|  |  |  |
| --- | --- | --- |
| **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)**

|  |  |
| --- | --- |
| **Three and 1/2 year Lectionary Readings** | **Fourth Year of the Reading Cycle** |
| **Sivan 05, 5772 – May 25/26, 2012** | **Fourth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

|  |  |  |
| --- | --- | --- |
| **Conroe & Austin, TX, U.S.**Fri. May 25 2012 – Candles at 8:06 PM**Eve of First day Shavuot**Sat. May 26 2012 – Candles at 9:05 PM**Eve of Second day Shavuot**Sun May 27 2012 – Candles at 9:06 PM**Holiday Ends**Mon May 28 2012 – Habdal at 9:07 PM | **Brisbane, Australia**Fri. May 25 2012 – Candles at 4:45 PM**Eve of First day Shavuot**Sat. May 26 2012 – Candles at 5:40 PM**Eve of Second day Shavuot**Sun May 27 2012 – Candles at 5:39 PM**Holiday Ends**Mon May 28 2012 – Habdal at 5:39 PM | **Bucharest, Romania**Fri. May 25 2012 – Candles at 8:29 PM**Eve of First day Shavuot**Sat. May 26 2012 – Candles at 9:41 PM**Eve of Second day Shavuot**Sun May 27 2012 – Candles at 9:42 PM**Holiday Ends**Mon May 28 2012 – Habdal at 9:43 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. May 25 2012 – Candles at 8:28 PM**Eve of First day Shavuot**Sat. May 26 2012 – Candles at 9:30 PM**Eve of Second day Shavuot**Sun May 27 2012 – Candles at 9:30 PM**Holiday Ends**Mon May 28 2012 – Habdal at 9:31 PM | **Jakarta, Indonesia**Fri. May 25 2012 – Candles at 5:26 PM**Eve of First day Shavuot**Sat. May 26 2012 – Candles at 6:17 PM**Eve of Second day Shavuot**Sun May 27 2012 – Candles at 6:17 PM**Holiday Ends**Mon May 28 2012 – Habdal at 6:17 PM | **Manila & Cebu, Philippines**Fri. May 25 2012 – Candles at 6:02 PM**Eve of First day Shavuot**Sat. May 26 2012 – Candles at 6:54 PM**Eve of Second day Shavuot**Sun May 27 2012 – Candles at 6:55 PM**Holiday Ends**Mon May 28 2012 – Habdal at 6:55 PM |
| **Miami, FL, U.S.**Fri. May 25 2012 – Candles at 7:47 PM**Eve of First day Shavuot**Sat. May 26 2012 – Candles at 8:43 PM**Eve of Second day Shavuot**Sun May 27 2012 – Candles at 8:44 PM**Holiday Ends**Mon May 28 2012 – Habdal at 8:44 PM | **Olympia, WA, U.S.**Fri. May 25 2012 – Candles at 8:34 PM**Eve of First day Shavuot**Sat. May 26 2012 – Candles at 9:51 PM**Eve of Second day Shavuot**Sun May 27 2012 – Candles at 9:53 PM**Holiday Ends**Mon May 28 2012 – Habdal at 9:54 PM | **Murray, KY, & Paris, TN. U.S.**Fri. May 25 2012 – Candles at 7:46 PM**Eve of First day Shavuot**Sat. May 26 2012 – Candles at 8:50 PM**Eve of Second day Shavuot**Sun May 27 2012 – Candles at 8:51 PM**Holiday Ends**Mon May 28 2012 – Habdal at 8:51 PM |
| **Sheboygan & Manitowoc, WI, US**Fri. May 25 2012 – Candles at 8:02 PM**Eve of First day Shavuot**Sat. May 26 2012 – Candles at 9:13 PM**Eve of Second day Shavuot**Sun May 27 2012 – Candles at 9:15 PM**Holiday Ends**Mon May 28 2012 – Habdal at 9:16 PM | **Singapore, Singapore** Fri. May 25 2012 – Candles at 6:49 PM**Eve of First day Shavuot**Sat. May 26 2012 – Candles at 7:40 PM**Eve of Second day Shavuot**Sun May 27 2012 – Candles at 7:40 PM**Holiday Ends**Mon May 28 2012 – Habdal at 7:40 PM | **St. Louis, MO, U.S.**Fri. May 25 2012 – Candles at 7:56 PM**Eve of First day Shavuot**Sat. May 26 2012 – Candles at 9:02 PM**Eve of Second day Shavuot**Sun May 27 2012 – Candles at 9:03 PM**Holiday Ends**Mon May 28 2012 – Habdal at 9:03 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: “Vay’hyu B’ne Noach” & “Vay’hi Kol HaAretz”**

**“And were the sons of Noah” & “And was all the earth”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיִּהְיוּ בְנֵי-נֹחַ****וַיְהִי כָל-הָאָרֶץ** |  |  |
| **Vay’hyu B’ne Noach** **“Vay’hi Kol HaAretz”** | Reader 1 – B’resheet 9:18-29 | Reader 1 – B’resheet 12:1-3 |
| **“And were the sons of Noah”****“And was all the earth”** | Reader 2 – B’resheet 10:1-14 | Reader 2 – B’resheet 12:4-6 |
| **“**Y fueron los hijos de Noé**”**“Era entonces toda la tierra” | Reader 3 – B’resheet 10:15-24 | Reader 3 – B’resheet 12:7-9 |
| B’resheet (Gen.) Gen. 9:18 – 10:32B’resheet (Gen.) Gen. 11:1-32 | Reader 4 – B’resheet 10:25-32 |  |
| Ashlamatah: Isaiah 49:9-17 + 23& Zeph. 3:9-17. 20 | Reader 5 – B’resheet 11:1-9 |  |
|  | Reader 6 – B’resheet 11:10-21 | Reader 1 – B’resheet 12:1-3 |
| Psalms 7:1-18 + 8:1-10 | Reader 7 – B’resheet 11:22-25 | Reader 2 – B’resheet 12:4-6 |
|  |  Maftir – B’resheet 11:26-32 | Reader 3 – B’resheet 12:7-9 |
| N.C.: Mark 1:16-20 + 1:21-22Luke 5:1-11 + Luke 4:31-32 & Acts 2:41-47 + 3:1-10 |  Isaiah 49:9-17 + 23 |   |

**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!**

**This Torah Seder Commentary is dedicated in honor of Her Excellency Giberet Noelle Ott and her son (the daughter and grand-son of His Excellency Adon Barth Lindemann), for a speedy and complete refuah shlemah. May the Holy One, Blessed be He, be filled with compassion for them, to restore them to good health, to heal them, and to revivify them. And may He send them speedily a complete recovery from heaven for all their organs and blood vesels among the other sick people of Israel, a recovery of the body, and a recovery of the spirit, swiftly and soon, and let us all say Amen ve Amen!**

**This Torah Seder is also dedicated in honor of His Excellency Adon Ezra ben Abraham on occasion of his birthday last Tuesday. We join altogether to wish him a most wonderful Yom Huledet Sameach, and may Ha-Shem, most blessed be He grant him a long life with very good health, much shalom and copious prosperity in all of his undertakings together with his loved ones, amen ve amen!**

**Contents of the Torah Sedarim**

* Planting a Vineyard – Genesis 9:18-29
* He Family of Nations – Genesis 10:1-32
* The Building of the Tower – Genesis 11:1-9
* From Shem to Abraham – Genesis 11:10-32

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet 9:18 – 11:32‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 18. And the sons of Noah who came out of the ark were Shem, Ham, and Japheth; and Ham he was the father of Canaan. | 18. And the sons of Noah who went forth from the ark were Shem, Cham, and Japhet; and Cham is the father of Kenaan. |
| 19. These three were the sons of Noah, and from these, the entire earth spread out. | 19. These are the three sons of Noah, and from them they were spread abroad to dwell in all the earth. |
| 20. And Noah began to be a master of the soil, and he planted a vineyard. | 20. And Noah began to be a man working in the earth. And he found a vine which the river had brought away from the garden of Eden; and he planted it in a vineyard, and it flourished in a day; and its grapes became ripe, and he pressed them out.JERUSALEM: And Noah began to be a righteous/ generous man, and he planted a vineyard. |
| 21. And he drank of the wine and became drunk, and he uncovered himself within his tent. | 21. And he drank of the wine and was drunken; and he made himself naked in the midst of his tent. |
| 22. And Ham, the father of Canaan, saw his father's nakedness, and he told his two brothers outside. | 22. And Cham, the father of Kenaan, beheld the nakedness of his father, and showed to his brethren without. |
| 23. And Shem and Japheth took the garment, and they placed [it] on both of their shoulders, and they walked backwards, and they covered their father's nakedness, and their faces were turned backwards, so that they did not see their father's nakedness. | 23. And Shem and Japhet took a mantle, and bare it upon the shoulders of each, and went backward, and covered the nakedness of their father; and their faces were turned back, and the nakedness of their father they did not behold. |
| 24. And Noah awoke from his wine, and he knew what his small son had done to him. | 24. And Noach awoke from his wine, and knew, by the relation of a dream, what had been done to him by Cham his son, who was inferior in worth, on the account that he had not begotten a fourth son. |
| 25. And he said, "Cursed be Canaan; he shall be a slave among slaves to his brethren." | 25. And he said, Accursed is Kenaan who is his fourth son, a serving servant shall he be to his brethren. |
| 26. And he said, "Blessed be the Lord, the God of Shem, and may Canaan be a slave to them. | 26. And he said, Blessed be the LORD, the God of Shem, whose work is righteous/generous; and therefore will Kenaan be servant unto him. |
| 27. May God expand Japheth, and may He dwell in the tents of Shem, and may Canaan be a slave to them." | 27. The LORD will beautify the borders of Japhet, and his sons will be proselytized and dwell in the schools of Shem, and Kenaan will be a servant to them. |
| 28. And Noah lived after the Flood, three hundred and fifty years. | 28. And Noach lived after the deluge three hundred and fifty years. |
| 29. And all the days of Noah were nine hundred and fifty years, and he died. | 29. And all the days of Noach were nine hundred and fifty years; and he died. |
|  |  |
| 1. And these are the generations of the sons of Noah: Shem, Ham, and Japheth, and sons were born to them after the Flood.  | 1. These are the generations of the sons of Noach, and (of the) sons (who) were born to them after the deluge.  |
| 2. The sons of Japheth were Gomer and Magog and Madai and Javan and Tubal, and Meshech and Tiras. | 2. The sons of Japheth, Gomer, and Magog, and Madai, and Javan, and Thubal, and Meshek, and Thiras. And the names of their provinces, Afriki, and Germania, and Medi, and Makadonia, and Iatinia, and Asia, and Tharki. |
| 3. And the sons of Gomer were Ashkenaz and Riphath and Togarmah. | 3. And the sons of Gomer, Ashkenaz, and Riphath, and Togarma. |
| 4. And the sons of Javan were Elishah and Tarshish, Kittim, and Dodanim. | 4. And the sons of Javan, Elisha, Alas, and Tarsas, Akazia, and Dordonia.JERUSALEM: The sons of Japheth, Gomer; and the name of their provinces, Afriki, and Garmania, and Madai, and Mokdonia, and Yatania, and Asia, and Tharki. And the sons of Gomer, and the name of their provinces, Asia and Pharkui (Phrygia?) and Barberia. And the sons of Javan, Elisha, and the name of their provinces, Alastarasom, Italia, and Dordonia. |
| 5. From these, the islands of the nations separated in their lands, each one to his language, according to their families, in their nations. | 5. From these were distributed the tribes of the islands of the Gentiles, every one according to his language, to his kindred in their nations. |
| 6. And the sons of Ham were Cush and Mizraim and Put and Canaan. | 6. And the sons of Cham, Kush, and Mizraim, and Phut, and Kenaan. And the name of their provinces, Arabia, and Mizraim, and Alichrok, and Kenaan. |
| 7. And the sons of Cush were Seba and Havilah and Sabta and Raamah and Sabtecha, and the sons of Raamah were Sheba and Dedan. | 7. And the sons of Kush, Seba, and Havilah, and Sabta, and Raama, and Sabteka, and the name of their provinces, Sinirai, and Hindiki, and Semadi, and Lubai, and Zingai. And the sons of Mauritinos, Zmargad and Mezag. |
| 8. And Cush begot Nimrod; he began to be a mighty man in the land. | 8. And Kush begat Nimrod: he began to be mighty in sin, and to rebel before the LORD in the earth. |
| 9. He was a mighty hunter before the Lord; therefore it is said, "Like Nimrod, a mighty hunter before the Lord." | 9. He was a mighty rebel before the LORD; therefore it is said, From the day that the world was created there has not been as Nimrod, mighty in hunting, and a rebel before the LORD.JERUSALEM: He was mighty in hunting and in sin before the LORD; for he was a hunter of the sons of men in their languages. And he said to them, **Leave the judgments of Shem, and adhere to the judgments of Nimrod.** On this account it is said, As Nimrod the mighty, mighty in hunting and in sin before the LORD. |
| 10. And the beginning of his kingdom was Babylon and Erech and Accad and Calneh, in the land of Shinar. | 10. And the beginning of his kingdom was Bavel the Great, and Hadas, and Netsibin, and Ketispon, in the land of Pontos.JERUSALEM: And the beginning of his kingdom was Bavel, and Hadas, and Netsibin, and Katispa in the land of Bavel.  |
| 11. From that land emerged Asshur, and he built Nineveh and Rehoboth ir and Calah. | 11. From that land went forth Nimrod, and reigned in Athur, because he would not be in the counsel of a divided generation. And he left those four cities; and the LORD thereupon gave him a place; and he built four other cities, Nineveh and Pelatiath, Kartha and Parioth.JERUSALEM: From that land he went out towards Athur, and built Nineveh, and Pelatiath-Kartha, and Hadiath.  |
| 12. And Resen, between Nineveh and between Calah; that is the great city. | 12. And Talesar, which was builded between Nineveh and Hadiath; that is a great city.JERUSALEM: And Talesar, between Nineveh and Hadiath, which is a great city. |
| 13. And Mizraim begot the Ludim and the Anamim and the Lehabim and the Naphtuhim, | 13. And Mizraim begat the Nivatee, and the Mariotee, and the Livakee, and the Pantascinee, JERUSALEM: And Mizraim begat the Mariotaee, and Pentepolitaee, and Lusetaee, and Pelusaee, and the Pantaskenaee, from whom went forth the Philistaee and Kapodekaee.  |
| 14. And the Pathrusim and the Casluhim, from whom the Philistines emerged, and the Caphtorim. | 14. and the Pathrosim, and the Nasiotaee, and the Pantapolotee, from whom went forth the Philistaee and the Kaphodikaee. |
| 15. And Canaan begot Zidon his firstborn and Heth. | 15. And Kenaan begat Zidon his firstborn, and Heth, |
| 16. And the Jebusites and the Amorites and the Girgashites. | 16. and the Jebusaee, and the Emoraee, and the Gergeshaee, |
| 17. And the Hivvites and the Arkites and the Sinites. | 17. and the Hivaee, and the Irkaee, and the Antosaee,JERUSALEM: And the Tripolaee, and the Arkaee, and the Kaphrusaee. And the Antridanaee, and the Chamatsaee, and the Antukeia: from Bavel, after then, were distinguished the islands of the peoples. |
| 18. and the Arvadites and the Zemarites and the Hamathites, and afterwards the families of the Canaanites were scattered. | 18. and the Lutasaee, and the Chomtsaee, and the Antekoee; and after then the seed of the Kenaanaee were scattered. |
| 19. And the border of the Canaanites was from Sidon as you come to Gerar, until Gaza, as you come to Sodom and Gomorrah, and Admah and Zeboiim, until Lesha. | 19. And the limit of the Kenaanaee was from Kothanis, going up to Gerar, unto Azah, unto Sedom and Amorah, Admah and Zeboim, unto Kaldahi. |
| 20. These are the sons of Ham according to their families, and their tongues, in their lands, in their nations. | 20. These are the sons of Cham, according to the seed of their genealogies, after their languages, in the dwelling of their lands, in the kindred of their people.JERUSALEM: These are the sons of Cham, according to the seed of their genealogies, after their languages, in the dwelling of their lands, in the kindred of their people. |
| 21. And to Shem were also born [children; he was] the father of all the people of the other side [of the river], the brother of Japheth the elder.  | 21. And to Shem also was born a son. He is the father of all the sons of the Hebrews, the brother of Japheth, great in the fear of the LORD. |
| 22. The sons of Shem were Elam and Asshur and Arpachshad and Lud and Aram. | 22. The sons of Shem: Elim, and Athur, and Arphakshad, and Lud, and Aram. |
| 23. And the sons of Aram were Uz and Hul and Gether and Mash. | 23. \_\_\_ |
| 24. And Arpachshad begot Shelah, and Shelah begot Eber. | 24. Arphakshad begat Shelach, and Shelach begat Eber. |
| 25. And to Eber were born two sons: one was named Peleg, because in his days the earth was divided, and the name of his brother was Joktan.  | 25. And to Eber were born two sons: the name of the one was Peleg, because in his days the earth was divided; and the name of the other Joktan. |
| 26. And Joktan begot Almodad and Sheleph and Hazarmaveth and Jerah. | 26. And Joktan begat Elmodad, who measured (or lined) the earth with lines; and Shaleph, who led forth the waters of rivers, and Chatsarmaveth, and Jarach, and |
| 27. And Hadoram and Uzal and Diklah. | 27. Harodam, and Uzal, and Dikla, |
| 28. And Obal and Abimael and Sheba. | 28. and Oval, and Avimael, and Sheba, |
| 29. And Ophir and Havilah and Jobab; all these were the sons of Joktan. | 29. and Ophir, and Havila, and Jobab. All these are the sons of Joktan. |
| 30. And their settlement was from Mesha, as you come to Sephar, the mountain of the east. | 30. And the house of their dwelling was from Mesha, by which you go up to Sepharvae, a mountain of the east. |
| 31. These are the sons of Shem according to their families, according to their tongues, in their lands, according to their nations. | 31. These are the sons of Shem, according to their houses, in the dwelling of their lands, according to the kindred of their people. |
| 32. These are the families of the sons of Noah according to their generations, in their nations, and from these, the nations were separated on the earth after the Flood. | 32. These are the houses of the sons of Noah, according to their houses in their peoples, and from them are the peoples distinguished in the earth after the deluge. |
|  |  |
| 1. **Now the entire earth was of one language and uniform words.**  | 1. **And all the earth was (of) one language, and one speech, and one counsel. In the holy language spoke they, that by which the world had been created at the beginning.** **JERUSALEM: And all the inhabitants of the earth were (of) one language, and of one speech, and one counsel: for they spoke the holy language by which the world was created at the beginning: while their hearts erred afterwards from the Word of Him who spoke, and the world was, at the beginning; and they found a plain in the land of Pontos and dwelt there.**  |
| 2. And it came to pass when they traveled from the east, that they found a valley in the land of Shinar and settled there.  | 2. And it was while they were journeying from the east that they found a plain in the land of Bavel, and dwelt there. |
| 3. And they said to one another, "Come, let us make bricks and fire them thoroughly"; so the bricks were to them for stones, and the clay was to them for mortar. | 3. And they said, a man to his fellow, Come, we will cast bricks, and put them in the furnace. And they had brick for stone, and slime for cement. |
| 4. And they said, "Come, let us build ourselves a city and a tower with its top in the heavens, and let us make ourselves a name, **lest we be scattered upon the face of the entire earth."** | 4. And they said, Come, we will build us a city and a tower, and the head of it will come to the summit of the heavens; and we will make us (an image for) worship on the top of it, and put a sword in his hand to act against the array of war, **before that we be scattered on the face of the earth.**JERUSALEM: And they said, Come now, and we will build us a city and a tower, and the head of it will reach to the summit of the heavens, and we will make us in it a house of worship at the top. And we will put a sword in his hand, lest there be set against him the array of war, **before we be scattered upon the face of all the earth.**  |
| 5. And the Lord descended to see the city and the tower that the sons of man had built. | 5. And the LORD was revealed to punish them for the work of the city and the tower which the sons of men built. |
| 6. And the Lord said, "Lo! [they are] one people, and they all have one language, and this is what they have commenced to do. Now, will it not be withheld from them, all that they have planned to do? | 6. And the LORD said, Behold, the people is one, and the language of all of them one: and this they have thought to do: and now they will not be restrained from doing whatever they imagine. |
| 7. Come, let us descend and confuse their language, so that one will not understand the language of his companion." | 7. And the LORD said to the seventy angels which stand before Him, Come, we will descend and will there commingle their language, that a man will not understand the speech of his neighbour. |
| 8. And the Lord scattered them from there upon the face of the entire earth, and they ceased building the city.  | 8. And the Word of the LORD was revealed against the city, and with Him seventy angels, having reference to seventy nations, each having its own language, and thence the writing of its own hand: and He dispersed them from there upon the face of all the earth into seventy languages. And one knew not what his neighbour would say: but one slew the other; and they ceased from building the city. |
| 9. Therefore, He named it Babel, for there the Lord confused the language of the entire earth, and from there the Lord scattered them upon the face of the entire earth. | 9. Therefore He called the name of it Bavel, because there did the LORD commingle the speech of all the inhabitants of the earth, and from there did the LORD disperse them upon the faces of all the earth. |
| 10. These are the generations of Shem: Shem was one hundred years old, and he begot Arpachshad, two years after the Flood. | 10. These are the generations of Shem. Shem was a son of a hundred years, and he begat Arphakshad, two years after the deluge. |
| 11. And Shem lived after he had begotten Arpachshad five hundred years, and he begot sons and daughters. | 11. And Shem lived after he had begotten Arphakshad five hundred years, and begat sons and daughters.  |
| 12. And Arpachshad lived thirty five years, and he begot Shelah. | 12. And Arphakshad lived thirty and five years, and begat Shelach. |
| 13. And Arpachshad lived after he had begotten Shelah four hundred and three years, and he begot sons and daughters. | 13. And Arphakshad lived after he had begotten Shelach four hundred and thirty years, and begat sons and daughters. |
| 14. And Shelah lived thirty years, and he begot Eber. | 14. And Shelach lived thirty years, and begat Eber. |
| 15. And Shelah lived after he had begotten Eber, four hundred and three years, and he begot sons and daughters. | 15. And Shelach lived after he had begotten Eber four hundred and three years, and begat sons and daughters. |
| 16. And Eber lived thirty four years, and he begot Peleg. | 16. And Eber lived thirty-four years, and begat Peleg. |
| 17. And Eber lived after he had begotten Peleg, four hundred and thirty years, and he begot sons and daughters.  | 17. And Eber lived after he had begotten Peleg four hundred and thirty years, and begat sons and daughters. |
| 18. And Peleg lived thirty years, and he begot Reu. | 18. And Peleg lived thirty years, and begat Reu. |
| 19. And Peleg lived after he had begotten Reu, two hundred and nine years, and he begot sons and daughters. | 19. And Peleg lived after he had begotten Reu two hundred and nine years, and begat sons and daughters. |
| 20. And Reu lived thirty two years, and he begot Serug. | 20. And Reu lived thirty-two years, and begat Serug.  |
| 21. And Reu lived after he had begotten Serug two hundred and seven years, and he begot sons and daughters. | 21. And Reu lived after he had begotten Serug two hundred and seven years, and begat sons and daughters. |
| 22. And Serug lived thirty years, and he begot Nahor. | 22. And Serug lived thirty years, and begat Nahor. |
| 23. And Serug lived after he had begotten Nahor, two hundred years, and he begot sons and daughters. | 23. And Serug lived after he had begotten Nahor two hundred years, and begat sons and daughters.  |
| 24. And Nahor lived twenty nine years, and he begot Terah. | 24. And Nahor lived twenty-nine years, and begat Terah. |
| 25. And Nahor lived after he had begotten Terah one hundred and nineteen years, and he begot sons and daughters. | 25. And Nahor lived after he had begotten Terah one hundred and sixteen years, and begat sons and daughters. |
| 26. And Terah lived seventy years, and he begot Abram, Nahor, and Haran. | 26. And Terah lived seventy years, and begat Abram and Nahor and Haran.  |
| 27. And these are the generations of Terah: Terah begot Abram, Nahor, and Haran, and Haran begot Lot. | 27. These are the generations of Terah. Terah begat Abram, Nahor, and Haran; and Haran begat Lot. |
| 28. And Haran died during the lifetime of Terah his father in the land of his birth, in Ur of the Chaldees. | 28. **And it was when Nimrod had cast Abram into the furnace of fire because he would not worship his idol, and the fire had no power to burn him, that Haran's heart became doubtful, saying, If Nimrod overcome, I will be on his side: but if Abram overcome, I will be on his side.** And when all the people who were there saw that the fire had no power over Abram, they said in their hearts, Is not Haran the brother of Abram full of divinations and charms, and has he not uttered spells over the fire that it should not burn his brother? **Immediately (min yad, out of hand)** there fell fire from the high heavens and consumed him; and Haran died in the sight of Terah his father, where he was burned in the land of his nativity, in the furnace of fire which the Kasdai had made for Abram his brother. |
| 29. And Abram and Nahor took themselves wives; the name of Abram's wife was Sarai, and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah and the father of Iscah. | 29. And Abram and Nahor took to them wives: the name of Abram's wife was Sara, and the name of the wife of Nahor, Milcha, the daughter of Haran, the father of Milcha and the father of Iska, who is Sara. |
| 30. And Sarai was barren; she had no child. | 30. And Sara was barren, she had no child.JERUSALEM: And Sara was barren, she had no son. |
| 31. And Terah took Abram his son and Lot the son of Haran, his grandson, and Sarai his daughter in law, the wife of Abram his son, and they went forth with them from Ur of the Chaldees to go to the land of Canaan, and they came as far as Haran and settled there. | 31. And Terah took Abram his son, and Lot bar Haran, the son of his son, and his daughter-in-law Sara the wife of Abram his son, and went forth with them from Ura of the Kasdai, to go to the land of Kenaan. And they came unto Haran, and dwelt there. |
| 32. And the days of Terah were two hundred and five years, and Terah died in Haran. | 32. And the days of Terah were two hundred and five years. And Terah died in Haran. |
|  |  |

