whilst here ‎you will not merit the privilege of having children." Thus the language of Rashi. ‎

Now there is no need for it[[1]](#footnote-1) for such is the normal expression of the Hebrew language as in the verses: *The rain is over and gone 'lo '*;[[2]](#footnote-2) *I will ‎get 'li' unto the great men*;[[3]](#footnote-3) *Rise up, and get 'lachem' over the brook Zered*;[[4]](#footnote-4) and many similar examples. Our Rabbis, however, have made ‎a Midrash -(a homiletical interpretation) - concerning the verses [addressed to Moses] which state, *And you will make 'lecha' an ark of wood*,[[5]](#footnote-5) *and Make 'lecha' two trumpets of silver*,[[6]](#footnote-6) since it was not his work and it would have been proper for these verses to be stated in the same ‎way as that concerning the tabernacle, i.e., *And you will make the tabernacle*.[[7]](#footnote-7) ‎

‎

**OUT OF YOUR COUNTRY, AND FROM YOUR BIRTHPLACE. ‎**Rashi wrote,[[8]](#footnote-8) "But had he not already departed from there together with his father and reached as far as Haran?[[9]](#footnote-9) But thus, in effect, did the ‎Holy One, blessed be He, say to him, 'Go still further away from your father's house.'" ‎

And Rabbi Abraham ibn Ezra explained the verse as follows: ‎‎"And G-d had already said to Abram, '*Get yourself out of your country*,' since this command came to him when he was still in Ur of the Chaldees, ‎and there He commanded him to leave his country, his birthplace and his father's house, in which he was." ‎

But this is not correct, for if so, it would follow that Abram was the central figure in the journey from his father's house by command of G-d, ‎while Terah his father voluntarily went with him. Yet Scripture says, *And Terah took Abram his son*,[[10]](#footnote-10) which teaches us that Abram followed ‎his father and that it was by his counsel that Abram went forth from Ur of the Chaldees to go to the land of Canaan! Furthermore, [according ‎to Ibn Ezra, who says that the above command came to Abram when he was still in Ur of the Chaldees], the verse stating, ***And 1 took your ‎father* *Abraham from beyond the river and led him throughout all the land of Canaan***,[[11]](#footnote-11) should have stated, "And I took your father from ‎Ur of the Chaldees and led him throughout all the land of Canaan," for it was from there that he was taken, and it was there that he was given ‎this command. In addition, the following difficulty may be put to Rashi and Ibn Ezra: when Abraham commanded Eliezer to get a wife for ‎his son, he said to him, '*But you will go unto my country and to my birthplace*,'[[12]](#footnote-12) and he went to Aram-naharaim, to the city of Nahor.[[13]](#footnote-13) ‎If so, that is his "country" and his "birthplace!" And there, Scripture further says [when Eliezer recounts Abraham's charge to him], Bu you ‎will go unto my father's house and to my family,[[14]](#footnote-14) thus dearly indicating that there (in Mesopotamia) were his father's house and his family which is "his kindred." This is not as Rabbi Abraham ibn Ezra ‎erred in interpreting, "*Unto my country*,[[15]](#footnote-15) Haran; *and to my birthplace*, Ur of the Chaldees." Now since Ibn Ezra says here that in Ur of the ‎Chaldees it was said to Abraham, *Get out of your country, and from your kindred, and from your father's house*, Abraham would thus have ‎many countries![[16]](#footnote-16) But the essential principle you already know from what we have written in the preceding Seder,[[17]](#footnote-17) namely, that Haran is ‎Abraham's country, and there is his birthplace, it having always been his father's country, and there Abraham was commanded to leave them. ‎In Beresheet Rabba,[[18]](#footnote-18) the Rabbis similarly say "*Lech lecha*: one departure from Aram-naharaim, and one from Aram- nahor." ‎

The reason for mentioning *out of your country, and from your birthplace, and from your father's house* is that it is difficult for a person to leave ‎the country wherein he dwells, where he has his friends and companions. This is true all the more if this be his native land, and all the more if ‎his whole family is there. Hence it became necessary to say to Abraham that he leave all for the sake of his love of the Holy One, blessed be ‎He. ‎

**UNTO THE LAND THAT I WILL SHOW YOU.** He wandered and went about from nation to nation, from kingdom to another people,[[19]](#footnote-19) ‎until he came to the land of Canaan, where He said to him, *Unto your seed will 1 give this land*.[[20]](#footnote-20) Then the promise, *Unto the land that 1 will ‎show you*, was fulfilled, and Abraham tarried and settled there. The verse which states, *And they went forth to ‎go into the land of Canaan*,[[21]](#footnote-21) means that he was not heading for Canaan for the purpose of settling there since he did not as yet know that ‎he had been commanded concerning this land. Rather, the righteous/generous one[[22]](#footnote-22) set his goal towards the land of Canaan for that was his intention ‎as well as that of his father when they originally set forth from Ur of the Chaldees. This is the reason why Abraham later said, *And it came to ‎pass, when G-d caused me to wander from my father's house*:[[23]](#footnote-23) he was indeed gone astray like a lost sheep.[[24]](#footnote-24) ‎

It is possible to say that Abraham knew from the first that the land of Canaan was "the inheritance of the Eternal," destined that His special ‎Providence be bestowed upon it, and he believed that the Divine promise, *Unto the land that I will show you*, alluded to the land of Canaan ‎either in its entirety or to one of all those lands [which together comprise Canaan]. He set his direction towards the land of Canaan generally ‎for [he was certain that] there was the land which He would indeed show him. ‎

‎

**2. AND BE YOU A BLESSING.** **You will be the blessing by whom people will be blessed, saying, "G-d make you as Abraham."** To this He ‎added that all families of the earth[[25]](#footnote-25) will cite him in blessing, not just the people of his country alone. It may be that the expression, *And in ‎you will all the families of the earth be blessed*,[[26]](#footnote-26) means that they will all be blessed on his account. ‎

Now this portion of Scripture is not completely elucidated. ‎What reason was there that the Holy One, blessed be He, should say to Abraham, "Leave your country, and I will do you good in a completely ‎unprecedented measure," without first stating that Abraham worshipped G-d or that he was a righteous/generous man, [and] perfect?[[27]](#footnote-27) Or it should ‎state as a reason for his leaving the country **that the very journey to another land constituted an act ‎of seeking the nearness of G-d**.[[28]](#footnote-28) The custom of Scripture is to state, "*Walk before Me*,[[29]](#footnote-29) *and hearken to My voice, and I will do good unto ‎you*," as is the case with David[[30]](#footnote-30) and Solomon,[[31]](#footnote-31) as well as throughout the Torah: *If you walk in My statute*;[[32]](#footnote-32) *And it will come to pass, if you ‎will hearken diligently unto the voice of the Eternal your G-d.*[[33]](#footnote-33) And in the case of Isaac, it says, *For My servant Abraham's sake*.[[34]](#footnote-34) But there ‎is no reason for G-d to promise [Abraham a reward merely] for his leaving his country.

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However, the reason [for G-d's promising Abraham this reward] is that the people of Ur of the Chaldees did him much evil on account of his ‎belief in the Holy One, blessed be He, and he fled from them to go to the land of Canaan, tarrying for a time at Haran, whereupon the Eternal ‎told him to leave these places as well and to fulfil his original intention that his worship be dedicated to Him alone and that he call upon people ‎‎[for the worhip of] the Name of the Eternal in the Chosen Land. There He would make his name great, and these nations would bless ‎themselves by him, not as they treated him in Ur of the Chaldees, where they abused and cursed him, put him in prison or in the fiery furnace. ‎He further told Abraham that He will bless those who bless him, and if some individual will curse him, he will be cursed in turn.

 ‎

This then is the meanmg of this portion of Scripture. The Torah, however, did not want to deal at length with the opinions of idol worshippers ‎and explain the matter between him and the Chaldeans in the subject of faith, just as it dealt briefly with the matter of the generation of Enosh[[35]](#footnote-35) and their thesis concerning the idol-worship which they instituted. ‎

‎**6. AND ABRAM PASSED THROUGH THE LAND.** I will tell you a principle by which you will understand all the coming portions of Scripture concerning Abraham, Isaac, and Jacob. It is indeed a great matter which our Rabbis mentioned briefly, saying:[[36]](#footnote-36) ‎‎**"Whatever has happened to the patriarchs is a sign to the children."** It is for this reason that the verses narrate at great length the account of ‎the journeys of the patriarchs, the digging of the wells, and other events. Now someone may consider them unnecessary and of no useful ‎purpose, but in truth they all serve as a lesson for the future: **when an event happens to anyone of the three patriarchs, that which is decreed ‎to happen to his children can be understood**. ‎

Concerning all decisions of "the guardians [angels],"[[37]](#footnote-37) know that when they proceed from a potential decree to a symbolic act, the decree will ‎in any case be effected. It is for this reason that the prophets often perform some act in conjunction with the prophecies, just as Jeremiah ‎commanded Baruch his disciple, *And it will be, when you have made an end of reading this book, that you will bind a stone to it, and cast ‎it into the midst of the Euphrates, and you will say: Thus will Babylon sink*.[[38]](#footnote-38) Likewise is the matter of Elisha when he put his arm on the ‎bow [held by Joash, King of Israel]: *And Elisha said, Shoot. And he shot. And he said, The Eternal's arrow of victory, even the arrow of victory ‎against Aram*.[[39]](#footnote-39) And it is further stated there, *And the man of G-d was wroth with him, and said, You should have smitten five or six times; ‎then had you smitten Aram till you had consumed it whereas now you will smite Aram but thrice*.[[40]](#footnote-40) It is for this reason that the Holy ‎One, blessed be He, caused Abraham to take possession of the Land and symbolically did to him all that was destined to happen in the future ‎to his children. Understand this principle. Now, with the help of G-d, I will begin to explain in detail the subject matter of the verses. ‎

*And Abram passed through the land unto the place of Shechem*. ‎This is the city of Shechem for such was the name of this place,[[41]](#footnote-41) and Shechem the son of Hamor[[42]](#footnote-42) was called by the name of his city. Now Rashi wrote, "He entered it unto the place of Shechem in order to ‎pray on behalf of Jacob's sons when they would come grieved from the field."[[43]](#footnote-43) This is correct. And I add that Abraham took possession of ‎this place at the very beginning, even before the land was given to him.[[44]](#footnote-44) It was thus hinted to him that his children would first conquer this ‎place[[45]](#footnote-45) before they would merit it and before the guilt of the dwellers of the land was full[[46]](#footnote-46) to warrant their exile therefrom. It is for this reason ‎that the verse here states, *And the Canaanite was then in the land*.[[47]](#footnote-47) And when the Holy One, blessed be He, gave him the land by His Word, ‎Abraham journeyed from there and pitched his tent between Beth-el and Ai for this was the place that Joshua captured first.[[48]](#footnote-48)

It is possible that Scripture mentions, *And the Canaanite was then in the land*, to teach us concerning the substance of this chapter, i.e., to state ‎that Abram came into the land of Canaan, but G-d did not show him the land He had promised him. He passed to the place of Shechem while ‎the Canaanite, that bitter and impetuous nation,[[49]](#footnote-49) was yet in the land, and Abram feared him. Therefore he did not build an altar to G-d. But ‎when he came to the vicinity of Shechem at the oak of Moreh, G-d appeared to him and gave him the land, and as a result his fear departed ‎from him for he was already assured *in the land that I will show you*, and then he built an altar to G-d in order to worship Him openly. ‎

Now **Eilon Moreh** (the oak of Moreh) is in the vicinity of Shechem and is also called **Eilonei Moreh**, as it is written *over against Gilgal, beside ‎‎'eilonei Moreh.'[[50]](#footnote-50)* There in Shechem, near the Jordan, are Mount Gerizim and Mount Ebal, where the Israelites arrived at the beginning of ‎their entrance into the land.[[51]](#footnote-51) ‎**Eilonei Mamre**,[[52]](#footnote-52) however, is a place in the land of Hebron,[[53]](#footnote-53) far from the Jordan. ‎

Know that wherever Scripture states, **Eilonei Mamre**, the name **Mamre** is on account of an Amorite by that name to whom the place belonged, ‎just as it says, *And he dwelt at the oaks of Mamre the Amorite, brother of Eshkol and brother of Aner*,[[54]](#footnote-54) and wherever it says, **Eilon Moreh** or ‎**Eilonei Moreh**,[[55]](#footnote-55) the places were so called on account of a man by the name of Moreh, but he was a Canaanite from the land of the ‎Canaanites, who abide in the plains.[[56]](#footnote-56) When Scripture mentions **Mamre** alone, it means the name of a city, just as it is said: *And Jacob came ‎unto Isaac his father unto Mamre, the city of Arba, which is Hebron*;[[57]](#footnote-57) *Before Mamre which is Hebron*.[[58]](#footnote-58) The man to whom the oaks ‎belonged was called after the name of the city. A similar case is that of Shechem the son of Hamor, who was called Shechem after the name ‎of the city Shechem. ‎

