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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2012**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto: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**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Tishri 27, 5773 – Oct 12/13, 2012** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  Fri. Oct 12 2012 – Candles at 6:45 PM  Sat. Oct 13 2012 – Habdalah 7:38 PM | **Brisbane, Australia**  Fri. Oct 12 2012 – Candles at 5:36 PM  Sat. Oct 13 2012 – Habdalah 6:30 PM | **Bucharest, Romania**  Fri. Oct 12 2012 – Candles at 6:19 PM  Sat. Oct 13 2012 – Habdalah 7:18 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Oct 12 2012 – Candles at 6:52 PM  Sat. Oct 13 2012 – Habdalah 7:46 PM | **Jakarta, Indonesia**  Fri. Oct 12 2012 – Candles at 5:28 PM  Sat. Oct 13 2012 – Habdalah 6:17 PM | **Manila & Cebu, Philippines**  Fri. Oct 12 2012 – Candles at 5:20 PM  Sat. Oct 13 2012 – Habdalah 6:09 PM |
| **Miami, FL, U.S.**  Fri. Oct 12 2012 – Candles at 6:38 PM  Sat. Oct 13 2012 – Habdalah 7:29 PM | **Olympia, WA, U.S.**  Fri. Oct 12 2012 – Candles at 6:11 PM  Sat. Oct 13 2012 – Habdalah 7:13 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Oct 12 2012 – Candles at 6:03 PM  Sat. Oct 13 2012 – Habdalah 6:59 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. Oct 12 2012 – Candles at 5:54 PM  Sat. Oct 13 2012 – Habdalah 6:53 PM | **Singapore, Singapore**  Fri. Oct 12 2012 – Candles at 6:36 PM  Sat. Oct 13 2012 – Habdalah 7:24 PM | **St. Louis, MO, U.S.**  Fri. Oct 12 2012 – Candles at 6:09 PM  Sat. Oct 13 2012 – Habdalah 7:05PM |

**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

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Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Albert Carlsson and beloved wife Giberet Lorraine Carlsson

His Excellency Adon John Hope & beloved family

**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**](mailto:benhaggai@GMail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Shabbat: “VaYavo Ya’aqob Shalem” - ‎"And came Jacob in peace”‎**

**&**

**Shabbat Mevar’chim Rosh Chodesh Heshvan**

**New Moon of Heshvan: Evening Mon. Oct. 15 – Evening Wed. Oct. 16 - 2012**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיָּבֹא יַעֲקֹב שָׁלֵם** |  |  |
| **“VaYavo Ya’aqob Shalem”** | Reader 1 – B’resheet 33:18-20 | Reader 1 – B’resheet 35:9-11 |
| **“And came Jacob in peace”** | Reader 2 – B’resheet 34:1-6 | Reader 2 – B’resheet 35:12-14 |
| **“Y llegó Jacob en paz”** | Reader 3 – B’resheet 34:7-10 | Reader 3 – B’resheet 35:15-17 |
| B’resheet (Gen) 33:18 – 35:8‎  B’midbar ‎(Num.) 28:9-15‎ | Reader 4 – B’resheet 34:11-17 |  |
| Ashlamatah: Nahum 1:12 – 2:6, 14‎ | Reader 5 – B’resheet 34:18-24 |  |
| Special: I Sam. 20:18,42 | Reader 6 – B’resheet 34:25 – 35:3 | Reader 1 – B’resheet 35:9-11 |
| Psalm 28:1-9 | Reader 7 – B’resheet 35:4-8 | Reader 2 – B’resheet 35:12-14 |
|  | Maftir – B’midbar 28:9-15‎ | Reader 3 – B’resheet 35:15-17 |
| N.C.: Jude 8-10; Luke 7:1-10; Acts 8:1-4 | Nahum 1:12 – 2:6, 14‎.  I Sam. 20:18,42 |  |

**Blessings Before Torah Study**

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

**Please Ha-Shem, our G-d, sweeten the words of Your Torah in our mouths and in the mouths of all Your people Israel. May we and our offspring, and our offspring's offspring, and all the offspring of Your people, the House of Israel, may we all, together, know Your Name and study Your Torah for the sake of fulfilling Your 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: Honouring 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!**