**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 1: Genesis**

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

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

Vol. 1 – “Genesis,” pp. 389-442.

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) 9:18 – 11:32**

**18 and Ham-he was the father of Canaan** Why was it necessary to say this here? Because the chapter proceeds to deal with Noah’s drunkenness, in which Ham sinned, and because of him Canaan was cursed, and since the generations of Ham were not yet written, and we do not know that Canaan was his son, it was necessary to say here, “and Ham-he was the father of Canaan.”

**20 [And Noah] began** Heb. וַיָחֶל [This can be understood as] he made himself profane, for he should have first engaged in planting something different.-[Gen. Rabbah 36:3] [i.e., He should not have planted a vineyard, from which wine is produced, but other trees.]

**a master of the soil** - **אִישׁ הָאֲדָמָה, the master of the earth,** like (Ruth 1:3): “Naomi’s husband (אִישׁ) .” Rashi explains that Elimelech was called אִישׁ נָעָמִי because of his mastery over her. Cf. Commentary Digest ad loc.

**and he planted a vineyard** When he entered the ark, he brought with him vine branches and shoots of fig trees.-[from Gen. Rabbah 36:3]

**21 his tent** it is written אָהֳלֹה [and not the usual אָהֳלוֹ ]. **This alludes to the Ten Tribes,** who were referred to by the name of Samaria, which was called Oholah [ אָהֳלָה ] (Ez. 23:4), who were exiled on account of wine, as is written: (Amos 6:6): “who drink from basins of wine.”-[from Tan. Buber, Noach 21]

**and he uncovered himself** Heb. וַיִתְגַָּל , the הִתְפָעֵל conjugation, [the reflexive].

**22 And Ham, the father of Canaan, saw** -(Gen. Rabbah 36:7) Some of our Sages say: Canaan saw and told his father; therefore, he was mentioned regarding the matter, and he was cursed.

**saw his father’s nakedness** **Some say that he castrated him, and some say that he sodomized him**.-[from Sanh. 70a]

**23 And Shem and Japheth took** Heb. וַיִקַח It does not say וַיִקְחוּ , (the plural form), but וַיִקַח , the singular form. **This teaches us about Shem, that he exerted himself to fulfill the commandment more than Japheth. Therefore, his sons merited a tallith with fringes,** and Japheth merited burial for his sons, as it is said: (Ezek. 39:11): “I will give Gog a place there as a grave in Israel.” But Ham, who disgraced his father-it is stated about his seed (Isa. 20:4): “So shall the king of Assyria lead the captivity of Egypt and the exile of Cush, youths and old men, naked and barefoot, with bare buttocks, etc.”-[from Tan Buber Noach 16, Gen. Rabbah 36:6]

**and their faces were turned backwards** Why is this stated a second time? This teaches that when they drew near to him and they had to turn around to cover him, they turned their faces backwards.

**24 his small son** The worthless and despicable one, like (Jer. 49:15): “Behold I have made you small among the nations; despised among men.”-[from Gen. Rabbah 16:7]

**25 Cursed be Canaan** **You have caused me to be incapable of begetting another fourth son (Gen. Rabbah, manuscripts, and early editions read: a fourth son) to serve me. Cursed be your fourth son, that he should minister to the children of these older ones [Shem and Japhet], upon whom the burden of serving me has been placed from now on** (Gen. Rabbah 36:7). Now what did Ham see (what reason did he have) that he castrated him? He said to his brothers, “The first man [Adam] had two sons, and one killed the other so as to inherit the world, and our father has three sons, and he still desires a fourth son!”-[from Gen. Rabbah ibid. 5, 22:7]

**26 Blessed be the Lord, the God of Shem** Who is destined to keep His promise to his seed to give them the land of Canaan. be [and let] Canaan be to them a vassal paying tribute.

**27 May God expand Japheth** Translated by the Targum as יַפְתֵּי , meaning: He will widen [or expand]. Cf. Targum Onkelos, Deut. 12:20,19:8.

**and may He dwell in the tents of Shem** May He cause His Presence to rest in Israel. The interpretation of the Sages, however is: Although God will beautify Japheth, insofar as Cyrus, who was of the sons of Japheth, built the Second Temple, the Shechinah did not rest therein. But where did it rest? In the First Temple, built by Solomon, who was of the sons of Shem.-[from Yoma 9b, 10a]

**and may Canaan be a slave** Even after the descendants of Shem are exiled, some of the descendants of Canaan will be sold to them as slaves.

Chapter 10

**2 Tiras** This is Persia.-[from Gen. Rabbah (ad loc., Yoma]

**8 he began to be a mighty man** to cause the entire world to rebel against the Holy One, blessed be He, with the plan of the Generation of the Dispersion.-[from Eruv. 53a, Chul. 89a]

**9 a mighty hunter** He ensnared people’s minds with his speech and misled them to rebel against the Omnipresent.-[from Gen. Rabbah 37:2]

**before the Lord** He intended to provoke Him to His face.-[from Sifra Bechukkothai 2:2]

**therefore it is said** About any man who is brazenly wicked, who recognizes his Master and intends to rebel [ לִמְרֽד ] against Him, it is said, “This one is like Nimrod [ נִמְרֽד ], a mighty hunter.”

**11 From that land** Since Asshur saw his sons obeying Nimrod and rebelling against the Omnipresent by building the tower, he departed from their midst.-[from Gen. Rabbah 37:4]

**12 the great city** This is Nineveh, as it is said (Jonah 3:3): “Now Nineveh was an exceedingly great city to God.”-[from Gen. Rabbah 37:4, Yoma 10a] [i.e., Scripture is referring to Nineveh, not to Resen or Calah.]

**13 Lehabim** Heb. לְהָבִים [people] whose faces were like flames (לַהַב) .

**14 And the Pathrusim and the Casluhim**, from whom the Philistines emerged They [the Philistines] descended from them both, for the Pathrusim and the Casluhim exchanged the intimacy of their wives with each other, and the Philistines descended from them.-[from Gen. Rabbah 37:5]

**18 and afterwards...were scattered** From these were scattered many families.

**19 the border of the Canaanites** Heb. גְּבוּל , the end of his land. Every mention of גְּבוּל denotes an end and an edge.

**as you come** Heb. בָּֽאֲכָה is a noun [i.e., the approach to]. And it appears to me that [it is an expression] as when a person says to his friend, “This border extends until you come to such and such a border.”

**20 according to...their tongues, in their lands** Although they were divided into tongues and lands, they are all the sons of Ham.

**21 the father of all the people of the other side** of the river was Shem. See below 14:13.

**the brother of Japheth, the elder** I do not know [from the wording of the verse] whether Japheth is the elder or Shem. [The verse may be rendered: the elder brother of Japheth.] When Scripture says (11:10): “Shem was a hundred years old, etc.” two years after the Flood, you must say that Japheth was the elder, because Noah was five hundred years old when he first had children, and the Flood came to pass in the six hundredth year. Consequently, the eldest of his sons was a hundred years old [at the time of the Flood], and Shem did not reach [the age of] a hundred until two years after the Flood.-[from Gen. Rabbah 37:7]

**the brother of Japheth** But not the brother of Ham, for these two honored their father, and that one [Ham] disgraced him. [See Targum Jonathan, which renders: the brother of Japheth, who was great in the fear of the Lord. Perhaps this was Rashi’s source, but it is unlikely.]

**25 was divided** The tongues became confused, and they were scattered from the valley and were dispersed throughout the entire world. We learn that Eber was a prophet, since he named his son for a future event [i.e. פֶּלֶג resembles the word נִפְלְגָה meaning “dispersed.”]. And we learned in Seder Olam (ch. 1) that at the end of his [Peleg’s] days, they were dispersed. For if you say that [they were dispersed] at the beginning of his days, behold his brother Joktan was his junior, and he begot many families before that, as it is said (verse 26): “And Joktan begot, etc.,” and [only] afterwards, [is it written] (11:1): “And the whole earth was one language.” Now if you say [that they were dispersed] in the middle of his [Peleg’s] days, [this is not so, because] Scripture does not come to make things obscure but to explain. Hence, you learn that in the year of Peleg’s death, they were dispersed.

**Joktan** Because he was humble and considered himself small (קָטָן) . Therefore, he merited to raise all these families.-[from Gen. Rabbah 37:7]

**26 Hazarmaveth** lit. yard of death, graveyard. He was so called because of his place. [These are] the words of the Aggadah (Gen. Rabbah 37:7).

**Chapter 11**

**1 one language** the Holy Tongue.-[from Tan. Buber, Noach 28]

**and uniform words** Heb. דְבָרִים אֲחָדִים . They came with one scheme and said, “He had no right to select for Himself the upper regions. Let us ascend to the sky and wage war with Him.” Another explanation: [they spoke] against the Sole One of the world. Another explanation of אֲחָדִים דְבָרִים (other editions read: דְבָרִים חַדִים , sharp words): They said, “Once every 1,656 years, the sky totters, as it did in the time of the Flood. Come and let us make supports for it.”-[from Gen. Rabbah 28:6, Tan. Buber Noach 24]

**2 when they traveled from the east** where they had settled, as is written above (10:30): “And their dwelling place was, etc., the mountain of the east.” And they traveled from there to seek out a place that would accommodate them all, and they found only Shinar.-[from Gen. Rabbah 38:7]

**3 And they said to one another** One nation to another nation, Mizraim to Cush; and Cush to Put; and Put to Canaan. -[from Gen. Rabbah 38:8]

**Come** Heb. הָבָה , prepare yourselves. Every הָבָה is an expression of preparation, meaning that they prepare themselves and join for work, or for counsel, or for [bearing] a load. הָבָה , prepare yourselves, aparicler in Old French, to get ready.-[from Zohar, vol. 1, 75a]

**bricks** Because there are no stones in Babylon, which is a valley.-[from Pirkei d’Rabbi Eliezer ch. 24]

**and fire them thoroughly** This is how they make bricks, which are called tivles in Old French (tuilles in modern French): They fire them in a kiln.

**for mortar** to plaster the wall.

**4 lest we be scattered** That He should not bring upon us any plague to scatter us from here.-[from Tan. Buber, Noach 28]

**5 And the Lord descended to see He did not need to do this, except to teach judges not to condemn a defendant until they see [the case] and understand [it].** [This is] in the Midrash of Rabbi Tanchuma (Buber Noach 18).

**the sons of man** But the sons of whom else [could they have been]? The sons of donkeys and camels? Rather, [this refers to] the sons of the first man, who was ungrateful and said (above 3:12): “The woman whom You gave [to be] with me.” These, too, were ungrateful in rebelling against the One Who lavished goodness upon them, and saved them from the Flood.-[from Gen. Rabbah 38:9]

**6 Lo! [they are] one people** All this goodness they have: that they are one people, and that they all have one language, and they have commenced to do this!-[from Seder Eliyahu Rabbah, ch. 31]

**they have commenced** Heb. הַחִלָם , lit. their beginning, like אָמְרָם , their saying; עֲשׂוֹתָם , their doing; they have commenced to do.

**will it not be withheld** This is a question. The word יִבָָּצֵר means withholding, as its Aramaic translation (יִתְמְנַע) . And similar to it, (Ps. 76:13): “He will withhold (יִבְצֽר) the spirit of princes.”

**7 Come, let us descend** He took counsel with His tribunal due to His extraordinary humility.-[from Sanh. 38b]

**Come** Measure for measure. They said, “Come, let us build,” and He meted corresponding [punishment] out to them by countering with, “Come, let us descend.”-[from Tan. Buber, Noach 25]

**and confuse** [The word וְנָבְלָה means] וּנְבַלְבֵּל , and let us confuse. The “nun” is used for the [prefix for the first person] plural, and the final “hey” is superfluous like the “hey” of נֵרְדָה let us descend.-[from Targum Onkelos]

**will not understand** This one requests a brick, and that one brings mortar; this [first] one stands and cracks his skull.- [from Gen. Rabbah 38:10]

**8 And the Lord scattered them** from there in this world. **That which they said, “lest we be scattered” (verse 4) was fulfilled upon them.** This is what Solomon said, (Prov. 10:24): “The dread of a wicked man-that will befall him.”-[from Tan. Buber, Noach 28]

**9 and from there... scattered them** This teaches [us] that they have no share in the world to come (Mishnah Sanh. 107b). Now which [sins] were worse, those of the Generation of the Flood or those of the Generation of the Dispersion? The former did not stretch forth their hands against God, whereas the latter did stretch forth their hands against God, to wage war against Him. Nevertheless, the former were drowned, while the latter did not perish from the world. That is because the Generation of the Flood were robbers and there was strife between them, and therefore they were destroyed. But these behaved with love and friendship among themselves, as it is said (verse 1): **“one language and uniform words.” Thus you learn that discord is hateful, and that peace is great.-[from Gen. Rabbah 38:6]**

**10 Shem was one hundred years old when he begot Arpachshad** two years after the Flood.-[from Targum Jonathan]

**28 during the lifetime of Terah his father** lit. on the face of Terah his father. During his father’s lifetime (Tan. Acharei 7). **And the Midrash Aggadah (Gen. Rabbah 38: 13) tells us that he died on account of his father. For Terah complained about Abram his son before Nimrod for crushing his idols; so he [Nimrod] cast him [Abram] into a fiery furnace, and Haran sat and thought, “If Abram is victorious, I am on his side, and if Nimrod is victorious, I am on his side.” When Abram was saved, they said to Haran, “Whose side are you on?” Haran said to them, “I am on Abram’s side!” They cast him into the fiery furnace and he was burned.** This is the meaning of אוּר כַּשְׂדִים the fire of the Chaldees. Menachem (Machbereth, p. 32), however, explains אוּר as a valley, and so (Isa. 24:15): “in the crevices (בָָּאוּרִים) honor the Lord,” and so, (ibid. 11: 8): “over the hole of ( מְאוּרַת ) an old snake.” Any hole or deep crevice is called אוּר .

**29 Iscah** This is **Sarah [called Iscah] because she would see (סוֹכָה) through Divine inspiration, and because all gazed (סוֹכִין) at her beauty.** Alternatively, יִסְכָָּה is an expression denoting princedom, (נְסִיכוֹת) , just as Sarah is an expression of dominion (שְׁרָרָה) . -[from Meg. 14a]

**31 and they went forth with them** And Terah and Abram went forth with Lot and Sarai.

**32 and Terah died in Haran** [This happened] after Abram had left Haran and had come to the land of Canaan, and had been there for over sixty years, for it is written (below 12:4): “And Abram was seventy-five years old when he left Haran,” and Terah was seventy years old when Abram was born, making Terah one hundred and forty-five years old when Abram left Haran. Accordingly, many of his [Terah’s] years were left. Why then did Scripture relate Terah’s death before Abram’s departure? So that the matter should not be publicized to all, whereby they would say: “Abram did not fulfill [the commandment of] honoring his father, for he left him in his old age and went away.” Therefore, Scripture calls him dead, for the wicked, even in their lifetime are called dead, whereas the righteous, even in their death, are called living, as it is said (II Sam. 23:20): “And Benayahu the son of Jehoiada, the son of a living man.”- [from Gen. Rabbah 39:7, Ber. 18b] Note that the keri is בֶּן אִישׁ חַיִל , a valiant man. The Rabbis here expound on the kethib: בֶּן אִישׁ חַי . in Haran The “nun”of חָרָן is inverted, to tell you that until Abram [appeared], the wrath of the Omnipresent was kindled (חֲרוֹן) , [the inverted “nun” symbolizes the change from Divine anger to Divine mercy].- [based on Sifrei, Ha’azinu 311]

**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) 9:18 – 11:32**

‎**18. AND HAM IS THE FATHER OF CANAAN.** Rashi explained, "Because this section goes on to deal with Noah's family,[[1]](#footnote-1) relating that ‎Ham sinned and through him Canaan was cursed, and since the generations of Ham have not yet been mentioned [to let us know that ‎Canaan was his son], it was necessary to state here that Ham is the father of Canaan." ‎

And Rabbi Abraham ibn Ezra said that Ham only saw the nakedness of his father and informed his brothers while Canaan did him the evil, ‎the nature of which Scripture does not reveal,[[2]](#footnote-2) and this is the meaning of the verse, *And he knew what his youngest son had done unto him*,[[3]](#footnote-3) since Canaan was the youngest of Ham's sons, as Scripture enumerates them, *And the sons of Ham: Cush, and Mitzraim, and Phut, and Canaan*.[[4]](#footnote-4) [Ibn Ezra thus interprets "son" to mean "grandson."] Now here Rabbi Abraham ‎ibn Ezra abandoned his method of explaining Scripture according to its plain meaning and began to declare statements contrary to the ‎truth.[[5]](#footnote-5) ‎

The correct interpretation appears to me to be that Ham was the youngest of Noah's sons as I have explained at the beginning of this portion ‎of the Torah, and Canaan was Ham's oldest son. And as for the verse which states, *And the sons of Ham: Cush, and Mitzraim, and Phut, and ‎Canaan*,[[6]](#footnote-6) [which indicates that Canaan was the youngest son], this was stated after he was sold to be a servant of servants;[[7]](#footnote-7) Scripture ‎gave his brothers preference over him. Now when this event happened to Noah, Ham had no other children except Canaan. This explains the ‎verse, *And Ham, the father of Canaan, saw*,[[8]](#footnote-8) for Ham had no other son then, and when he sinned unto his father, he cursed his seed. Now ‎if Noah had said, "cursed be Ham, a servant of servants shall he be," the punishment would have been only his since the seed already born to ‎him is not part of him, and perhaps Ham would no longer beget children. In that case Noah would not have taken his vengeance of him for ‎who knows what shall be after him.[[9]](#footnote-9) Therefore, he cursed the son he had. Even if he will later beget a hundred children,[[10]](#footnote-10) it is enough that ‎the oldest son - and all his seed with him - were cursed. ‎

The sin committed was that Ham saw the nakedness of his father[[11]](#footnote-11) and did not act respectfully. He should have covered his nakedness and ‎concealed his shame by not telling even his brothers, but he told the matter to his two brothers in the presence of many people in order to deride ‎him [Noah]. This is the meaning of the word *outside*[[12]](#footnote-12) And so did Onkelos translate it as "in the market-place." The meaning of the verse, ‎*And [Noah] knew what he had done unto him*,[[13]](#footnote-13) is that he knew that Ham ‎had disclosed his disgrace to many, and he was ashamed of the matter. Our Rabbis have mentioned an additional sin that Ham committed.[[14]](#footnote-14) ‎

‎

**20. 'ISH' (A MAN) OF THE GROUND.** Rashi explained it as "the master [owner or lord] of the ground. This is similar to the expression, **'ish' ‎‎(the man) of Naomi**,[[15]](#footnote-15) [which means the master of Naomi]. But this is not so. **'Ish' Naomi** is an expression of the marital state, just as: 'ish ‎ve'ishto' (a man and his wife).[[16]](#footnote-16) Others[[17]](#footnote-17) have said that it means **"the outstanding one of the earth, and its leader,"** and they brought ‎proof from similar verses: **‎*Gideon the son of Joash, 'ish.' (a man) of Israel*,** [[18]](#footnote-18) **[meaning a chief of Israel]** ; Both you sons of 'Adam' and you son of 'ish;'[[19]](#footnote-19) *Are you not an ‎‎'ish'* (a man)? *And who is like to you in Israel*'![[20]](#footnote-20) And there are many other similar verses according to their opinion. ‎

In my opinion, ***Gideon the son of Joash 'ish' of Israel***,[[21]](#footnote-21) refers to his genealogy, i.e., that he was an Israelite. Are you not a man?[[22]](#footnote-22) means ‎that "there is no one like you in Israel." Similarly, *strengthen yourselves, and be men*,[[23]](#footnote-23) means that they should not be weak like women. ‎*Both you sons of 'adam' and you sons of 'ish*,,[[24]](#footnote-24) [means "both you low-born and] you men of higher station." However, a man of the ground is like ‎the men of the city,[[25]](#footnote-25) since Noah lived all over the earth and never built a city or country to which he should relate himself. Similarly, *a man ‎of the field[[26]](#footnote-26)* means one who constantly stayed there. In the Mishnah we find:[[27]](#footnote-27) "Yosei ben Yoezer a man of Tzreidah, and Yosei ben Y‎ochanan a man of Jerusalem."