In Beresheet Rabba[[59]](#footnote-59) it is said, "In the opinion of Rabbi Yehudah, Mamre is the name of a place, and in the opinion of Rabbi Nechemyah, ‎it is the name of a person." ‎

The sense of the expression, *And there he built an altar unto the Eternal, who appeared unto him*,[[60]](#footnote-60) is that he gave praise to the Glorious ‎Name[[61]](#footnote-61) and offered unto Him a sacrifice of thanksgiving for His having appeared to him. Until now G-d had not appeared to him neither in ‎a **Mar'eh** nor in a **Machzeh**.[[62]](#footnote-62) Rather, the command, *Get out of your country*, was said to him in a nocturnal dream or through Ruach ‎Hakodesh.[[63]](#footnote-63) It is possible that the expression, *Who appeared unto him*, alludes to the mystery of the sacrifice. The one enlightened [in the ‎mysteries of the Torah] will understand. ‎

**‎‎8. AND HE CALLED UPON THE NAME OF THE ETERNAL.** Onkelos explained it as meaning that he prayed there, just as in the verse, *I called upon Your name, O Eternal, out of the lowest dungeon*.[[64]](#footnote-64) ‎

The correct interpretation is that Abraham loudly proclaimed the name of the Eternal there before the altar, informing people of Him and of ‎His Divine essence. In Ur of the Chaldees he taught people but they refused to listen. Now, however, that he had come to the land concerning ‎which he had been promised, *And I will bless them that bless you*,[[65]](#footnote-65) he became accustomed to teach and to proclaim the Deity. Scripture ‎likewise tells of Isaac - when he went to the valley of Gerar where he was promised, *Fear not, for 1 am with you[[66]](#footnote-66)* - that he built an altar there ‎*and invoked the name of the Eternal[[67]](#footnote-67)* since he had come to a new place where they had not heard of His fame or seen His glory, and he ‎proclaimed His glory among these nations.[[68]](#footnote-68) Now a similar statement is not made concerning Jacob, [i.e., that he proclaimed the name of the ‎Eternal before the peoples of the land of Canaan], for since he begot many children --all of whom were worshippers of G-d - and he had a great ‎community, which was called "the congregation of Israel,"[[69]](#footnote-69) it was through them that the Faith was proclaimed and became known to all ‎people. Besides, the Faith had been proclaimed throughout the entire land of Canaan since the days of his ancestors. In Beresheet Rabba[[70]](#footnote-70) ‎the Rabbis similarly say, "*And he called upon the name of the Eternal*. This teaches us that he caused the name of the Holy One, blessed be ‎He, to be in the mouth of all people." ‎

‎

9. TOWARDS THE SOUTH. Rabbenu Shlomo [Rashi] wrote, "To go to the southern part of the land of Israel, which is in the territory of the ‎sons of Judah who took their portion in the south of the land of Israel." This was also to happen to Abraham's offspring in the future, as it is ‎said,[[71]](#footnote-71) *Judah shall go up first*. ‎

‎‎**10. AND THERE WAS A FAMINE IN THE LAND.** Now Abraham went down to Egypt on account of the famine to dwell there in order to ‎keep himself alive in the days of the drought, but the Egyptians oppressed him for no reason [and attempted] to take his wife. The Holy One, ‎blessed be He, avenged their cause with great plagues, and brought him forth from there with cattle, with silver, and with gold,[[72]](#footnote-72) and Pharaoh ‎even commanded his men to escort them from the land.[[73]](#footnote-73) He thereby alluded to Abraham that his children would go down to Egypt on ‎account of the famine to dwell there in the land, and the Egyptians would do them evil and take the women[[74]](#footnote-74) from them, just as Pharaoh said, ‎*And every daughter ye will save alive*,[[75]](#footnote-75) but the Holy One, blessed be He, would avenge their cause with great plagues until He would bring ‎them forth with silver and gold, sheep and oxen, very rich in cattle, with the Egyptians pressuring to send them out of the land.[[76]](#footnote-76) **Nothing was ‎lacking in all the events that happened to the patriarch that would not occur to the children. ‎**

The Rabbis have explained this subject in Beresheet Rabba:[[77]](#footnote-77) "Rabbi Pinchas said in the name of Rabbi Oshaya that the Holy One, blessed ‎be He, said to Abraham, 'Go forth and tread out a path for your children!' **Thus you find that whatever is written concerning Abraham is also ‎written concerning his children.** In connection with Abraham it is written, *And there was a famine in the land*; in connection with Israel, it is ‎written *For these two years has the famine been in the land*.[[78]](#footnote-78) ‎

Know that Abraham our father unintentionally committed a great sin by bringing his righteous/generous wife to a stumbling-block of sin on account of ‎his fear for his life. He should have trusted that G-d would save him and his wife and all his belongings for G-d surely has the power to help and ‎to save. His leaving the Land, concerning which he had been commanded from the beginning, on account of the famine, was also a sin he ‎committed, for in famine G-d would redeem him from death.[[79]](#footnote-79) It was because of this deed ‎that the exile in the land of Egypt at the hand of Pharaoh was decreed for his children.[[80]](#footnote-80) In the place of justice, there is wickedness[[81]](#footnote-81) and sin. ‎

‎

**11. BEHOLD NOW, I KNOW, ETC. 13. SAY, I PRAY, YOU ARE MY SISTER.** I do not know why Abraham was more fearful for her now ‎than before. And if we say, as Rashi explains, that it was because the Egyptians were black and repulsive, now, to Abimelech, king of the ‎Philistines, he also said so,[[82]](#footnote-82) he as well as Isaac,[[83]](#footnote-83) who lived in that land by command of G-d.[[84]](#footnote-84) Perhaps the Canaanites in that generation ‎were steeped in idolatry but restrained from unchastity more than the Egyptians and the Philistines. But this is not correct. It is possible that ‎Abraham and Sarah had no fear until they came into a royal city for it was their custom to bring the king a very beautiful woman and to slay ‎her husband through some charge they would contrive against him. ‎

It appears to me correct that such was their procedure from the time they left Haran. At every place he would say, "She is my sister," for so ‎Abraham said, *And it came to pass, when G-d caused me to wander from my father's house,* etc.[[85]](#footnote-85) Scripture, however, mentions it only ‎concerning those places where something happened to them on account of it. Thus Abraham now alerted Sarah as he had charged her from ‎the beginning. Isaac, on the other hand, was not afraid in his country and in his city. Only when he came to the land of the Philistines did he ‎adopt his father's way. ‎

He [Abraham] said, *That it may be well with me for your sake, and that my soul live because of you*, meaning "as long as we are strangers in ‎this land, until the famine will pass," for Abraham came to live in the land of Egypt on account of the famine. When the famine passes, he ‎would return to the land concerning which he had been commanded and which G-d had given to him and his ‎children. He thus thought that they [he and his wife] would live through the famine and that relief and succour will come to them from G-d ‎enabling them to return, or that it may be possible for them to flee to the land of Canaan when they[[86]](#footnote-86) will give them up. ‎

Now Rashi wrote, " *'Hinei na' (Behold now), I know*. A Midrash Agada:[[87]](#footnote-87) Until now he had not perceived her beauty on account of her[[88]](#footnote-88) ‎modesty. Now, however, [he became cognizant of it] through an event.[[89]](#footnote-89) Another interpretation is that because of the exertion of travelling ‎a person usually becomes uncomely, but she [Sarah] has retained her beauty. Still the plain sense of the text is this: 'Behold, now the time has ‎come to be anxious because of your beauty. I have long known that you are a woman of beautiful appearance, but now we are travelling ‎among black people, brethren of the Ethiopians, who have never been accustomed to see a beautiful woman.' A similar example [where the ‎Hebrew word *na* does not denote a request, as it usually does, but means "now"] is found in the verse, *Behold 'na' (now), my lords, turn aside, ‎I pray you*."[[90]](#footnote-90) All this is the language of the Rabbi [Rashi]. ‎

This Midrash concerning the modesty between Abraham and Sarah is traditional and it has been adjoined to the verse, but there is no need ‎for all these matters. The word **na [hinei na** - behold now] does not indicate only a newly arisen matter; it may be used with reference to ‎anything which is presently in existence for it is a statement alluding to the present state of things. *Behold now I know - from then until now ‎‎- that you are a woman of beautiful appearance*. Of similar meaning is the verse, *Behold 'na' (now), the Eternal has restrained me from ‎having children*,[[91]](#footnote-91) meaning from my youth until this day. Likewise is the verse, ‎*Behold 'na' (now), I have two daughters*,[[92]](#footnote-92) for they were not born to him now. All [verses containing this expression] are to be interpreted in ‎like manner. ‎

It would seem from the simple meaning of the verses that Sarah did not obligate herself to say so, [i.e., that she is Abraham's sister], but when ‎the Egyptians, who were wicked and sinners exceedingly,[[93]](#footnote-93) saw her and they praised her to Pharaoh,[[94]](#footnote-94) she was taken to his house. They did ‎not ask them at all whether she is his wife or his sister, and she remained silent and did not tell them that she is his wife. It was Abraham himself ‎who told them that she is his sister, and therefore they did well by him for her sake.[[95]](#footnote-95) This is the intent of the verse quoting Pharaoh, which says, ‎*What is this that you have done unto me*? *Why did you not tell me that she was your wife*?[[96]](#footnote-96) He [Pharaoh] accused him for when he saw ‎the princes of Pharaoh taking her, he should have told Pharaoh that she is his wife. Again, he accused him for saying afterwards to the princes ‎and the household of Pharaoh that she is his sister.[[97]](#footnote-97) But he did not at all accuse the woman **for it is not proper that she contradict her ‎husband, the suitable thing being for her to remain silent. ‎**

‎**15. AND THE PRINCES OF PHARAOH SAW HER.** The purport[[98]](#footnote-98) thereof is that when the Egyptians saw her they said, "This one is worthy ‎of the great princes," and so they brought her before them. But they were also afraid of touching her for due to her great beauty, they knew ‎that the king would desire her exceedingly. "And they praised her among themselves saying, 'This one is worthy of the king.' " Thus the ‎language of Rashi. ‎

This is in accordance with the opinion of Onkelos who says, "And they praised her for Pharaoh."[[99]](#footnote-99) Or it may be that they praised her to the ‎king himself, and he sent for her and took her. ‎

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**17. BECAUSE OF SARAI ABRAM'S WIFE.** This means that because of the wrong done to Sarah, as well as to Abraham, and the merit of ‎both of them, these great plagues came upon Pharaoh and his house. ‎

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**18. AND PHARAOH CALLED ABRAM.** It is possible that when the plagues suddenly came upon him and his house at the very time Sarah ‎was taken to his house, he thought to himself, What is this that G-d has done unto us?[[100]](#footnote-100) And so he asked her, and she told him that she is ‎Abraham's wife. For this reason he called Abraham and accused him. Or it maybe, as our Rabbis say,[[101]](#footnote-101) that Pharaoh was smitten with a ‎certain skin disease which is aggravated by intimacy with a woman. Therefore he suspected that perhaps she is Abraham's wife, and so he said ‎to him with uncertainty, *What is this that you have done unto me*?, in order to draw the truth from him. Were she his sister, he would say, ‎‎"Indeed, she is my sister." And Pharaoh further said to him, *Now therefore behold your wife, take her, and go your way*.[[102]](#footnote-102) He said this in order ‎to see what he would say, and now he would answer his reproof. But Abraham remained silent and did not answer him a word out of his great ‎fear. Then Pharaoh understood that she is his wife as he had suspected, and then Pharaoh commanded his men to send him away. ‎

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**19. SO THAT I TOOK HER TO BE MY WIFE.** The meaning thereof is that it was Pharaoh's intention that she be his regal wife, not just his ‎concubine. Pharaoh mentioned this to Abraham so that he should confess to him if she is his sister, as I have explained. ‎

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**13:‎1. HE, AND HIS WIFE, AND ALL THAT HE HAD.** The purport thereof is to let us know that they did not rob him of any of all the great gifts they gave him on account of Sarah who was to be for ‎the king. They did not say, "You have tricked us, and the gift was given by mistake." This was a miraculous event. ‎

‎**7. AND THERE WAS A QUARREL.** Rashi wrote, "Because Lot's shepherds grazed their cattle in other people's fields, Abram's shepherds ‎rebuked them for this act of robbery, but they replied, 'The land has been given to Abram, and he has no [son as an] heir, and so Lot will be ‎his heir. Hence this is not robbery.' Scripture however states, *And the Canaanite and the Perrizite abode then in the land*, so that Abram was ‎not yet the legitimate owner." This is a Midrash of our Rabbis.[[103]](#footnote-103) ‎

But I wonder: The gift of the Land declared to Abram was for his children, as it is said above, *Unto your seed will I give this land*,[[104]](#footnote-104) so how ‎can Lot inherit it? Perhaps the shepherds heard of the gift and they mistook its meaning, for Scripture states that in the meantime, the land ‎belonged neither to Abram nor to Lot. Accordingly, the verse stating at the outset, *for their possessions were great*,[[105]](#footnote-105) intended to say that ‎because of their extensive possessions, the land could not support them, and Lot's shepherds therefore found it necessary to bring their cattle ‎into fields that had owners. This was the cause of the quarrel. ‎