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet (Genesis) ‎‎‎‎‎‎‎33:18 – 35:8‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 18. And Jacob came safely [to] the city of Shechem, which is in the land of Canaan, when he came from Padan aram, and he encamped before the city. | 18. Then came Ya’aqob in peace with all that he had to the city of Shekem, in the land of Kenaan, in his Coming from Padan Aram; and he dwelt near the city, |
| 19. And he bought the part of the field where he had pitched his tent from the sons of Hamor, the father of Shechem, for a hundred kesitas. | 19. and bought the possession of a field where lie spread his tent from the hand of the sons of Hamor father of Shekem, for a hundred pearls. |
| 20. There he erected an altar, and he named it "God is the God of Israel." | 20. And he raised there an altar, and there he gave the tithes which he had set apart of all that he had before God, the God of Israel. |
|  |  |
| 1. Dinah, the daughter of Leah, whom she had borne to Jacob, went out to look about among the daughters of the land. | 1. And Dinah the daughter of Leah whom she bare to Jakob, went forth to see the manners of the daughters of the people of the land. |
| 2. And Shechem the son of Hamor, the Hivvite, the prince of the land, saw her, and he took her, lay with her, and violated her. | 2. And Shekem, the son of Hamor the Hivite, prince of the land, saw her, and took her by force, and lay with her and afflicted her. |
| 3. And his soul cleaved to Dinah the daughter of Jacob; he loved the girl and spoke to the girl's heart. | 3. And his soul delighted in Dinah the daughter of Ya’aqob; and he loved the girl, and spoke kindly to the heart of the girl. |
| 4. And Shechem spoke to his father Hamor saying, "Take this girl for me as a wife." | 4. And Shekem spoke to Hamor his father, saying, Take for me this damsel to wife. |
| 5. Jacob had heard that he had defiled his daughter Dinah, but his sons were with his livestock in the field, and Jacob kept silent until they came [home]. | 5. But Ya’aqob had heard that he had polluted Dinah his daughter, And his sons were with the flocks in the field, and Ya’aqob was silent until they came. |
| 6. And Hamor, the father of Shechem, went out to Jacob to speak with him. | 6. And Hamor the father of Shekem came forth to Ya’aqob to speak with him. |
| 7. And Jacob's sons had come from the field when they heard, and the men were grieved, and they burned fiercely, because he had committed a scandalous act in Israel, to lie with a daughter of Jacob, and such ought not to be done. | 7. And the sons of Ya’aqob had come up from the field when they heard. And the men were indignant, and very violently moved, because Shekem had wrought dishonour in Israel in lying with the daughter of Ya’aqob; for so it was not right to have been done. |
| 8. And Hamor spoke with them, saying, "My son Shechem his soul has a liking for your daughter. Please give her to him for a wife. | 8. And Hamor spoke with them, saying, The soul of Shekem my son delights in your daughter: give her, I pray, to him to wife; |
| 9. And intermarry with us; you shall give us your daughters, and you shall take our daughters for yourselves. | 9. and conjoin yourselves by marriage with us. Give your daughters to us, and take our daughters to you; |
| 10. And you shall dwell with us, and the land shall be before you; remain, do business there and settle there." | 10. and dwell with us, and the land will be before you, to dwell where you please and do business in it and possess it. |
| 11. And Shechem said to her father and to her brothers, "May I find favor in your eyes. Whatever you tell me I will give. | 11. And Shekem said to her father and to her brethren, Let me find grace in your sight, and what you will tell me I will give. |
| 12. Impose upon me a large marriage settlement and gifts, and I will give as [much as] you ask of me, but give me the girl for a wife." | 12. Multiply upon me greatly dowry and gift, and I will give as you will tell me; only give me the damsel to wife.  JERUSALEM: Dotation and marriage portion. |
| 13. Thereupon, Jacob's sons answered Shechem and his father Hamor with cunning, and they spoke, because [after all] he had defiled their sister Dinah. | 13. But the sons of Ya’aqob answered Shekem. and Hamor his father with subtlety, and so spoke, because he had polluted Dinah their sister, |
| 14. And they said to them, "We cannot do this thing, to give our sister to a man who has a foreskin, for that is a disgrace to us. | 14. and said to them, We cannot do this thing, to give our sister to a man who is uncircumcised, because that would be a disgrace to us. |
| 15. But with this, however, we will consent to you, if you will be like us, that every male will be circumcised. | 15. But in this we will accede to you, if you will be as we are by circumcising every male. |
| 16. Then we will give you our daughters, and we will take your daughters for ourselves, and we will dwell with you and become one people. | 16. And we will give our daughters to you, and will take your daughters to us, and dwell with you, and be one people. |
| 17. But if you do not listen to us to be circumcised, we will take our daughter and go." | 17. But if you will not hearken to us to be circumcised, we will take our daughter by force and will go. |
| 18. Their words pleased Hamor and Shechem, the son of Hamor. | 18. And their words were pleasing in the eyes of Hamor, and in the eyes of Shekem, the son of Hamor. |
| 19. And the young man did not delay to do the thing because he desired Jacob's daughter, and he was the most honored in all his father's household. | 19. And the young man delayed not to do the thing; because he wished for the daughter of Ya’aqob; and he was more honourable than all his father's house. |
| 20. And Hamor and his son Shechem came to the gate of their city, and they spoke to the people of their city, saying, | 20. And Hamor and Shekem his son came to the gate of their city, and spoke with the men of the gate of their city, saying, |
| 21. "These men are peaceful with us, and they will dwell in the land and do business there, and the land behold it is spacious enough for them. We will take their daughters for ourselves as wives, and we will give them our daughters. | 21. These men are friendly with us; and they may dwell in the land and do business in it; and the land, behold, it is broad (in) limits before them; let us take their daughters to us for wives, and give our daughters to them. |
| 22. However, [only] with this [condition] will the men consent to dwell with us, to become one people, by every male among us being circumcised, just as they are circumcised. | 22. But in this only will the men accede to us, to dwell with us, and to be one people, by every male of us being circumcised as they are. |
| 23. Then shall not their cattle, their property, and all their beasts be ours? But let us consent to them, and they will dwell with us." | 23. Their flocks, and their substance, and all their cattle, will they not be ours? Only let us consent to them, and they will dwell with us. |
| 24. And all those coming out of the gate of his city listened to Hamor and his son Shechem, and every male, all who went out of the gate of his city, became circumcised. | 24. And all they who came out of the gate of his city received from Hamor and from Shekem, his son; and they circumcised every male, all who came out of the gate of the city. |
| 25. Now it came to pass on the third day, when they were in pain, that Jacob's two sons, Simeon and Levi, Dinah's brothers, each took his sword, and they came upon the city with confidence, and they slew every male. | 25. And it was on the third day, when they were weak from the pain of their circumcision, two of the sons of Ya’aqob, Shimeon and Levi, the brothers of Dinah, took each man his sword, and came upon the city, which was dwelling securely and killed every male. |
| 26. And Hamor and his son Shechem they slew with the edge of the sword, and they took Dinah out of Shechem's house and left. | 26. And Hamor and Shekem his son they killed with the edge of the sword; and they took Dinah from the house of Shekem, and went forth. |
| 27. Jacob's sons came upon the slain and plundered the city that had defiled their sister. | 27. And the rest of the sons of Ya’aqob came to the spoil of the slain, and they sacked the city because they had polluted their sister in the midst of it. |
| 28. Their flocks and their cattle and their donkeys, and whatever was in the city and whatever was in the field they took. | 28. Their flocks, and oxen, and asses, and whatever was in the city or in the field they spoiled; and all their wealth and all their little ones they took and spoiled, and all that was in the houses. |
| 29. And all their wealth and all their infants and their wives they captured and plundered, and all that was in the house. | 29. - - - |
| 30. Thereupon, Jacob said to Simeon and to Levi, "You have troubled me, to discredit me among the inhabitants of the land, among the Canaanites and among the Perizzites, and I am few in number, and they will gather against me, and I and my household will be destroyed." | 30. And Ya’aqob said to Shimeon and Levi, You have made my name to go forth as evil among the inhabitants of the land, among the Kenaanites and Phezerites. And I am a people of (small) number, and they will gather together against me, and destroy me and the men of my house. |
| 31. And they said, "Shall he make our sister like a harlot?" | 31. And Shimeon and Levi answered, It would not have been fit to be said in the congregations of Israel that the uncircumcised polluted the virgin, and the worshippers of idols debased the daughter of Ya’aqob: but it is fit that it should be said, The uncircumcised were slain on account of the virgin, and the worshippers of idols on account of the daughter of Ya’aqob. Shekem bar Hamor will not (now) deride us with his words; for as a whorish woman and an outcast who has no avenger would he have made our sister, if we had not done this thing.  JERUSALEM: The two sons of Ya’aqob answered together, and said to Israel their father, It would not be fit to be said in the congregations of Israel, in their house of instruction, that the uncircumcised polluted the virgin, and the worshippers of idols the daughter of Ya’aqob; but it is fit that it be said in the congregations of Israel and in their house of instruction, that the uncircumcised were put to death for the sake of the virgin, and the worshippers of idols because they had defiled Dinah the daughter of Ya’aqob. And Shekem bar Hamor will not boast in his heart and say, As a woman who has no man to avenge her injury, so has Dinah the daughter of Ya’aqob been made. And they said, As an impure woman and an outcast would he have accounted our sister. |
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| 1. And God said to Jacob, "Arise and go up to Beth El and abide there, and make there an altar to the God Who appeared to you when you fled from your brother Esau." | 1. And the LORD said to Ya’aqob, Arise, go up to Bethel and dwell there, and make there an altar unto Elohim, who revealed Himself to you in your flight from before Esau your brother. |
| 2. Thereupon Jacob said to his household and to all those who were with him, "Remove the deities of the foreign nations, which are in your midst, purify yourselves and change your clothes. | 2. And Ya’aqob said to the men of his house, and to all who were with him, Put away the idols of the peoples which are among you which you took from the temple of Shekem, and purify yourselves from the uncleanness of the slain whom you have killed and change your clothes. |
| 3. And we will arise and go up to Beth El, and I will make an altar to the God Who answered me on the day of my distress, and was with me on the way that I went." | 3. And we will arise and go up to Bethel, and I will make there an altar unto Elohim, who heard my prayer in the day when I was afflicted, and whose Word was my helper in the way that I went. |
| 4. And they gave Jacob all the deities of the nations that were in their possession and the earrings that were in their ears, and Jacob hid them under the terebinth that was near Shechem. | 4. And they delivered into Ya’aqob's hand all the idols of the people which were in their hands which they had taken from the temple of Shekem, and the jewels that had been in the ears of the inhabitants of the city of Shekem, in which was portrayed the likeness of their images; and Ya’aqob hid them under the terebinth that was near to the city of Shekem. |
| 5. Then they traveled, and the fear of God was upon the cities that were around them, so that they did not pursue Jacob's sons. | 5. And they journeyed from thence, offering praise and prayer before the LORD. And there was a tremor from before the LORD upon the people of the cities round about them, and they pursued not after the sons of Ya’aqob. |
| 6. And Jacob came to Luz, which is in the land of Canaan that is Beth El he and all the people who were with him. | 6. And Ya’aqob came to Luz in the land of Kenaan, which is Bethel, he and all the people who were with him. |
| 7. He built there an altar, and he called the place El Beth El, for there God had been revealed to him when he fled from before his brother Esau. | 7. And he built there an altar, and named that place, To God, who made His Shekinah to dwell in Bethel, because there had been revealed to him the angels of the LORD, in his flight from before Esau his brother. |
| 8. And Deborah, Rebecca's nurse, died, and she was buried beneath Beth el, beneath the plain; so he named it Allon Bachuth. | 8. And Deborah, the nurse of Rivkah, died, and was buried below Bethel, in the field of the plain. And there it was told Ya’aqob concerning the death of Rivkah his mother; and he called the name of it, The other weeping.  JERUSALEM: And Deborah the nurse of Rivkah died, and was buried below Beth El under an oak: and he called the name of it, The Oak of Weeping. |
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**Special Torah Reading – B’midbar ‎(Num.) 28:9-15‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 9. And on the Sabbath day, two unblemished lambs in the first year, and two tenths fine flour as a meal offering, mixed with oil, and its libation. | 9. but on the day of Shabbath two lambs of the year without blemish, and two-tenths of flour mixed with olive oil for the mincha and its libation. |
| 10. [This is] the burnt offering of each Sabbath on its Sabbath, in addition to the continual burnt offering and its libation. | 10. On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11. And on the beginning of your months, you shall offer up a burnt offering to the Lord: two young bulls, one ram, and seven lambs in the first year, [all] unblemished. | 11. And at the beginning of your months you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished; |
| 12. Three tenths fine flour as a meal offering, mixed with oil for each bull, and two tenths fine flour as a meal offering, mixed with oil for each ram. | 12. and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram; |
| 13. And one tenth of fine flour mixed with oil as a meal offering for each lamb. A burnt offering with a spirit of satisfaction, a fire offering to the Lord. | 13. and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favor before the LORD. |
| 14. And their libations: a half of a hin for each bull, a third of a hin for each ram, and a quarter of a hin for each lamb; this is the burnt offering of each new month in its month, throughout the months of the year. | 14. And for their libation to be offered with them, the half of a bin for a bullock, the third of a bin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year; |
| 15. And one young male goat for a sin offering to the Lord; it shall be offered up in addition to the continual burnt offering and its libation. | 15. and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |
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**Summary of the Torah Seder – B’resheet (Genesis) ‎‎‎‎‎‎‎‎‎‎‎‎33:18 – 35:8‎‎‎‎**