‎

‎[It may be that a man of the ground means] that he was determined to work the ground, to sow and to plant, because he found the earth had ‎been laid waste, for whoever dedicates himself to a certain purpose is so called, [i.e., ish of that purpose]. *The men of the city*[[28]](#footnote-28) means those that dwell in it. *The men of David[[29]](#footnote-29)* are his servants, and *a man of G-d[[30]](#footnote-30)* is one who is dedicated to His service. ‎And so the Rabbis have said in Beresheet Rabba:[[31]](#footnote-31) "A man of the ground [is so called just] as the castle guard is called by the name of the ‎castle." And the Rabbis also said[[32]](#footnote-32) that Noah had a passion for agriculture. Thus [the word ***ish*** is here used to signify] a relationship. ‎

**Hakham Haggai’s note:** We agree with R’daks understanding that an “Ish” is “a leader”, or “a royal man”, or “an outstanding man.”

The meaning of the word *Vayachel (and he began)* is that he commenced the planting of vineyards. The preceding men had planted single ‎vines, but Noah began to plant many rows of vines, which together comprise a vineyard. On account of his desire for wine, he did not plant ‎the vine singly as other trees; rather, he made a vineyard. ‎

‎**26. BLESSED BE THE ETERNAL G-D OF SHEM, AND MAY CANAAN BE SERVANT TO THEM.** Rabbi Abraham ibn Ezra explained that ‎to them means that Canaan be servant to G-d and to Shem since Shem will compel him to worship G-d. And the second time [this expression ‎is repeated - in Verse 27: *May G-d enlarge Japheth, and may He dwell in the tents of Shem, and may Canaan be servant to them* - Ibn Ezra] ‎explained that Canaan would be a servant to Japheth and Shem. But if this be so, Noah came to curse his enemies, and behold he blessed[[33]](#footnote-33) Canaan that he be a servant to G-d! ‎

But Rashi wrote: "Blessed be the Eternal G-d of Shem, Who will in days to come carry out His promise to the descendants of Shem to give ‎them the land of Canaan, and may Canaan pay them tribute. This is repeated again [in Verse 27, as explained above], in order to state that ‎even when the children of Shem will be in exile, the children of Canaan will be sold to them as slaves." [Thus Rashi interprets to them as ‎referring to the descendants of Shem.] ‎

The correct interpretation appears to me to be that at first he [Noah] cursed him that he be a servant of servants to the entire world, and ‎whosoever will find him will enslave him, for the meaning of unto his brethren[[34]](#footnote-34) is "unto all men," just as in the verse, *For I will set all men ‎everyone against his neighbor,[[35]](#footnote-35)* and as is the sense of the expression, *Every man his fellow*.[[36]](#footnote-36) It may that *unto his brethren[[37]](#footnote-37)* refers to ‎Shem and Japheth for his father's brothers are called "his brothers," just as in the expression, *that his brother was taken captive*,[[38]](#footnote-38) [which ‎refers to Lot who was a son of Abraham's brother]. And some say - as found in Ibn Ezra - that *unto his brethren* means his father's children ‎‎[namely, Cush, Mitzraim and Phut, who are his father's children].[[39]](#footnote-39) Thus, after being made a servant to his father's children and to Shem and ‎Japheth, he was a servant to the whole world. Now Noah first blessed the G-d of Shem, thereby letting it be known that Shem will be a servant ‎of G-d while Canaan will be subject to him. And to them alludes to the seed of Shem who were many. It is possible that to them reverts also to ‎his brothers already mentioned, Then he blessed Japheth with an enlargement of the boundary, he blessed Shem with the dwelling of G-d in ‎his tents, and finally said that Canaan be a servant to them, meaning to the two of them. He made Canaan subservient to Shem twice, [in ‎Verses 26 and 27, as explained above], thus hinting that the seed of Shem will inherit his land and all that he has, for that which a slave ‎acquires belongs to his master.[[40]](#footnote-40)‎

This section was written in Scripture in order to make known that it was on account of his sin that Canaan became a servant forever and that ‎Abraham was favored with his land. The subject of the wine's effect on Noah was written because it contains a greater warning against ‎drunkeness than that of the section on the Nazirite:[[41]](#footnote-41) even the perfectly righteous man whose righteousness saved the whole world - even ‎he sinned on account of wine, and it brought him to disgrace and the cursing of his seed. ‎

‎

‎‎**10:1. AND UNTO THEM WERE SOI\S BORN AFTER THE FLOOD.** The intent thereof is to imply that even though they were fit to have children before the flood - for in those generations it was normal ‎to beget children at about sixty years of age[[42]](#footnote-42) - these did not beget children even at the age of a hundred, only until after the flood. for G-d ‎restrained them from having children in order that they should not perish in the flood or that it [not] be necessary to save many persons in the ‎ark. And so also did G-d do to this entire family: Lamech was delayed in begetting Noah until more than twice the age of his ancestors,[[43]](#footnote-43) and ‎Noah much more. This is already mentioned in the commentary of Rashi[[44]](#footnote-44) who quotes from Beresheet Rabba.[[45]](#footnote-45) ‎

‎

**2. THE SONS OF JAPHETH: GOMER.** Scripture begins with Japheth for he was the oldest. After him, it mentions Ham [even though he was ‎the youngest][[46]](#footnote-46) for Scripture wanted to delay the account of the generations of Shem in order to place side by side the two sections dealing ‎with Shem's children since it is important to dwell at length on the generations of Abraham. ‎

‎**5. FROM THERE WERE PARTED THE INHABITANTS OF THE MARITIME SETTLEMENT OF THE NATIONS IN THEIR LANDS.** The ‎meaning of this is that the children of Japheth are those who dwell on the isles of the sea, and they are separated, each one of his sons residing ‎singly on another isle, and their countries are far from each other. This was indeed the blessing of their father Noah, who said, *May G-d enlarge ‎‎Japheth*,[[47]](#footnote-47) meaning that they be numerous in the expanses of the earth. The sons of Ham, however, are all near one another as they dwell ‎on the continents. Therefore Scripture said, *And the boundary of the Canaanite was from Sidon ... in their lands and in their nations*.[[48]](#footnote-48) The ‎same is true of the sons of Shem. ‎

Now Scripture narrates all this in order to inform us of Abraham's lineage from Shem, and Ham's descendants are ‎mentioned to inform us of those nations whose lands Abraham was favored with on account of the sin of their ‎fathers. Therefore it tells also of Japheth and of the dispersion[[49]](#footnote-49) in order to inform us of the cause of the ‎difference in languages and the scattering of the nations to the ends of the earth in a short period of time after the ‎first man. Moreover, this narration serves to let us know the kindness of G-d and His keeping the covenant He ‎made with Noah that he would not destroy them. ‎

The Rabbi[[50]](#footnote-50) said in Moreh Nebuchim[[51]](#footnote-51) that the genealogy of the nations verifies to those that hear it the ‎principle of the creation of the world.[[52]](#footnote-52) This also is true, for our father Abraham *will command his children and ‎his household after him[[53]](#footnote-53)* and will affirm to them the narration concerning Noah and his sons who saw the flood ‎and were in the ark. Thus he, [Abraham, not having seen the flood but hearing of it], was witness from mouth to ‎mouth in the whole matter of the flood, and he was a fourth witness to creation since Noah saw his father Lamech ‎who saw Adam. Isaac and Jacob saw Shem, the witness of the flood, and Jacob told all this to those that went ‎down to Egypt, as well as to ‎Pharaoh and the people of his generation. The people in every generation similarly know from their fathers who tell them the deeds and ‎progeny of the four to five previous generations.

 ‎

‎**7. AND THE SONS OF CUSH: SEBA AND HAVILAH, ETC. ‎**These sons became the heads of nations, and the two sons of Raamah [namely, Sheba and Dedan] became two nations. Nimrod the son of ‎Cush, however, did not become the head of a nation. Therefore, Scripture wrote afterward, And Cush begot Nimrod,[[54]](#footnote-54) and did not say, "and ‎the sons of Cush: Nimrod, and Seba, and Havilah" [which would have indicated that Nimrod, like Seba and Havilah, also became the head ‎of a nation]. But Phut the son of Ham[[55]](#footnote-55) became only one people, and not various nations as was the case with Mitzraim[[56]](#footnote-56) and ‎Canaan,[[57]](#footnote-57) the sons of Ham.[[58]](#footnote-58) Therefore, Scripture did not return [to tell of the progeny of Phut, as it did with the other sons of Ham, ‎namely, Cush, Mitzraim and Canaan]. In Beresheet Rabba we find:[[59]](#footnote-59) "Said Resh Lakish, 'We might have thought that the family of Phut ‎was swallowed up, but Ezekiel came and explained, Phut, and Lud, and all the Arabians,'[[60]](#footnote-60) The meaning of the Midrash is that because ‎Scripture did not return to tell about Phut, we might have thought that his seed intermingled with the children of Canaan and they neither ‎became a nation, nor did they inherit a land called by their name. [The prophet Ezekiel thus clarified that the children of Phut existed as a ‎separate nation in their own land.] However, in the case of *Magog, and Madai ... and Tubal, and Meshech, and Tiras*,[[61]](#footnote-61) - the children of Japheth - Scripture also did not mention the families of their progeny. And so also with the sons of Shem: ‎*Elam, and Asshur, and Arpachshad*[[62]](#footnote-62), *and Lud*,[[63]](#footnote-63) who became heads of nations; Scripture did not mention their progeny since each one ‎just became one people inhabiting one country, and they did not give rise to various nationalities. ‎

‎**8. HE BEGAN TO BE A MIGHTY ONE IN THE EARTH.** Rashi wrote, "Mighty in causing the entire world to rebel against the Holy One, ‎blessed by He, by the plan he devised for the generation that witnessed the dispersion of the races." But if so, *he began* means that he began ‎after the flood [for it could not mean that he was the first ever to begin to rebel against G-d] since in the days of the generation of Enosh, such ‎rebellion had already begun.[[64]](#footnote-64) It is possible that we should say that rebellion against G-d began in the generation of the dispersion while in ‎the days of Enosh, people were not yet among those that rebel against the light;[[65]](#footnote-65) rather, they also worshipped other gods. ‎

‎

**9. HE WAS A MIGHTY HUNTER BEFORE THE ETERNAL. ‎**He ensnared the minds of people by his words, misleading them to rebel against the Omnipresent. Therefore it is said regarding any man who ‎brazenly acts wickedly, knowing his Master and yet intentionally rebelling against Him - it is said, "This man is like Nimrod." Thus the language ‎of Rashi, and so is the opinion of our Rabbis.[[66]](#footnote-66) ‎

But Rabbi Abraham ibn Ezra explained the matter in the opposite way, by way of the plain meaning of Scripture, for he interpreted the verses ‎thus: He began to be a mighty one over the animals in hunting them. Before the Eternal, Ibn Ezra explained, means that he would build altars ‎and offer the animals as whole-offerings before G-d. But Ibn Ezra's words do not appear to be correct, and lo *he justifies. the wicked*,[[67]](#footnote-67) for ‎our Rabbis knew by tradition of Nimrod's wickedness. ‎

The correct interpretation appears to me to be that Nimrod began to be a ruler by force over people, and he was the first monarch. Until his era ‎there were no wars and no reigning monarchs; it was he who first prevailed over the people of Babylon until they crowned him.[[68]](#footnote-68) After that ‎he went to Assyria,[[69]](#footnote-69) and ‎he did according to his will, and magnified himself,[[70]](#footnote-70) and there he built fortified cities with his power and with his might. This is what ‎Scripture intended when it said, *And the beginning of his kingdom was Babel ... and Accad ... and Shinar*.[[71]](#footnote-71)

‎

**11. OUT OF THAT LAND** - when Nimrod reigned over it –

**WENT FORTH ASSHUR**, meaning he went forth to Asshur for Asshur was one of ‎the sons of Shem.[[72]](#footnote-72) This usage is similar to that found in the verses: *And it shall go forth Hazar-addar, and pass along to Azmon*,[[73]](#footnote-73) [which ‎means that it shall go forth to Hazzar-addar]; *And Og the king of Bashan came out against us Edrei*,[[74]](#footnote-74) [which means at Edrei]; *And he ‎shall return his own land with great substance*,[[75]](#footnote-75) [which means that he shall return to his own land]; and many other similar verses. This ‎is why the land of Assyria is called the land of Nimrod, just as it is said, *And they shall waste the land of Assyria with the sword, and the land ‎of Nimrod with the keen-edge sword*,[[76]](#footnote-76) alluding to Nineveh, and the city of Rehoboth, and Calah.[[77]](#footnote-77) Scripture tells yet more about Nimrod's ‎prowess - i.e., *that he was a mighty hunter*,[[78]](#footnote-78) prevailing also over the animals and ensnaring them. Scripture said, *Before the Eternal*,[[79]](#footnote-79) to ‎suggest wonderment for there was no one under the heaven like him in strength. Similarly, *And the earth was corrupt before G-d*,[[80]](#footnote-80) means ‎that everything before Him on the earth was corrupt. This is like the verse, *That soul shall be cut off from before Me*,[[81]](#footnote-81) since every place is ‎‎"before Him." ‎

‎13. AND MITZRAIM BEGOT. ‎ Scripture mentions the descendants of Mitzraim but does not specify their habitation as it does concerning the others. With the sons of Japheth it mentioned *the isles*,[[82]](#footnote-82) with the sons of Cush it mentioned *the land of Shinar[[83]](#footnote-83)* and *Asshur*,[[84]](#footnote-84) and with the sons of Canaan it mentioned *the boundaries of ‎their land*,[[85]](#footnote-85) and likewise with the sons of Shem.[[86]](#footnote-86)This was because Mitzraim (Egypt), the land of ‎his habitation, was known for it was called by his name, and all his children lived around Egypt, and the names of their countries were also like ‎their names. Thus we find for Pathrusim,[[87]](#footnote-87) [one of the children of Mitzraim] , the land of Pathrus, which is part of the land of Egypt, as it says, ‎*And I will put a fear in the land of Egypt. And I will make Pathros desolate*;[[88]](#footnote-88) *Into the land of their origin*.[[89]](#footnote-89) Similarly, *Lud and all the ‎Arabians[[90]](#footnote-90)* were also around Egypt, and the names of their countries were like their names. So also the land of the Philistines was called ‎Philistia, and so it is written [in Exodus 15:14], *the inhabitants of Philistia*. ‎

But Rabbi Abraham ibn Ezra said that these [names - Ludim, and Anamim, etc., in Verses 13-14] - are names of countries, and in each and ‎every country there dwelled one family. This is why the names are all in the plural form, [that is, on account of the persons in the family, hence ‎Ludim and not "Lud"]. And the real proof [that these are names of countries is the expression], *'misham' (whence) went forth*,[[91]](#footnote-91) for this word *‎misham* alludes to a place. In the opinion of the commentators.[[92]](#footnote-92) the meaning of the expression, *that went forth*, is that they begot them, just ‎as in the expression, *And kings shall come out of thy loins.[[93]](#footnote-93)* Now Rashi wrote: "They [the Philistines] were descended from both of them [the ‎Pathrusim and the Casluhim], for the Pathrusim and Casluhim used to live together in promiscuous intercourse, and the Philistines were their ‎offspring. Thus in Beresheet Rabba.”[[94]](#footnote-94) ‎

In my opinion, by way of the plain meaning of Scripture, the Casluhim dwelled in a city of that name - which was part of the land of Caphtor ‎where the Caphtorim their brethren were - and they went forth from there, meaning from the Caphtorim who were of the seed of Casluhim. ‎And they went in order to look for a resting-place for themselves,[[95]](#footnote-95) and they left the land to their brethren and conquered for themselves a ‎land by the name of ‎Philistia, after which they came to be called Philistines. This is why Scripture says, *The Caphtorim, that came forth out of Caphtor, destroyed ‎them, and dwelt in their stead*,[[96]](#footnote-96) the Caphtorim being of the sons of Casluhim, dwellers of the land of Caphtor. ‎

‎

**15. AND CANAAN BEGOT ZIDON HIS FIRST-BORN.** These were the ten[[97]](#footnote-97) nations, sons of Canaan, whose lands were given to our father ‎Abraham since all seed of Canaan were sold into servitude forever. These were the ones that were given to Abraham. Their names, however, ‎changed for the most part in the days of Abraham; here they were inscribed according to the names their father called them on the days of ‎their birth, but after they parted according to their lands and their nations, they were called by other names.[[98]](#footnote-98) Perhaps they were called by the ‎names of the land in which they settled, as we have explained.[[99]](#footnote-99) Likewise, Se'ir the Horite[[100]](#footnote-100) was so called because the name of the city was ‎Se'ira. And there are many similar names. It may be that the Arkite and the Sinite[[101]](#footnote-101) did beget families but were cut off from them, and their ‎children were, for example, the Kenite, and the Kenizzite.[[102]](#footnote-102) These became the heads of families, the entire nation being called by their name ‎as was customary among the tribes of Israel. Now in His gift [of the land of Abraham, G-d] called the ten nations by the names by which they ‎were known in the time of Abraham.[[103]](#footnote-103) ‎

Proof of this, [namely, that some of the names of the sons of Canaan changed in the time of Abraham], is that the Hivite mentioned here[[104]](#footnote-104) ‎is not mentioned in the gift to Abraham,[[105]](#footnote-105) and yet he was among them, as it is said, *And He shall cast out many nations before thee, the ‎Hittite, and the Girgashite, and the Amorite, and the Canaanite, and* *the Perizzite, and the Hivite, and* ‎the Jebusite, seven nations.[[106]](#footnote-106) So also in every place [Scripture counts the Hivite among the nations that inhabited the land of Canaan]. ‎Now the Canaanite is counted in the gift to Abraham among his [Canaan's] children,[[107]](#footnote-107) but only ten are counted [there[[108]](#footnote-108) while eleven ‎children of Canaan are mentioned here][[109]](#footnote-109) - because one of his sons did not prevail like his other brothers, and so he was called together with ‎his brother [the Hivite] by the name of his father, [thus bringing to a total of ten the number of nations whose lands were given to Abraham]. ‎It is possible also that it was Zidon, Canaan's first-born who was called the Canaanite together with his brother, [the eleventh son of Canaan ], who did not become a nation, [thus making ten the total number of lands given to Abraham]. ‎

Do not find it difficult that the land of the Philistines was also given to Abraham - as it is written, *Sojourn in this land ... for unto you, and unto ‎your seed, I will give all these lands[[110]](#footnote-110)* - and yet the Philistines were of the sons of Mitzraim [and not of Canaan]! Scripture said, *Counted to ‎the Canaanites were the five lords of the Philistines*,[[111]](#footnote-111) because the Philistines conquered part of the land of the Canaanites and settled ‎thereon. And here in Scripture you will see [that the Philistines captured part of the Canaanite land], for *the boundary of the Canaanite was ‎from Sidon, as you come to Gerar, unto Gaza*[[112]](#footnote-112) yet we find that these were Philistine cities, since Abimelech, king of the Philistines, was ‎king of Gerar,[[113]](#footnote-113) and Gaza belonged to the Gazites. Similarly, *For Gaza one*.[[114]](#footnote-114) Sidon also belonged to the Philistines, for it is written, *All the ‎Zidonians will I drive out from before the children of Israel; only allot you it unto Israel for an inheritance*:[[115]](#footnote-115) and again, *And also what ‎are you to Me, O Tyre, and Zidon, and all the ‎regions of Philistia?*[[116]](#footnote-116) Perhaps the rest of the land of the Philistines, excluding that of these five of their lords,[[117]](#footnote-117) was not given to Israel. ‎

Know that the land of Canaan with its boundaries, since it became a nation,[[118]](#footnote-118) was qualified for Israel, and this was the lot of their ‎inheritance, as it is said, *When the Most High gave to the nations their inheritance, when He separated the children of men, He set the borders ‎of the peoples according to the number of the children of Israel*.[[119]](#footnote-119) But at the time of the dispersion of the nations, the Holy One, blessed ‎be He, gave it to Canaan, on account of his being a servant, to keep it for Israel. This is just as a man who deposits for safe-keeping the ‎belongings of the master's son with his servant until such time as the son will grow up and acquire the belongings as well as the servant. I will ‎explain this yet[[120]](#footnote-120) with the help of G-d, exalted be He. ‎

‎**21. AND UNTO SHEM, TO HIM ALSO WERE CHILDREN BORN.** Since Scripture delayed the narration of the generations of Shem and ‎related the generations of his younger brother as if Shem had no children, it therefore says here, to him also. ‎

**THE FATHER OF ALL THE CHILDREN OF 'EBER.'** This means that he was the father **of all who dwelled beyond (eber) the Euphrates River**, ‎which was the place of Abraham's family. But it is not possible that Eber in this context be the name of the person who was the father of Peleg[[121]](#footnote-121) for why would Scripture connect the children of Eber with Shem [more so than with any of his other offspring]?

 ‎

**THE BROTHER OF JAPHETH THE ELDER.** It is the way of Scripture to record a younger brother beside the oldest of his ‎brothers, and not beside a younger one than himself.[[122]](#footnote-122) And similarly, we find the verse, *Miriam the prophetess, the sister of Aaron*.[[123]](#footnote-123) The ‎reason for mentioning this altogether is to state that he [Shem] is the brother of the honorable Japheth, comparable to him in distinction. ‎Scripture thus declares that the reason it delayed telling of his genealogy is not because Ham was more distinguished than he.