By way of the plain meaning of Scripture the quarrel concerned the pasture as the land could not support them both. When Abram's cattle ‎were grazing in the pasture, Lot's shepherds would come into their territory and graze their cattle there. Now Abram and Lot were both strangers ‎and sojourners in the land. Abram, therefore, feared that the Canaanite and the Pcrrizite, who inhabit the land, might hear of the abundance ‎of their cattle, [whose great number was made apparent when Lot's shepherds encroached on Abram's land, thereby combining the flocks], and drive them out of the land or slay them by sword and take their cattle and wealth since the mastery of the land belonged to them, not ‎to Abram. This is the purport of the verse, *And the Canaanite and the Perrizite*. Scripture thus mentioned that there were many peoples ‎dwelling in that land, they and their cattle being innumerable, and the land could not support them and Abram and Lot. ‎

From the word *oz (then) - [And the Canaanite and the Perrizite abode 'then' in the land]* - it appears to me that the nations dwelling ‎in the land at that time were those who live in tents and have cattle, some of them converging on one district and grazing there for a year or ‎two and then journeying from there to another district in which they had not previously pastured. And so they continued to do, as is customary ‎among "the children of the east."[[106]](#footnote-106) The Canaanite and the Perrizite were thus "then" in the land of the south, and in the following years the ‎Jebusite and the Amorite would come there. ‎

‎**10. AS THE GARDEN OF THE ETERNAL, LIKE THE LAND OF EGYPT.** The verse states that the whole land of the Plain was adequately ‎irrigated from the Jordan by working with the foot, just as was done with the garden of G-d, concerning which it is stated, *And a river went out ‎of Eden to water the garden*,[[107]](#footnote-107) and as is the way in the land of Egypt, concerning which it is stated, *And you did water it with your foot*.[[108]](#footnote-108) ‎The verse mentions both places: it says that the land of the Plain was as adequately irrigated as the garden of the Eternal, which is the most ‎perfect place on this earth, and it also mentions, like the land of Egypt, a place well known for pasture. ‎

Our Rabbis have said,[[109]](#footnote-109) "As the garden of the Eternal for trees; Like the land of Egypt - for herbs." Their intent was to explain that there were ‎large rivers in the Plain, which watered the trees of the gardens, as was the case in the garden of G-d, and that there were also ponds in it, as in ‎the land of Egypt, from which vegetable gardens were watered. Lot chose this part, for a land which is so irrigated is unlikely to suffer from a ‎drought and is good for pasture. ‎

‎**12. ABRAM DWELT IN THE LAND OF CANAAN.** The meaning thereof is that he dwelt in the remainder of the entire land of Canaan; he ‎did not stay in one place but abode in the entire land of Canaan while Lot settled in one place thereof, namely, the cities of the Plain, for the ‎cities of the Plain are part of the land of Canaan. ‎

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The meaning of [the plural "cities" in the expression, *and Lot dwelt in] the cities of the Plain*, is that he dwelt for a time in this city and a time ‎in the other on account of his many cattle. This is the reason that the verse says, *So Lot chose him all the plain of the Jordan*;[[110]](#footnote-110) he made a ‎condition with Abram that he [Abram] should not come into the entire Plain. ‎

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**13. NOW THE MEN OF SODOM WERE WICKED AND SINNERS.** The purport thereof, as Rashi wrote, is that Scripture accuses Lot for not ‎restraining himself from dwelling with them and also speaks of the merit of the righteous/generous one [Abraham] whose lot did not fall in a place of ‎wickedness *for the rod of wickedness will not rest upon the lot of the righteous/generous*.[[111]](#footnote-111) And all the cities of the Plain were wicked and sinners ‎against the Eternal exceedingly. This was why they alone were overthrown even though all the Canaanites were people of great ‎abominations, for so it is written.[[112]](#footnote-112)

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**17. ARISE, WALK THROUGH THE LAND IN THE LENGTH AND IN THE BREADTH OF IT.** It is possible that this is a matter of option, ‎depending on his will.[[113]](#footnote-113) The Eternal thus told Abraham, "Go wherever you wish to go in the land for I will be with you and guard you from ‎the evil of the nations, *for unto you will I give it*, that is to say, the land will be yours." And if it be a command that Abraham should traverse ‎the length and breadth of the land in order to take possession of his gift, as I have explained,[[114]](#footnote-114) he was not commanded to do this ‎immediately. He did so ultimately for he was now in the east, and afterwards he went to the land of the Philistines which is in the west, and thus ‎he fulfilled the command during his lifetime. ‎

The meaning of the expression, *to you ... and to your children*,[[115]](#footnote-115) is that you are to take possession of the gift now, in order to transmit it to your ‎children, even as our Rabbis have said:[[116]](#footnote-116) "The land of Israel is an inheritance to the people of Israel from their patriarchs." ‎

By way of the plain meaning of Scripture, it is possible that the meaning of the verse is that Abraham was to be a ruler over the land and a ***prince of G-d*** in its midst,[[117]](#footnote-117) wherever he will go in this land.

**Ketubim: Psalms ‎9:1-21‎**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. To the conductor, to brighten the youth, a song of David.  | 1. For praise, concerning the death of the man who went out between the armies. A hymn of David. ANOTHER TARGUM: For praise, concerning the sweetness of the sound by a son. A hymn of David.  |
| 2. I will thank the Lord with all my heart; I will tell all Your wonders. | 2. I will sing praise in the LORD's presence with all my heart; I will tell all of Your miracles. |
| 3. I will rejoice and exult with You; I will sing praises to Your most high name. | 3. **I will be glad and rejoice in Your word; I will praise Your name, O Most High.** |
| 4. When my enemies draw backward, they stumble and are destroyed from before You. | 4. When my enemies turn back, they will stumble and perish before You. |
| 5. For You have performed my judgment and my cause; You sat on the throne, O Judge of righteousness. | 5. Because You have accomplished my vindication and my judgment; You sat down on the throne of the righteous/generous judge. |
| 6. You rebuked nations, You destroyed a wicked man; You erased their name forever and ever. | 6. You rebuked the peoples of the Philistines; You destroyed Goliath the wicked; their name You erased forever and ever. |
| 7. The enemy has been destroyed; swords exist forever, and You have uprooted the cities-their remembrance is lost. | 7. And when the enemy fell, his forces were obliterated, and their fortresses were laid waste forever, and as for their cities, You destroyed the memory of them forever. |
| 8. But the Lord shall sit forever; He has established His throne for judgment. | 8. **But as for the word of the LORD, his seat is in the highest heaven forever;** he has established his throne for judgment. |
| 9. But He judges the world with righteousness, kingdoms with equity. | 9. And He will judge the people of the earth in righteousness/generosity; He will judge the Gentiles in uprightness. |
| 10. **And the Lord shall be a fortress for the crushed, a fortress for times of distress.** | 10. **And the word of the LORD will be strength to the poor, strength in times of distress.** |
| 11. And those who know Your name shall trust in You, for You have not forsaken those who seek You, O Lord. | 11. And those who know Your name will look at Your hope, because You have not abandoned those who seek You, O LORD. |
| 12. Sing praises to the Lord, Who dwells in Zion; relate His deeds among the peoples. | 12. Sing praise before the LORD who made His presence rest in Zion; tell His deeds among the Gentiles. |
| 13. For He Who avenges blood remembers them; He has not forgotten the cry of the humble. |  13 For He avenges the innocent blood; He remembers them, he does not neglect the complaint of the humble. |
| 14. Be gracious to me, O Lord, see my affliction from my enemies, You Who raise me up from the gates of death, | 14. Pity me, O LORD; see my pain caused by my enemies, You who lift me up from the entrances of death. |
| 15. in order that I tell all Your praises; in the gates of the daughter of Zion I will rejoice in Your salvation. | 15. So that I may tell all Your praises in the entrances of the gates of the assembly of Zion; I will exult in Your redemption. |
| 16. Nations have sunk in the pit they have made; in this net that they have concealed, their foot has become trapped. | 16. The peoples have sunk in the pit that they made; in the very net they concealed, their feet are caught. |
| 17. The Lord is known for the judgment that He performed; with the act of His hand, the wicked man stumbles. Let us meditate over this forever. | 17. Manifest before the LORD is the judgement He executed: through the works of His hands, the wicked man stumbled, the righteous/generous will rejoice forever. |
| 18. May the wicked return to the grave, all nations who forget God. | 18. The wicked will return to Sheol, all the Gentiles who neglected the fear of the LORD. |
| 19. For the needy shall not be forgotten forever, neither shall the hope of the poor be lost to eternity. | 19. For the needy man is not forever neglected; the hope of the humble will not perish forever. |
| 20. Arise, O Lord; let man have no power. May the nations be judged for Your anger. | 20. Arise, O LORD, may the wicked son of man not grow strong, may the Gentiles be judged in Your presence. |
| 21. O Lord, place mastery over them; let the nations know that they forever are mortal man. | 21. Put, O LORD, fear on them; let the peoples know that they are a son of man forever. |
|  |  |

**Rashi’s Commentary on Psalm ‎9:1-21**

**1 to brighten the youth** Heb. על מות לבן . Some interpret על מות לבן , on the death of Absalom, but this interpretation is not plausible because he [David] states: לבן ; he does not state הבן . Others interpret על מות לבן [as referring to] Nabal. Neither is this plausible, to invert the name. Moreover, no mention is made of him in the psalm. (The preceding paragraph does not appear in most editions.) I saw in the Great Masorah that it is one word, judging by the fact that it is compared to (below 48:15): “He will lead us as in youth (על מות) .” Menachem and Dunash interpreted what they interpreted, but it does not seem correct to me. I saw in the Pesikta (d’Rav Kahana, p. 25a) that the chapter deals with Amalek and Esau (as in verse 6): You rebuked nations; You destroyed a wicked man. But I say that this song, למנצח על מות לבן , is for the future, when the childhood and the youth of Israel will be brightened; their righteousness will be revealed and their salvation will draw near, that Esau and his seed will be erased, according to our Torah. (The last phrase does not appear in most editions.) על מות means childhood. לבן is like ללבן , to whiten. Menachem interpreted על מות לבן , melodies to teach, and this is its interpretation: To the conductor למנצח , to the conductor, melodies to teach, in which case לבן is equivalent to להבין ולבונן , to understand and to comprehend; על מות , named for a musical instrument called עלמות , as is stated (below 46:1): “on alamoth- shir.” Dunash (p. 15f) interpreted לבן as the name of a man whose name was Labben, who fought with David in those days, and the Psalmist’s statement, “You rebuked nations, You destroyed a wicked man”this wicked man is Labben, who slew innocent people. Although you do not come upon a man named Labben anywhere else but this place, you find the same with other names, which are found in Scripture only once. (This entire account of Dunash’s interpretation does not appear in early mss. Menachem’s interpretation is presented very briefly.) 2 all your wonders the final redemption, which is equal to all the miracles, as is stated (in Jer. 23:7): “when they shall no longer say, As the Lord lives, Who brought up, etc.”

**5 my judgment and my cause** Heb. משפטי ודיני , words doubled in Scripture, for there is no difference between them, as (in Job 16:19): “my Witness is in heaven, and He Who testifies for me is on high”; (ibid. 40:18), “His limbs are as strong as copper, his bones as a load of iron.”

**my judgment and my cause** in heaven (?).

**You sat on the throne** The throne of judgment.

**6 You rebuked nations** [This alludes to Amalek, described in Num. 24:20 as] “Amalek is the first of the nations.”

**You destroyed a wicked man** Esau.

**You erased their name** “For I will surely erase the remembrance of Amalek” (Exod. 17:14).

**7 The enemy has been destroyed** for the swords of hatred are perpetually upon him like a sharp sword. Another explanation: חרבות לנצח that enemy, the swords of whose hatred were upon us forever. That is the one concerning whom it is stated (in Amos 1:11): “and kept their fury forever.” Another explanation: חרבות is an expression of destruction, and this is its interpretation: The enemy has been destroyed; his ruins are perpetual. And so it is stated (in Ezek. 35:9): “I will make you perpetual desolations, and your cities shall not be restored.”

**and You have uprooted the cities** “Should Edom say, ‘We are poor, but we will return and build the ruins’? So said the Lord of Hosts: ‘They shall build, but I shall demolish’” (Malachi 1:4).

**their remembrance is lost** at that time.

**8 But the Lord shall sit forever, etc.** The Name shall be complete and the throne shall be complete, as it is written כסאו , but before it is erased, it is written (in Exod. 17:16): “For a hand is on the throne (כס) of the Eternal (י־ה) .” The throne is lacking [i.e., it is spelled defectively] and the Name is divided [i.e., the final two letters of the Tetragrammaton are missing].

**9 But He judges the world with righteousness, kingdoms with equity** Until the coming of the end, He was wont to judge them with clemency according to the equity found in them. He would judge them at night, when they would sleep and commit no sins.