* At Shechem – Gen. 33:18-20
* Dinah – Gen. 34:1-31
* The Return to Beth El – Gen. 35:1-8

**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 IIIa: The Twelve Tribes**

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

Published by: Moznaim Publishing Corp. (New York, 1990)

Vol. 3a – “The Twelve Tribes,” pp. 153-185

**Rashi’s Commentary for: ‎** **B’resheet (Gen.) ‎‎‎‎‎‎‎‎‎‎‎33:18 – 35:8**

**18 And Jacob came safely** Heb. שָׁלֵם , lit., **whole, unimpaired in his body, for he was cured of his limp and whole with his money. He did not lose anything because of that entire gift that he had given Esau. [He was also] whole with his Torah, for he had not forgotten [any of] his studies in Laban’s house**.-[from Gen. Rabbah 79:5, Shab. 33b]

**the city of Shechem** Heb. עִיר , [meaning] the city of Shechem, like לְעִיר , to the city, and similar to this, “until they came to Bethlehem (בֵּית לֶחֶם) ” (Ruth 1:19).

**when he came from Padan-aram** Like a person who says to his companion, “So-and-so came out from between the teeth of lions and returned safely.” Here too, he came whole from Padan-aram, from Laban and from Esau, who had come to attack him on the way.

**19 kesitas** [This is a coin known as] a ma’ah. Rabbi Akiva said, “When I traveled to the cities by the sea, they called a ma’ah, kesita.” (The Targum renders it חוּרְפָן , good, acceptable everywhere, like [above 23: 16] “accepted by the merchant”). [from Rosh Hashanah 26a]

**20 and he named it, “God is the God of Israel.”** Not that the altar is called “the God of Israel,” but since the Holy One, blessed be He, had been with him and saved him, he named the altar because of the miracle. That is to say: He Who is God that is the Holy One, blessed be He—He is God to me, whose name is Israel. We find something similar in connection with Moses: “and he named it Hashem Nissi” (Exod. 17:15). Not that the altar was called Hashem, but because of the miracle he named the altar thus, to mention the praise of the Holy One, blessed be He: “The Lord is my miracle.” Our Rabbis (Meg. 18a) interpreted it to mean that the Holy One, blessed be He, called Jacob God [rendering: and the God of Israel called him God]. The words of Torah are “like a hammer that shatters a rock” (Jer. 23:29). They divide into many meanings, **but I have come to establish the simple meaning of the verse.**

**Chapter 34**

**1 the daughter of Leah** And not the daughter of Jacob? However, because of her going out she was called the daughter of Leah, since she (Leah) too was in the habit of going out, as it is said: “and Leah came forth toward him” (above 30:16). [from Tanchuma Vayishlach 7] **(And concerning her, they devise the proverb: Like mother like daughter.)** -[Gen. Rabbah 80:1]

**2 lay with her** in a natural way.-[from Gen. Rabbah 80:5]

**and violated her** Heb. וַיְעַנֶהָ , lit., and afflicted her. [I.e. he was intimate with her] in an unnatural way.-[from Gen. Rabbah 80:5]

**3 and spoke to the girl’s heart** [I.e. he spoke] seductive words, “Look how much money your father squandered for a small parcel of land. I will marry you, and you will acquire the city and all its fields.”-[from Gen. Rabbah 80:7]

**7 and such ought not to be done**- to violate virgins, for the nations (the general population) had refrained from illicit relationships because of the Flood.-[from Gen. Rabbah 80:7]

**8 has a liking** He desires.

**12 marriage settlement** Kethubah-[from Mechilta Mishpatim, Nezikin 17]

**13 with cunning** Heb. בְּמִרְמָה , with cunning.-[from Targum Onkelos]

**because [after all] he had defiled** Scripture states that this was not trickery because [after all] he had defiled their sister Dinah.-[from Gen. Rabbah 80:8]

**14 for that is a disgrace to us** To us, it is a defect. If someone wishes to insult another person, he says, “You are uncircumcised,” or “[You are] the son of an uncircumcised person.” Wherever חֶרְפָּה is mentioned, it is an [expression of] insult.

**15 we will consent to you** Heb. נֵאוֹת . We will consent to you, an expression like (וַיֵאֽתוּ הַכּֽהֲנִים) , “And (the priests) consented,” (in connection with Jehoiada) (II Kings 12:9).

**will be circumcised** Heb. לְהִמֽל , lit., to be circumcised. This is not in the active voice but in the passive.

**16 Then we will give** Heb. וְנָתַנוּ . The second “nun” is punctuated with a “dagesh,” because it serves instead of two “nuns,” [like] וְנָתַנְנוּ .

**and we will take your daughters for ourselves** You find in the stipulation that Hamor suggested to Jacob, and in the reply of Jacob’s sons to Hamor, that they [Hamor and Shechem] attached importance to Jacob’s sons, [allowing them] to take whomever of the daughters of Shechem they would choose for themselves, and their daughters they would give to them [the people of Shechem], as they (the sons of Jacob) wished, for it is written: “Then we will give you our daughters,” as we wish, “and we will take your daughters for ourselves,” however we wish. But, when Hamor and his son Shechem spoke to their townsmen, they reversed the matter, [and said (verse 21),] “We will take their daughters for ourselves as wives, and our daughters we will give them,” in order to appease them (the townsmen), that they would consent to be circumcised.

**21 These men are peaceful with us** Heb. שְׁלֵמִים . With peace and sincerity.

**and the land-behold it is spacious enough** [The metaphor is that of] a person whose hand is wide and generous. That is to say: **You will not lose anything [if they trade here].** Plenty of merchandise comes here, and there is no one to purchase it.

**22 by...being circumcised** Heb. בְּהִמוֹל , by being circumcised.

**23 But let us consent to them** regarding this matter, and thereby, they will dwell with us.

**25 Jacob’s two sons** They were his sons, but nevertheless, Simeon and Levi conducted themselves like other people, who were not his sons, for they did not take counsel with him.-[from Gen. Rabbah 80:10]

**Dinah’s brothers** Since they risked their lives for her, they were called her brothers.-[from Gen. Rabbah 80:10]

**with confidence** Because they (the townsmen) were in pain. The Aggadah (Gen. Rabbah 80:10) says: They were confident in the strength of the elder (Jacob).

**27 upon the slain**-to strip the slain. [from Targum Onkelos]

**29 And all their wealth** Heb. חֵילָם , their money, and similarly; “amassed this wealth (הַחַיִל) for me” (Deut. 8:17); “and Israel amasses wealth (חָיִל) ” (Num. 24:18); “and leave over their possessions (חֵילָם) to others” (Ps. 49:11).

**they captured** Heb. שָׁבוּ , a term denoting captivity. Therefore, the accent is on the latter syllable.-[from Targum Onkelos]

**30 You have troubled me** Heb. עֲכַרְתֶּם , an expression denoting murky water [meaning that] now my mind is not clear [without worry]. The Aggadah (Gen. Rabbah 80:12) [explains]: The barrel was clear, but you have made it murky. (I.e., I saw our way clear to co-exist with the Canaanites, but now you have spoiled the possibility to do so.) The Canaanites had a tradition that they would fall into the hands of Jacob’s sons, but they said [that this would only happen], “Until you are fruitful and inherit the land” (Exod. 23:30). Therefore, they have been silent.