 ‎

It appears to me that "the elder" is descriptive of Shem,[[124]](#footnote-124) meaning that he was the older brother of Japheth, as Ham was the youngest of ‎all, even though Scripture mentioned Japheth first. So, likewise, in all places in Scripture, the descriptive noun refers to the subject spoken of, ‎such as: *Isaiah the son of Amoz the prophet*,[[125]](#footnote-125) [the term "the prophet" refers to Isaiah, who is the subject of the narration]; *Unto Hobab, the ‎son of Reuel the Midianite, Moses' father-in-Iaw*,[[126]](#footnote-126) [here, "Moses' father-in-law" refers back to Hobab]. But Rashi wrote: "The brother of ‎Japheth. It does not state "the brother of Ham" because these two [Shem and Japheth] honored their father whereas Ham put him to ‎shame." This interpretation also declares that the sense of the verse is that Shem is the brother of the righteous/generous brother, and not the brother of ‎the wicked brother even though he is counted after him. ‎

‎

‎**11:‎2. AS THEY JOURNEYED FROM THE EAST.** Rashi ‎comments: "They journeyed from where they were then dwelling, as it is written above, *And their dwelling was from Mesha, as you go ‎toward Sephar, unto the mountain of the east.[[127]](#footnote-127)* From there they journeyed to search out for themselves a place that would accommodate ‎them all, but they found none except Shinar." But this is not correct for this is the account of the children of Shem only, concerning whom it ‎was so said [that they dwelled at "the mountain of the east"], and why should Scripture attribute the dispersion to the descendants of Shem ‎when the children of Japheth and of Ham were more numerous than they? Besides, their habitation in their countries was *from Mesha to the ‎mountain of the east*,[[128]](#footnote-128) and the dispersion of the nations took place before they settled there, for the children of Japheth surely did not come ‎from the isles of the sea[[129]](#footnote-129) to the land of Shinar; rather, it was during the dispersion that G-d scattered them abroad upon the face of all the ‎earth,[[130]](#footnote-130) and at that time they were settled in their lands, after their nations.[[131]](#footnote-131) ‎

And Rabbi Abraham ibn Ezra explained that the mountains of Ararat are in the east. [Thus the verse before us which states, *as they journeyed ‎from the east*, means as they journeyed from the mountains of Ararat.] That which he said is correct for the mountains of Ararat are in the east ‎near Assyria, as it is said, *And they escaped into the land of Ararat*.[[132]](#footnote-132) And when Noah came down from the mountain [upon which the ark ‎had rested],[[133]](#footnote-133) he and his sons settled in those lands, and when they increased they journeyed from there to this valley called Shinar.

 ‎

According to our Rabbis,[[134]](#footnote-134) the men of the dispersion rebelled against their Creator. But those who pursue the plain meaning of Scripture say[[135]](#footnote-135) that their idea was only to be closely united, for ‎Scripture declares their intention, *lest we be scattered*,[[136]](#footnote-136) and does not relate any other matter [motive] concerning them. But if it be as those ‎commentators say, then the men of the dispersion were fools for how could one city and one tower suffice for all people of the world? Or ‎perhaps they thought that they would not be fruitful and multiply, as it is written, and the seed of the wicked will be cut of].[[137]](#footnote-137) ‎

However, he who knows the meaning of the word "name" - as they said, *and we will make for us a name[[138]](#footnote-138)* - will understand their intent and ‎will know the extent of their evil intention in constructing the tower. And then he will understand the whole subject, namely, that theirs was an ‎evil thought, and the punishment that came over them - to be dispersed in their languages and countries - was meted out measure for measure ‎for "they mutilated the shoots" [of faith by seeking to undermine the principle of the Unity]. Thus their sin was comparable to that of their ‎father Adam.[[139]](#footnote-139) Perhaps on account of this the Sages expounded:[[140]](#footnote-140) "*And the Eternal came down to see ... which the children of men had ‎built*.[[141]](#footnote-141) Said Rabbi Berachyah, '[Whose children could they have been but the children of men?] Perhaps the children of donkeys or camels? ‎Rather it means the children of the first man, etc.' " Contemplate further that in the entire subject of the flood, Scripture mentions Elohim (G-d), ‎while in the entire matter of the dispersion it mentions the Tetragrammaton; the flood came on account of the corruption of the land, and the ‎dispersion came because "they mutilated the shoots" of faith and therefore their punishment was meted out by His Great Name. This explains ‎the "coming down"[[142]](#footnote-142) and also the Divine measure meted out in Sodom.[[143]](#footnote-143) The student learned [in the mystic lore of the Cabala] will ‎understand. ‎

‎**28. AND HARAN DIED IN THE PRESENCE OF HIS FATHER TERAH IN THE LAND OF HIS BIRTH IN UR OF THE CHALDEES.** In ‎accordance with the words of our Rabbis, Rashi wrote, "Terah accused his son Abram before Nimrod of having broken his idols, and he cast ‎him into a fiery furnace. Meanwhile Haran waited and said to himself, 'if Abram proves triumphant I will be on his side, and if Nimrod wins ‎I shall be on his.' When Abram was saved, they said to Haran, 'On whose side are you?' He replied, 'I am on Abram's side.' They therefore cast ‎him into the fiery furnace, and he was burnt to death. It is to this event that the name Ur Kasdim (fire of the Chaldees) alludes. Menachem ben ‎Saruk,[[144]](#footnote-144) however, explained the word ***Ur*** as meaning 'valley.' So also, *Therefore glorify you the Eternal 'ba'urim' (in the valleys)*,[[145]](#footnote-145) and ‎also, *'me'urath' (the den of) the basilisk*.[[146]](#footnote-146) Every hole or deep cleft may be called ur." This matter received by our Rabbis through tradition ‎is the truth, and I will elucidate it. ‎

Our father Abraham was not born in the land of Chaldaea. His ancestors were descendants of Shem, and Chaldaea and the whole land of ‎Shinar were countries inhabited by the sons of Ham,[[147]](#footnote-147) and Scripture states, *And he told to Abram the 'Hebrew*,'[[148]](#footnote-148) not Abram the ‎Chaldean. And it is further written, *Your fathers dwelt in days of old beyond the river, Terah the father of Abraham, and the father of Nahor*,[[149]](#footnote-149) the word *mei'olam* (of old) teaching that his origins were always from there. And again Scripture states, *And I took your father Abraham ‎from beyond the river*.[[150]](#footnote-150) Proof of the matter is that we find Nahor [Abraham's brother] in Haran.[[151]](#footnote-151) Now if Terah's place were in Ur of the ‎Chaldees in the land of Shinar and Scripture relates that upon Terah's going forth from Ur of the Chaldees he took with him only his son ‎Abram, his grandson Lot the son of Haran, and Sarai his daughter-in-law,[[152]](#footnote-152) ‎then Nahor was left in the land of Chaldaea, [and yet we find that he was in Haran,[[153]](#footnote-153) which is the land of Mesopotamia, as explained further]. ‎

But the truth of the matter is that the country of the birth of Abraham's ancestors was the land of Aram, which is beyond the River Euphrates; ‎this was always the habitat of his ancestors. Thus Scripture says concerning the children of Shem, *And their dwelling was from Mesha,* *as you ‎go toward Sephar, unto the mountain of the east*,[[154]](#footnote-154) this being a generic name applicable to all their countries, as it is written there, *in their ‎land, after their ‎nations*,[[155]](#footnote-155) and again it is written, *From Aram Balak brings me, the king of Moab from the mountains of the east*,[[156]](#footnote-156) ‎[proving that Aram is in the land of "the mountains of the east"]. Thus it is clear that ‎Abram and his ancestors always lived in the land of Aram. Furthermore, we find in the Talmud[[157]](#footnote-157) that Abraham was imprisoned [by Nimrod ‎because he broke the idols] in Cuthah, and that city is not in the land of Chaldaea, for it is written, *And the king of Assyria brought men from ‎Babylon, and from Cuthah, and from Avva, and from Hamath*,[[158]](#footnote-158) and it is further written, *And the men of Babylon made Succoth-benoth, and ‎the men of Cuth made Nergal*.[[159]](#footnote-159) But it would appear that Cuthah is a city beyond the river, in the land of Mesopotamia, for Haran is the name ‎of a city in the land of Mesopotamia, as it is written, *And he went to Aram-naharaim [Mesopotamia], unto the city of Nahor*,[[160]](#footnote-160) which is ‎Haran. Furthermore, we have investigated and know it from the word of many students[[161]](#footnote-161) who lived in that country that Cuthah is a large ‎city between Haran and Assyria, far from the country of Babylon. The distance between it and Haran is about that of a six-day journey. It ‎is, however, included in the ‎term, "beyond the river,"[[162]](#footnote-162) because it lies between Mesopotamia and the River Euphrates - which is the border of the land of Israel[[163]](#footnote-163) - and ‎the Tigris which goes towards the east of Assyria.[[164]](#footnote-164) Thus Terah begot his older sons, Abraham and Nahor, in the area "beyond the river," the ‎land of his ancestors. He then went with his son Abram to the land of Chaldaea, where his youngest son, Haran, was born. His son Nahor, ‎however, remained "beyond the river," in the city of Haran. It may be that he was born there or that he came to settle there from Cuthah. This ‎is the meaning of [the verse here which says of Haran], *in the land of his birth, in Ur of the Chaldees*, since that was the birthplace of Haran ‎alone [among Terah's children]. ‎

This matter received through tradition [that Cuthah was the birthplace of Abraham] is also found in a book called The Antiquities of the ‎Nations, as the Rabbi[[165]](#footnote-165) wrote in the Moreh Nebuchim[[166]](#footnote-166) that in the book of Egyptian Agriculture it is mentioned that Abraham, who was ‎born[[167]](#footnote-167) in Cuthah, differed with the opinion of the people who worshipped the sun, and the king put him in prison, but he continued to argue ‎against them for many days. At last the king was afraid that he might corrupt his land and turn the people away from their religion, and so he ‎expelled him to the far land of Canaan, after confiscating all his wealth. ‎

Thus in any case it was in this place, the land of Chaldaea, that a miracle - or more exactly a hidden miracle[[168]](#footnote-168) - was done to our father ‎Abraham, for G-d put it into the heart of that king to save him and not to kill him, and so he released him from prison to go where he desired. ‎It may be that it was an overt miracle,[[169]](#footnote-169) i.e., that the king threw him into a fiery furnace, and he was saved, as our Rabbis have stated.[[170]](#footnote-170)‎

Let not Rabbi Abraham ibn Ezra mislead you with his questions,[[171]](#footnote-171) saying that Scripture has not narrated this wonder, for I will yet give you[[172]](#footnote-172) a reason for the omission and proof of the verity of this and other miracles like it. These peoples, however, did not mention it in their books ‎because they differed with his [the Patriarch's] opinion, and they thought his miracle was a deed of sorcery, just as was the case with our ‎teacher Moses in his confrontation with the Egyptians at the beginning of his deeds. It is on account of this that Scripture no longer mentions ‎this miracle [of Abraham] for it would have had to mention the words of those who differed with him, as it mentioned the words of the ‎Egyptian magicians, and Abraham's words were not as openly verified to them as were ultimately the words of our teacher Moses, [which were ‎established by ten clearly revealed miracles]. Thus Scripture says, I am the Eternal that brought thee out of Ur of the Chaldees to give thee this ‎land to inherit it,[[173]](#footnote-173) for the word *hotzeisicha* (brought thee out) points to a miracle. It does not say, "that took you from Ur of the Chaldees;" ‎instead it says, that brought you out, meaning that He brought out a prisoner from the dungeon[[174]](#footnote-174) just as in the verse: *that brought you out ‎from the land of Egypt.[[175]](#footnote-175)* And He said to Abraham, *to give you this land to inherit it*,[[176]](#footnote-176) because from the time that G-d brought him out ‎of Ur of the Chaldees, it was His Will, exalted be He, to make him into a great nation and to give him this land of Canaan. From that day on ‎which Abraham was saved, Terah - his father - and Abraham had in mind to go to the land of Canaan, a distant point far from the land of ‎Chaldaea, out of fear of the king, since Haran, [the city of their inhabitancy], was near them [the Chaldeans], and they were one people with ‎one language since Aramaic was their common language. They [Terah and Abraham] wanted to go to a nation where their speech would not ‎be understood by that king and his people. This is the meaning of the verse, *And they went forth with them from Ur of the Chaldees, to go into ‎the land of Canaan, and they came unto Haran[[177]](#footnote-177)* where their families and ‎ancestors ever lived, and they settled among them, staying there for many days. It was there that Abraham was commanded to do what he ‎had intended, i.e., to go to the land of Canaan, and so he left his father, who later died there in Haran;[[178]](#footnote-178) his country, and went with his wife ‎and Lot, his brother's son, to the land of Canaan.[[179]](#footnote-179) Thus Scripture says, *And I took your father Abraham from beyond the river, and led him ‎throughout all the land of Canaan*,[[180]](#footnote-180) for Abraham was commanded concerning this when he was yet "beyond the river," and from there ‎G-d took him and led him throughout all the land of Canaan. ‎

Now according to the opinion of our Rabbis [that Nimrod threw Abraham into a fiery furnace, the name] Ur Kasdim will be understood as ‎the plain meaning indicates, [namely, "Fires of the Chaldees"] , from the same expression: *I am warm, I have seen 'ur' (the fire)*.[[181]](#footnote-181) Scripture ‎thus says, *And they went forth with them from Ur of the Chaldees*,[[182]](#footnote-182) even though Terah did not go forth from the fiery furnace. However, ‎since Abram is the main [person of interest, it mentions Ur Kasdim although the name has reference to him alone]. It may be that on account ‎of the miracle the place came to be so called, just as we find, *And at Taberah, and at Massah, and at Kibroth-hattaavah*,[[183]](#footnote-183) and others. ‎Scripture thus alludes that when Abram went forth from the fiery furnace, they all fled from that country. ‎And the meaning of the verse, *Glorify the Eternal ‘ba’urim’* is in my opinion consonant with that which the ‎Rabbis have said [concerning Ur Kasdim , namely, that it means "the Fire of the Chaldees"], for *urim* are the high mountains on which they ‎make fires and "kindle the flares,[[184]](#footnote-184) to make the new events known quickly in distant places, even as it says [in the second half of the verse]: *In the isles of the sea, the name of the Eternal, the G-d of Israel*.[[185]](#footnote-185) The sense of that verse is thus that for the glory of G-d they should let ‎the whole world know the ‎miracle and the wonder which had been done to them. So also, *'Me'urath.' the basilisk[[186]](#footnote-186)* means his [the serpent's] hole, where his fire and great ‎heat are, just as he is indeed called *saraph* [the serpent, but literally, "the burning one"]. And I have seen in the Midrash:[[187]](#footnote-187) "Arise, 'uri' (shine). ‎[[188]](#footnote-188) Therefore *glorify the Eternal 'ba'urim.[[189]](#footnote-189)* How do you glorify Him? Rabbi Yeivo bar Kahana said, 'With these torches such as the ‎lanterns which burn in synagogues[[190]](#footnote-190) in all places, even in the isles of the sea,[[191]](#footnote-191) to the glory of G-d.'" Thus it is clear that the Rabbis ‎understood the word *ba'urim* as an expression of fire, in accordance with its simple sense.

‎

‎**31. AND THEY WENT FORTH WITH THEM FROM UR OF THE CHALDEES.** Because Abram was more important than his father and ‎those that followed his counsel and for whose sake they went, Scripture says, *And they went forth*, [rather than "he went forth"] even though ‎it says at the beginning of the verse, *And Terah took.* Lot and Sarai, however, went with them to the land of Canaan on account of Abram, ‎for even after Abram separated from his father they went along with him.[[192]](#footnote-192)

‎

**32. AND TERAH DIED IN HARAN.** After Abram had left [Haran, as related in the next chapter, and had come to the land of Canaan], Terah ‎remained alive for many years after that.[[193]](#footnote-193) Why then does Scripture mention the death of Terah before the departure of Abram? [The ‎answer is that Scripture does so] in order that this matter [of leaving his home during his father's lifetime] might not become publicized to all, ‎lest people say that Abram did not show a son's respect to his father and mother[[194]](#footnote-194) ‎as he left his father in his old age and went his way. That is why Scripture speaks of Terah as dead. Moreover,[[195]](#footnote-195) for the wicked, even while ‎alive, are called dead. Thus the words of Rashi which are found in Beresheet Rabba.[[196]](#footnote-196)‎

But I wonder about their words for this is the customary way for Scripture to relate the life of a father, his begetting a son, and his death, and ‎afterwards to begin the narration of the son in all generations. This is the usual manner of Scripture. Noah himself lived yet in the days of ‎Abraham,[[197]](#footnote-197) and his son Shem lived throughout Abraham's life span.[[198]](#footnote-198) Now it is possible that the Rabbis came to conclusion of this Midrash ‎because with respect to Terah, Scripture departed from the format of the entire chapter. Regarding Shem and his descendants, Scripture did ‎not mention their death at all, nor did it total the sum of their years. But here with Terah it again follows the first order it used concerning the ‎longevity of the people from Adam to Noah[[199]](#footnote-199) and totals up all the days of Terah and mentions his death. In addition, it mentions the place ‎of death as having been in Haran, the same place it had mentioned concerning Abraham, [i.e., that he had gone there, in Verse 31]. That is why ‎the Rabbis expounded that all this was to make it easily apparent that Abraham was there with Terah when he died. Moreover, because ‎Scripture had already begun the subject of Abraham and told how he had gone forth with his father from Ur of the Chaldees to go into the ‎land of Canaan,[[200]](#footnote-200) the Rabbis found it difficult to understand why Scripture did not systematically arrange Terah's life and death, and write ‎it chronologically. [That is why they made the aforementioned interpretation.] ‎

And as for that which the Rabbis also said in Beresheet Rabba[[201]](#footnote-201) - "First you interpret[[202]](#footnote-202) that the wicked, even while alive, are called dead" ‎‎- this too I find surprising, for the Sages[[203]](#footnote-203) ‎have already deduced from the verse,[[204]](#footnote-204) "*And you will come to your fathers in peace*. [His father was an idolater, and yet G-d informed ‎Abraham that after death he would go to him! Clearly the verse teaches you] that He announced to Abraham that his father would have a ‎portion in the World to Come." Perhaps the intent of the Rabbis was that Terah repented at the time of death, but he lived all his days in ‎wickedness and therefore was called "dead." In the words of Rashi:[[205]](#footnote-205) "Scripture teaches you that Terah did repentance at the time of ‎death." Perhaps it may be that our Sages, of blessed memory, say[[206]](#footnote-206) that Terah has a portion in the World to Come by virtue of his son. And ‎that was the announcement, for Abraham did not know it until he was informed of it at the time G-d told him, *And you will come to your ‎fathers in peace*.[[207]](#footnote-207) And so I found in a Midrash:[[208]](#footnote-208) "All kinds of wood were valid for use in the altar fire save only the wood of the olive ‎and the vine,[[209]](#footnote-209) for since oil and wine were offered upon the altar, the fruits save the trees. And so we find in the case of Abraham that he ‎saved Terah, as it is said, And you will come to your fathers in peace.[[210]](#footnote-210) ‎

**Ketubim: Psalms ‎‎7:1-18 + 8:1-10‎**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. A shiggayon of David, which he sang to the Lord concerning Cush the Benjamite. | 1. A rendition of the thanksgiving of David, who gave praise to the LORD; for he spoke a song about the ruin of Saul son of Kish, from the tribe of Benjamin.  |
| 2. O Lord, my God, I have taken refuge in You; save me from all my pursuers and deliver me. | 2. O LORD my God, I have trusted in Your Word; deliver me from all my persecutors and save me. |
| 3. Lest he tear my soul like a lion, rending it to pieces with no one to save [me].  | 3. Lest he crush my soul like a lion; he will tear and there is no one who will deliver me. |
| 4. O Lord, my God, if I have done this, if there is any injustice in my hands; | 4. O LORD my God, if I have made this song with evil intent, if there is oppression in my hand, |
| 5. if I repaid the one who did evil to me, and I stripped my adversary into emptiness, | 5. If I have repaid my ally with evil, or thrust away my oppressor for nothing, |
| 6. may the enemy pursue my soul and overtake [me] and trample my life to the ground, and cause my soul to rest in the dust forever. | 6. May the enemy pursue my soul, and may he overtake and trample my life to the ground, and may my honor rest in the dust forever. |
| 7. Arise, O Lord, with Your wrath; exalt Yourself with anger upon my adversaries, and awaken for me the judgment that You commanded. | 7. Arise, O LORD, in Your might; be lifted up in anger against my oppressors; and bring hastily to me the justice that You commanded. |
| 8. And [if] a congregation of kingdoms surrounds You, return on high over them. | 8. The gathering of the nations will surround You; because of it return to the place of Your presence. |
| 9. May the Lord judge the peoples; judge me, O Lord, according to my righteousness and according to my innocence, which is upon me.  | 9. The word of the LORD will judge the Gentiles; judge me, O LORD, by my merit, and for my innocence recompense me. |
| 10. May evil destroy the wicked, and may You establish the righteous, for the righteous God tests the hearts and the reins. | 10. Now may the evil of the wicked perish; and let the righteous be firmly established; and the righteous God examines hearts and minds. |
| 11. My shield is upon God, Who saves the upright in heart. | 11. My shield is on God, redeemer of the upright of heart. |
| 12. God is a righteous judge, and God is incensed every day. | 12. God is the righteous/generous judge, and in might is angry at the wicked every day. |
| 13. If he does not repent, He will whet His sword; He has trodden His bow and made it ready. | 13. If one does not repent and reverence Him, His sword is whetted, His bow drawn and ready. |
| 14. And He has prepared deadly weapons for him; He will make arrows for pursuers. | 14. On his account, He has prepared the weapons of death; He will make his arrows for those who pursue the righteous/generous. |
| 15. Behold, he travails with iniquity; he conceives mischief, and gives birth to lies. | 15. Behold, he will be in pains with falsehood, and will conceive trouble, and give birth to falsehood.  |
| 16. He dug a pit and deepened it, and he fell into the pit that he made. | 16. He has dug a pit and deepened it; and he fell in the pit he made. |
| 17. His mischief will return upon his head, and his violence will descend upon his crown. | 17. His misery will return on his head; and on his pate his rapacity will descend. |
| 18. I will thank the Lord according to His righteousness, and I will sing praise to the name of the Lord Most High. | 18. I will thank the LORD according to His righteousness/generosity; and I will praise the name of God Most High. |
|  |  |
| 1. To the conductor, on the gittith, a song of David. | 1. For praise, on the lyre that he brought from Gath. A hymn of David. |
| 2. O Lord, our Master, how mighty is Your name in all the earth, for which You should bestow Your majesty upon the heavens. | 2. O God our Master, how lofty is Your name and praiseworthy in all the earth, You who have placed Your splendor above the heavens. |
| 3. Out of the mouth of babes and sucklings You have established strength because of Your adversaries, in order to put an end to enemy and avenger. | 3. From the mouth of children and infants You have established strength because of Your oppressors, to bring to naught the enemy and the violent man. |
| 4. When I see Your heavens, the work of Your fingers, the moon and stars that You have established, | 4. Because I see Your heavens, the works of Your fingers, the moon and the stars that You have fixed in place, |
| 5. what is man that You should remember him, and the son of man that You should be mindful of him? | 5. What is a son of man, because You will remember his deeds, and a son of man, because You will punish him? |
| 6. Yet You have made him slightly less than the angels, and You have crowned him with glory and majesty. | 6. And You have made him a little less than the angels, and You will crown him with glory and brightness. |
| 7. You give him dominion over the work of Your hands; You have placed everything beneath his feet. | 7. You made him ruler over the works of Your hands; all things You have placed under his feet. |
| 8. Flocks and cattle, all of them, and also the beasts of the field; | 8. Sheep and oxen, all of them, and also the beasts of the field. |
| 9. the birds of the sky and the fish of the sea, he traverses the ways of the seas. | 9. The birds of the air, and the fish of the sea, and Leviathan, who passes along the paths of the sea. |
| 10. O Lord, our Master, how mighty is Your name in all the earth! | 10. O God our Master, how lofty and praiseworthy is Your name in all the earth! |
|  |  |