**10 And the Lord shall be a fortress for the crushed** Heb. לדך , an expression of crushed, amenuyze in Old French. In the future, when He establishes His throne for judgment, He will be a fortress for Israel, who are crushed.

**for times of distress** lit., for times in distress.

**12 Sing praises to the Lord, Who dwells in Zion** When He restores His dwelling to Zion, they will praise Him in this manner.

**13 remembers them** The blood that was shed in Israel.

**14 Be gracious to me, O Lord** now in exile.

**You Who raise me up** with Your redemption.

**16 Nations have sunk** This is the praise that I will tell.

**17 The Lord is known** All this is part of the praise: The Lord is known to the creatures; [it is known] that He governs and rules and wreaks vengeance upon His enemies, for He performs justice upon them, “justice” in French.

**the wicked man stumbles** Heb. נוקש , the wicked man stumbles.

**Let us meditate over this forever** הגיון סלה , lit. a constant meditation. Let us meditate over this forever.

**18 to the grave** Said Rabbi Nehemiah: Every word that requires a “lammed” in the beginning, Scripture places a “hey” at the end, e.g. מצרימה , to Egypt (Gen. 12:10); מדברה , to the desert (I Kings 19:15). They asked him: Is it not written: May the wicked return to the grave (לשאולה) ? Replied Rabbi Abba bar Zavda: To the lowest level of Sheol. What does it mean that they will return? After they emerge from Gehinnom and stand in judgment and are found guilty, they return to the lowest level of Gehinnom.

**19 For the needy shall not be forgotten forever** [i.e.,] Israel, the needy, [shall not be forgotten] from visiting upon them as they [the wicked nations] enslaved them, neither shall the hope of the poor be forgotten to eternity.

**20 Arise, O Lord** David was praying before the Holy One, blessed be He, that He rise and hasten to do this.

**let...have no power** [i.e., let] the wicked man [not] enjoy longevity in his greatness.

**for Your anger** Because of the anger with which they angered You in Your sanctuary.

**21 mastery** Heb. מורה , mastery and a yoke (Mid. Ps. 9:16). Another explanation: מורה is an expression of hurling, as (in Exod. 15:4), “He hurled (ירה) into the sea.” Others say that מורה is an expression meaning a razor.

**let the nations know that they are human** and not deities, that their might should rule.

**Meditation from the Psalms**

**Psalm 9:1-21**

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

Psalm nine tells us that David was its author, in the first pasuk (verse). The Psalmist tells us that this psalm was written on the occasion of the death of “the son”. As to the circumstance surrounding the writing of this Psalm, there is considerable disagreement between the various commentators. To keep this meditation short, I’ll merely give a synopsis of the major opinions:[[118]](#footnote-118)

* According to *Rashi*, the Psalm refers to the future downfall of Edom-Amalek and the redemption of Israel.[[119]](#footnote-119)
* According to *Radak*, it is dedicated to the death of Goliath.
* According to *Alshich*, David wrote this Psalm upon the death of his first son from Batsheba.

However, the opinion that resonates with me, is the opinion of R. Shimshon Raphael Hirsch who ties all of these opinions together. His Eminence tells us that *David presents to us here an all-encompassing overview of the entire historical experience of Israel as a whole and of her many heroes as individuals. This is a psalm which is eternal, speaking of past, present, and future. It is dedicated to לבן (laBen), to* ***the son of God****,* ***Israel****, who enjoys a specially close filial relationship with his Father in Heaven. Thus none of Israel’s enemies will survive.. Nabal (laBen spelled backwards), Absalom, king Laben,[[120]](#footnote-120) Goliath, Amalek, Esau – God judges them all מות-אל ‘for death’. Israel alones survives all catastrophes being מות-אל ‘immortal, above death’; living in אלמות, in ‘two worlds’, this world and the World to Come. Thus we maintain אלמות, eternal youth and vigor, because we always act like God’s ‘young son’, submitting to His guidance and discipline. This is the secret essence of our immortality. Finally, אלמות means ‘secrecy’ from the word העלם, ‘concealment’. God is forever behind the scenes of world history manipulating it so that immortal Israel shall always overcome all odds, however awesome the may be*.[[121]](#footnote-121)

From Hakham Hirsch’s view, we understand that *HaShem* is asking us to *consider[[122]](#footnote-122)* and to *show* the world that we must act like a young son who runs to do his Father’s will just as Avraham got up and went to do the will of HaShem.

Da’ath Soferim tells us that this is the first Psalm, of this first book, with a tone of joy and optimism.[[123]](#footnote-123) Surely this must have been Avraham’s emotion as he is told, by the Creator of the universe, that he is going to be made into a great nation with a great name. That because of him all the nation of the earth were going to be blessed. This promise was all the more encouraging because he was childless and he really wanted children. We are reading this Torah portion and Psalm on Sivan 12. On Sivan 14, Elizabeth will become pregnant with the man who will be known as *John the Baptist*. Like Avraham’s wife, Sarah, Elizabeth was barren. Like Sarah, Elizabeth was past the normal age for child bearing. Try re-reading Psalm nine as though you were a newly pregnant Elizabeth. You will see that our psalm becomes *her* story.

There is one more significant child related event that will take place in the week following the reading of this psalm. On Sivan 15, Yehuda ben Yaaqov, the ancestor of King David will be born.

Now, let’s continue to explore the blessing that Avraham will bring to the world. In our Torah portion, v.3, we learn that in Avraham will all the families of the earth be blessed. In our psalm, David also prays, in v.12, that the Jewish people will have much esteem in order that they speak to the nations about HaShem and His Torah, because people do not listen to poor, down-trodden people. The Talmud speaks of this blessing.

***Sotah 49a*** *R. Elai b. Jebarekya said: Had it not been for the prayer of David, all Israel would have been sellers of rubbish,[[124]](#footnote-124) as it is stated: Grant them esteem, O Lord.[[125]](#footnote-125)*

Thus we understand that as Avraham followed HaShem, so also was he to teach the nations. This task has been handed down to his descendants. However, David realizes that there is still much to do, so he encourages his audience to be busy with this task. Even in our day there is much to do, as we read in the Mishna:

***Pirkei Avot 2:20*** *Rabbi Tarfon said, "The day is short, the work is vast, the wage is great, the workers are lazy and the Master is insistent."*

Hakham Dr. Yosef ben Haggai provides further elucidation on Bereshit 12:3.

***Genesis 12:3*** *can also be read without violence to its grammar as:*

*“I will bless those who bless you, and he who curses you, I will curse;****and in you, will all the families of the earth graft themselves in****."*

*Compare this statement with Romans Chapter 11.*

*But you may say, Hakham but the text says “ALL the families of the earth”? Is this not unreal as we see the world today? For example, did the Mumbai terrorists graft themselves in Avraham? And the answer is YES, but at some point they rejected the Jewish olive tree and separated themselves from it to revert back to the wild olive tree status.*

*What is interesting in this text, is that the verbal construction is reflexive – i.e. humanity has to put an effort to graft themselves in. Surely Yeshua has opened a small door of Grace, but still every human being has to make an effort to enter the very narrow gate!*

*Note that Yeshua has opened the very small door but the grafting in is to Avraham – the Jewish olive cultivated Tree which comes along with three important possessions:*

1. *land,[[126]](#footnote-126)*
2. *a special separated people,[[127]](#footnote-127) and*
3. *Torah (Written and Oral).[[128]](#footnote-128)*

*If one claims to be a follower or Rabbinic Disciple of Yeshua one needs to thoroughly graft oneself into these three essential components of Avraham!*

Finally, our psalmist, in the Targum to v.12 commands us to be like Avraham (in 12:5), to tell HaShem’s deeds among the Gentiles. Let us “make souls”, make disciples, even as Avraham did. Let us take this task to heart and *get up and go* (*Lekh-Lekha*) with optimism and a tone of joy, even as our psalmist experienced this as he wrote this psalm.

**Ashlamatah: Yehoshua (Joshua) 24:2-10 + 14‎**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. ¶ And Joshua gathered all the tribes of Israel to Shechem, and he called the elders of Israel, and their heads, and their judges, and their officers; and they presented themselves before God.  | 1. ‎1. And Joshua gathered all the tribes of Israel to Shechem, and he called to the elders of Israel and to its heads and to its judges and to ‎its leaders, and they presented themselves before the LORD, |
| 2. And Joshua said to the whole nation, "Thus said the Lord God of Israel, **'Your fathers dwelt on the other side of the river from earliest time, Terah, the father of Abraham, and the father of Nahor; and they served other gods.** | 2. And Joshua said to all the people: Thus said the LORD the God of Israel: ‎‎**Your fathers dwelt across the Euphrates- from of old - Terah the father of Abraham and the father of Nahor; and they worshipped the ‎idols of the ‎ nations.**  |
| 3. **And I took your father Abraham from the other side of the river, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.** | 3. **And I took your father Abraham from across the Jordan. and I led him into all the land of Canaan, and I multiplied his ‎sons and I gave to him Isaac.** |
| 4. And I gave to Isaac Jacob and Esau; and I gave to Esau Mount Seir to inherit it; and Jacob and his children went down into Egypt. | 4. And I gave to Isaac Jacob and Esau, and I gave to Esau Mount Seir to inherit it, and Jacob and his ‎sons went down to Egypt. |
| 5. And I sent Moses and Aaron, and I plagued the Egyptians, according to that which I did in their midst; and afterward I brought you out. | 5. And I sent Moses and Aaron, and I struck down the Egyptians as I did in their midst, and afterward I ‎brought you out. |
| 6. And I brought your fathers out of Egypt, and you came to the sea; and the Egyptians pursued your fathers with chariots and horsemen to the Red Sea.  | 6. And I brought out your fathers from Egypt, and you came to the sea, and the Egyptians pursued after your fathers ‎with chariots and with horsemen to the Red Sea. |
| 7. And they cried to the Lord, and He put darkness between you and the Egyptians, and brought the sea upon him, and it covered him. And your eyes have seen what I have done in Egypt. And you sojourned in the wilderness many days. | 7. And they cried out before the LORD, and He put darkness between you and between ‎the Egyptians, and He made the sea come over them and covered them. And your eyes saw what I did among the Egyptians, and you ‎dwelt in the wilderness for many days. |
| 8. And I brought you to the land of the Amorites, who dwelt on the other side of the Jordan, and they waged war with you; and I delivered them into your hand, and you inherited their land; and I destroyed them from before you. | 8. And I brought you into the land of the Amorite who dwells across the Jordan, and they ‎waged battle with you, and I gave them in your hand, and you took possession of their land and finished them off from before you. |
| 9. Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and he sent and called Balaam the son of Beor to curse you. | 9. And Balak the son of Zippor the king of Moab arose and waged battle against Israel. And he sent and called to Balaam the son of ‎Beor to curse you.  |
| 10. And I did not want to hearken to Balaam, and he blessed you; so I delivered you out of his hand. | 10. And I was not willing to listen to Balaam, and he blessed you with a blessing, and I saved you from his hand. ‎ |
| 11. And you crossed the Jordan and came to Jericho; and the inhabitants of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand. | 11. And you crossed the Jordan, and you came to Jericho, and they waged battle against you - the inhabitants of Jericho, the Amor‎ites and the Perizzites and the Canaanites and the Hittites and the Girgashites, the Hivvites and the Jebusitest and I gave them into your ‎hand. |
| 12. And I sent the hornet before you, and it drove them out from before you, even the two kings of the Amorites; not with your sword, nor with your bow. | 12. And I sent before you the hornet, and drove them out from before you - the two kings of the Amorites, not by your sword ‎and not by your bow. |
| 13. And I have given you a land for which you did not labor, and cities which you did not build, and you have settled in them; of the vineyards and olive yards which you did not plant, you eat. | 13. And I gave to you the land in which you did not toil; and the cities which you did not build, you dwell in ‎them; and the vineyards and the olive groves that you did not plant, you are eating. |
| 14. And now fear the Lord, and serve Him in sincerity and in truth; and remove the gods which your fathers served on the other side of the river and in Egypt, and serve the Lord. | 14. And now fear from before the LORD and ‎worship before Him in integrity and in truth. And put away the idols that your fathers worshipped across the Euphrates and in ‎Egypt, and worship before the LORD: |
| 15. **And if it displeases you to serve the Lord, choose this day whom you will serve, whether the gods which your fathers served that were on the other side of the river, or the gods of the Amorites, in whose land you dwell, but as for me and my household, we shall serve the Lord." {P}** | 15. **And if it is evil in your eyes to worship before the LORD choose for yourselves this day ‎before whom you will worship - if it be the idols which your fathers who were across the Euphrates worshipped, or the idols of ‎the Amorites in whose land you are dwelling. But I and the men of my house - we will worship before the LORD.‎** |
|  |  |

**Rashi’s Commentary for: Yehoshua (Joshua) 24:3-10 + 14**

**3 and multiplied his seed** Heb. וְאַרְבֶּה . defective הא (וְאַרְבּ) [from the root ריב , to quarrel] How many quarrels and tests did I cause him to endure before I gave him seed.