**few in number** few men.

**31 like a harlot** Abandoned-[from Gen. Rabbah 80:12]

**our sister** [Onkelos renders] יָת לַאֲחָתָנָא , our sister.

**Chapter 35**

**1 Arise and go up** -(Tanchuma Vayishlach 8) **Since you tarried on the way, you were punished, and this trouble with your daughter has befallen you.**

**2 the foreign nations** That you have in your possession from the spoils of Shechem.-from Zohar, vol. 1, 173a]

**purify yourselves** from idolatry.

**and change your clothes** Perhaps you have the clothing of idols in your possession.-[from Gen. Rabbah 81:3]

**4 under the terebinth** Heb. אֵלָה , a species of tree that bears no fruit.

**near Shechem** Heb. עִם-שְׁכֶם , lit., with Shechem, [meaning] next to Shechem.-[from Targum Jonathan ben Uzziel]

**5 and the fear** terror.

**7 El Beth-el** Heb. אֵל בֵּית-אֵל , The Holy One, blessed be He, is in Beth- el (בְּבֵית-אֵל) the manifestation of His presence is in Beth-el. Some words lack the prefix “beth,” [meaning “in,”] like “Behold, he is in the house of (בֵּית) Machir, the son of Ammiel” (II Sam. 9:4), [Which is equivalent to] מָכִיר בְּבֵית [Also,] “in your father’s house (בֵּית אָבִיךְ) ,” [equivalent to] בְּבֵית אָבִיךְ [from Targum Jonathan ben Uzziel]

**had been revealed to him** Heb. נִגְלוּ , the plural form. In many places, the noun referring to godliness or mastership appears in the plural form, like “Joseph’s master (אֲדוֹנֵי יוֹסֵף) ” (Gen. 39:20), “if its owner (בְּעָלָיו) is with him” (Exod. 22:14), and it does not say בַּעֲלוֹ . Likewise, אֱלָהוּת (godliness), an expression of judgment and lordship, is mentioned in the plural form, but none of the other names [of the Deity] are found in the plural form.-[from Sanh. 38b]

**8 And Deborah...died** What connection does Deborah have with Jacob’s household? **However, since Rebecca said to Jacob, “and I will send and take you from there” (above 27:45), [it was] Deborah [whom] she sent to him, to Padan- aram [to instruct him] to leave from there, and she died on the way.** I learned this from the words of Rabbi Moshe Hadarshan.-[from Bereishith Rabbathi, p. 113]

**beneath Beth-el** The city was situated on a mountain, and she was buried at the foot of the mountain.

**beneath the plain** [Onkelos renders:] at the bottom of the plain, for there was a plain above, on the incline of the mountain, and the grave was below, and the plain of Beth-el was called Allon. The Aggadah [tells us that] he was informed there of another mourning, for he was told about his mother, who died (Gen. Rabbah 81:5), and Allon in Greek means “another.” For the following reason, the day of her death was concealed, viz. so that people should not curse the womb whence Esau had emerged. Therefore, neither did Scripture publicize it.

**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) ‎‎‎‎‎‎‎‎‎‎‎‎33:18 – 35:8‎‎‎**

‎**18. AND JACOB CAME IN PEACE ... FROM PADDAN-ARAM.** [This is stated here in the same manner] as a person says to his friend, "That ‎man there has come from between the teeth of the lions and has arrived unhurt." Similarly here, *And Jacob came in peace*, i.e., from Laban ‎and from Esau. This is the language of Rashi. But Rabbi Abraham ibn Ezra explained that the sense of the verse is that Jacob arrived in peace ‎from his lengthy journey and nothing happened to him, as Scripture now begins to narrate the event of Dinah. ‎

In my opinion Scripture speaks thus since for the length of his sojourn in Succoth[[1]](#footnote-1) he was fearful of Esau. Succoth - if it be the one mentioned ‎in the book of Joshua[[2]](#footnote-2) - was east of the Jordan, in the kingdom of Sihon, and if it be another city by that name, it was nearer to Se'ir. Thus ‎until he entered the land of Canaan Jacob did not feel safe, for only then did he know that Esau would not touch him for his father was nearby, ‎or because the people of the land would help him as his father was a prince ‎of G-d in their midst, or because the merit of having entered the land would save him. And therefore, Scripture now said that he came *in peace ‎into the land of his father's sojourning[[3]](#footnote-3)* since G-d delivered him in his travels out of the hand of all his enemies.[[4]](#footnote-4) And the Rabbis have said ‎in Beresheet Rabba[[5]](#footnote-5) that during all these months that our father Jacob stayed in Succoth he honored Esau with that present enumerated ‎above[[6]](#footnote-6) by Scripture for he was afraid of him there, and monthly or annually he would send him a comparable present. ‎

**AND HE ENCAMPED BEFORE THE CITY.** He did not wish to be a transient lodger in the city, but rather he wished that his inaugural entrance ‎into the land should be into his own property. Therefore he encamped in the field and bought a place for the purpose of taking possession of ‎the land. This action constituted a hint that this place will be conquered by him first[[7]](#footnote-7) before the dwellers of the land would be driven from ‎before his seed, just as I have explained in the case of Abraham.[[8]](#footnote-8) And our Rabbis have said:[[9]](#footnote-9) "He arrived on Friday close to sundown [and ‎was therefore compelled to encamp *before the city* as there was no time left to enter the city], and he set Sabbath limits [while it was yet day." ‎The verse thus teaches us that Jacob observed the Sabbath before it was declared on Sinai]. Now according to this opinion of the Rabbis the ‎act of Jacob encamping there first was unintentional. However, in any case, the event hinted to the future as we have said. Rabbi Abraham ‎ibn Ezra however said that Scripture mentions this in order to inform us that there is great excellence to the Land of Israel, and he who owns ‎a part thereof has it considered as a portion in the World to Come.

‎

‎**20. AND HE CALLED 'LO' (IT) EL-ELOHEI-YISRAEL.** It does not mean that the altar was called "The G-d of Israel," but because the Holy ‎One, blessed be He, had been with him to deliver him, he named the altar in honor of the miracle so that the praise ‎of the Holy One, blessed be He, would be recalled when people referred to the altar. Thus it would mean, "He Who is El is the G-d of me whose ‎name is Israel." Similarly we find in the case of Moses: *And he called its [the altar's] name Adonai-nissi*.[[10]](#footnote-10) It is not that the altar was called by ‎the Divine Name Adonai but rather that he named the altar in honor of the miracle so that the praise of the Holy One, blessed be He, might ‎be mentioned: "G-d - He is my banner." Our Rabbis expounded that the Holy One, blessed be He, called Jacob El (a great and mighty man). ‎‎[According to this, the verse should be interpreted as follows: ‎"And the G-d of Israel called Jacob El]." The words of the Torah are thus as a hammer splitting the rock into many different pieces, admitting ‎many different explanations. I, however, make it my aim to render the plain sense of Scripture. All of this is the language of Rashi. ‎

Now the words of the Rabbi [Rashi] are correct as regards the plain sense of Scripture. And the meaning of the word ***Lo*** will then be [not "it," ‎which would refer to the altar, but "him," which refers to Jacob], just as is the meaning of the same word in the verses: *And his father called ‎‎****'Lo'*** *(him) Benjamin*;[[11]](#footnote-11) ***'Vekarei lecha'*** *(and you will be called) The repairer of the breach.[[12]](#footnote-12)* ‎

Know that it was the custom in Israel that names be called which are indicative of the praises of G-d, such as Zuriel[[13]](#footnote-13) (G-d is my rock), ‎Zurishaddai[[14]](#footnote-14) (The Almighty is my rock), for the one who calls that name declares that G-d is his rock and the Almighty is his rock. Likewise, ‎Immanuel[[15]](#footnote-15) (G-d is with us). **And so also the name of the Messiah, who will be called, The Eternal is our righteousness,**[[16]](#footnote-16) and the name of ‎Jerusalem will be, The Eternal is there.[[17]](#footnote-17) And so did they do with the names of the angels: Gabriel[[18]](#footnote-18) (G-d is my strength), Michael[[19]](#footnote-19) (Who is ‎like unto G-d?), for because of their great power they proclaim with their very name that the strength belongs to G-d and who is like unto Him! ‎

Onkelos however said: "And he worshipped on it before G-d, the G-d of Israel." In that case the meaning of the word ***Lo*** will be as ***Bo*** ("in it" ‎or "on it"), in the same manner as: *That you have chosen* ***'L'Ben'*** *(the son) of Jesse*;[[20]](#footnote-20) *And he took hold* ***'Lo'*** *(of him)*;[[21]](#footnote-21) ***'L'Mei'*** *(In the waters) ‎of Meribah*.[[22]](#footnote-22) It may be that Scripture is saying, "And he called Him G-d, the G-d of Israel," and the meaning of the word ***Lo*** is similar to the ‎usage in these verses: *I will get me unto the great men*;[[23]](#footnote-23) *Get you out of your country*.[[24]](#footnote-24)