**Rashi’s Commentary on Psalm ‎7:1-18 + 8:1-10‎**

**1 A shiggayon of David** Menachem says (p. 170) that this, too, is one of the names of a melody named for the instrument, and so he explained “on shigyonoth,” [in Habakkuk 3:1]. But our Sages (Mid. Ps. 7:18) explained it as an expression of error, that he confessed and prayed about the error that he had [committed by] reciting a song upon Saul’s downfall, as it is stated (in II Sam. 22:1): “And David spoke to the Lord, etc.” The contents of the psalm, however, do not indicate this, because it speaks of the nations (in verse 9): “May the Lord judge the peoples.” I, therefore, say that he recited it concerning Ishbi in Nob (II Sam. 21:16), who came upon him as a punishment for Saul; as our Rabbis explained, that the Holy One, blessed be He, said to him, “Through you, Doeg the Edomite was banished; through you, Saul and his sons were slain, etc.” as is stated in “Chelek” (Sanh. 95a). The errors that David asked of the Holy One, blessed be He, [were] that he [himself] be delivered into the hands of his enemies and that his descendants should not be destroyed. (The last sentence does not appear in all editions.) [Therefore, because his life was endangered,] David reversed his prayer and prayed that he should not fall into the hands of his enemies. Now this is its meaning: An error that David sang to the Lord because he had erred in saying to the Holy One, blessed be He, to deliver him into the hands of his enemies on account of Saul, who was slain because of him. Another explanation: Concerning the error of the skirt of Saul’s coat, which he had severed.

**Cush** Just as a Cushite has unusual skin, so did Saul have unusual deeds.

**3 rending it to pieces** Heb. פרק , an expression of (Exod. 32:2): “Break off (פרקו) the golden rings.”

**4 if I have done this** What is delineated after it.

**5 if I repaid the one who did evil to me** If I repaid him according to his deeds.

**and I stripped my adversary into emptiness** I destroyed his garment when I severed the skirt of his coat. Did I do it to destroy and to strip him and cause him to stand empty, and [was it done] with hatred? Only to let him know that he was delivered into my hand to kill him, and I did not kill him. [The word] חלצה is an expression of stripping off clothing.

**7 Arise, O Lord, with Your wrath against my enemies**, such as Ishbi and his brothers and the Philistines, that I should not be delivered into their hands.

**exalt Yourself** boast, to show me the revenge of Your anger when You become angry with them.

**and awaken for me** that I should be able to execute upon them the judgment of revenge that You commanded. Now where did You command [it]? “You shall break them with an iron rod” (above 2:9). “Then I will be an enemy to your enemies” (Exod. 23:22). I found this in the Midrash (Mid. Ps. 7:6; Tan. Ki Thissa 20, Buber 13 with variations).

**8 And [if] a congregation of kingdoms surrounds You** If troops of nations follow You to save them, do not hearken to their voice. Distance Yourself from them and go back to sit in Your place on high; repoxa in Old French, repose. Another interpretation: Return on high to show them that You have the upper hand.

**9 May the Lord judge the peoples** Reverse the sentence from upon us and place it upon the nations.

**judge** An expression of chastisements.

**judge me, O Lord, according to my righteousness** But judge Israel according to the good deeds they have done and not according to the sins.

**10 destroy** Heb. יגמר , lit. finish. An expression of destruction, and so did Menachem (p. 57) interpret: (77:9), “destroyed (גמר) His word”; (12:2), “a pious man has perished (גמר) ,” and so all of them. (This does not appear in certain editions.)

**and may You establish the righteous...tests the hearts** You know who is the righteous/generous man that You may establish him.

**the righteous God** That is Your name.

**12 a righteous judge are You** to judge with righteousness/generosity.

**is incensed every day** when He sees the deed of the wicked.

**13 If he does not repent** [i.e., if] the wicked [does not repent] of his wickedness.

**He will whet His sword** The Holy One, blessed be He, [will whet His sword] for him. ילטוש means forbira in Old French, to polish, furbish; and He will tread His bow.

**14 And...for him** And for the wicked man, the Holy One, blessed be He, has prepared deadly weapons.

**for pursuers** Heb. לדלקים , for pursuers, as (in Gen. 31: 36): “that you pursued (דלקת) me.” And this is its meaning: His arrows to slay the wicked who pursue the righteous, the Holy One, blessed be He, will make and prepare them to slay them. Every [instance of] דליקה is an expression of pursuit.

**15 Behold, he travails** Heb. יחבל an expression of conception and birth, as (in Song 8:5): “there your mother was in travail with you (חבלתך) .”

**he conceives mischief, and gives birth to lies** Whatever he begets and toils, everything betrays him. The adage says: Whatever lies beget, diminution takes.

**18 I will thank the Lord according to His righteousness** When He executes strict justice with righteousness, to judge the wicked according to their wickedness.

**1 the gittith** A musical instrument that came from Gath, where craftsmen were found to make it (Machbereth Menachem p. 60). But our Sages said (Mid. Ps. 8:1): Concerning a nation [Edom] that is destined to be trodden like a winepress, as it is written (in Isaiah 63:3): “A winepress I trod alone.” However, the contents of the psalm do not indicate it.

**2 how mighty is Your name** more than the strength of the measure of the earthlings. The earthlings did not deserve that You should cause Your Shechinah to rest among them.

**for which You should bestow Your majesty upon the heavens** It is fitting that You bestow it upon the heavens. But You, with Your great humility...

**3 Out of the mouth of babes and sucklings** You have established strength You caused Your Shechinah to rest in the Temple, and You decreed that we thank You. This is strength [that emerges] from the mouth of the Levites and the priests, who are people raised in filth like babes and sucklings. [The word] עוללים is an expression of (Job 16: 15) “and sullied my radiance in the dust,” and because of the filth, all infants are called עוללים .

**because of Your adversaries** To inform them that we are Your people.

**to put an end to the disgrace of the enemy and avenger**, who says, “You are no better than the other nations.” But I, when I see Your heavens, etc.,... I wonder in my heart, what is man that You should remember him?

**6 Yet You have made him slightly less than the angels, etc.** Heb. מאלהים , which is an expression of angels, for You gave power to Joshua to still the sun and to dry up the Jordan, and to Moses to split the waters of the Sea of Reeds and to ascend to the heavens, and to Elijah to resurrect the dead.

**8 Flocks and cattle** Heb. צנה ואלפים [equivalent to] צאן ובקר , like (Deut. 7:13), “the young of your cattle (אלפך) .” צנה is an expression of industry, as (in Num. 32:24), “and enclosures for your flocks (לצנאכם) ”; oveyledic in Old French, enclosures to pen the small livestock. There are many Aggadic midrashim, but they do not fit the verses.

**Meditation from the Psalms**

**Psalm 7 & 8**

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

**Bereshit (Genesis) 9:18 – 10:32, 11:1-32**

**Tehillim (Psalm) 7 & 8**

**Yeshayahu (Isaiah) 49:9-17, 23**

Psalm seven precedes psalm six chronologically. The verbal tallies between the Torah and Psalm seven are *son* and *earth*. The ‘son’ applies to King Saul and the earth refers to the location that will receive King David, the composer of this psalm, if HaShem gives him over to his enemies. This psalm is dedicated to King Saul, who was an extremely great man, greater in some ways that King David. This psalm was inspired mainly by King Saul’s downfall. David recognizes his rejoicing at the downfall of King Saul as an error[[211]](#footnote-211) on his part.[[212]](#footnote-212) The Gemara gives us some insight on this issue:

***Mo'ed Katan 16b*** *And David spoke unto the Lord the words of this song in the day that the Lord delivered him out of the hand of all his enemies and out of the hand of Saul.[[213]](#footnote-213) The Holy One, blessed ‘be He, said to David, David do you compose a song on the downfall of Saul? Had you been Saul and he David, I would have annihilated many a David out of regard for him. Hence it is written, ‘Shiggaion[[214]](#footnote-214) of David, which he said unto the Lord, concerning Cush a Benjamite.[[215]](#footnote-215) Was Cush that Benjamite's name? And was not his name Saul? — But, just as a Cushite [Ethiopian][[216]](#footnote-216) is distinguishable by his skin, so was Saul distinguished by his deeds.*

While it makes sense for the first seven pasukim to apply to King Saul’s downfall, the rest of the psalm sounds like King David has just read our Torah portion and is reflecting on the seventy Gentile nations which are mentioned therein.

It is worth noting that our Torah portion and psalm both speak about exceedingly great men who had minor ‘imperfections’. Our psalm speaks of King Saul and our Torah portion speaks of Noach. The Gemara tells us of King Saul’s greatness:

***Yoma 22b*** *R. Huna said: How little does he whom the Lord supports need to grieve or trouble himself! Saul sinned once and it brought [calamity] upon him, David sinned twice and it did not bring evil upon him — What was the one sin of Saul? The affair with Agag.[[217]](#footnote-217) But there was also the matter with Nob,[[218]](#footnote-218) the city of the priests? — [Still] it was because of what happened with Agag that Scripture says: It repenteth Me that I have set up Saul to be king.[[219]](#footnote-219) What were the two sins of David? — The sin against Uriah[[220]](#footnote-220) and that [of counting the people to which] he was enticed.[[221]](#footnote-221)*

We are reading this Psalm on the Shabbat closest to the festival of Shavuot (Weeks). As the B’ne Yisrael prepared for Shavuot they counted the omer. They ascended to a tremendous spiritual level, nevertheless, on Shavuot they had one small imperfection, they overslept. Our psalm teaches us that we need to have the right attitude when an imperfection is found in us as King David shows us the way.

Our Sages teach that this was the psalm for the day of Purim, because the hero of the Megillat of Esther, was Mordechai, who was a descendant of King Saul.[[222]](#footnote-222) Additionally, Chazal teaches that v.6 of our psalm speaks about Haman who was hung on the gallows he prepared for Mordechai.[[223]](#footnote-223)

***Midrash Rabbah - Esther X:2*** *TO HANG MORDECAI ON THE GALLOWS THAT HE HAD PREPARED FOR HIM. A teacher commented: He prepared for himsey; and to him can be applied the verse, He hath also prepared for himself1 the weapons of death, yea, his arrows which he made sharp... he hath digged a pit, and hollowed it, and is fallen into the ditch which he made.[[224]](#footnote-224)*

This leads us to an amazing remez connection between Shavuot and Purim.

***Shabbath 88a*** *And they stood under the mount:[[225]](#footnote-225) R. Abdimi b. Hama b. Hasa said: This teaches that the Holy One, blessed be He, overturned the mountain upon them like an [inverted] cask, and said to them, ‘If ye accept the Torah, ‘tis well; if not, there shall be your burial.’ R. Aha b. Jacob observed: This furnishes a strong protest against the Torah.[[226]](#footnote-226) Said Raba, Yet even so, they re-accepted it in the days of Ahasuerus, for it is written, [the Jews] confirmed, and took upon them [etc.]:[[227]](#footnote-227) [i.e.,] they confirmed what they had accepted long before.*

***Esther 9:27*** *The Jews upheld and accepted upon themselves, and on their offspring and all their adherents.*

From the Gemara we can see that we accepted the Torah at Shavuot under duress. What was this ‘duress’? Chazal teaches that at Sinai the presence of HaShem was so palpable that we essentially lost our free will, in much the same way that a sane person standing on top of a tall building loses his free will to jump. The man standing on the precipice can see the consequences of his actions so completely that there is no way that he will jump. The perception of imminent death provides ‘duress’ that precludes jumping. This was the effect we experienced when we received the Torah on Mt. Sinai. That said, nevertheless, we re-accepted the Torah at Purim while HaShem was completely hidden, and there was not even a hint of duress. This proves that we would have accepted the Torah at Sinai even *without* duress!

Psalm eight was written by David as we see in the first pasuk (verse). The material for this psalm came to David prophetically while he was listening to the music of a gitit.[[228]](#footnote-228) This psalm was designated by the Vilna Gaon as the psalm for Simchat Torah.[[229]](#footnote-229) This suggests that the theme of this psalm is rapturous rejoicing *with* the Torah. This psalm thus forms a fitting connection to Shavuot, the day we were given the Torah. In the same way that Shavuot is the atzeret, the conclusion, of the seven day festival of Pesach, so also is Simchat Torah (Shemini Atzeret) the conclusion to the seven day festival of Succoth. This bi-modality of the year is, therefore, perfectly synchronized with the triennial Torah reading cycle.

The Talmud, on the other hand, tells us that this is the perfect psalm for Shavuot by relating a conversation that HaShem had with His ministering angels, concerning the giving of the Torah at Shavuot:

***Shabbath 88b*** *R. Joshua b. Levi also said: When Moses ascended on high, the ministering angels spake before the Holy One, blessed be He, ‘Sovereign of the Universe! What business has one born of woman amongst us?’ ‘He has come to receive the Torah,’ answered He to them. Said they to Him, ‘That secret treasure, which has been hidden by Thee for nine hundred and seventy-four generations before the world was created. Thou desirest to give to flesh and blood! What is man, that thou art mindful of him, And the son of man, that thou visitest him? O Lord our God, How excellent is thy name in all the earth! Who hast set thy glory [the Torah] upon the Heavens!’[[230]](#footnote-230) ‘Return them an answer,’ bade the Holy One, blessed be He, to Moses. ‘Sovereign of the Universe’ replied he, ‘I fear lest they consume me with the [fiery] breath of their mouths.’ ‘Hold on to the Throne of Glory,’ said He to him, ‘and return them an answer,’ as it is said, He maketh him to hold on to the face of his throne, And spreadeth [Parshez] his cloud over him,[[231]](#footnote-231) whereon R. Nahman[[232]](#footnote-232) observed: This teaches that the Almighty [SHaddai] spread [Pirash] the lustre [Ziw] of His Shechinah[[233]](#footnote-233) and cast it as a protection[[234]](#footnote-234) over him. He [then] spake before Him: Sovereign of the Universe! The Torah which Thou givest me, what is written therein? I am the Lord thy God, which brought thee out of the Land of Egypt.[[235]](#footnote-235) Said he to them [the angels], ‘Did ye go down to Egypt; were ye enslaved to Pharaoh: why then should the Torah be yours? Again, What is written therein? Thou shalt have none other gods:[[236]](#footnote-236) do ye dwell among peoples that engage in idol worship? Again what is written therein? Remember the Sabbath day, to keep it holy: do ye then perform work, that ye need to rest? Again what is written therein? Thou shalt not take [tissa] [the name ... in vain]: is there any business [massa] dealings among you?[[237]](#footnote-237) Again what is written therein, Honour thy father and thy mother; have ye fathers and mothers? Again what is written therein? Thou shall not murder. Thou shalt not commit adultery. Thou Shall not steal; is there jealousy among you; is the Evil Tempter among you? Straightway they conceded [right] to the Holy One, blessed be He, for it is said, O Lord, our Lord, How excellent is thy name, etc.[[238]](#footnote-238) whereas ‘Who has set thy glory upon the heavens is not written.[[239]](#footnote-239)*

Thus we understand that the Torah was given to Moshe by fire to the B’ne Yisrael because they were the ones who needed it’s wisdom for the tasks that they were called to do.

The Talmud also connects the flood with our psalm:

***Sanhedrin 38b*** *Rab Judah said in Rab's name: When the Holy One, blessed be He, wished to create man, He [first] created a company of ministering angels and said to them: Is it your desire that we make a man in our image? They answered: Sovereign of the Universe, what will be his deeds? Such and such will be his deeds, He replied. Thereupon they exclaimed: Sovereign of the Universe, What is man that thou art mindful of him, and the son of man that thou thinkest of him?[[240]](#footnote-240) Thereupon He stretched out His little finger among them and consumed them with fire. The same thing happened with a second company. The third company said to Him: Sovereign of the Universe, what did it avail the former [angels] that they spoke to Thee [as they did]? the whole world is Thine, and whatsoever that Thou wishest to do therein, do it. When He came to the men of the Age of the flood and of the division [of tongues] whose deeds were corrupt, they said to Him: Lord of the Universe, did not the first [company of angels] speak aright? Even to old age I am the same, and even to hoar hairs will I carry,[[241]](#footnote-241) He retorted.*

The Midrash also connect the flood with our psalm:

***Midrash Rabbah - Genesis XXXI:12*** *AND I, BEHOLD (6:17): I agree with the angels who urged, What is man, that Thou art mindful of him?[[242]](#footnote-242) BEHOLD, I DO BRING THE FLOOD OF WATERS. They were first waters, and as soon as they descended on the earth they became a flood.[[243]](#footnote-243) [EVERYTHING THAT IS IN THE EARTH] YIGWA’ [E.V. ‘SHALL PERISH’]: i.e. shall shrivel up.[[244]](#footnote-244)*

Clearly Psalms seven and eight are connected with our Torah portion and both are connected to Shavuot. Chag Sameach!

**Ashlamatah # 1: Isaiah 49:9-17 + 23‎**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. ¶ Hearken, you islands, to me, and listen closely, you nations, from afar; the Lord called me from the womb, from the innards of my mother He mentioned my name.  | 1. Attend to My Memra, O islands, and hearken, you kingdoms from afar. The LORD appointed me before I was, from the body of my ‎mother He made mention of my name. |
| 2. And He made my mouth like a sharp sword, He concealed me in the shadow of His hand; and He made me into a polished arrow, He hid me in His quiver.  | 2. He placed His words in my mouth like a sharp sword, in the shadow of His might He ‎protected me; He made me like a select arrow which in a quiver is hidden. |
| 3. And He said to me, "You are My servant, Israel, about whom I will boast." | 3. And he said to me, "You are My servant, Israel, in ‎whom I will be glorified." |
| 4. And I said, "I toiled in vain, I consumed my strength for nought and vanity." Yet surely my right is with the Lord, and my deed is with my God. **{S}** | 4. But I said, "I have laboured in vain, I have spent my strength for nothing and vanity; yet surely my ‎judgment is disclosed before the LORD, and the recompense of deeds before my God." |
| 5. And now, the Lord, Who formed me from the womb as a servant to Him, said to bring Jacob back to Him, and Israel shall be gathered to Him, and I will be honored in the eyes of the Lord, and my God was my strength. | 5. And now the LORD speaks, who prepared ‎me from the womb to be a servant serving before Him, to bring those of the house of Jacob back to His service, and that Israel might be ‎brought near to His fear, for I am honoured before the LORD, and the Memra of my God has become my help- |
| 6. And He said, "It is too light for you to be My servant, to establish the tribes of Jacob and to bring back the besieged of Israel, but I will make you a light of nations, so that My salvation shall be until the end of the earth." **{S}** | 6. **he says: "Is it a ‎small thing to you that you are called My servants to raise up the tribes of Jacob and to restore the exiles of Israel? I will give you as ‎a light to peoples, that My salvation may be to the ends of the earth."** |
| 7. So said the Lord, the Redeemer of Israel, his Holy One, about him who is despised of men, about him whom the nation abhors, about a slave of rulers, "Kings shall see and rise, princes, and they shall prostrate themselves, for the sake of the Lord Who is faithful, the Holy One of Israel, and He chose you." **{S}** | 7. Thus says the LORD, the Redeemer of Israel and His Holy ‎One, to those despised among the Gentiles, to those cast out among the kingdoms, to those who are servants to rulers: "Kings will look ‎to them and princes arise; and they will worship; because of the LORD, who is faithful, the Holy One of Israel, who is pleased with ‎you." |
| 8. So said the Lord, "In a time of favor I answered you, and on a day of salvation I helped you; and I will watch you, and I will make you for a people of a covenant, to establish a land, to cause to inherit the desolate heritages. | 8. Thus says the LORD, "In a time that you do my pleasure I accept your prayer, in a day of distress I raise up salvation and ‎help you: I will prepare you and give you as a covenant of people, to raise up the righteous/ generous who lie in the dust, to apportion desolate ‎heritages; |
| 9. To say to the prisoners, "Go out!" and to the darkness, "Show yourselves!" By the roads they shall graze, and by all rivers is their pasture. | 9. saying to the prisoners among the Gentiles, 'Come forth,' and to those who are jailed among the kingdoms as in the ‎ darkness, 'Be revealed to light.' They will lie down along the ways, in all bare heights will be their place of staying;  |
| 10. They shall neither hunger nor thirst, nor shall the heat and the sun smite them, for He Who has mercy on them shall lead them, and by the springs of water He shall guide them. | 10. they will not ‎hunger or thirst, neither heat nor the sun will smite them, for He who is about to have pity on them will lead them, and by springs of water will ‎make them lie down. |
| 11. And I will make all My mountains into a road, and My highways shall be raised. | 11. And I will make the mountains level before them. as a way, and the highways will be raised up. |
| 12. Behold, these shall come from afar, and behold these from the north and from the west, **and these from the land of Sinim.** | 12. Lo, these ‎will come from afar, and lo, these from the north and from the west, **and these from the land of the south."** |
| 13. Sing, O heavens, and rejoice, O earth, and mountains burst out in song, for the Lord has consoled His people, and He shall have mercy on His poor. **{S}** | 13. Sing for joy, O heavens, ‎and rejoice, O earth; exult, O mountains, in singing! For the LORD is about to comfort His people, and will have compassion on His poor. ‎‎ |
| 14. And Zion said, "The Lord has forsaken me, and the Lord has forgotten me." | 14. Because Zion said, "The LORD has taken up His Shekhinah from me, the LORD has rejected me." |
| 15. Shall a woman forget her sucking child, from having mercy on the child of her womb? These too shall forget, but I will not forget you. | 15. "Is it possible that a woman ‎can forget her son, that she should have no compassion on the son of her womb? Even all these may forget, but My Memra will not reject you. |
| 16. Behold on [My] hands have I engraved you; your walls are before Me always. | 16. Behold, as on hands you are portrayed before me; your walls are continually before me.  |
| 17. Your sons have hastened; those who destroy you and those who lay you waste shall go forth from you. | 17. They hasten, they build your ruins, ‎those who razed you and those who laid you waste go away from you into exile." ‎ |
| 18. Lift your eyes around and see, all of them have gathered, have come to you; as I live, says the Lord, that you shall wear all of them as jewelry, and you shall tie them as a bride. | 18. ‎"Lift up your eyes roundabout, O Jerusalem, and see all the sons of the people of your exiles; they gather, they come into your midst. As ‎I live, says the LORD, all of them will be to you as a garment of glory, their deeds in your midst will be as the bride’s ornament.  |
| 19. For your ruins and your desolate places and your land that has been destroyed, for now you shall be crowded by the inhabitants, and those who would destroy you shall be far away. | 19. Surely your waste and desolate places and your devastated land - surely now you will be too pressed for inhabitants, and those who annihilated ‎you will be rejected. |
| 20. Your children of whom you were bereaved shall yet say in your ears, "The place is too narrow for me; move over for me so that I will dwell." | 20. From now on the sons of the people of your exiles will say, each one in your midst, 'The place is too narrow for ‎me; make room for me to dwell in.' |
| 21. And you shall say to yourself, "Who begot these for me, seeing that I am bereaved and solitary, exiled and rejected, and who raised these? Behold I was left alone; these-[from] where are they?" **{P}** | 21. Then you will say in your heart: 'Who has brought me up these? I was bereaved and alone, exiled ‎and cast out, but who has brought up these? Behold, I was left alone; whence are these?'" |
| 22. So said the Lord God, "Behold I will raise My hand to the nations, and to the peoples will I raise My standard, and they shall bring your sons in their armpits, and your daughters shall be borne on their shoulder[s]. | 22. Thus says the LORD God: "Behold, I will ‎disclose My might among the peoples, and raise My signal over the kingdoms; and your sons will come in litters and your daughters will ‎be carried on couches. |
| 23. And kings shall be your nursing fathers and their princesses your wet nurses; they shall prostrate themselves to you with their face on the ground, and they shall lick the dust of your feet, and you shall know that I am the Lord, for those who wait for Me shall not be ashamed. **{S}**  | 23. Kings will be your foster fathers, and their queens will minister to you. Upon their faces, upon the ground ‎they will spread out to beseech from you, and lick the dust of your feet. Then you will know that I am the LORD; the righteous who waits ‎for My salvation will not be put to shame."‎ |
|  |  |