**7 and brought the sea upon him** i.e., upon each individual among them, for if one escaped entering into the sea, a wave of the sea would pursue him and overtake him.

**11 and the inhabitants of Jericho fought against you, the Amorites, and the Perizzites, etc.** All seven nations are mentioned here, since Jericho is situated on the border, and it was the bolt and lock [i.e., the fortification] of Eretz Israel, and the heroic soldiers of all the seven nations assembled therein.

**Verbal Tallies**

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

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

**Beresheet (Genesis) 12:1 – 13:18**

**Yehoshua (Joshua) 24:3-10 + 14**

**Tehillim (Psalm) 9**

**Mk 1:23-28, Lk 4:33-37, Acts 3:11-16**

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

LORD - יהוה, Strong’s number 03068.

Get thee out / led - ילך, Strong’s number 03212.

Abram / Abraham - אברם + אברהם, Strong’s numbers 087 and 085.

Country / land - ארץ, Strong’s number 0776.

Father - אב, Strong’s number 01.

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

LORD - יהוה, Strong’s number 03068.

Shew / consider - ראה, Strong’s number 07200.

**Beresheet (Genesis) 12:1** Now the LORD <03068> had said unto Abram <087>, Get thee out <03212> (8798) of thy country <0776>, and from thy kindred, and from thy father’s <01> house, unto a land <0776> that I will shew <07200> (8686) thee:

**Yehoshua (Joshua) 24:3** And I took your father <01> Abraham <085> from the other side of the flood, and led <03212> (8686) him throughout all the land <0776> of Canaan, and multiplied his seed, and gave him Isaac.

**Yehoshua (Joshua) 24:7** And when they cried unto the LORD <03068>, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season.

**Tehillim (Psalm) 9:1** « To the chief Musician upon Muthlabben, A Psalm of David. » I will praise thee, O LORD <03068>, with my whole heart; I will shew forth all thy marvellous works.

**Tehillim (Psalm) 9:13** Have mercy upon me, O LORD <03068>; consider <07200> (8798) my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death:

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder** **Gen 12:1 – 13:18** | **Psalms****Psa 9:1-21** | **Ashlamatah****Josh. 24:3-10, 14** |
| --- | --- | --- | --- | --- |
| **ba'**  | father | Gen 12:1 |  | Josh 24:3Josh 24:6Josh 24:14 |
| **rx;a;**  | after | Gen 13:14 |  | Josh 24:5 |
|  **~yhil{a/**  | GOD |  | Ps 9:17 | Josh 24:14 |
| **#r,a,**  | country, land, earth | Gen 12:1Gen 12:5Gen 12:6Gen 12:7Gen 12:10Gen 13:6Gen 13:7Gen 13:9Gen 13:10Gen 13:12Gen 13:15Gen 13:16Gen 13:17 |  | Josh 24:3Josh 24:8 |
| **rv,a]** | which | Gen 12:1Gen 12:5Gen 13:3Gen 13:4Gen 13:14Gen 13:15Gen 13:16Gen 13:18 |  | Josh 24:5Josh 24:7Josh 24:14 |
|  **aAB**  | came, come, go | Gen 12:5Gen 12:11Gen 12:14Gen 13:10Gen 13:18 |  | Josh 24:6Josh 24:7Josh 24:8 |
| **!yIB;** | between | Gen 13:3Gen 13:7Gen 13:8 |  | Josh 24:7 |
| **!Be** | son, nephew | Gen 12:4Gen 12:5 |  | Josh 24:4Josh 24:9 |
| **%r'B'** | bless | Gen 12:2Gen 12:3 |  | Josh 24:10 |
| **yAG** | nation | Gen 12:2 | Ps 9:5Ps 9:15Ps 9:17Ps 9:19Ps 9:20 |  |
| **%l;h'** | go, come, walk | Gen 12:1Gen 12:4Gen 12:5Gen 12:9Gen 12:19Gen 13:3Gen 13:5Gen 13:17 |  | Josh 24:3 |
| **rh;**  | mountain | Gen 12:8 |  | Josh 24:4 |
|  **[r'z<** | descendants, seed | Gen 12:7Gen 13:15Gen 13:16 |  | Josh 24:3 |
| **[d'y"** | know, known | Gen 12:11 | Ps 9:10Ps 9:16Ps 9:20 |  |
| **hwhy** | LORD | Gen 12:1Gen 12:4Gen 12:7Gen 12:8Gen 12:17Gen 13:4Gen 13:10Gen 13:13Gen 13:14Gen 13:18 | Ps 9:1Ps 9:7Ps 9:9Ps 9:10Ps 9:11Ps 9:13Ps 9:16Ps 9:19Ps 9:20 | Josh 24:7Josh 24:14 |
|  **y[;**  | west, westward | Gen 12:8Gen 13:14 |  | Josh 24:6Josh 24:7 |
| **ac'y"** | departed, set, brought | Gen 12:4Gen 12:5 |  | Josh 24:5Josh 24:6 |
| **dr'y"** | went down | Gen 12:10 |  | Josh 24:4 |
| **!Der>y"**  | Jordan | Gen 13:10Gen 13:11 |  | Josh 24:8 |
|  **bv;y"** | dwelling, remain, settled, lived  | Gen 13:6Gen 13:7Gen 13:12Gen 13:18 | Ps 9:4Ps 9:7Ps 9:11 | Josh 24:7Josh 24:8 |
| **lKo** | all, whole | Gen 12:3Gen 12:5Gen 12:20Gen 13:1Gen 13:9Gen 13:10Gen 13:11Gen 13:15 | Ps 9:1Ps 9:14Ps 9:17 | Josh 24:3 |
| **xq;l'**  | took. Take | Gen 12:5Gen 12:15Gen 12:19 |  | Josh 24:3 |
| **!mi** | beyond, before |  | Ps 9:3 | Josh 24:3 |
| **yrIc.mi** | Egyptians | Gen 12:12Gen 12:14 |  | Josh 24:7 |
| **~yIr'c.mi** | Egypt  | Gen 12:10Gen 12:11Gen 12:14Gen 13:1Gen 13:10 |  | Josh 24:4Josh 24:5Josh 24:6Josh 24:7Josh 24:14 |
| **dg"n"** | tell, declare | Gen 12:18 | Ps 9:11 |  |
| **!t;n"** | give, given | Gen 12:7Gen 13:15Gen 13:17 |  | Josh 24:3Josh 24:4Josh 24:8 |
| **~l'A[**  | forever | Gen 13:15 | Ps 9:5Ps 9:7 |  |
| **!yI[;**  | eyes | Gen 13:10Gen 13:14 |  | Josh 24:7 |
| **l[;** | concerning, because | Gen 12:17Gen 12:20 | Ps 9:19 |  |
| **hT'[;** | now | Gen 12:19 |  | Josh 24:14 |
|  **~ynIP'**  | before, face | Gen 13:9Gen 13:10 | Ps 9:3Ps 9:19 | Josh 24:8 |
|  **~Wq** | arise | Gen 13:17 | Ps 9:19 | Josh 24:9 |
| **ll;q'** | curses | Gen 12:3 |  | Josh 24:9 |
| **ar'q'** | called | Gen 12:8Gen 12:18Gen 13:4 |  | Josh 24:9 |
| **ha'r'** | show, appeared, saw, see | Gen 12:1Gen 12:7Gen 12:12Gen 12:14Gen 12:15Gen 13:10Gen 13:14Gen 13:15 | Ps 9:13 | Josh 24:7 |
|  **~Wf**  | make, put | Gen 13:16 |  | Josh 24:7 |
|  **xl;v'** | escorted, away, sent | Gen 12:20 |  | Josh 24:5Josh 24:9 |
| **~ve** | name | Gen 12:2Gen 12:8Gen 13:4 | Ps 9:2Ps 9:5Ps 9:10 |  |
| **![;n"K.** | Caanan | Gen 12:5Gen 13:12 |  | Josh 24:3 |
|  **ry[i**  | cities | Gen 13:12 | Ps 9:6 |  |
| **hf'['**  | make, done, did | Gen 12:2Gen 12:5Gen 12:18Gen 13:4 | Ps 9:4Ps 9:15Ps 9:16 | Josh 24:5Josh 24:7 |
|  **wD'x.y"** | great, long | Gen 13:6 |  | Josh 24:7 |

**Greek:**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Greek** | **English** | **Torah Seder** **Gen 12:1 – 13:18** | **Psalms****Psa 9:1-20** | **Ashlamatah****Josh. 24:3-10, 14** | **Peshat****Mk/Jude/Pet****Mk 1:23-28** | **Remes 1****Luke****Lk 4:33-37** | **Remes 2****Acts/Romans****Acts 3:11-16** |
| **ἅγιον** | holy |  |  |  | Mar 1:24  | Luk 4:34 | Act 3:14  |
| **ἀκάθαρτος** | unclean |  |  |  | Mar 1:23 Mar 1:26 Mar 1:27 | Luk 4:33 Luk 4:36 |  |
| **ἀνακράζω** | aloud |  |  |  | Mar 1:23  | Luk 4:33 |  |
| **ἀνήρ** | men | Gen 12:20 |  |  |  |  | Act 3:12 Act 3:14  |
| **ἄνθρωπος** | men | Gen 13:8Gen 13:13  |  |  |  |  |  |
| **ἀποκτείνω** | killed | Gen 12:12  |  |  |  |  | Act 3:15  |
| **ἀπόλλυμι** | perish, destroy  |  | Psa 9:3 Psa 9:5 Psa 9:6 Psa 9:18  | Jos 24:10  | Mar 1:24  | Luk 4:34 |  |
| **διεγείρω** | give, grant, put | Gen 12:7 Gen 13:15 Gen 13:17  |  | Jos 24:4 Jos 24:7 | Mar 1:24 |  | Act 3:16  |
| **δύναμις** | power |  |  |  |  | Luk 4:36  | Act 3:12  |
| **εἴδω** | beheld, see | Gen 12:12 Gen 12:14 Gen 12:15 Gen 13:14  | Psa 9:13  | Jos 24:7 | Mar 1:24  | Luk 4:34  | Act 3:12 Act 3:16  |
| **ἐξέρχομαι** | went forth | Gen 12:1 Gen 12:4 Gen 12:5  |  |  | Mar 1:25 Mar 1:26 Mar 1:28  | Luk 4:35 Luk 4:36 |  |
| **ἐξουσία** | authority |  |  |  | Mar 1:27 | Luk 4:36  |  |
| **ἐπιτάσσω** | orders |  |  |  | Mar 1:27 | Luk 4:36  |  |
| **ἐπιτιμάω** | reproach |  | Psa 9:5  |  | Mar 1:25 | Luk 4:35  |  |
| **ἔρχομαι** | come | Gen 13:3 Gen 13:10 Gen 13:18  |  |  | Mar 1:24  | Luk 4:34  |  |
| **ἦχος** | sound, noise |  | Psa 9:6  |  |  | Luk 4:37 |  |
| **θεός** | GOD |  |  |  |  |  |  |
| **καλέω** | called | Gen 12:18  |  | Jos 24:9  |  |  | Act 3:11 |
| **κρίνω** | adjudged, judge |  | Psa 9:4 Psa 9:8 Psa 9:19  |  |  |  | Act 3:13 |
| **λαός** | peoples |  | Psa 9:8 |  |  |  | Act 3:11 Act 3:12  |
| **λέγω** | speaking |  |  |  | Mar 1:24 Mar 1:25 Mar 1:27  | Luk 4:34 Luk 4:35 Luk 4:36 |  |
| **μέγας** | great | Gen 12:2 Gen 12:17  |  |  | Mar 1:26  | Luk 4:33  |  |
| **μετά** | with, after, behind | Gen 12:4Gen 12:20Gen 13:1 Gen 13:5 Gen 13:14  | Psa 9:6  | Jos 24:6 |  |  |  |
| **ὅλος** | all, entire |  | Psa 9:1  |  | Mar 1:28  |  |  |
| **ὄνομα** | name | Gen 12:2 Gen 12:8 Gen 13:4  | Psa 9:2 Psa 9:5 Psa 9:10  |  |  |  | Act 3:16  |
| **παῖς** | servant,  | Gen 12:16  |  |  |  |  | Act 3:13 |
| **παραδίδωμι** | delivering up |  |  | Jos 24:8 Jos 24:11 |  |  | Act 3:13 |
| **πᾶς** | every, all | Gen 12:3 Gen 12:5 Gen 12:20 Gen 13:1 Gen 13:9 Gen 13:10 Gen 13:11 Gen 13:15 | Psa 9:1 Psa 9:14 Psa 9:17  | Jos 24:3 | Mar 1:27  | Luk 4:36 Luk 4:37 | Act 3:11 Act 3:16 |
| **πατήρ** | father | Gen 12:1 |  | Josh 24:3Josh 24:6Josh 24:14 |  |  | Act 3:13  |
| **περί** | around | Gen 12:17 Gen 12:20 Gen 13:18  |  |  |  | Luk 4:37  |  |
| **περίχωρος** | round about | Gen 13:10 Gen 13:11 Gen 13:12  |  |  | Mar 1:28  | Luk 4:37 |  |
| **pneuma** | spirit |  |  |  | Mar 1:26 Mar 1:27  | Luk 4:33 Luk 4:36  |  |
| **ποιέω** | to make, made | Gen 12:2 Gen 12:18 Gen 13:4 Gen 13:16  | Psa 9:4 Psa 9:15 Psa 9:16  | Jos 24:5 Jos 24:7  |  |  | Act 3:12  |
| **πρόσωπον** | face, presence |  | Psa 9:3 | Jos 24:8 |  |  | Act 3:13  |
| **σφόδρα** | greatly, exceedingly | Gen 12:14 Gen 13:2 Gen 13:13  |  |  |  |  |  |
| **συναγωγή** | synagogue |  |  |  | Mar 1:23 | Luk 4:33  |  |
| **τόπος** | place | Gen 12:6 Gen 13:3 Gen 13:4 Gen 13:14  |  |  |  | Luk 4:37  |  |
| **φιμόω** | be halted |  |  |  | Mar 1:25 | Luk 4:35  |  |
| **φωνή** | voice |  |  |  | Mar 1:26 | Luk 4:33  |  |