And by way of the Truth, [that is, the mystic lore of the Cabala, the verse is to be understood] as being in accord with the Midrash which the ‎Rabbis have expounded In Tractate Megillah:[[25]](#footnote-25) "Whence do we know that the Holy One, blessed be He, called Jacob ***El***? It is said, *And He ‎‎- the G-d of Israel - called him* ***'El.'****"* There is in this matter a great secret, which the Sages have additionally mentioned in Beresheet Rabba[[26]](#footnote-26) In another way: **"Jacob said to God, 'You are the G-d of those on high, and I am the master of those down below.' " The Sages thereby ‎alluded to that which they constantly say: the likeness of Jacob is engraved in the Heavenly Throne.[[27]](#footnote-27) The intent [of Jacob's statement ‎quoted in the Midrash - "I am the master of those down below"] - is that the Divine Glory rests in the Land of Israel.** The student learned in ‎the mystic lore of the Cabala will understand. ‎

‎**34:1. THE DAUGHTER OF LEAH, WHOM SHE HAD BORNE ‎UNTO JACOB.** The reason [Scripture specifies the daughter of Leah] is to state that she was the sister of Simeon and Levi, who were envious ‎for her sake and avenged her cause. And Scripture mentions further, whom she had borne unto Jacob, in order to allude to the fact that all the ‎brothers were envious for her. ‎

‎**2. AND HE LAY WITH HER, AND HE AFFLICTED HER.** He lay with her in natural gratification; and he afflicted her ‎unnaturally. This is Rashi's language. But Rabbi Abraham ibn Ezra said: And he afflicted her naturally because she was a maiden." But there ‎is no need for this for all forced sexual connection is called "affliction." Likewise, *You will not deal with her as a slave, because you have ‎afflicted her*.[[28]](#footnote-28) And so also: *And my concubine they afflicted, and she is dead*.[[29]](#footnote-29) Scripture thus tells - in Dinah's praise - that she was forced, ‎and she did not consent to the prince of the country. ‎

‎**7. AND THUS IT OUGHT NOT TO BE DONE.** I.e., to do violence to maidens, for the nations "had fenced themselves round" against ‎unchastity as a result of the Flood. This is Rashi's language. But I do not know this, for the Canaanites were immersed in unchastity with ‎women, beasts and males, as it is written, *For all these abominations have the men of the land done, that were before you*,[[30]](#footnote-30) and they did ‎not begin such practices in that generation [but rather it was their traditional behavior], and even in the days of Abraham and Isaac, the ‎patriarchs feared lest they kill them in order to take their wives. Instead, the expression, *and thus it ought not to be done*, refers back to the ‎word ***BeYisrael*** (in Israel): because he had wrought a vile deed in Israel ... and thus it ought not to be done among them. This is why Scripture ‎said in Israel for it was not a base deed among the Canaanites. And Onkelos translated: "It is not proper that it be done," meaning that it is ‎forbidden, and that is why it was a base deed in Israel. ‎

‎**12. 'MOHAR' (DOWRY) 'UMATAN' (AND GIFT).** ***Mohar*** [refers to the bridal gifts given at the time of] the marriage contract which is given to ‎maidens, as it is written, according to the dowry of virgins,[[31]](#footnote-31) these being the presents which the young men send to the maidens whom they ‎marry. ***Umatan*** are garments or silver and gold which the groom sends to her father and her brothers. In Beresheet Rabba the Rabbis said:[[32]](#footnote-32) ‎‎***"Mohar*** is ***Parnon*** (the wife's settlement); ***matan*** is ***parapurnon*** (the additional ‎settlement above the usual dowry}," these being in the language of the Jerusalem Talmud[[33]](#footnote-33) "the regular dowry" and "the usufruct estate," ‎that is to say, that which he gives her of his properties to be accounted as if she had brought them from her father's house, the produce of which ‎belongs to him. ‎

The reason for this conciliatory gesture is in order that they willingly give her to him as a wife, as the maiden did not consent to him and she ‎steadily protested and cried. This is the sense of the verse, *And he spoke comfortingly unto the damsel*.[[34]](#footnote-34) Therefore Shechem said, *Take me ‎this young maiden to wife*,[[35]](#footnote-35) as she was already in his house and in his power, and he feared not her brothers because he was the prince of ‎the country and how could they take her by force out of his house? Now Shechem's great desire was because the maiden was very beautiful. ‎However, Scripture did not narrate her beauty as it did in the case of Sarah, Rebekah and Rachel because it did not want to mention that which ‎was to her a stumbling-block of iniquity,[[36]](#footnote-36) while Scripture speaks only in praise of the righteous/generous women but not of this one. Similarly, ‎Scripture does not mention what happened to her after her rescue from Shechem's house. In line with the simple meaning of Scripture she ‎stayed with her brothers, "shut up, living as widows,"[[37]](#footnote-37) as she was considered defiled in their sight, as it is written, *Because he had defiled ‎Dinah their sister*.[[38]](#footnote-38) Our Rabbis have differed on this matter.[[39]](#footnote-39) The most feasible opinion is that of he who says that Simeon took her, ‎and upon her death, he buried her in the land of Canaan, this being in agreement with what we have said, i.e., that she was with him in his house ‎as a widow, and she went down with them to Egypt, and there she died but was buried in the Land of Israel. Her grave is known by tradition ‎to this day as being in the city of Arbel with the grave of Nitai the Arbelite.[[40]](#footnote-40) It is possible that Simeon brought up her ‎remains from Egypt out of pity for her while the Israelites were still in Egypt or that the children of Israel brought them up together with the ‎bones of her brothers - all the tribes - just as our Rabbis have mentioned.[[41]](#footnote-41) ‎

‎

**13. AND THE SONS OF JACOB ANSWERED SHECHEM AND HAMOR HIS FATHER WITH SUBTLETY.** Now Hamor and Shechem ‎spoke to her father and her brothers,[[42]](#footnote-42) but the patriarch did not answer them at all as his sons spoke in his place on this matter out of respect ‎for him for since the affair was a source of shame to them, they did not want him to speak about it at all. ‎

There is a question which may be raised here. It would appear that they answered with the concurrence of her father and his advice for they ‎were in his presence, and it was he who understood the answer which they spoke with subtlety, and, if so, why was he angry afterwards?[[43]](#footnote-43) ‎Moreover, it is inconceivable that Jacob would have consented to give his daughter in marriage to a Canaanite who had defiled her. Now ‎surely all the brothers gave that answer with subtlety, while Simeon and Levi alone executed the deed, and the father cursed only their wrath.[[44]](#footnote-44) [But if all the brothers shared responsibility for the answer and the plan, why did Jacob single out only Simeon and Levi for chastisement?] ‎The answer is that the craftiness lay in their saying that every male of theirs be circumcised.[[45]](#footnote-45) as they thought that the people of the city will ‎not consent to it. Even if perchance they will listen to their prince and they will all become circumcised, they will come on the third day, when ‎they were in pain,[[46]](#footnote-46) and will take their daughter[[47]](#footnote-47) from the house of Shechem. Now this was the advice of all the brothers and with the ‎permission of their father, but Simeon and Levi wanted to take revenge of them and so they killed all the men of the city. ‎

It is possible that Jacob's anger in cursing their wrath was because they killed the men of the city who had committed no sin ‎against him; they should have killed Shechem alone. It is this which Scripture says, *And the sons of Jacob answered Shechem and Hamor his ‎father with subtlety*, *and spoke, because he had defiled Dinah their sister*, for they all agreed to speak to him craftily because of the base deed ‎which he had done to them. ‎

Now many people ask: "But how did the righteous/generous sons of Jacob commit this deed, spilling innocent blood?" The Rabbi (Moshe ben Maimon) ‎answered in his Book of Judges,[[48]](#footnote-48) saying that "sons of Noah"[[49]](#footnote-49) are commanded concerning Laws, and thus they are required to appoint ‎judges in each and every district to give judgment concerning their six commandments[[50]](#footnote-50) which are obligatory upon all mankind. "And a ‎Noachide who transgresses one of them is subject to the death-penalty by the sword. If he sees a person transgressing one of these seven[[51]](#footnote-51) ‎laws and does not bring him to trial for a capital crime, he who saw him is subject to the same death-penalty. It was on account of this that ‎the people of Shechem had incurred the death-penalty because Shechem committed an act of robbery and they saw and knew of it, but they ‎did not bring him to trial." ‎