**Rashi’s Commentary for: Isaiah 49:9-17 + 23‎‎‎‎**

**1 called me from the womb** When I was still in the womb, the thought came before Him that my name should be Isaiah (יְשַׁעְיָה) to prophesy salvations (יְשׁוּעוֹת) and consolations.

**2 And He made my mouth like a sharp sword** to castigate the wicked and to prophesy retribution upon them.

**He concealed me in the shadow of His hand** that they be unable to harm me.

**into a polished arrow** Heb. בָּרוּר , [lit. clear,] polished, kler in O.F.

**in His quiver** A receptacle used as a case for arrows, called koujjbre in O.F.

**4 And I said,** I toiled in vain when I saw that I admonish them and they do not obey.

**Yet surely my right is with the Lord** He knows that it is not from me but from them [i.e., He knows that their failure to obey is not due to my laziness, but to their obstinacy].

**5 shall be gathered to Him** To Him they shall return in repentance.

**6 And He said, “It is too light for you to be, etc.”** In My eyes, it is too small a gift that you should have this alone, that you be My servant to establish Jacob and to bring back to Me the besieged of Israel, and behold I add more to you, “And I will make you a light for the nations,” to prophesy concerning the downfall of Babylon, which will be a joy for the whole world.

**and the besieged of Israel** Heb. וּנְצוּרֵי . Comp. (Prov. 7:10) “With a heart surrounded by evil thoughts (וּנְצֻרַת) ,” that their heart is surrounded by the inclination of sinful thoughts, like a city besieged by a bulwark of those who besiege it.

**7 about him who is despised of men** Heb. נֶפֶשׁ לִבְזֽה , a despised soul, about Israel, who are despised.

**about him whom the nation abhors** About him whom the nation abhors, and he is a slave to those who rule over him.

**Kings shall see him** and rise.

**Who is faithful to keep His promise** that He promised Abraham concerning the kingdoms, as the matter is stated (Gen. 15:17): “And behold a smoking stove, etc.”

**the Holy One of Israel** is He, and He chose you.

**8 In a time of favor** In the time of prayer, when you seek My favor and appease Me.

**and on a day of salvation** When you need salvation.

**and I will watch you** Heb. וְאֶצָּרְךָ , and I will watch you.

**for a people of a covenant** to be a people of a covenant to Me.

**to establish a land** The land of Israel, chosen by Me from all lands.

**9 To say to the prisoners, “Go out!”** At the time I will say to the prisoners of the exile, “Go out!”

**rivers** Jonathan renders: נַגְדִּין , streams of water.

**10 heat** Heb. שָׁרָב , heat.

**11 And I will make all My mountains into a road** In contrast to what he said concerning the days of its ruin (supra 33:8) “The wayfarer has stopped,” now the wayfarers shall return and go therein.

**and My highways shall be raised** In contrast to what he said (ibid.): “Highways have become desolate,” deteriorated with no one to repair them, now My highways shall be raised, they shall repair the deterioration of the roads and raise them as is customary, with smooth pebbles and earth.

**12 from the land of Sinim** [Jonathan renders:] from the southland.

**(Hakham’s note:** the “land of the South” is called in Latin: “Terra Australis,” and therefore “the land of Sinim” is what today is called Australia and New Zealand).

**13 for the Lord** **has consoled** His people.

**14 And Zion said** She thought that I had forgotten her.

**15 Shall a woman forget her sucking child** Heb. עוּלָהּ , similar to עוֹלֵל .

**from having mercy on the child of her womb** Heb. מֵרֶחֶם בֶּן־בִּטְנָהּ .

**These too shall forget** Even if these forget, I will not forget you.

**16 Behold on [My] hands** Heb. עַל־כַּפַּיִם [lit. on hands]. I see you as though you are engraved on My hands, to see you and always to remember you. Another explanation is: כַּפַּיִם עַל־ “from upon the clouds of glory.” Comp. (Job 36:32) “On the clouds (כַּפַּיִם) He covered the rain.”

**17 Your sons have hastened** to return.

**19 you shall be crowded by the inhabitants** You shall be crowded by the multitude of inhabitants that shall come into your midst. The place shall be too narrow for them to build houses for themselves.

**20 Your children of whom you were bereaved** [lit. the children of your bereavements.] The children of whom you were bereaved.

**move over for me** [lit. approach for me.] Draw closer to another side for me, and I will dwell.

**21 and solitary** solede in O.F.

**rejected** Rejected by everyone. All say about me, “Turn away from her.”

**22 My hand...My standard** A signal to bring the exiles.

**a standard** Perka in O.F., [perche in modern French,] a pole. Comp. (supra 30:17) “And like a flagpole (וְכַנֵּס) on a hill.” It is a signal for gathering, and they place a cloth [a flag] on the end of it.

in their armpits Ajjsela [aisela] in O.F., [aisselle in modern French]. Comp. Ezra (Neh. 5:13): “Also I shook out my armpit (חָצְנִי) .”

**Ashlamatah # 2: Zephaniah 3:9-17, 20‎**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. ¶ Woe to her who is filthy and polluted-the dove-like city. | 1. Woe to her who rushes on and is delivered, the city which multiplies provocations.  |
| 2. She did not obey, she did not accept reproof. She did not trust in the Lord. She did not draw near to her God. | 2. She has not listened to the voice of His servants ‎the prophets nor has she received instruction she has not trusted in the Memra of the LORD, nor drawn near ‎to the service of her God. |
| 3. Her princes in her midst are roaring lions; her judges, wolves of the evening. They did not leave over the bones for morning. | 3. Her princes in her midst are like roaring lions, her judges are evening wolves; they do not wait for the morning. |
| 4. Her prophets are unstable, treacherous people. Her priests have profaned the sanctuary; they have removed the Torah. | 4. The false prophets who are in her midst are evil, deceitful men; her priests desecrate what is holy; they do violence to the Law. |
| 5. The Lord is just in her midst; He commits no injustice. Every morning He brings His judgment to light. It does not fail. But the one who commits injustice knows no shame. | 5. The ‎LORD, the righteous/generous One, has promised to make His Shekinah dwelt within her; He cannot act deceitfully. Behold, as the morning light ‎which increases in strength, so His judgement goes out forever and is not held back; but the wicked do not know shame. |
| 6. I have cut off nations; their towers have become desolate. I have destroyed their streets so that no one passes by. Their cities have become waste so that there is no man-so that there is no inhabitant. | 6. I have ‎destroyed nations; their fortresses are laid waste; I have left their streets desolate so that there is none that passes by; their cities have been ‎laid waste, without people, without inhabitant. |
| 7. I said, "Surely you will fear Me, you will accept reproof, and her dwelling shall not be cut off, all that I ordained upon her." But they arose early and corrupted all their deeds. | 7. I said, "Surely you will fear from before Me, you will accept instruction, and their dwelling ‎will not cease from the land of the house of My Shekinah all the blessings which I promised to them I will bring to them. Then were they quick to ‎make all their works corrupt.  |
| 8. Therefore, wait for Me, says the Lord, for the day that I will rise up to meet [with you]. For it is My judgment to assemble nations, to gather kingdoms, to pour out My fury upon them; yea, all the kindling of My wrath, for with the fire of My jealousy all the earth shall be consumed. | 8. Therefore wait for My Memra, says the LORD, for the day of My appearing to give judgement; for My ‎decision is to gather nations, to bring kingdoms near, in order to pour out My wrath upon them, even all the force of My anger; for all the ‎wicked of the earth will perish in the fire of my retribution. |
| 9. **For then I will convert the peoples to a pure language that all of them call in the name of the Lord, to worship Him of one accord.** | 9. **For then I will bring again upon the nations one chosen language, so that ‎they may all pray in the name of the LORD, that they may serve before Him with one accord.** |
| 10. From the other side of the rivers of Cush, My supplicants, the community of My scattered ones-they shall bring Me an offering. | 10. From beyond the rivers of India the exiles ‎of My people who were exiled will return in mercy, and they will be bringing them as offerings. |
| 11. On that day you shall not be ashamed of all your deeds [with] which you rebelled against Me, for then I will remove from your midst those who rejoice in your pride, and you shall no longer continue to be haughty on My holy mount. | 11. At that time you will not be ‎ashamed of all your evil works with which you have rebelled against My Memra, for then I will banish from your midst the mighty ones in ‎whom you glory and you will no longer vaunt ‎‎‎yourself in My holy mountain.  |
| 12. And I will leave over in your midst a humble and poor people, and they shall take shelter in the name of the Lord. | 12. But I will leave in your midst a people lowly and suffering humiliation and they will trust in the name ‎of the LORD. |
| 13. The remnant of Israel shall neither commit injustice nor speak lies; neither shall deceitful speech be found in their mouth, for they shall graze and lie down, with no one to cause them to shudder. **{P}** | 13. The remnant of Israel will not act deceitfully and will not speak lies. Nor will a deceitful tongue be found in their mouth, for ‎they will maintain themselves and will settle down and there will be none to make them afraid. |
| 14. Sing, O daughter of Zion! Shout, O Israel! Rejoice and jubilate wholeheartedly, O daughter of Jerusalem! | 14. Give praise, O congregation ‎of Zion, shout for joy, O Israel; rejoice and exult with all (your) heart, O congregation of Jerusalem. |
| 15. The Lord has removed your afflictions; He has cast out your enemy. The King of Israel, the Lord, is in your midst-you shall no longer fear evil. **{P}** | 15. The LORD has banished the ‎deceitful judges from your midst. He has re moved your enemies; the King of Israel, the LORD, has promised to make His Shekinah ‎dwell in your midst; no longer be afraid of evil. |
| 16. On that day it shall be said to Jerusalem, "Have no fear! O Zion, let your hands not be slack.  | 16. At that time it will be said to Jerusalem, "Do not be afraid, O Zion; do not let your hands ‎be slack." |
| 17. The Lord your God is in your midst-a Mighty One Who will save. He will rejoice over you with joy. **He will be silent in His love.** He will jubilate over you with song." | 17. The LORD your God has promised to make His Shekinah dwell in your midst; the mighty deliverer will rejoice over you with ‎joy, **He will subdue your sins by his love,** He will exult over you with exultation. |
| 18. Those who are removed from the appointed season I have destroyed. They were of you-it was a burden of shame upon her. | 18. Those who were delaying among you the times of ‎ your festivals I have removed from your midst. Woe to them, for they were taking up their arms against you and were reviling you. ‎‎  |
| 19. Behold, I wreak destruction upon all those who afflict you at that time. And I will save the one who limps, and I will gather the stray one, and I will make them a praise and a name throughout all the land where they suffered shame. | 19. Behold, at that time I will make a full end of all those who enslave you, and I will deliver those who are exiled and will bring near ‎those who are scattered and will set them for glory and for renown in all the land where they were in shame. |
| 20. At that time I will bring them, and at [that] time I will gather you, for I will make you a name and a praise among all the peoples of the earth when I restore your captivities before your eyes, said the Lord. **{P}** | 20. At that time I will bring ‎you in, and at that time I will gather you for I will make you for renown and for glory among all the nations of the earth when I bring back ‎your exiles before your eyes, says the LORD. ‎ |
|  |  |

**Rashi’s Commentary for: Zephaniah 3:9-17, 20‎ ‎‎‎**

**1** **Woe to her who is filthy and polluted** Until now, Zephaniah was speaking of Ninveh, but now he refers to Jerusalem: Woe to her who is destined to be plundered and sullied like dung. It will be polluted with the filth of its iniquity.

**filthy** as in (Lev. 1:16) “its crop”; and (Nahum 3:6) “And I will make you like dung.”

**the dove like city** Like a silly dove, without a heart.

**3** **wolves of the evening** who hasten to devour their prey at night.

**They did not leave over the bones for morning** They did not leave over even the bones to gnaw in the morning.

**4** **they removed the Torah** They did not teach it to those who inquired of them.

**5** **The Lord is just** He caused His Shechinah to rest in their midst; therefore, He cannot look upon their evil deeds. He is just, and there is no injustice before Him.

**He brings His judgment to light** He judges a true judgment to its absolute truth.

**But the one who commits injustice knows no shame** But the unjust judges do not take it to heart, to be ashamed because of the Righteous One Who dwells among them.

**6** **I have cut off nations** I brought retribution upon the nations so that you should see and fear as He concludes, “I said, ‘Surely you will fear Me.’”

**7** **I said, “Surely you will fear Me... and her dwelling shall not be cut off”** Her dwellings shall not be destroyed.

**all that I ordained upon her** And all the good that I ordained to bring upon her shall not be cut off from her.

**8** **That I will rise up to meet** When I will rise to meet with you.

**10** **From the other side of the rivers of Cush** They will bring Me an offering.

**My supplicants** those who pray to me.

**the community of My scattered ones** The gatherings of My scattered ones, whom I scattered.

**11** **you shall not be ashamed of all your deeds** Because you have already suffered, and your iniquity has been expiated.

**12** **a humble and poor people** A humble people that submits to humiliation.

**15** **your afflictions** justice in French.

**17** **A Mighty One will save** He is a Mighty One, Who will save [Israel] from the enemy.

**He will be silent in His love** He will conceal your transgressions with His love. So did *Jonathan* render: He will cover your sins with His love.

**18** **Those who are removed from the appointed season** I destroyed those removed from My appointed seasons, those who did not keep the Sabbaths and the festivals.

**I have destroyed** lit., I gathered in.

**they were of you** They were of your people.

**it was a burden of shame upon her** That guilt was a burden of shame to you.

**Those who are removed** an expression of taking out, as in (Prov. 25:4) “Take away the dross from the silver"; and (II Sam. 20:13) “When he was removed from the highway." The only radical letter is the “gimel."

**19** **Behold, I wreak destruction** *Jonathan* rendered: Behold I wreak destruction. It may also be interpreted as an expression of crushing, as in (Mal. 3:21): “And you shall crush the wicked.”

**throughout all the land where they suffered shame** Every place where they were for their shame, there I will make them to be a praise and a name.

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Genesis) 9:18 – 10:32**

**“Vayihyu B’ne Noach” “And were the sons of Noach”**

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

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School of Hakham Shaul****Tosefta****(Luke 5:1-11)****Mishnah א:א** | **School of Hakham Tsefet****Peshat****(Mark 1:16-22)****Mishnah א:א** |
|  **א:א**And now it happened that Yeshua was standing at the shore of the Kineret (The Galil) and the congregation was insisting on him to hear the **Torah of God** (his oral elucidation of the Torah) and he saw two boats sitting at the shore of the sea (the Kineret); the fishermen were out cleaning their nets. So he (Yeshua) got in one of the boats belonging to Shimon (later called Hakham Tsefet), and he (Yeshua) asked him to push off from the shore a little. Then he sat down in the boat and taught the congregation from there. When he had finished speaking, he said to Shimon, “launch out into the deeper waters and let down your nets for a catch.” Shimon said, “Master we have worked all night and caught nothing. However, at your word, I will let down the nets.” When they had followed his commands they caught so many fish that their nets were beginning to break. And called to their partners in the other boats to come and help them. And they came and filled both boats with so many fish that they were ready to sink. And when Shimon HaTsefet saw this he fell down to his knees before Yeshua saying, ‘Master, leave us for I am a sinful man.” For he and his partners were overwhelmed by the catch of (so many) fish that they caught, as were Ya’akov and Yochanan the sons of Zabdeyel, who were partners with Shimon. And Yeshua said to Shimon, “**do not be afraid**;[[245]](#footnote-245) from now on you will be catching[[246]](#footnote-246) people.[[247]](#footnote-247)” When they had landed their boats on shore they departed [leaving the work for the hired help] and followed him.**ב** And he (Yeshua) went down (from Tzfat) to K’far Nachum (Capernaum), a town on the Galil and was teaching them on Shabbat. And they were astonished at his teaching, because he spoke with the authority [of the house of Hillel]. | **א:א And walking about the sea of the Galil (Kineret), he (Yeshua) saw Shimon[[248]](#footnote-248) bar Yonah and his brother Adam bar Yonah casting a net into the sea, for they were fishermen. And Yeshua said to them, come follow me and I (will) make you into fishers of men.[[249]](#footnote-249) And immediately[[250]](#footnote-250) they left their nets and followed after him. And he going a little further he saw Ya’akov ben Zabdeyel and his brother Yochanan, who were in their boats preparing their nets. And immediately, he called them; and they left their father Zabdeyel in the boat with the hired men and followed[[251]](#footnote-251) after him (Yeshua).****ב And they entered into K’far Nachum (Capernaum), and immediately, when the Sabbaths came, he (Yeshua) went into the Synagogue and taught, and [hearing him] they were astonished at his teachings, for he taught them with authority [of the House of Hillel] and not as the [local] soferim (scribes).**  |
| **School of Hakham Shaul****Remes****(2 Luqas -Acts 2:41-47)****Pereq ב:א** |
| **ב:א** So those who received his message with gladness (on this day of Shavuot) were immersed and that day three-thousand souls were added. And, they devoted themselves to the teachings of the *sh’lachim* (apostles) and their community, eating together and the [reciting the] prayers. And awe came on every soul because of the many wonders signs that were happening through the *sh’lachim* (apostles). And all the faithfully obedient were together and possessed all things in common; and (some) would sell their [excess] possessions and goods to be distributed to all those in need. Day by day they spent time together in the Bet HaMikdash and they ate with gladness together at home in generosity/righteousness giving praise to G-d and having good will towards all people. And [great] numbers were added day by day to the whole.**ג:א** And Hakham Tsefet and Yochanan were going up to the Bet HaMikdash at the hour of prayer for the ma’ariv. And a man cripple from birth was being carried in. He was laid daily at the gate called “Beautiful” so that he could ask for alms from those entering the Bet HaMikdash. Seeing Hakham Tsefet and Yochanan as they were about to enter the Bet HaMikdash he asked them for alms. But Hakham Tsefet and Hakham Yochanan looked at him attentively and said “look at us.” When he looked at them, he expected to receive something from them. But Hakham Tsefet said to him, I do not have any silver or gold, but what I have I give to you. On the authority of Yeshua HaMashiach the Nazarean, stand up and walk.” And he took him by the right hand and raised him up; and his feet and ankles were made strong **immediately**. Then he leaped up and stood and began to walk, and he entered the Bet HaMikdash with them, walking and jumping and praising God. And all the people saw him walking and praising God, and they recognized him as the one who used to sit at the Beautiful Gate of the Bet HaMikdash and ask for alms; and they were filled with amazement at the things that happened to him. But he held onto Hakham Tsefet and Hakham Yochanan, and all the people together ran to them in the portico called Sh’lomo’s Portico, in total astonishment. |

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

﻿

**The Word of G-d**

The Peshat text of Hakham Tsefet of the second section of our readings tells us that Yeshua went to the Esnoga (Synagogue) every Shabbat and taught. The Lukan Tosefta of Hakham Shaul fills in the missing pieces by telling us that the attendees of the Esnoga wanted Yeshua to teach the “Word of G-d.” The Lukan account does not place Yeshua in the Esnoga literally as does the Peshat materials, nevertheless they hint to Yeshua attending Shabbat services. Nevertheless, we should note that Yeshua teaches with “authority.” In other words, we should note that Yeshua is a fully ordained Rabbi (Hakham)[[252]](#footnote-252). We should not read too much into the idea that the soferim (scribes) were not able to teach with “authority.” This only stands to reason. The soferim were not Rabbis, nor were they Kohanim (Priests). Therefore, they could read the text to their audiences without being able to determine halakhic protocols. Their skill in reading and interpretation the text was the extent of their duties. Yeshua’s teaching with authority demonstrates the coming paradigmatic shift of authority noted in Yeshua’s immersion. The defunct Kohanic priesthood would yield its authority to the Hakhamim and Bate Din.