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Genesis) 12:1 - 13:18**

**“Lekh Lekha” “Get up and Get Out”**

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

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **SCHOOL OF HAKHAM SHAUL****Tosefta****(Luke 4:33-43)****Mishnah א** | **School of Hakham Tsefet****Peshat****(Mark 1:23-28)****Mishnah א** |
| And in the Synagogue there was a man with the spirit of an unclean demon, and he cried out making loud noises.[[129]](#footnote-129) “What have you to do with us Yeshua HaNotsri? Have you come to destroy us? I know who you are, the Holy One of God (Heb.: Qedosh HaElohim)!” And Yeshua rebuked[[130]](#footnote-130) him saying “be muzzled[[131]](#footnote-131) and **go out**[[132]](#footnote-132) of him!” When the demon had thrown him down towards those among them, he **went out[[133]](#footnote-133)** of him doing no harm. And everyone was amazed and kept saying to each other, “what Oral Torah (word) is this? For in (Rabbinic) authority and expansive power he commends unclean spirits, and they **go out”**[[134]](#footnote-134). And his prominence spread to every corner (place) of the region. | **And immediately[[135]](#footnote-135) there was a man in the synagogue with an unclean spirit [Hebrew for a person under the control of a demon - *shade*]; and he cried out (with an loud voice),[[136]](#footnote-136) saying “What have you to do with us Yeshua HaNotsri? Have you come to destroy us? I know who you are, [you are] the Holy One of God (Heb.: Qedosh HaElohim)!” And Yeshua rebuked[[137]](#footnote-137) him saying “be muzzled[[138]](#footnote-138) and go out[[139]](#footnote-139) of him!” And the unclean spirit shook [him] violently,[[140]](#footnote-140) making loud shrieking noises[[141]](#footnote-141) and went out[[142]](#footnote-142) of him. And [everyone] was amazed asking each other, “What is this? A refreshed teaching with authority? He commands and the unclean spirits obey him.” And immediately his prominence spread throughout the region surrounding the Galil.[[143]](#footnote-143)**  |
|  |
| **School of Hakham Shaul****Remes****(2 Luqas (Acts). 3:11-16)****Pereq א** |
| **א** And he held onto Hakham Tsefet and Hakham Yochanan, and all the people together ran to them at the portico called Sh’lomo’s Portico, in total astonishment. But when Hakham Tsefet saw this he began to speak to the people, (saying) “Men of Yisrael why do you marvel at this, or why do you watch us as if our own power or righteous/generosity made him walk? The God of **Abraham,** the God of Yitzchaq and the God of Ya’akov, and the God of our forefathers has glorified His servant Yeshua whom you handed over and rejected in the presence of Pilate, even though he decided to release him. But you rejected the Holy and Righteous/Generous One and asked to have a murderer forgiven by you and you killed the Prince of Life, who God raised from the dead. We are witnesses to this. And by faithful obedience to his authority [as Hakhamim] this man you see and know is made strong and faithfully obedient through Yeshua, who has given him unimpaired health in your presence. |

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

Gen 12:1, 4 Now the LORD said unto Abram: **“Get out of your** (native) country, and from your relatives, and from your father's house, unto the land that I will show you.”

4 **So Abram went**, as the LORD had spoken unto him; and Lot went with him; and Abram was seventy and five years old when he departed out of Haran.

The present text of B’resheet shows that there is no delay between the command to leave and the act of leaving. Therefore, we deduce that Abram left “immediately.” And this “immediacy” is the quintessential quality of a faithful and genuine Talmid and servant of G-d, when instructed to do or perform any command by the Torah or his teacher.

**Immediately**

The Markan text frequently gives way to the Greek expression, **εὐθύς (***euthus*)[[144]](#footnote-144) usually translated “immediately” or “straightway.” This phrase is used forty-three times in this account of the Master’s Mesorah. Each use of this Greek expression **εὐθύς (***euthus*) connotes a reflection on the opening words of the Prophetic refrain “**make straight**”[[145]](#footnote-145) His “ways” as found in Mark 1:3. In that pericope, Mark cites Yesha’yahu (Isaiah) 40:3 in the following manner.

Mk 1:3 THE VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS **STRAIGHT** (εὐθείας - *euthusia*).'"

Isa 40:3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ ἑτοιμάσατε τὴν ὁδὸν κυρίου **εὐθείας** ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν

Therefore, each use of **εὐθύς (***euthus*) in the Markan text connotes reflection of its prophetic use as a moral imperative of urgency[[146]](#footnote-146). Hakham Tsefet’s use of **εὐθύς** (*euthus*) in the opening chapters of the Markan text demonstrates events happening in accordance with the Divine will of G-d the Father.

In a manner of speaking, we can see that each use of the Greek expression **εὐθύς (***euthus*) demonstrates a measure of tikun (restoration). Mark 1:12 **“immediately”** (straightway) drives Yeshua into the wilderness to be tested by the adversary for forty days[[147]](#footnote-147). Herein is the tikun (restoration) for the testtings of the B’ne Yisrael in the wilderness.

Mark 1:18 states, And **“immediately”** they left their nets and followed after him. Yeshua’s talmidim, become “fishers of live men” lost in the Babylonian exile, also making tikun (reparation) for their sin of idolatry. In our present pericope we see the word “immediately” as it applies to the spirit (*shad –* demon) of uncleanness departing from the vessel it inhabited. The immediate exorcism of the unclean spirit makes tikun (reparation) for the spirit of idolatry, which had permeated the Galil in antiquity. Consequently, we see that **εὐθύς (***euthus*) **immediately** – straightway is a moral imperative of urgency and tikun.

Note the Analytical lexicon of the Greek New Testament entry for **εὐθύς** (*euthus*) reads...

**εὐθύς, εῖα, ύ, gen. έως** *straight*; (1) literally, of a roadway *straight* (AC 9.11); metaphorically, of moral and spiritual preparation for Jesus’ appearing as Messiah εὐθείας τρίβους ποιεῖν **literally** *make straight paths*, i.e. *change behavior* (MT 3.3); substantially (LU 3.5); figuratively, of moral integrity *upright, right, correct* (AC 8.21); (2) idiomatically εὐθεῖα ὁδός literally *straight road*, i.e. *correct behavior, right way* (2P 2.15); (3) neuter singular εὐθύ (and masculine singular εὐθύς) as an adverb *immediately, right away, at once* (MT 3.16); inferentially, of the immediately following event in a sequence *next* (MK 1.21); *right after that, then* (MK 1.30).[[148]](#footnote-148)

By using **εὐθύς (***euthus*) Hakham Tsefet is “signaling a larger irony by which, in spite of all appearances, God’s plan is going straight.” [[149]](#footnote-149)

**ישר** ­- **Straight**

**εὐθύς** (*euthus*) is best translated by the Hebrew word **ישר**. This word is associated with the Hebrew title for Yisrael – Yeshurun (those who go straight). **ישר** and **εὐθύς** (*euthus*) captures the true character and nature of the Jewish people walking out the Torah.

**Gen 15:4** And it happened that **immediately** – **straightway** the voice of the LORD spoke to him saying, “This one will not be your heir”…

**Peroration**

The Psalmist captures the idea of the Markan use of **εὐθύς** (*euthus*).

**Ps. 119:32** I will run the way of Your Commandments, when You shall enlarge my heart.

The Mishnah in Abot teaches us the importance of immediate moral conduct.

**m. Aboth 2:1** I A Rabbi says, “**What is the straight path which a person should choose for himself**? Whatever is an ornament to the one who follows it, and an ornament in the view of others. “**Be meticulous in a small religious duty as in a large one**, for you do not know what sort of reward is coming for any of the various religious duties. “And reckon with the loss [required] in carrying out a religious duty against the reward for doing it, “and the reward for committing a transgression against the loss for doing it. “And keep your eye on three things, so you will not come into the clutches of transgression: “Know what is above you: “(1) An eye which sees, and (2) an ear which hears, and (3) all your actions are written down in a book.”[[150]](#footnote-150)

**m. Aboth 4:2** Ben Azzai says, “**Run after the most minor religious duty as after the most important, and flee from transgression.”** “For doing one religious duty draws in its wake doing yet another, and doing one transgression draws in its wake doing yet another. “For the reward of doing a religious duty is a religious duty, and the reward of doing a transgression is a transgression.”[[151]](#footnote-151)

**εὐθύς (***euthus*) is a multifaceted word. As we have shown, it carries the connotation of being straight. However, we must not lose sight of the fact that it also carries a sense of immediacy and urgency. In brief, **εὐθύς (***euthus*) bears the weight of moral urgency. This moral urgency is demonstrative of those who hear and obey. Acceptance of the Torah and Oral Torah is not conditional. When we hear we MUST obey with immediate moral acceptance and urgency.

**Remes Commentary to Hakham Shaul**

**“What is this? A renewed teaching with authority.”**

And by faithful obedience to his authority (as Hakhamim) this man you see and know is made strong and faithful obedience through Yeshua has given him unimpaired health in your presence.

When we look at these texts, they often seem to be counter-intuitive. Yeshua as a fully ordained Hakham teaching in the Synagogue with the (Rabbinic) authority conferred upon him by the School of Hillel. It seems odd that the people of K’far Nachum note this refreshed authority and teaching. However, we will see in the coming pericopes Yeshua’s introduction of doctrine from the School of Hillel is often at odds with the mindset of some of his contemporaries in that region. The reason is that the Shammite School swayed the majority of the people of Yisrael and the Galil until Yeshua comes to teach from the authority of Hillel. When we look at Yeshua’s own brother Ya’akov, we see that he like Hakham Shaul (Paul) initially followed the School of Shammai.

**And Yeshua rebuked[[152]](#footnote-152) him saying “be muzzled[[153]](#footnote-153) and go out[[154]](#footnote-154) of him!” And the unclean spirit shook (him) violently[[155]](#footnote-155) shrieking making loud noises[[156]](#footnote-156) went out[[157]](#footnote-157) of him.**

Yeshua’s dealing with the demon [Heb. shade] matches linguistically the vocabulary of the LXX B’resheet 12:1 as shown in the footnotes. Hakham Tsefet notes Yeshua’s faithfulness (faithful/obedience) to his office and authority. Hakham Shaul notices this faithful obedience in his story of the people in Sh’lomo’s Portico.

And by faithful obedience to his authority (as Hakhamim) this man you see and know is made strong and faithful obedience through Yeshua has given him unimpaired health in your presence.

Therefore, the question is how do the materials of Hakham Shaul relate to the Torah Seder and the Peshat of Hakham Tsefet?

The mind is the “House of the LORD?” If G-d inhabits His Word (Torah), we must deduce that when we bring the Torah into our thoughts (minds) through study and research we are making ourselves the “House of the LORD.” Hakham Shaul presents a crippled man receiving his ability to walk. Again, this is allegory for teaching a man (talmid) to STAND.[[158]](#footnote-158) Hakham Shaul draws his cue from Hakham Tsefet’s man possessed with a *shad.* Encyclopedia Judaica defines three classes of demons as harmful spirits, *mazzikim* (hamers)*, shedim* or *ruḥot.[[159]](#footnote-159)*

While we will not offer a demonology class here, we will simply state that these harmful spirits occupy man’s mind as if it were a vessel or container. The present pericope of Mark uses a demon **going out** of a man as allegory for Abraham’s departure from Ur of Kasdim, a place of demons and idolatry. The demon – possessed man of our pericope found in the Synagogue, is evidence that he wants to be set free of his demon.

And you must not wonder that Moses has called speech in man the abode of the mind, for he also says, that the Mind of the Universe, that is to say, God, has for His abode His own Word (Torah). (Migration of Abraham 1:4) [[160]](#footnote-160)

**Gen 28:17** He (Ya’akov) was awestruck saying, "How awesome is this place! This is none other than the house of God Beth – El), and this is the gate of heaven."