But these words do not appear to me to be correct for if so, our father Jacob should have been the first to obtain the merit of causing their ‎death, and if he was afraid of them, why was he angry at his sons and why did he curse their wrath a long time after that and punish them by ‎dividing them and scattering them in Israel?[[52]](#footnote-52) Were they not meritorious, fulfilling a commandment and trusting in G-d Who saved them? ‎

In my opinion, the meaning of "Laws" which the Rabbis have counted among their seven Noachidic commandments[[53]](#footnote-53) is not just that they are to appoint judges in each and every district, but He ‎commanded them concerning the laws of theft, overcharge, wronging, and a hired man's wages; the laws of guardians of property, forceful ‎violation of a woman, seduction, principles of damage and wounding a fellowman; laws of creditors and debtors, and laws of buying and ‎selling, and their like, similar in scope to the laws with which Israel was charged, and involving the death-penalty for stealing, wronging or ‎violating or seducing the daughter of his fellowman, or kindling his stack, or wounding him, and their like. And it is also included in this ‎commandment that they appoint judges for each and every city, just as Israel was commanded to do,[[54]](#footnote-54) but if they failed to do so they are ‎free of the death-penalty since this is a positive precept of theirs [and failing to fulfill a positive precept does not incur the death-penalty]. The ‎Rabbis have only said:[[55]](#footnote-55) "For violation of their admonishments there is the death-penalty," and only a prohibition against doing something ‎is called an "admonishment." And such is the purport of the Gemara in Tractate Sanhedrin.[[56]](#footnote-56) And in the Jerusalem Talmud[[57]](#footnote-57) they have said: ‎‎"With respect to Noachide laws, a judge who perverts justice is to be slain. If he took a bribe he is to be slain. With respect to Jewish laws, [if ‎after having heard both parties] you know perfectly well what the proper legal decision should be, you are not permitted to withdraw from ‎the case without rendering a decision, and if you know that it is not perfectly clear to you, you may withdraw from the case. But with respect ‎to their laws, even though you know the law perfectly well you may withdraw from it." From this it would appear that a non-Jewish judge may ‎say to the litigants, "I am not beholden to you," for it is only in Israel that there is an additional admonishment - ***"Lo Thaguru'*** *(you will not ‎be afraid) of the face of any man*,[[58]](#footnote-58) meaning, "You will not gather in, [i.e., restrain], your words before any man"[[59]](#footnote-59) - and surely he is not ‎to be slain ‎for failing to make himself *chief, overseer, or ruler[[60]](#footnote-60)* in order to judge superiors. [Ramban thus disagrees with Rambam, who writes that the ‎people of Shechem had incurred the death-penalty by not having brought Shechem to justice.] Moreover, why does the Rabbi [Moshe ben ‎Maimon] have to seek to establish their guilt? Were not the people of Shechem and all seven nations[[61]](#footnote-61) idol worshippers, perpetrators of ‎unchaste acts, and practitioners of all things that are abominable to G-d? In many places Scripture loudly proclaims concerning them: *Upon ‎the high mountains, and upon their hills, and under every leafy tree, etc.*;[[62]](#footnote-62) *You will not learn to do after the abominations, etc.*?[[63]](#footnote-63) *For ‎all these abominations have the men of the land done, etc*.[[64]](#footnote-64) However, it was not the responsibility of Jacob and his sons to bring them to ‎justice. ‎

But the matter of Shechem was that the people of Shechem were wicked [by virtue of their violation of the seven Noachide laws][[65]](#footnote-65) and had ‎thereby forfeited their lives. Therefore Jacob's sons wanted to take vengeance of them with a vengeful sword, and so they killed the king and ‎all the men of his city who were his subjects, obeying his commands. The covenant represented by the circumcision of the inhabitants of ‎Shechern had no validity in the eyes of Jacob's sons for it was done to curry favor with their master [and did not represent a genuine conversion]. But Jacob told them here that they had placed him in danger, as it is said, *You have troubled me, to make me odious*,[[66]](#footnote-66) and there,[[67]](#footnote-67) [i.e., ‎at the time he blessed the other children], he cursed the wrath of Simeon and Levi for they had done violence to the men of the city whom they ‎had told in his presence, *And we will dwell with you, and we will become one people*.[[68]](#footnote-68) They would have chosen to believe in G-d and trust ‎their word, and perhaps they might have indeed returned to G-d and thus Simeon and Levi killed them without cause for the people had done ‎them no evil at all. It is this which Jacob said, *Weapons of violence are their kinship*.[[69]](#footnote-69) ‎

And if we are to believe in the book, 'The Wars of the Sons of Jacob,'[[70]](#footnote-70) their father's fear was due to the fact that the neighbors of Shechem ‎gathered together and waged three major wars against them, and were it not for their father who also donned his weapons and warred against ‎them, they would have been in danger, as is related in that book. Our Rabbis have mentioned something of this conflict in their commentary ‎on the verse, *Which I took out of the hand of the Amorite with my sword and with my bow*.[[71]](#footnote-71) They said,[[72]](#footnote-72) "All the surrounding nations ‎gathered together to join in battle against them, and Jacob donned his weapons to war against them," just as Rashi writes there.[[73]](#footnote-73) Scripture, ‎however, is brief about this because it was a hidden miracle,[[74]](#footnote-74) for the sons of Jacob were valiant men, and it appeared as if *their own arm ‎saved them*.[[75]](#footnote-75) Scripture is similarly brief about the matter of Abraham in Ur of the Chaldees,[[76]](#footnote-76) and it did not at all mention Esau's wars ‎with the Horites. Instead, Scripture mentions here *that there was the terror of G-d upon the cities that were round them*,[[77]](#footnote-77) and they did not ‎all assemble *to pursue after the sons of Jacob* for they would have fallen upon them *as the sand which is on the sea-shore in multitude*.[[78]](#footnote-78) ‎And this is the meaning of *the terror of G-d*,[[79]](#footnote-79) for the terror and dread[[80]](#footnote-80) of the military prowess they had seen fell upon them. Therefore ‎Scripture says, *And Jacob came to Luz ... he and all the people that were with him*,[[81]](#footnote-81) in order to inform us that not one man among them ‎or their servants was lost in warfare.[[82]](#footnote-82) ‎

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**21. THESE MEN ARE PEACEABLE WITH US.** The men of the city thought that they hated them as they saw them dejected, and it angered ‎them very much. Perhaps they guarded themselves against them and installed in their city bars and doors, for Jacob's ‎sons were mighty men and *valiant men for the war*.[[83]](#footnote-83) But now Hamor and his son Shechem told them, "Do not fear and do not keep distant ‎from them for they are whole-hearted with us." ‎

‎**23. 'MIKNEIHEM' AND THEIR SUBSTANCE AND ALL THEIR BEASTS.** The reason for referring to cattle by the word ***mikneihem*** is that ‎beasts of the herds which are in the field are called ***mikneh*** - [from the root ***kanah***, which means "acquire"] - because whether they are clean ‎or unclean, they are the mainstay of a man's substance, just as it is written, *Behold, the hand of the Eternal is* ***'b 'miknecha'*** *(upon your cattle) ‎which are in the field, upon the horses, upon the asses, upon the camels, upon the herds, and upon the flocks*.[[84]](#footnote-84) And those which do not ‎constitute a herd, as, for example, single beasts in the house, are not called ***mikneh***, and they are included in the term, and all their beasts. It ‎may be that [mikneh and "all their beasts" both refer to the same cattle], and the redundancy is for the purpose of emphasis, meaning, and ‎all their beasts which were very numerous. ‎

‎**35:‎1. GO UP TO BETH-EL AND ABIDE THERE, AND MAKE THERE AN ALTAR.** I do not know the significance of the expression, *and abide there*. Now it is possible that God commanded him to abide ‎there at first in order to purify the camp from the idols taken from Shechem or from the dead they had touched, similar to, *And encamp ‎without the camp seven days*,[[85]](#footnote-85) since they had not yet been commanded concerning the Waters of Sprinkling,[[86]](#footnote-86) and afterwards they were ‎to make the altar. But Jacob was zealous in observing the commandment to be purified before he came to Beth-El. It may be that Jacob's ‎words, *And let us arise, and go up to Beth-El*,[[87]](#footnote-87) actually preceded the purification mentioned in the previous verse. And perhaps the ‎command, *and abide there*, means that he was to direct his thought to cleaving to G-d.[[88]](#footnote-88) ‎

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**4. AND JACOB HID THEM.** An idol and the things that pertain to it are not in the category of objects that require burial and for which burial ‎suffices, but instead they are to be crumbled up and scattered to the wind or thrown into the sea.[[89]](#footnote-89) It appears to me that the sons of Jacob ‎did not take the idols and the things that pertain to them from Shechem until they had been nullified and had thus become permissible to them, ‎for a heathen can nullify an idol against its worshipper's will,[[90]](#footnote-90) thus making it permissible to them. Jacob, however, for the sake of the purity ‎of holy things, commanded that they remove it so that they should be fit to worship God and sacrifice before Him, just as He had commanded ‎them concerning immersion and the changing of garments.[[91]](#footnote-91) Burial was thus sufficient for the idols, and therefore *he hid them under the ‎terebinth* in a location which will neither be tilled nor ‎sown.