Again, the Lukan account of the events tells us that the congregation “pressed” Yeshua. As a result, Yeshua is forced to enter a boat and push off shore in order to teach. However, the Greek word **ἐπίκειμαι** (*epikeimai*) also conveys the thought of imposition. Therefore, we understand that the congregations impose on this Rabbinic Scholar with the authority of the Academy of the School of Hillel to teach the “Word of G-d.” We have translated this phrase as the “Torah of G-d” because the “Torah of G-d” is the “G-d-breathed” Torah and Oral Torah. Therefore, the congregation is not merely looking for another sermon. They want the Torah elucidated in a halakhic way. This congregation wants to know how to “walk” out the written Torah. This wording informs us of the spiritual desire this particular congregation possessed.

We find in these materials a subtle allusion to Shavuot. Firstly in the statement noted that they want to hear the “Torah of G-d.” Secondly, the wise and crafty Serpent Hakham Shaul carefully picks his words. He cites Yeshua telling Hakham Tsefet “not to be afraid.” Moshe Rabbenu in Shemot (Exodus) 20:20 (on Shavuot) used this same nomenclature.

**Abandoning All?**

Josephus notes the place of the Torah in the life of the Jewish people of the first century.

Apn 2:175 for he did not suffer the guilt of ignorance to go on without punishment, but demonstrated the Law to be the best and the most necessary instruction of all others, permitting the people to stop their other employments, and to assemble together for the hearing of the Law, and learning it exactly, and this not once or twice, or oftener, **but every week**; which thing all the other legislators seem to have neglected.

Josephus does not teach us that abandonment of life and livelihood is the way of the Torah, nor does Hakham Tsefet or Hakham Shaul. The Peshat makes it clear that the business is placed in the hands of Zabdeyel and hired hands. The interpretation here is that the talmidim now make becoming Hakhamim a priority in life. Furthermore, we should learn a lesson from this. We can become and should strive for becoming Hakhamim in the Master’s service. However, this does not suggest an abandonment of life and livelihood.

We should also note the threefold immediacy of their commitment. This characteristic is found in Abraham Abinu who “rose early” to saddle his donkey in the story of Yitzach’s binding. His Eminence Rabbi Dr Yosef ben Haggai teaches us that this is “*the quintessential characteristic of a true TALMID (Rabbinic Disciple/Apprentice), and the much the more of a Nazarean TALMID (Nazarean Rabbinic Disciple/Apprentice).*” We will further one more characteristic of the talmidim as will be unfolded. That is the characteristic of **faithful obedience.**

Yeshua teaches the congregations with “authority.” We must derive hermeneutically that Yeshua taught his talmidim with the same authority. We must contend that M. Hengel’s assessment that this is not a formal Rabbi – talmid relationship is incorrect.[[253]](#footnote-253)

**Peroration**

We surmise that Yeshua’s selection of these talmidim is intentional and determinate. Yeshua selects men that will be the perfect embodiment of the Mesorah. These men are hardworking and deeply spiritual. Hakham Tsefet’s statement that he is a “sinful man” can hardly mean that he is truly a sinner. If this were truly the case, he would most likely be disqualified as a talmid. Hakham Tsefet is noting for us that Yeshua is a righteous /generous Tsaddiq. We must here also note that the Hakham (Yeshua) was understood for his righteousness and generosity. This is because in the Lukan account the Master uses the boat of Hakham Tsefet. As rental, the Master performs the miracle of fishes. Herein we see the Master and talmid have a positive reciprocal relationship supporting and encouraging one another. The talmid supplied the Master by means of his occupation and craft. The Master reciprocates with his occupation and abilities.

**Remes Commentary to Hakham Shaul**

From time to time, the Remes interpretation of our Peshat materials leaves us perplexed. And as we usually note, what could Hakham Tsefet and Hakham Shaul possibly be “hinting” at? Meditating on the questions presented by these textual relationships often leaves one “scratching his head” as he tries to determine connection and intent.

**γαρ αλιεις (gar alieis) – for they were fishermen**

γαρ αλιεις (*gar alieis*) – for they were fishermen. γενεσθαι αλιεις ανθρωπων (*genesthai alieis anthrōpōn*) – you will become fishermen of men. We cannot accept the traditional interpretation of these words. These words have been translated and interpreted to mean the talmidim would go about searching for “sinners,” which they would bring to Teshuba (repentance) as if every man in Eretz Yisrael was a sinner because he did not know Yeshua as the Messiah. This interpretation does not fit with the idea of the Nazarean Codicil being a Mesorah. Or the talmidim being the agents of the Mesorah. A Mesorah – Oral Presentation of the Torah is not a search for sinners or men of depravity, in the Calvinistic sense of the word. A Mesorah appeals to those who are looking for a true and honest application of the Torah. As the vehicles of the Mesorah, we see the talmidim teaching men to walk by the Mesorah of the Master. The present text of 2 Luqas is an allegorical hint to these matters. The “right hand” (authority) of Hakham Tsefet raises the cripple man (a man incapable of walking on his own). His elevation is allegory for teaching him to follow the Mesorah of the Master, which the Talmidim readily taught in the Portico of Sh’lomo. The Portico of Sh’lomo is allegory for a covering of Shalom. These ideas are faithful in keeping the concept of transmitting the Mesorah albeit allegorically.

**Mishnah of Mordechai: And Yeshua said to them, come follow me and I (will) make you into fishers of men. And immediately they left their nets and followed[[254]](#footnote-254) after him.**

**Gemarah of Hakham Shaul:** And Hakham Tsefet and Yochanan were going up to the Bet HaMikdash at the hour of prayer for the ma’ariv. And a man cripple from birth was being carried in. He was laid daily at the gate called “Beautiful” so that he could ask for alms from those entering the Bet Mikdash…

…“stand up and walk.” And he **took him by the right hand** and **raised him up**; and his **feet and ankles were made strong immediately**. Then he leaped up and **stood beginning to walk**, and **he entered the Bet HaMikdash with them, walking and jumping and praising God**.

Morna Hooker tells us that the statement “fishers of men” was not “obvious” to the newly found talmidim.[[255]](#footnote-255) We beg to differ. Noting from the text, the **immediacy** of departure from the physical business of fishing, the talmidim **IMMEDIATELY** devote themselves to spiritual occupation of fishing for men. Undoubtedly, the talmidim knew exactly what “fishing for men” implied.

In last week’s commentary, we wrote…

France writes, “But he remains in the **north**, and for most of the time within Galilee proper;.[[256]](#footnote-256)” We have noted that the place of Yeshua’s development in ministry was most likely Tzfat. This argument is strengthened by the understanding that Yeshua spent the dominate portion of his ministry years near Tzfat and the northern end of the Galil.

France and other scholars tell us that Yeshua spends the dominate portion of his ministry in the north, in the Galil. It would appear, to the logical mind that the Galil would not have been the most opportune place for Messiah to propagate his Mesorah. It would appear that it might have been better to spend more time in the metropolis of Yerushalayim than the rural regions of northern Yisrael. Obviously, there was a reason why the Galil was chosen as the matrix for the Mesorah. Yehuda HaNasi and the final Sanhedrin resided near the Galil during the redaction of the Mishnah. This is true of the Mesorah of the Master as well as the Mesorah of Rabbinic Judaism. Some might suggest that because it was away from the bustling metropolis it was a better-suited environment for Torah study. It is true that the Galil was better suited for hard labour and unimpeded Torah study. However, we can hardly believe that this would have been the reason for selecting Northern Yisrael.

The answer, as usual is staring at us right in the face as we derive the answer from Corral Hermeneutic.

**B’resheet 11:9** Therefore, He named it Babel, for there the Lord confused the language of the entire earth, and **from there the Lord scattered them upon the face of the entire earth.**

When the two kingdoms of Yisrael split it was the Northern kingdom, which was carried away captive first. We would surmise that it was here that the tikun (healing and repair) must begin. We further note that the Babylonian King Nebuchadnezzar carried away in the captivity artisans and skilled labor leaving Yisrael to the unskilled and untrained. Yeshua inherited the craft of stonemason from his father Yosef. Likewise we are told of many other craftsmen in the Galil. Residing in the Northern part of Yisrael, they brought a measure of tikun for the Babylonian exile. It was the northern kingdom, which fell into idolatry before the southern kingdom was also exiled.

**Shabbat, something smells fishy to me**

Our Peshat Mishnah of Mordechai places special emphasis on **Shabbats.** This teaches us that to Yeshua and his talmidim Shabbat was special. Many stories are told concerning the special place of Shabbat in northern Yisrael, specifically Tzfat.

Shabbat carries many symbolic gestures and practices. According to some authorities, eating fish on Shabbat is considered a blessing. The eating of fish on Shabbat is interpreted as an allegory of the blessing that the children of Israel would multiply like the stars in the heavens and the sand of the seas.[[257]](#footnote-257) Furthermore, fish on Shabbat is a symbol of the deep unity experienced by husband and wife on Shabbat.

**Yesha’yahu (Isa.) 58:13-14** If you turn away your foot because of the sabbath, from pursuing your business on My holy day; and call the sabbath a **delight**, and the holy of the LORD honourable; and will honour it, not doing your ways, nor pursuing your business, or speaking thereof; Then will you delight yourself in the LORD, and I will make you to ride upon the high places of the earth, and I will feed thee with the heritage of Jacob your father; for the mouth of the LORD has spoken it.

In antiquity there seems to have been a relationship between fish and **delight** (blessing).

**b. Shab 118b** In what way does one show his delight in the Sabbath? R. Judah b. R. Samuel bar Shilat in the name of Rab said, “With a beet dish, a large fish, and plenty of garlic.”

**Fisherwomen?**

**b. Sot 11b** R. Avira expounded, “**It was as a reward to the righteous women** who were in that generation that the Israelites were redeemed from Egypt. “When the women would go to draw water, **the Holy One, blessed be he, would provide little fishes for their jars, and they would draw half water and half fish and come and heat up two pots, one to warm the water, the other for the fish**. These they would bring to their husbands in the fields, and they would wash them and anoint them and feed them [fish] and give them water to drink, and then have sexual relations with them among the sheepfolds. “So it is said, ‘When you lie among the sheepfolds’ (Psa. 68:13). “As a reward for ‘When you lie among the sheepfolds,’ the Israelites enjoyed such merit as to plunder Egypt, as it is said, ‘As the wings of a dove covered with silver and her pinions with yellow gold’ (Psa. 68:13). “When the women conceived, they came to their houses, and, when the time to deliver had come, they would go and give birth in the field under an apple tree, “as it is said, ‘Under the apple tree I brought you forth from your mother’s womb’ (Son. 8: 5). “The Holy One, blessed be he, sent from the highest heaven someone to wash and straighten the babies’ limbs, just as a midwife straightens the baby’s limbs, “as it is said, ‘And as for your birth in the day you were born your navel was not cut, and you were not washed in water to be cleaned’ (Eze. 16: 4). “And he collected for them two cakes, one of oil and the other of honey, as it is said, ‘And he made him suck honey out of the rock, and oil...’ (Deu. 32:13). “But when the Egyptians became aware of them, they would come to kill them. A miracle was done for them, and they were swallowed up into the earth. So the Egyptians brought oxen and ploughed on top of them, as it is said, ‘The plowers plowed upon my back’ (Psa. 129: 3). “When they had gone their way, [the women and babies] broke through and sprouted up like the plants of the field, as it is said, ‘I caused you to multiply as the bud of the field’ (Eze. 16: 7). “When the babies had grown up, they came in herds to their houses, as it is said, ‘And you increased and became great and came with ornaments’ (Eze. 16: 7). “Do not read ‘with ornaments’ but ‘in flocks.’ “When the Holy One, blessed be he, revealed himself at the sea, they [babies, having seen him before] recognized him first of all [among the Israelites], as it is said, ‘This is my God, and I shall praise him’ (Exo. 15: 2).”[[258]](#footnote-258)

The Peshat Mishnah of Mordechai, connects Shabbat, Fish, fishermen and Messiah. How can we tie all of these connections together with the Torah Seder and the concept of “fishers of men”?

**Dead Sea Bass**

One of the joys of visiting Eretz Yisrael is to visit the Dead Sea. At almost 1,300 feet below sea level, this is the lowest place on earth. This area was the home of the ascetic group of Qumran. In the tours we have hosted we tell the group that we will spend partial day fishing for Dead Sea bass. We always find some gullible soul who believes we will actually catch a Dead Sea bass. We have yet to catch any fish from the Dead Sea. At the entrance to the location where tourists can floats in the Dead Sea, hangs a lonely fish reported to be the only fish caught from the Dead Sea. However, the Prophet Yechezkel promises that there will be a day when the Dead Sea will teem with fish.

**Ezekiel 47:1-10** And he brought me back unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward, for the forefront of the house looked toward the east; and the waters came down from under, from the right side of the house, on the south of the altar. Then brought he me out by the way of the gate northward, and led me round by the way without unto the outer gate, by the way of the gate that looked toward the east; and, behold, there trickled forth waters on the right side. When the man went forth eastward with the line in his hand, he measured a thousand cubits, and he caused me to pass through the waters, waters that were to the ankles. Again, he measured a thousand, and caused me to pass through the waters, waters that were to the knees. Again, he measured a thousand, and caused me to pass through waters that were to the loins. Afterward he measured a thousand; and it was a river that I could not pass through; for the waters were risen, waters to swim in, a river that could not be passed through. And he said unto me: Have you seen this, O son of man?' Then he led me, and caused me to return to the bank of the river. Now when I had been brought back, behold, upon the bank of the river were very many trees on the one side and on the other. Then said he unto me: 'These waters issue forth toward the **eastern region**, and shall go down into the **Arabah**; and when they will enter into the (Dead) sea, into the sea of the putrid waters, the waters will be healed. And it will come to pass, that every living creature that swarms, wherever the rivers will come, will live; and there will be a very great multitude of fish; for these waters are come here, that all things be healed and may live wherever the river goes. **And it will come to pass, that fishermen will stand by it from En-gedi even unto En-eglaim; there shall be a place for the spreading of nets; their fish will be after their kinds, as the fish of the Great Sea, exceeding many.**

Therefore, there will be a day when we can catch Dead Sea Bass. This tikun (healing) will take place in the Y’mot HaMashiach. Nevertheless, the talmidim knew something about the spiritual nature of fishing for men as found in the words of Yeshua.

Certainly, Yeshua was speaking in a Remes hint that they grasped.

**Peroration**

**Yermiyahu (Jer) 16:14-16** Therefore, behold, the days come, says the LORD, that it will no more be said: 'As the LORD lives, that brought up the children of Israel out of the land of Egypt,' but: 'As the LORD lives, that **brought up the children of Israel from the land of the north**, and **from all the (Gentile) countries** where He had driven them'; and I will bring them back into their land that I gave to their fathers. **Behold, I will send for many fishers (for the lost souls of the Babylonian and present Diaspora)**, says the LORD; and afterward I will send for many **hunters**, and they will **hunt** them from every mountain (government), and from every hill, and out of the clefts of the rocks.

The Prophet Yermiyahu (Jeremiah) looked forward to the day when G-d would bring back the exiles of Babylon. Furthermore, his vision looked forward to the day when Yisrael would be brought back from the present exile. Yeshua’s talmidim knew exactly what he was HINTING at. They understood that they would be seeking out those souls, which had been lost in the Babylonian Exile. Fishing for these souls in the waters of Gentile nations where they had been scattered.

The shrewd serpent Hakham Shaul smartly writes our Remes of 2 Luqas.

…“stand up and walk.” And he **took him by the right hand** and **raised him up**; and his **feet and ankles were made strong immediately**. Then he leaped up and **stood beginning to walk**, and **he entered the Bet HaMikdash with them, walking and jumping and praising God**.

Scattered among the nations, the souls of the returning exiles need to be taught the Mesorah. The authority invested in the Nazarean talmidim by the Nazarean Hakhamim will strengthen their feet and ankles. This strengthening enables them to “walk” in the Mesorah jumping (ever being elevated) and praising G-d. The Ashlamatah from our Torah Seder teaches us…

**Yeshayahu 49:11-13** I will make all My Mountains a road, And My highways shall be built up. ﻿﻿Look! These are coming from afar, These from the north and the west, And these from the land of Sinim.﻿ ﻿Shout, O heavens, and rejoice, O earth! Break into shouting, O hills! For the Lord has comforted His people, And has taken back His afflicted ones in love.

It was the duty of the Nazarean Talmidim of Yeshua to initialize the search for those lost exiles of Babylon. It is now the duty of Yeshua’s talmidim to search for those exiles among the nations as “fishers of men” teaching them to walk, stand and praise G-d through the teachings of the Mesorah of the Master. It is also the duty of the Nazarean Jews to embrace the souls and teach them The Masters Mesorah restoring their relationship with the Torah.

**b. Shab. 118b** “May my portion be among those who tell the disciples to take their seats in the house of study and not among those who tell the disciples to rise and leave the house of study.”

Amen v’amen

**Connections to the Torah and related Readings**

**Torah Seder**

**Mordechai (Mark)** – Gen 9:20, Mar 1:17 and Luk 5:10 are connected through the word “Man”

**Hillel (Luke)** – Id.

**Acts** – Gen 10:25 and Act 2:45 are connected through the words of parts and pieces.

**Psalms**

**Mordechai (Mark)** – Psalms 8:9 (8) the birds of the sky and the fish of the sea, he traverses the ways of the seas.

**Hillel (Luke)** – Id.

**Acts** – I will praise the Lord for His righteousness/generosity, and sing a hymn to the name of the Lord Most High. Ps 7:18 You have made him master over Your handiwork, laying the world at his **feet**, Ps 8:7

**Ashlamatah**

**Mordechai (Mark)** – Isa 49:12 and Mar 1:16are connected through word “sea”

**Hillel (Luke)** – "Isa 49:9, Isa 49:11 and Luk 5:9 are connected through the word “every”

**Acts** – Id.

**Mitzvoth**

|  |  |
| --- | --- |
| **Address** | **Suggested Nazarean Mitzvoth** |
|  |  |
| **Mark 1:16-22** | It is the duty of the Nazarean Talmidim to initialize the search for those lost exiles of Babylon. |
|  | It is also the duty of the Nazarean Jews to embrace these souls and teach them the Masters Mesorah restoring their relationship anew with the Torah |
|  | The quintessential characteristic of a true TALMID (Rabbinic Disciple/Apprentice) is to act immediately and faithfully on the commands of their Master, and the much the more from a Nazarean TALMID (Nazarean Rabbinic Disciple/Apprentice). |
|  |  |
| **Luqas 5:1-11, 4:31-32** | It is also the duty of the Nazarean Jews to Teach the Word of G-d in the Esnoga. |
|  | It is the duty of the Nazarean Hakhamim and talmidim to have a positive reciprocal relationship supporting and encouraging one another. |
|  |  |
| **2 Luqas 2:14-40** | It is also the duty of the Nazarean Jews to pray for those in need of physical and spiritual healing |
|  |  |

**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!”**

**Coming Festival**

**Shabuoth - Pentecost**

Evening Saturday the 26th of May – Evening Monday the 28th of May

 For more information see **:** [**http://www.betemunah.org/shavuot.html**](http://www.betemunah.org/shavuot.html) **&** [**http://www.betemunah.org/freedom.html**](http://www.betemunah.org/freedom.html)

**Counting of the Omer**

Sundown Friday May the 25th – Sivan 5, 5772 – Today is forty-nine days of the Counting of the Omer

**Next Sabbath: “Lekh L’kha”**

**“Get up get out”**

|  |  |  |
| --- | --- | --- |
| **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 |   |

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rosh Paqid Adon Hillel ben David