Philo explains that Ya’akov realizes that **the mind** is “awesome place” where G-d and His Torah dwells. Herein Philo makes the mind the “gate of the Heavens” (G-d). The present pericope aligned with the present Torah Seder demonstrates through allegory that a man who is “wholly righteous/generous cannot be demon-possessed because his mind is filled with the Torah i.e. the “House of G-d.”

“Faithful obedient through Yeshua (through observance of Yeshua’s Mesorah) has given him unimpaired health in your presence.”

This Remes hint teaches us that through observance of the Mesorah and Torah Study we can be free of the possibility of damaging spirits, which would seek to enter the mind and take control. Those spirits, which would seek entry through the “Gate” of the mind, filled with the Mesorah and Torah will find the gate shut up tight.

**Mark 1:11 And a [daughter of a voice] voice (bat kol) came from the heavens [saying], “You are my son, the beloved; with you I have delight.”**

**Php 2:5** for let this mind be in you, which was also in Yeshua HaMashiach.

**Gen 3:24** So he drove out the man; and he placed at the east of the garden of Eden Kerubims, and a flaming sword which turned every way, to keep the way of the tree of life.

In the Torah Seder “Tol’dot HaShamayim” we have discovered that the we receive a special soul for Shabbat. We have stated in the commentary to the Nazarean Codicil of that Torah portion, that the special soul is the “Mesorah.”

We stated in that commentary…

Adam and Havah received a daily Halakhic lesson by the breath (ruach) of the L-rd G-d. Hakham Tsefet opening his Mishnaic School of Messiah with the words, **The chief part of the Masorah (Tradition/Oral Law) is Yeshuah ‎the Messiah, the Son of God (i.e. Ben Elohim = the King/Judge)** conveys the primacy of the Mesorah in the life of man. Yeshua, Yehudah HaNasi[[161]](#footnote-161) and Hakham Tsefet realized the great importance that the Mesorah played in the daily life of the B’ne Yisrael. The Master’s restoration of the Mesorah depicts the restoration of Gan Eden on a Remes level. Only when we bask in the beauty of the Torah and its accompanying Mesorah do we feel the Delight of Gan Eden.

Yeshua has restored the Garden of Delight to humanity, through Nazarean Judaism.

The present pericope of Mark demonstrates a man whose mind is permeated with uncleanness. This mindset prevented this man the ability to enjoy or experience Shabbat in the Synagogue. With the Mesorah (spoken Torah) of the Master, this man is liberated and once again, he can enter the Garden of Delight on Shabbat. The mindset of Torah should be understood as allegory for the Garden of Delight. The Garden of Delight can only be experienced and accessed when the mind is filled with the Torah and Mesorah of the Master.

The Kerubim with flaming swords are Malakim, which guard the mind, “gate of the heavens” with the flaming swords of the Torah.

**Heb 4:12** For the Word (Torah – Oral Torah) of God isquick, and powerful, and sharper than any double-edged sword, differentiating between the soul and spirit, and of the joints and marrow, and isa judge of the thoughts and intents of the mind.

The double-edged swords of the Kerubim guard the “Gate to the Heavens” (the mind) forbidding entry by the destructive and harmful spirits.

**Peroration**

Our Peshat commentary demonstrates the vital importance of immediate moral excellence. The Allegory of Hakham Shaul furthers this idea by teaching us to guard the mind with the Oral Torah. Or, we might say that the mind is guarded by immediate moral excellence.

An underlying theme built upon in the readings is a name of integrity. This was promised to Abraham Avinu in our Torah Seder. The Nazarean Codicil promotes the positive name Yeshua builds by teaching Torah. These words remind us of Mishnah Aboth.

**m. Aboth 4:13** R. Judah says, “Be meticulous about learning, “for error in learning leads to deliberate violation [of the Torah].” R. Simeon says, “There are three crowns: the crown of Torah, the crown of priesthood, and the crown of sovereignty. “But the crown of a good name is best of them all.” [[162]](#footnote-162)

A crown is indicative of the person and office of its wearer. When we see a crown on the head of an individual, we are capable of discerning his charge. Therefore, if we were to see the Hakhamim as wearing crowns of Torah we would know their purpose is Torah Study and transmission. Both Yeshua and Abraham Avinu demonstrate this truth.

Amen v’amen

**Connections to the Torah and related Readings**

**Torah Seder**

**Mordechai (Mark)** –1:25 Go out / Gen 12:1

**Luqas** – Id.

**2 Luqas** – 3:13 servant / Gen. 12:16

**Psalms**

**Mordechai (Mark) –** 1:24Perish destroy / Ps 9:3

**Luqas –** Id. 4:34

**2 Luqas –** 3:13 judge/ Psa 9:4

**Ashlamatah**

**Mordechai (Mark)** – 1:24Perish destroy / Josh 24:10

**Luqas** – Id. 4:34

**2 Luqas** – 3:11 called / Josh 24:9

**Mitzvoth**

|  |  |
| --- | --- |
| **Address** | **Suggested Nazarean Mitzvoth** |
|  |  |
| **Mark 1:23-28** | It is the religious duty of every Nazarean Jew, to be prepared to exorcise those who are possessed by the *shadim* (demons). |
|  | It is the religious duty of every Nazarean Jew, to accept the Torah and Oral Torah unconditionally.  |
|  | It is the religious duty of every Nazarean Jew, to obey the Torah and Oral Torah with immediate moral acceptance and urgency. |
| **Luqas 4:33-37** | It is the religious duty of every Nazarean Jew, to labor towards building a good name. |
| **2 Luqas 3:11-16** | It is the religious duty of every Nazarean Jew, to render faithful obedience to the Master’s Mesorah |

**Questions for Understanding and Reflection**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. What questions were asked of Rashi regarding Gen. 12:1?
3. What questions were asked of Rashi regarding Gen. 12:2?
4. What questions were asked of Rashi regarding Gen. 12:5?
5. What questions were asked of Rashi regarding Gen. 12:7?
6. What questions were asked of Rashi regarding Gen. 12:8?
7. What questions were asked of Rashi regarding Gen. 12:10?
8. What questions were asked of Rashi regarding Gen. 13:5?
9. What questions were asked of Rashi regarding Gen. 13:17?
10. According to the Ramban where was Abraham born? Please explain your answer.
11. How does the Ramban understands the command to Abraham “And you be ablessing”? Please explain your answer.
12. How does the Hakham based upon the teachings of the Nazarean Codicil understands the phrase “and in you will all the nations be blessed”?
13. The Rabbis have stated the key principle: “**"Whatever has happened to the patriarchs is a sign to the children."** What does this principle really means when interpreting Scripture, and most particularly the Nazarean Codicil?
14. Why is the word **“immediately”** so important to Hakham Tsefet (Peter), to the P’shat literature, and to any genuine disciple of the Master King Yeshua the Messiah?
15. How does the Master’s dealings with the demoniac parallel linguistically with our Torah Seder?
16. What important secret did the unclean demon who confronted the Master reveal?
17. What is being hinted in the words: “what Oral Torah (word) is this? For in ‎‎(Rabbinic) authority and expansive power he ‎commends unclean spirits, and they go out”‎?
18. Taking into consideration all the readings for this Shabbat what is the prophetic statement for this week?

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Sabbath: “Vay’hi Bimei Amrafel”**

**“And in the days of Amraphel”‎**

|  |  |  |
| --- | --- | --- |
| **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 1:29-31Luke 4:38-39 & Acts 3:17-26 |  Isaiah 41:2-5 + 8-13 |   |

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rosh Paqid Adon Hillel ben David