‎

‎**8. AND DEBORAH REBEKAH'S NURSE DIED.** I do not know why this verse has been placed between the verse, *And he called the place ‎El-beth-El[[92]](#footnote-92)* and the following verse, *And G-d appeared to Jacob again*.[[93]](#footnote-93) Scripture thus interrupts one subject which occurred at one time ‎and in one place for when Jacob came to Luz, *that is Beth-El*,[[94]](#footnote-94) he built an altar there *and he called the place El-Beth-El*,[[95]](#footnote-95) and G-d ‎appeared to him there *and He blessed him*.[[96]](#footnote-96) Why then was this verse concerning Deborah's death placed in the midst of one subject? ‎

A feasible answer is that which our Rabbis have said,[[97]](#footnote-97) namely that the verse alludes to the death of Rebekah, and therefore Jacob called ‎the name of that place, ***Alon-Bachut*** (the oak of weeping), for the weeping and anguish could not have been such for the passing of the old ‎nurse that the place would have been named on account of it. Instead, Jacob wept and mourned for his righteous/generous mother who had loved him ‎and sent him to Paddan-aram ‎and who was not privileged to see him when he returned. Therefore God appeared to him and blessed him, in order to comfort him, just as He ‎had done to his father Isaac following the death of Abraham.[[98]](#footnote-98) With reference to both of them the Sages have said[[99]](#footnote-99) that He gave them ‎the blessing of consolation addressed to mourners. Proof for this is that which is said below, *And Jacob came unto Isaac his father to Mamre*,[[100]](#footnote-100) for had Rebekah been there, Scripture would have mentioned "unto his father and unto his mother" for it was she who sent him. to ‎Paddan-aram and caused him all the good, for Isaac commanded him to go there at her advice. ‎

Now Rashi commented: "Because the time of her death was kept secret in order that people might not curse her - the mother who gave birth ‎to Esau - Scripture also does not make mention of her death." This is a Midrash of the Sages.[[101]](#footnote-101) But neither does Scripture mention the death ‎of Leah! Instead, we must say that the intent of the Sages was to explain why Scripture mentions Rebekah's death by allusion, connecting the ‎matter with her nurse. Since Scripture did refer to it, they wondered why the matter was hidden and not revealed. And the justification for the ‎curse stated by Rashi is not clear since Scripture mentioned Esau at the death of Isaac, And Esau and Jacob his sons buried him.[[102]](#footnote-102)

It is, however, possible to say that Rebekah's death lacked honor, for Jacob was not there, and Esau hated her and would not attend; Isaac's ‎eyes were too dim to see,[[103]](#footnote-103) and he did not leave his house. Therefore, Scripture did not want to mention that she was buried by the Hittites. ‎

I found a similar explanation in Eileh HaDevarim Rabba,[[104]](#footnote-104) in the section of Ki Theitzei LaMilchamah,[[105]](#footnote-105) where the Sages say: ‎‎"You find that when Rebekah died, people said, 'Who shall go before her? Abraham is dead. Isaac is confined to the house and his eyes are ‎dim. Jacob is gone to Paddan-aram. If wicked Esau ‎shall go before her, people will say, "Cursed be the breast that gave suck to this one.' " What did they do? They took out her bier at night. Rabbi ‎Yosei bar Chaninah said, 'Due to the fact that they took out her bier at night the Scriptures mentioned her death only indirectly. It is this which ‎Scripture says, *And he called its name Alon-Bachut*, two weepings, [one for Deborah and one for Rebekah]. Thus Scripture says, *And God ‎appeared unto Jacob ... and blessed him*.[[106]](#footnote-106) What blessing did He give him? He gave him the blessing of consolation addressed to mourners.' ‎‎" Thus far the Midrash, Now because Esau was the only one present at her burial, they feared the curse, and they did not view the burial as an ‎honor to her, this being the significance of the Scriptural hint. ‎

Deborah was in Jacob's company because after accompanying Rebekah to the land of Canaan, she had returned to her country, and now she ‎was coming with Jacob in order to see her mistress. It may be that she was engaged in raising Jacob's children out of respect for Rebekah and ‎due to her love for her, and thus she resided with him. Now it is possible that she is not "the nurse" of whom it is said, *And they sent away ‎Rebekah their sister, and her nurse*,[[107]](#footnote-107) but that she was another nurse who remained in the house of Laban and Bethuel, and now Jacob ‎brought her with him to support her in her old age out of respect to his mother, for it was the custom among the notables to have many nurses. ‎It is improbable that the old woman would be the messenger whom his mother had dispatched to Jacob [to have him return to the Land of ‎Israel], as Rabbi Moshe Hadarshan would have it.[[108]](#footnote-108) ‎

**Ketubim: Psalms ‎‎‎28:1-9**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. Of David. To You, O Lord, I call. My Rock, do not be deaf to me, lest You be silent to me, and I will be likened to those who descend into the Pit. | 1. Of David. To You, O LORD, I cry; O my strength, do not be silent to me, lest, when You are silent, I become like those who descend to the pit. |
| 2. Hearken to the voice of my supplications when I cry out to You, when I lift my hands towards Your Holy Sanctuary. | 2. Accept the voice of my petition when I pray to You, whenever I spread my hands in prayer before Your holy temple. |
| 3. Do not cause me to be drawn with the wicked or with those who work iniquity, who speak peace with their friends but evil is in their heart. | 3. Do not drag me away with the wicked or with those who do wrong; who speak peace with their fellows, while evil is in their hearts. |
| 4. Give them according to their deeds and according to the evil of their endeavors; according to the work of their hands give to them; return their recompense to them. | 4. Give to them according to their deeds, and according to their evil deeds; according to the works of their hands, repay them; turn upon them their retribution. |
| 5. **For they do not understand the works of the Lord or the deeds of His hands. He shall break them down and not build them up.** | 5. **Because they do not understand the Torah of the LORD or the works of His hands; He will tear them down and not rebuild them.** |
| 6. Blessed is the Lord, for He has heard the voice of my supplication. | 6. Blessed is the LORD because He has accepted the voice of my prayer. |
| 7. The Lord is my strength and my shield; my heart trusted in Him and I was helped; my heart rejoiced and I will thank Him with my song. | 7. The LORD is my strength and shield; on Him my heart has set its hope; and You have aided me, and my heart exults; I will give thanks in His presence by my psalm. |
| 8. **The Lord is strength to them and He is the stronghold of the salvations of His anointed.** | 8. **The LORD is their strength and might; He is the redemption of His anointed (Messiah).** |
| 9. Save Your people and bless Your inheritance, and tend them and elevate them forever. | 9. Redeem Your people and bless Your inheritance; feed them and support them forever. |
|  |  |

**Rashi’s Commentary on Psalms ‎‎‎‎28:1-9**

**3 Do not cause me to be drawn** Heb. תמשכני , do not draw me with the wicked; treras moy in Old French.

**7 and I will thank Him with my song** Now what is the thanks?...

**8 The Lord is strength to them to those who rely on Him**, viz. the entire house of Israel, at the time **that He is the stronghold of the salvations of His anointed.**

**9 and tend them** Heb. ורעם , an expression of pasture (מרעה) .

**Meditation from the Psalms**

**Psalms ‎‎28:1-9**

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

This psalm was written by King David and is similar in theme to the previous psalm. Ibn Ezra teaches us that there is a possibility that this psalm was written by a Temple musician and dedicated to King David. Several parts of this psalm suggest that it was written after David’s battle with the giant, Yishbi, at Nob (II Shmuel 21:16-17). It was after this battle that David’s men no longer permitted David to engage in battle. David was thus free to study Torah.[[109]](#footnote-109)

Similarly in our Torah portion, Ya’aqob came to **Shechem**,[[110]](#footnote-110) from Laban, in peace. He came from a monumental period that brought him wives, children, and wealth, yet it also took away his shalom and brought him constant battles with Laban and with Esav.