Paqid Dr. Adon Eliyahu ben Abraham

1. "Family." The first edition of Rashi concurs with this quote. In our texts of Rashi: "drunkenness." [↑](#footnote-ref-1)
2. Verse 24 here. [↑](#footnote-ref-2)
3. Ibid., [↑](#footnote-ref-3)
4. Further, 10:6. ‎ [↑](#footnote-ref-4)
5. For Scripture in no way ascribes the act of evil done to Noah by Canaan. Instead, it mentions only Ham, (Verse 22). Thus what made Ibn Ezra say that it was ‎Canaan that did it? [↑](#footnote-ref-5)
6. Further, 10:6. [↑](#footnote-ref-6)
7. Verse 25 here. [↑](#footnote-ref-7)
8. Verse 22. [↑](#footnote-ref-8)
9. See Ecclesiastes 3:22. [↑](#footnote-ref-9)
10. See ibid., 6:3. [↑](#footnote-ref-10)
11. Verse 22. [↑](#footnote-ref-11)
12. And he told his two brethren outside. [↑](#footnote-ref-12)
13. Verse 24, here. [↑](#footnote-ref-13)
14. Sanhedrin 70a. See Rashi at the end of Verse 22. [↑](#footnote-ref-14)
15. Ruth 1:3. ‎ [↑](#footnote-ref-15)
16. Above, 7:2. [↑](#footnote-ref-16)
17. Found in R'dak's Book of Roots. [↑](#footnote-ref-17)
18. Judges 7:14. ‎ [↑](#footnote-ref-18)
19. Psalms 49:3. Translated: both low and high. [↑](#footnote-ref-19)
20. I Samuel 26:15. [↑](#footnote-ref-20)
21. Judges 7:14. [↑](#footnote-ref-21)
22. I Samuel 26:15. [↑](#footnote-ref-22)
23. Ibid., 4:9. [↑](#footnote-ref-23)
24. Psalm 49:3. [↑](#footnote-ref-24)
25. Genesis 19:4. [↑](#footnote-ref-25)
26. Ibid., 25:27. [↑](#footnote-ref-26)
27. Aboth, I, 4. [↑](#footnote-ref-27)
28. Genesis 19:4. [↑](#footnote-ref-28)
29. I ‎Samuel ‎23:3. [↑](#footnote-ref-29)
30. Deuteronomy 33:1. ‎ [↑](#footnote-ref-30)
31. 36:6. ‎ [↑](#footnote-ref-31)
32. Ibid., 36:5. [↑](#footnote-ref-32)
33. See Numbers 24:10. [↑](#footnote-ref-33)
34. Verse 25, here. [↑](#footnote-ref-34)
35. Zechariah 8:10. [↑](#footnote-ref-35)
36. Isaiah ‎3:5. [↑](#footnote-ref-36)
37. Verse 25, here. [↑](#footnote-ref-37)
38. Genesis ‎14:14. [↑](#footnote-ref-38)
39. Further, 10:6. [↑](#footnote-ref-39)
40. Pesachim 88b. [↑](#footnote-ref-40)
41. Numbers 6:1-21. [↑](#footnote-ref-41)
42. See above, 5:15, 21. [↑](#footnote-ref-42)
43. Enoch begot Methuselah at the age of ‎sixty-five (above, 5:21), and Lamech begot Noah at the age of 182 (ibid., Verse 28). Noah begot his sons when he was five hundred years old, ibid., Verse 32). [↑](#footnote-ref-43)
44. Above, 5:32. [↑](#footnote-ref-44)
45. 26:2. [↑](#footnote-ref-45)
46. See Ramban above, 6:10. [↑](#footnote-ref-46)
47. Above, 9:27. [↑](#footnote-ref-47)
48. Verses 19-20 here. [↑](#footnote-ref-48)
49. Genesis 11: 1-9. ‎ [↑](#footnote-ref-49)
50. Rabbi Moshe ben Maimon (Rambam or ‎Maimonides). See Seder Beresheet, Note 139. [↑](#footnote-ref-50)
51. III, 50. [↑](#footnote-ref-51)
52. ‎ "It is one of the fundamental principles of the Torah that the ‎universe has been created out of ‎nothing, and that of the human race, one individual being, Adam was created. As the time which ‎‎elapsed from Adam to Moses was not more than about two thousand five hundred years, people ‎would have doubted the truth of that ‎statement if no other information had been added, seeing that ‎the human race was spread over all parts of the earth in different ‎families and with different ‎languages, very unlike the one to the other. In order to remove this doubt the Law gives the ‎genealogy of ‎the nations [Genesis 5 and 10], and the manner how they branched off from a ‎common root. It names those of them who were well ‎known, and tells who their fathers were, how ‎long and where they lived. It describes also the cause that led to the dispersion of men ‎over all parts ‎of the earth, and to the formation of their different languages, after they had lived for a long time in ‎one place, and ‎spoken one language [ibid., 11], as would be natural for descendants of one ‎person." (Ibid., Friedlander's translation III, p. 273)‎. [↑](#footnote-ref-52)
53. Genesis 18:19. [↑](#footnote-ref-53)
54. Verse 8. ‎ [↑](#footnote-ref-54)
55. Verse 6. [↑](#footnote-ref-55)
56. Verses 13-14. ‎ [↑](#footnote-ref-56)
57. Verses ‎15-18. [↑](#footnote-ref-57)
58. Verse 6. [↑](#footnote-ref-58)
59. 37:2. [↑](#footnote-ref-59)
60. Ezekiel 30:5. [↑](#footnote-ref-60)
61. Verse 2. [↑](#footnote-ref-61)
62. "Arpachshad." In this case Scripture does record his progeny (Verses 24-29). The Tur in quoting the ‎language of Ramban rightly omits Arpachshad, Neither is it found in Ramban Mss. [↑](#footnote-ref-62)
63. Verse 22. ‎ [↑](#footnote-ref-63)
64. See above, 4:26, Rashi. See also Rambam in the beginning of "Laws of Idolatry," wherein he describes the process of how mankind was misled into the ‎worship of the idols during the generation of Enosh. [↑](#footnote-ref-64)
65. Job 24:13. [↑](#footnote-ref-65)
66. Beresheet Rabba 37:2. [↑](#footnote-ref-66)
67. Proverbs 17:15. [↑](#footnote-ref-67)
68. Verse 10 here. [↑](#footnote-ref-68)
69. Verse 11. ‎ [↑](#footnote-ref-69)
70. Daniel ‎8:4. [↑](#footnote-ref-70)
71. Verse 10, here. [↑](#footnote-ref-71)
72. Verse 22. [↑](#footnote-ref-72)
73. Numbers ‎34:4. ‎ [↑](#footnote-ref-73)
74. Deuteronomy ‎3:1. ‎ [↑](#footnote-ref-74)
75. Daniel ‎11:28. ‎ [↑](#footnote-ref-75)
76. Micah ‎ ‎5:5. ‎ [↑](#footnote-ref-76)
77. Verse 11. [↑](#footnote-ref-77)
78. Verse ‎9, here. ‎ [↑](#footnote-ref-78)
79. Ibid. [↑](#footnote-ref-79)
80. Above ‎‎6:11. [↑](#footnote-ref-80)
81. Leviticus ‎‎22:3. ‎ [↑](#footnote-ref-81)
82. Verse ‎5 ‎here. ‎ [↑](#footnote-ref-82)
83. Verse 10, here. [↑](#footnote-ref-83)
84. Verse 11. [↑](#footnote-ref-84)
85. Verse 19. ‎ [↑](#footnote-ref-85)
86. Verse 30. ‎ [↑](#footnote-ref-86)
87. Verse 14. ‎ ‎ [↑](#footnote-ref-87)
88. Ezekiel 30:13-14. [↑](#footnote-ref-88)
89. Ibid., 29:14. The verse ‎reads: *And I turn the captivity of Egypt, and will cause them to return into the land of Pathros, into ‎the land of their origin.* This shows that the land of Pathros is ‎near Egypt.‎ [↑](#footnote-ref-89)
90. Ibid., 30:5. [↑](#footnote-ref-90)
91. Verse 14. [↑](#footnote-ref-91)
92. Rashi and Ibn Ezra. [↑](#footnote-ref-92)
93. Genesis 35:11. [↑](#footnote-ref-93)
94. 37:8. [↑](#footnote-ref-94)
95. Numbers 10:33. ‎ [↑](#footnote-ref-95)
96. Deuteronomy 2:22. ‎ [↑](#footnote-ref-96)
97. "Ten." There are eleven children of ‎Canaan mentioned here. Ramban will explain later in the text that one did not develop into a separate nation. [↑](#footnote-ref-97)
98. Compare Verses 15-18 here with Verses 19-21 ‎in Chapter 15. [↑](#footnote-ref-98)
99. Above, at the end of Verse 13 concerning the origin of the name Philistines. [↑](#footnote-ref-99)
100. Genesis 36:20. [↑](#footnote-ref-100)
101. Verse 17 here. ‎ [↑](#footnote-ref-101)
102. Further, 15:19. [↑](#footnote-ref-102)
103. Ibid., Verses 19-21. [↑](#footnote-ref-103)
104. Verse 17 here. [↑](#footnote-ref-104)
105. Ibid., Verses 19-21. [↑](#footnote-ref-105)
106. Deuteronomy 7:1. [↑](#footnote-ref-106)
107. As the verse states: *And the Amorite and ‎the Canaanite ....* Further, 15:21. [↑](#footnote-ref-107)
108. Verse 19-21. [↑](#footnote-ref-108)
109. Verses 15-18 here. [↑](#footnote-ref-109)
110. Genesis 26 :3. [↑](#footnote-ref-110)
111. Joshua 13: 3. Hence their lands were also given to Abraham even though the ‎Philistines themselves were not of the seed of Canaan. [↑](#footnote-ref-111)
112. Verse 19 here. [↑](#footnote-ref-112)
113. Genesis 20:2. [↑](#footnote-ref-113)
114. I Samuel 6:17. This is counted among the guilt-offerings the ‎five Philistine cities sent along with the Ark of G-d which they were returning. [↑](#footnote-ref-114)
115. Joshua 13:6. [↑](#footnote-ref-115)
116. Joel ‎‎4:4. ‎ [↑](#footnote-ref-116)
117. Joshua ‎13:3. [↑](#footnote-ref-117)
118. Exodus ‎9:24. ‎ [↑](#footnote-ref-118)
119. Deuteronomy 32:8. [↑](#footnote-ref-119)
120. Ibid., 2:23. [↑](#footnote-ref-120)
121. Verse 25 here. So too the opinion of Ibn Ezra and R'dak. ‎ [↑](#footnote-ref-121)
122. See above, 6: 1 0, that Ramban's opinion is that Noah's children were born in this order: Japheth, Shem, and Ham. Ramban thus says here that it is customary ‎for Scripture to record a second son (Shem) beside the oldest (Japheth) even though Shem had a younger brother, Ham. Thus Scripture writes, the brother of Japheth ‎the elder, rather than "the elder brother of Ham." [↑](#footnote-ref-122)
123. Exodus 15:20. Even though Moses was younger than Miriam, Scripture records the younger Miriam beside ‎the elder Aaron, rather than say, "the older sister of Moses." [↑](#footnote-ref-123)
124. Ramban, in this final paragraph, sets forth his principle that Shem was really the oldest of the ‎three brothers. The order of their birth was thus: Shem, Japheth and Ham. This is completely unlike the theory of Rashi (5:32; 9:24) who holds that they were born ‎in this order: Japheth, Ham and Shem. R'dak here conforms with Ramban's theory, as is clear from R'dak's following words: "The word hagadol (the elder) is ‎descriptive either of Japheth or of Shem. If so, the elder refers to age in years for in my opinion Shem was the oldest of the brothers while, in the opinion of most ‎commentators, Japheth was the oldest. It is also possible to explain the elder as referring to distinction, and it may also be descriptive of either of them." [↑](#footnote-ref-124)
125. II ‎Kings 20:1. [↑](#footnote-ref-125)
126. Numbers 10:29. [↑](#footnote-ref-126)
127. Above, 10:30. [↑](#footnote-ref-127)
128. Above, 10:30. [↑](#footnote-ref-128)
129. Ibid., Verse 5. ‎ [↑](#footnote-ref-129)
130. Verse 9 here. ‎ [↑](#footnote-ref-130)
131. Above, 10:31. ‎ [↑](#footnote-ref-131)
132. II Kings 19:37. The reference there is to the ‎sons of Sennacherib of Assyria, who slew their father and fled to the nearby land of Ararat. [↑](#footnote-ref-132)
133. Above 8:4. [↑](#footnote-ref-133)
134. Sanhedrin 109a. [↑](#footnote-ref-134)
135. This opinion is found ‎in R'dak. ‎ [↑](#footnote-ref-135)
136. Verse 4 here. [↑](#footnote-ref-136)
137. Psalms 37:28. ‎ [↑](#footnote-ref-137)
138. Verse 4 here. [↑](#footnote-ref-138)
139. See Ramban above, ‎3:22. [↑](#footnote-ref-139)
140. Beresheet Rabba 38:12. [↑](#footnote-ref-140)
141. Verse 5 here. ‎ [↑](#footnote-ref-141)
142. Verse 5 here. [↑](#footnote-ref-142)
143. See ‎Ramban further, 19:24. [↑](#footnote-ref-143)
144. Menachem ben Saruk was a great grammarian who lived in the middle of the tenth century in southern Spain. He composed the first dictionary covering the ‎entire field of the Biblical language. His work is called Machbereth (literally, "a joining of words"). Rashi, in his commentary on the Torah and other books of the ‎Bible, made great use of this work. ‎ [↑](#footnote-ref-144)
145. Isaiah 24:15. ‎ [↑](#footnote-ref-145)
146. Ibid.. 11:8. [↑](#footnote-ref-146)
147. See above, 10:10-12. [↑](#footnote-ref-147)
148. Further, 14:13. [↑](#footnote-ref-148)
149. Joshua ‎24:2. [↑](#footnote-ref-149)
150. Ibid. 3. ‎ [↑](#footnote-ref-150)
151. Genesis 29:4-5. [↑](#footnote-ref-151)
152. Verse 31 here. [↑](#footnote-ref-152)
153. Genesis 29:4-5. [↑](#footnote-ref-153)
154. Above 10:30. [↑](#footnote-ref-154)
155. Above 10:31. [↑](#footnote-ref-155)
156. Numbers 23:7. ‎ [↑](#footnote-ref-156)
157. Baba Bathra 91a. ‎ [↑](#footnote-ref-157)
158. II Kings 17:24. [↑](#footnote-ref-158)
159. Ibid., Verse 30. [↑](#footnote-ref-159)
160. Genesis 24:10. [↑](#footnote-ref-160)
161. This alludes to the ‎time during the last three years of his life when Ramban lived in the land of Israel and there gathered around him students from nearby countries. It was from these ‎students, who came from the eastern countries, that he sought first-hand knowledge to illumine the problems he had in his commentary. Concerning this fascinating ‎period in the life of Ramban, see his biography, pp. 191-206 in my Hebrew work, pp. 60-65 in the English edition. [↑](#footnote-ref-161)
162. Ibid. 3 [↑](#footnote-ref-162)
163. Genesis 15:18. ‎ [↑](#footnote-ref-163)
164. Above, 2:14. [↑](#footnote-ref-164)
165. Rabbi Moshe ben Maimon (Rambam or Maimonides). See Seder Beresheet, note 139. [↑](#footnote-ref-165)
166. III, 29. Ramban is following Al-Charizi's translation, and not Ibn Tibbon's. See notes in my Hebrew commentary, pp. 72-73. [↑](#footnote-ref-166)
167. "Born." Ibn Tibbon has, "grew up." [↑](#footnote-ref-167)
168. See ‎Ramban further, 17:I, concerning the two kinds of miracles. [↑](#footnote-ref-168)
169. Ibid. [↑](#footnote-ref-169)
170. As mentioned in Rashi, quoted at the beginning of this verse. [↑](#footnote-ref-170)
171. In Verse 26. [↑](#footnote-ref-171)
172. See Ramban further, 46:15. ‎ [↑](#footnote-ref-172)
173. Genesis ‎15:7. [↑](#footnote-ref-173)
174. See Isaiah 42:7. [↑](#footnote-ref-174)
175. Exodus 20:2. [↑](#footnote-ref-175)
176. Genesis 15:7. [↑](#footnote-ref-176)
177. Verse 31 here. ‎ [↑](#footnote-ref-177)
178. Verse ‎ ‎32. [↑](#footnote-ref-178)
179. Further, ‎‎12:5. [↑](#footnote-ref-179)
180. Joshua 24:3. [↑](#footnote-ref-180)
181. Isaiah ‎‎44:16. ‎ [↑](#footnote-ref-181)
182. Verse 31 here. [↑](#footnote-ref-182)
183. Deuteronomy 9:22. These places were so named because of the events that occurred there. See Numbers 11:3, 34. Exodus 17:7. [↑](#footnote-ref-183)
184. Rosh Hashana 22b. ‎The subject there concerns the kindling of flares on the tops of the hills to declare that the day of the New Moon had been declared. ‎ [↑](#footnote-ref-184)
185. Isaiah 24:15. [↑](#footnote-ref-185)
186. Isaiah 11:8. [↑](#footnote-ref-186)
187. Pesikta d'Rabbi Kahana, 21. [↑](#footnote-ref-187)
188. Isaiah 60:1. [↑](#footnote-ref-188)
189. Isaiah 24:15. [↑](#footnote-ref-189)
190. This is one of the earliest sources for establishing the religious duty of kindling lights in a synagogue. ‎See my edition of Kithvei Rabbeinu Bechaya, pp. 89-90. [↑](#footnote-ref-190)
191. Isaiah 24:15. [↑](#footnote-ref-191)
192. The Tur concludes: "Thus it should have said, 'and they walked with him, ' that is with Abram. But ‎out of respect to his father, Scripture ascribes it to both of them." [↑](#footnote-ref-192)
193. Abram was seventy-five years old when he left Haran (12:4), and Terah was seventy years ‎of age when Abram was born (11:26), making Terah 145 years old at the time Abram left Haran. Terah thus lived for sixty more years as he died at the age of 205 ‎‎(11:32). [↑](#footnote-ref-193)
194. "And mother." Not in our text of Rashi. ‎ [↑](#footnote-ref-194)
195. "Moreover." Not in our text of Rashi. [↑](#footnote-ref-195)
196. 39:7. ‎ [↑](#footnote-ref-196)
197. Noah ‎lived 350 years after the flood (9:28), and the total number of years of all ten generations from Noah to Abraham was less than 300 years. Thus Noah was still alive ‎in the time of Abraham. [↑](#footnote-ref-197)
198. Shem lived 500 years after the flood (11:11). See also Baba Bathra 121 b: "Jacob saw Shem." [↑](#footnote-ref-198)
199. Above, 5:5-31. [↑](#footnote-ref-199)
200. Verse 31 ‎here. [↑](#footnote-ref-200)
201. 39:7. [↑](#footnote-ref-201)
202. Verse 31 here. [↑](#footnote-ref-202)
203. Beresheet Rabba 34:4; 38:18. [↑](#footnote-ref-203)
204. Genesis 15:15. ‎ [↑](#footnote-ref-204)
205. Genesis 15:15. [↑](#footnote-ref-205)
206. Sanhedrin 104 a. ‎ [↑](#footnote-ref-206)
207. Genesis 15:15. [↑](#footnote-ref-207)
208. Possibly Ramban ‎refers to Vayikra Rabbah at the beginning of Chapter 7. [↑](#footnote-ref-208)
209. Tamid 2:3. One of the reasons stated for this law is that it maintains the cultivation of Eretz Yisrael. ‎ [↑](#footnote-ref-209)
210. Genesis 15:15. [↑](#footnote-ref-210)
211. Some translations translate *Shiggaion* as *mistake*, see: *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-211)
212. *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-212)
213. II Shmuel 22:1 [↑](#footnote-ref-213)
214. שגין (from שגה ) is here taken to mean an error. It was an error on his part to celebrate in song the downfall of Saul. [↑](#footnote-ref-214)
215. Tehillim 7:1 [↑](#footnote-ref-215)
216. Aithiops in Greek means ‘fiery-looking’, ‘flashing’. [↑](#footnote-ref-216)
217. I Shmuel 15:2ff [↑](#footnote-ref-217)
218. Ibid. 22:19 [↑](#footnote-ref-218)
219. Ibid. 15:11 [↑](#footnote-ref-219)
220. II Shmuel 11:2-27 [↑](#footnote-ref-220)
221. Ibid. 24:1 [↑](#footnote-ref-221)
222. Ibid. 1 [↑](#footnote-ref-222)
223. Soferim 18:2 [↑](#footnote-ref-223)
224. Tehillim (Psalm) 7:14ff [↑](#footnote-ref-224)
225. Shemot (Exodus) 19:17. The translation is literal. E.V. nether part. [↑](#footnote-ref-225)
226. It provides an excuse for non-observance, since it was forcibly imposed in the first place. [↑](#footnote-ref-226)
227. Esther 9:27. [↑](#footnote-ref-227)
228. *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-228)
229. Ibid. 2 [↑](#footnote-ref-229)
230. Tehillim (Psalm) 8:10 [↑](#footnote-ref-230)
231. Iyov (Job) 26:9 [↑](#footnote-ref-231)
232. In Succoth 5a the reading is Tanhum. [↑](#footnote-ref-232)
233. Thus Parshez is treated as an abbreviation; in Hebrew the words follow the same order as these letters. [↑](#footnote-ref-233)
234. Lit., ‘cloud’. [↑](#footnote-ref-234)
235. Shemot (Exodus) 20:2 [↑](#footnote-ref-235)
236. Maharsha: A thing may be perceived spiritually and materially. When the Israelites first accepted the Torah they perceived its greatness in spirit only, i.e., in theory (one eye). Having observed it, they saw materially too, i.e., in actual practice (both eyes). [↑](#footnote-ref-236)
237. This connects tissa with massa. [Or, to involve you in a false oath.] [↑](#footnote-ref-237)
238. Tehillim (Psalm) 8:10 [↑](#footnote-ref-238)
239. Showing that they no longer demanded that the Torah be kept in Heaven. [↑](#footnote-ref-239)
240. Tehillim (Psalm) 8:5 [↑](#footnote-ref-240)
241. Yeshayahu (Isaiah) 46:4. I.e., I shall suffer mankind under all conditions. [↑](#footnote-ref-241)
242. Tehillim (Psalm) 8:5 [↑](#footnote-ref-242)
243. M K. a destroying and devastating deluge. [↑](#footnote-ref-243)
244. and sink down into the depths like a stone. [↑](#footnote-ref-244)
245. Cf. Shemot 20:20 Moshe said “do not fear” at the receiving of the Torah. [↑](#footnote-ref-245)
246. **ζωγρέω** (*zogreo*) – catching alive. [↑](#footnote-ref-246)
247. Cf. Amos 4:2 [↑](#footnote-ref-247)
248. Here Hakham Tsefet (Simeon Peter) is referred to as Shimon. He will receive the name “Tsefet” in Mk 3:16 [↑](#footnote-ref-248)
249. Cf. Amos 4:2. [↑](#footnote-ref-249)
250. See Targum Pseudo Jonathan Gen. 11:28. [↑](#footnote-ref-250)
251. **ἀκολουθέω** (*akoloutheo*) – devotion of spiritual allegiance. [↑](#footnote-ref-251)
252. A person teaching “without authority” would be described today in terms of a “lay preacher.” However an ordained Rabbi always “teaches with authority,” since he has been authorized by his teacher to do so on his own responsibility. [↑](#footnote-ref-252)
253. France, R. (2002). *The New International Greek Testament Commentary, The Gospel of Mark.* Grand Rapids MI: Wm. B. Eerdmand Publishing Co. p. 96 see M. Hengel, *The Charismatic Leader and his Followers*. ET Edinburg: T&T Clark, 1981. [↑](#footnote-ref-253)
254. **ἀκολουθέω** (*akoloutheo*) – devotion of spiritual allegiance. [↑](#footnote-ref-254)
255. Hooker, M. D. (1991). *Black’s New Testament Commentaries: The Gospel According to Saint Mark.* London: A & C Black Publishers Ltd. p 60 [↑](#footnote-ref-255)
256. France, R. T. (2002). *The Gospel of Mark: A commentary on the Greek text*. Grand Rapids, Mich.; Carlisle: W.B. Eerdmans; Paternoster Press. p 88 [↑](#footnote-ref-256)
257. Cf. B’resheet 22:17 [↑](#footnote-ref-257)
258. Neusner, J. (2005). *The Babylonian Talmud, A Translation and Commentary* (Vol. 11 Sotah). Peabody, MA: Hendrickson Publishers. pp. 53 – 4 [↑](#footnote-ref-258)