Paqid Dr. Adon Eliyahu ben Abraham

1. Ramban's intent is that it is unnecessary to explain the word **lecha** (literally, "to you") as meaning "for your own benefit" for it is merely the idiomatic usage of ‎the Hebrew language, as explained further in the text. [↑](#footnote-ref-1)
2. Song of Songs 2:11. Literally, "gone to itself." [↑](#footnote-ref-2)
3. Jeremiah 5:5. Literally, "get to me." [↑](#footnote-ref-3)
4. Deuteronomy ‎‎2:13. Literally, "and get to you." [↑](#footnote-ref-4)
5. Deuteronomy 10: 1. Literally, "make to yourself." The Midrash of the Rabbis is as follows: “Here the verse states, *And 'you' will ‎make an ark*, meaning Moses, but in Exodus (25:10) it states, *And 'they' will make an ark*! **This teaches us that the people of a community are commanded to do ‎the work of a Torah-scholar who resides in their midst"** (Yoma 72b). [↑](#footnote-ref-5)
6. Numbers 10:2. Literally, "make to yourself." The Rabbis commented: "As though it were ‎possible, I would prefer it to be from that which is yours to that which is theirs." (Yoma 3b). [↑](#footnote-ref-6)
7. Exodus 26:1. ‎ [↑](#footnote-ref-7)
8. In Verse 2 here. [↑](#footnote-ref-8)
9. Above, 11:31. [↑](#footnote-ref-9)
10. Above, 11:31 [↑](#footnote-ref-10)
11. **Joshua 24:3.** [↑](#footnote-ref-11)
12. Genesis 24:4. The word ***moladeti***, generally translated "my kindred," connotes, according to Ramban, ‎both "my birthplace" and "my family." This is made clear further on in the text. [↑](#footnote-ref-12)
13. Ibid., Verse 10. Ararn-naharaim is Mesopotamia. See Ramban above, 11:28 [↑](#footnote-ref-13)
14. Ibid., Verse 38. [↑](#footnote-ref-14)
15. Cf. note # 12 above. [↑](#footnote-ref-15)
16. Ramban points out the following contradiction in Ibn Ezra's interpretation: Here in our verse he says that the command was given to Abraham in Ur of the ‎Chaldees. Accordingly, Ur of the Chaldees is Abraham's "country" for the verse says, ***from your country***. And further (Chapter 24, Verse 4) Ibn Ezra interprets my ‎country as meaning "Haran," which is Mesopotamia! Thus Ibn Ezra has "many countries" assigned to Abraham. [↑](#footnote-ref-16)
17. Above, 11:28. [↑](#footnote-ref-17)
18. 39:8. The Rabbis here ‎interpret the double expression of the verse as signifying two departures which Abraham is to make: one from Mesopotamia generally, and one from his city in ‎particular. [↑](#footnote-ref-18)
19. Psalms 105:13. [↑](#footnote-ref-19)
20. Verse 7 here. [↑](#footnote-ref-20)
21. Verse 5. [↑](#footnote-ref-21)
22. Abraham. ‎ [↑](#footnote-ref-22)
23. Further, 20:13. [↑](#footnote-ref-23)
24. Psalms ‎‎119:176. [↑](#footnote-ref-24)
25. Verse 3 here. [↑](#footnote-ref-25)
26. Verse 3 here. [↑](#footnote-ref-26)
27. Above, 6:9. As was the case with Noah. [↑](#footnote-ref-27)
28. Psalms 73:28. This may indeed be an illuminating personal remark shedding light on Ramban's journey, towards the end of his life, to the Land of Israel; the ‎very journey constituted to him a religious experience of "seeking the ‎nearness of G-d." [↑](#footnote-ref-28)
29. Genesis 17:1. [↑](#footnote-ref-29)
30. See I Kings 2:4. [↑](#footnote-ref-30)
31. Ibid., ‎3:13-14. [↑](#footnote-ref-31)
32. Leviticus 26:3. [↑](#footnote-ref-32)
33. Deuteronomy 28:1. [↑](#footnote-ref-33)
34. Genesis ‎‎26:24. [↑](#footnote-ref-34)
35. Above, 4:26. See also above in Seder Noach, [↑](#footnote-ref-35)
36. Tanchuma Lech Lecha, 9. [↑](#footnote-ref-36)
37. Daniel 4:14. [↑](#footnote-ref-37)
38. Jeremiah 51:63-64. [↑](#footnote-ref-38)
39. II Kings 13:17. [↑](#footnote-ref-39)
40. Ibid., Verse 19. [↑](#footnote-ref-40)
41. Ramban differs with Ibn Ezra's comment ‎that the name Shechem was non-existent in the days of Abraham but is used here because Moses called it by the name by which it was known in his time. ‎ [↑](#footnote-ref-41)
42. Genesis 34:2. [↑](#footnote-ref-42)
43. Ibid., 34:7. In our text of Rashi: "when they would come to fight against Shechem." [↑](#footnote-ref-43)
44. As told later in Verse 7. His taking possession of ‎Shechem is stated in the preceding Verse 6. [↑](#footnote-ref-44)
45. Reference is to the capturing of the city by the sons of Jacob. See further, 34:25. [↑](#footnote-ref-45)
46. Further, 15:16. [↑](#footnote-ref-46)
47. He took ‎possession of this place even though the Canaanite was yet in the land. (Tur). [↑](#footnote-ref-47)
48. In battle. (Joshua 8:1-24). The capture of Jericho earlier was effected by a miracle. [↑](#footnote-ref-48)
49. Habakkuk 1:6. [↑](#footnote-ref-49)
50. Deuteronomy 11:30. [↑](#footnote-ref-50)
51. Sotah 36a: "On the day Israel crossed the Jordan, they came to Mount Gerizim and Mount Ebal." ‎ ‎ [↑](#footnote-ref-51)
52. "The oaks of Mamre." (Genesis, 18:1). ‎ [↑](#footnote-ref-52)
53. As is clearly stated: *Mamre ... the city of Arba which is Hebron*. (Ibid., 35:27). [↑](#footnote-ref-53)
54. Ibid., 14:13. [↑](#footnote-ref-54)
55. Deuteronomy 11:30. [↑](#footnote-ref-55)
56. Ibid. The end of this verse reads: beside the oaks ‎of Moreh. From this Ramban derives the fact that Moreh was a Canaanite, unlike Mamre who was an Amorite. [↑](#footnote-ref-56)
57. Genesis 35:27. [↑](#footnote-ref-57)
58. Ibid., 23:19. [↑](#footnote-ref-58)
59. 42:14. [↑](#footnote-ref-59)
60. Verse 7 here. [↑](#footnote-ref-60)
61. Deuteronomy 28:58. [↑](#footnote-ref-61)
62. Mar'eh and Machzeh are terms for different degrees of prophetic vision. See Ramban further, 15:1. See also Moreh ‎Nebuchim, II, 41-5, for full discussion of these terms and other prophetic experiences. [↑](#footnote-ref-62)
63. Literally, "The Holy Spirit." See ibid., Chapter 45, beginning: "second ‎degree of prophecy." ‎ [↑](#footnote-ref-63)
64. Lamentations 3:55. ‎ [↑](#footnote-ref-64)
65. Verse 3 here. ‎ [↑](#footnote-ref-65)
66. Further, 26:24. ‎ [↑](#footnote-ref-66)
67. Ibid., Verse 25. ‎ [↑](#footnote-ref-67)
68. See Isaiah 66:19. ‎ [↑](#footnote-ref-68)
69. Exodus 12:3, et al. ‎ [↑](#footnote-ref-69)
70. 39:24. [↑](#footnote-ref-70)
71. Judges 1:2. [↑](#footnote-ref-71)
72. Genesis 13:2. [↑](#footnote-ref-72)
73. Verse 20 here. [↑](#footnote-ref-73)
74. Shemoth Rabba 1:22. See also following note. [↑](#footnote-ref-74)
75. Exodus 1: 22. They were to be saved alive for ‎ unchaste purposes. [↑](#footnote-ref-75)
76. Ibid., 12:33. [↑](#footnote-ref-76)
77. 40:8. [↑](#footnote-ref-77)
78. Genesis 45:6.‎ [↑](#footnote-ref-78)
79. See Job 5:20. ‎ [↑](#footnote-ref-79)
80. See my Hebrew commentary, pp. 79-80, for sources and differing opinions on the view of Ramban expressed in this paragraph. [↑](#footnote-ref-80)
81. See Ecclesiastes 3:16. [↑](#footnote-ref-81)
82. Genesis 20:2. [↑](#footnote-ref-82)
83. Ibid., 26:7. [↑](#footnote-ref-83)
84. Ibid., Verse 3. [↑](#footnote-ref-84)
85. Ibid., 20:13. [↑](#footnote-ref-85)
86. "They" are the Egyptians. They will no longer guard them for they will consider them permanent settlers in the land. Then they (Abraham and Sarah) will be ‎able to flee the country and return to the land of Canaan. [↑](#footnote-ref-86)
87. A Midrash by that name. See Bubers edition of this Midrash, p. 27. [↑](#footnote-ref-87)
88. In our text of Rashi: "on ‎account of the modesty of both of them." The Midrash Agada ascribes the modesty to Abraham. [↑](#footnote-ref-88)
89. Wading through a stream, he saw the reflection of her beauty ‎in the water. (Midrash Agada). [↑](#footnote-ref-89)
90. Genesis 19:2. The Hebrew reads, **hinei na adonai suru na**. Now since the request is covered by the second **na (suru na** - turn ‎aside, I pray you), the first **na** (at the beginning of the expression) can no longer mean a request; rather it means "now." [↑](#footnote-ref-90)
91. Genesis 16: 2. [↑](#footnote-ref-91)
92. Ibid., 19:8. [↑](#footnote-ref-92)
93. Ibid., 13:13. [↑](#footnote-ref-93)
94. Verse 15 here. [↑](#footnote-ref-94)
95. Verse 16. [↑](#footnote-ref-95)
96. Verse 18. [↑](#footnote-ref-96)
97. Verse 19. [↑](#footnote-ref-97)
98. Ramban is aiming to answer the following question: In the ‎preceding verse it says, *And the Egyptians saw the woman*. Why does it say here again, *And the princes of Pharaoh saw her*? [↑](#footnote-ref-98)
99. Meaning that they praised her ‎among themselves by saying that she is suitable for Pharaoh. ‎ [↑](#footnote-ref-99)
100. Genesis 42:28. [↑](#footnote-ref-100)
101. Beresheet Rabba 41:2. It is also mentioned in Rashi. ‎ [↑](#footnote-ref-101)
102. Verse 19. [↑](#footnote-ref-102)
103. Beresheet Rabba 4l:6. [↑](#footnote-ref-103)
104. Above, 12:7. [↑](#footnote-ref-104)
105. Verse 6 here. [↑](#footnote-ref-105)
106. See Judges 6:3. [↑](#footnote-ref-106)
107. Above, 2:10. ‎ [↑](#footnote-ref-107)
108. Deuteronomy 11:10. [↑](#footnote-ref-108)
109. Sifre Ekev, 38. ‎ The Sifre is a Tannaitic Midrash on the book of Numbers and the book of Deuteronomy. ‎ [↑](#footnote-ref-109)
110. Verse 11 here. [↑](#footnote-ref-110)
111. Psalms 125:3. ‎ [↑](#footnote-ref-111)
112. Leviticus 18:3. [↑](#footnote-ref-112)
113. It is not a command that he go through the entire land, rather it is a promise that he need not fear whenever and wherever he will go. [↑](#footnote-ref-113)
114. Above, 12:6. [↑](#footnote-ref-114)
115. Verse 15 here. [↑](#footnote-ref-115)
116. Baba Bathra 119 b. [↑](#footnote-ref-116)
117. See Genesis 23:6. [↑](#footnote-ref-117)
118. *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-118)
119. See v.6: *Thou hast rebuked the nations, Thou hast destroyed the wicked, Thou hast blotted out their name for ever and ever.* [↑](#footnote-ref-119)
120. Donash’s opinion was that ‘LaBen’ was the name of a powerful king of David’s times who conquered many nations, then came to threaten Israel. David defeated this king. Ibid. 1 [↑](#footnote-ref-120)
121. Ibid. 1 [↑](#footnote-ref-121)
122. The verbal tallies between the Torah and the Psalm**:** LORD - יהוה, Strong’s number 03068. Shew / consider - ראה, Strong’s number 07200. [↑](#footnote-ref-122)
123. *Da’ath Sofrim*, Commentary to the book of Psalms, by Rabbi Chaim Dov Rabinowitz, translated from Hebrew by Rabbi Y.Starrett, edited by Shalom Kaplan. [↑](#footnote-ref-123)
124. Earning a precarious livelihood. [↑](#footnote-ref-124)
125. Tehillim (Psalm) 9:21 (E.V. ‘Put them in fear’). [‘Them’ are Israel, and the prayer is that God will bestow on them worldly goods which will secure for them the esteem of the nations.] [↑](#footnote-ref-125)
126. Recall that HaShem promised Avraham the land of Israel in our parasha [↑](#footnote-ref-126)
127. Our parasha is named *Lekh-Lekha* to indicate that Avraham was to separate himself from his family and his birthplace. [↑](#footnote-ref-127)
128. It is this Torah that Avraham used to make disciples, and it is this Torah that we are to use to make disciples. [↑](#footnote-ref-128)
129. The Markan text makes it clear that the sounds made by these spirits are more like animal noises. **ἀνακράζω (***anakrazo*) denotes the idea of croaking like a frog. The meaning is “to croak or cry with a loud and raucous voice.” See footnote below. [↑](#footnote-ref-129)
130. The spirit is “rebuked” – **ἐπιτιμάω** (*epitimao*) adjudged, charged with silence and expulsion [↑](#footnote-ref-130)
131. The word “muzzled” here fits well since the *shade* – demon appeals to the Yetser HaRa or the lower (animal) self. Use of “muzzle” is synonymous with the Hebrew שדים “shedim” pl. שׁד shade – singular. [↑](#footnote-ref-131)
132. 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-132)
133. Ibid. [↑](#footnote-ref-133)
134. Ibid. [↑](#footnote-ref-134)
135. Each us of the Greek expression **εὐθύς** (euthus) connotes a reflection on the opening words of the Prophetic refrain make “straight” His “ways” as found in Mark 1:3. Mark 1:3 cites Yesha’yahu 40:3. see below [↑](#footnote-ref-135)
136. **ἀνακράζω** (*anakrazo*) – 1 aorist ἀνέκραξα; 2 aorist ἀνέκραγον; *cry out*; (1) of the loud cry of demonized or frightened people *cry aloud, scream, shout* (MK 1.23); (2) of an aroused multitude *shout out, howl, yell* (LU 23.18)

Friberg, T., Friberg, B., & Miller, N. F. (2000). *Vol. 4*: *Analytical lexicon of the Greek New Testament*. Baker's Greek New Testament library. Grand Rapids, Mich.: Baker Books. p. 50 [↑](#footnote-ref-136)
137. The spirit is “rebuked” – **ἐπιτιμάω** (*epitimao*) adjudged, charged with silence and expulsion [↑](#footnote-ref-137)
138. 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-138)
139. 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-139)
140. **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-140)
141. 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-141)
142. 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-142)
143. Thematic connection with B’resheet 12:2. Note Rashi’s translation and comments to B’resheet 12:2 - And I will make you into a great nation, and I will bless you, and I will aggrandize your name, and [you shall] be a blessing. [↑](#footnote-ref-143)
144. **εὐθύς, εῖα, ύ, gen. έως** *straight*; (1) literally, of a roadway *straight* (AC 9.11); metaphorically, of moral and spiritual preparation for Jesus’ appearing as Messiah εὐθείας τρίβους ποιεῖν **literally** *make straight paths*, i.e. *change behavior* (MT 3.3); substantivally (LU 3.5); figuratively, of moral integrity *upright, right, correct* (AC 8.21); (2) idiomatically εὐθεῖα ὁδός literally *straight road*, i.e. *correct behavior, right way* (2P 2.15); (3) neuter singular εὐθύ (and masculine singular εὐθύς) as an adverb *immediately, right away, at once* (MT 3.16); inferentially, of the immediately following event in a sequence *next* (MK 1.21); *right after that, then* (MK 1.30).

Friberg, T., Friberg, B., & Miller, N. F. (2000). *Vol. 4*: *Analytical lexicon of the Greek New Testament*. Baker's Greek New Testament library. Grand Rapids, Mich.: Baker Books. p.178 [↑](#footnote-ref-144)
145. Sabin, M. N. (2006). *The Gospel According to Mark.* Collegeville, MIN: Liturgical Press. pp. 11– 12 [↑](#footnote-ref-145)
146. Ibid. [↑](#footnote-ref-146)
147. Maharal of Prague, Rabbi Yehuda Loewe, explains that the number 40 always means cataclysmic change and new creation. [↑](#footnote-ref-147)
148. Friberg, T., Friberg, B., & Miller, N. F. (2000). *Vol. 4*: *Analytical lexicon of the Greek New Testament*. Baker's Greek New Testament library. Grand Rapids, Mich.: Baker Books. p.178 [↑](#footnote-ref-148)
149. Sabin, M. N. (2006). *The Gospel According to Mark.* Collegeville, MIN: Liturgical Press. pp. 11– 12 [↑](#footnote-ref-149)
150. Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 675 [↑](#footnote-ref-150)
151. Ibid p. 682 [↑](#footnote-ref-151)
152. The spirit is “rebuked” – **ἐπιτιμάω** (*epitimao*) adjudged, charged with silence and expulsion [↑](#footnote-ref-152)
153. 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-153)
154. 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-154)
155. **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-155)
156. 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-156)
157. 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-157)
158. Cf. **m. Aboth 1:1** [↑](#footnote-ref-158)
159. Thomson Gale. (n.d.). *Encyclopedia Judaica,* (2 ed., Vol. 5). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd. pp. 572ff [↑](#footnote-ref-159)
160. Philo, o. A., & Yonge, C. D. (1996, c1993). *The works of Philo: Complete and unabridged*. Peabody: Hendrickson. p. 253 [↑](#footnote-ref-160)
161. The Talmid of Hillel the Elder who initiated the writing down of the Oral Torah. We must submit that the initial idea must have come from Hillel. This occupation was picked up by his talmidim. This would include Yeshua and his talmidim who are talmidim of Hillel by extension. [↑](#footnote-ref-161)
162. Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 683 [↑](#footnote-ref-162)