When you think about it, all that Mashiach boils down to, in the end, is helping Ya’aqob leave behind all connections to Esav once and for all, so that he can finally take his right place in history as Israel. Obliteration of evil, identified only with the Days of Mashiach is synonymous with the cleansing of all traces of Esav within the heart of every Jew. It is also what the Talmud refers to as the “slaughtering of the yetzer hara” in Mashiach’s day.[[111]](#footnote-111)

Finally, in our Torah portion, Ya’aqob rests from his battles and settles down. Thus it is fitting that he should come to this location to end his exile. This is where Avraham, Yehoshua, and the Bne Israel all ended their exiles.

When Ya’aqob bought a field in Shechem, he was buying the second of three portions of land that would constitute an eternal connection with Eretz Israel.[[112]](#footnote-112)

Now these three cities Shechem, Hebron, and Jerusalem all share certain common features:

1. The three cities are located in the hill country.
2. The three cities lie in the center (east to west) of Israel. Additionally, Jerusalem lies in the center, north to south, of Eretz Israel
3. The three cities are situated in places of high temperature.
4. Each is associated with a “double”. Shechem is also called Dothan which means “dual wells”, Machpelah (in Hebron) is a double cave, and Jerusalem is the double of the heavenly Jerusalem.
5. They are all related to the Levites as two were cities of refuge and the Beit HaMikdash was built in the third city.
6. They are border cities between adjacent tribes. Shechem is between Manasseh and Ephraim, Hebron is between Judah and Dan, and the Bet HaMikdash is between Benjamin and Judah.
7. They were the only cities purchased for money.
8. All three had something precious from Mitzrayim (Egypt): Jerusalem had the Ark, Hebron had Ya’aqob Abinu, and Shechem had Yosef HaTzaddik.
9. All three cities were on the same trade route. “The Way of the Patriarchs” also called the “Ridge Route”
10. Each of these cities is distinctly associated with Avraham Abinu: Moriah with the Akeida, Shechem with his entrance to Eretz Israel, and Machpelah with his burial.
11. Each of these cities is distinctly associated with Ya’aqob Abinu: Shechem is where Ya’aqob entered the land when returning from Lavan and where he purchased the area of Yosef’s tomb, Jerusalem AKA Beit El with the ladder vision, and Machpelah as his burial place.
12. Each of these is the city of a king. Shechem from whence Avraham Abinu defeated the kings of the world and where Rehoboam was crowned king, Hebron where David HaMelech was crowned King, and Jerusalem where David reigned as king over all Israel.
13. Each of these cities is associated with redemption because each was purchased, for money, after they were promised to Avraham and after Avraham defeated the five kings.
14. Each of these places is associated with an altar. This indicates that each of these places was a place of worship and a place where our fathers expressed their gratefulness to HaShem. Curiously, each of these three is also associated with an altar built by Avraham.

Each of these three locations is a contact point of Jewish value for Jewish souls. The entire war, with the PLO, is based on who’s in charge of the holy sites. The Arabs sense that their life-force comes from the Jews’ holy sites. That’s why their battles have always been focused on the graves of our righteous ancestors, because these places nourish their life-force. It’s no wonder that they hold fast to *Kever Yosef,[[113]](#footnote-113) Ma’arat HaMachpelah,[[114]](#footnote-114)* and most importantly, *Har HaBayit.[[115]](#footnote-115)*

These three locations have become the MOST problematic area of Eretz Israel. Somehow the goyim[[116]](#footnote-116) know that their survival in the land depends on holding these three places. The Arabs have built a pagan mosque on the Temple mount, they have destroyed kever Yosef, and they have taken over Machpelah and now prevent Jews from worshipping there most of the time. But, I am getting ahead of myself.

Because King David would also purchase one of these three portions of land, he surely felt a connection between himself and Ya’aqob as it pertains to this Torah seder. The opening pasuk of our psalm speaks of going down into the pit. It was from Dothan, in Shechem, that Yosef HaZaddik[[117]](#footnote-117) was thrown into the pit by his brothers.

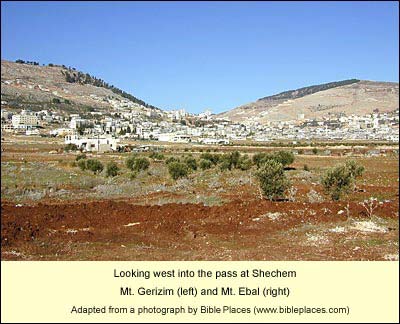
In v.2 of our psalm, David speaks of lifting his hands[[118]](#footnote-118) towards the sanctuary. It is as though he sees Ya'aqob’s purchase of Shechem and his purchase of the Temple mount as juxtaposed, as he pens this psalm.

Shechem was situated on the high road, the ancient north-south highway through Samaria. As such, it was the first stop of Avraham when he came into the Land of Canaan. Shechem is the first arrival point.Shechem is alsothe first place in the Land of Canaan in which HaShem appeared to Avraham, promising that the land would be given to his descendants,[[119]](#footnote-119) as we read in this pasuk from Lech Lecha:

***Beresheet (Genesis) 12:6-7*** *And Abram passed through the land unto the place of Shechem, unto the plain of Moreh. And the Canaanite [was] then in the land. And HaShem appeared unto Abram, and said, Unto your seed will I give this land: and there built he an altar unto HaShem, who appeared unto him.*

Shechem is Avraham’s first step in forming a connection with the land. Rashi notes that Avraham builds this first altar in recognition and gratitude for receiving the news that he would have offspring and that they would be given the Land of Israel. *Ramban* adds that Avraham builds the altar in gratitude for receiving a clearer form of prophecy, a vision, now that he is in the Land, than he had received when he was in Charan, where HaShem had appeared in a dream or through Divine inspiration. Clearly, Israel is the place where Avraham’s contact with HaShem will be intensified.

The Arizal taught that the brit bein habetarim, the covenant between the parts, took place at Shechem, between Mt. Eval and Mt.Gerizim. This covenant was a “Covenant of Fire“. This “Covenant of Fire”, the *brit bein habetarim,* which HaShem made with Avraham was the same place where Yehoshua led the Children of Israel when they came out of Egypt. It is the same place where the Children of Israel uttered the blessings and the curses in the days of Yehoshua.

The blessings and curses uttered upon our entrance into Eretz Israel at mount Eval and mount Gerizim (Shechem was directly between these two mountains), emphasize the fact that our first encounter with Eretz Israel must set the foundation for our future settlement of the land. This required an intense awareness of our duties and responsibilities. Shechem clearly and decisively signifies the fact that the Torah is an absolute covenant, not only between HaShem and His people but an eternal covenant between the nation and its land with the Torah carved in it and spread over the whole span of life. This is the Torah that David was now free to study without the interruptions of going to battle.

Yehoshua, and the Bne Israel, traveled to Shechem for the blessings and the curses: From Eval and Gerizim. His campaign then proceeded south. The significance of this route must not be lost. Avraham’s route led to a temporary exile in Egypt. Ya’aqob’s route led to a much longer exile in Egypt. Moses intended to reverse this pattern in order to eliminate the exile. Because of the sin of the spies, this pattern was abandoned and the road to exile was paved again. We know that the conquest of the land led to the Assyrian and Babylonian exiles. After the Babylonian exile we were restored to the land only to be sent into the longest exile,[[120]](#footnote-120) the exile we are currently experiencing.

As we end this mitzva filled month of Tishri, it is my fervent prayer that HaShem would speedily end this exile and restore us to our land, and our hearts to the state they had at Eden, Amen v’Amen!

**Ashlamatah: ‎‎‎** **Nahum 1:12 – 2:6, 14‎‎**

| **Rashi** | **Targum** |
| --- | --- |
| 1. The harsh prophecy concerning Nineveh. The book of the vision of Nahum the Elkoshite. **2** **7** **12** | 1. The oracle of the cup or malediction to be given' to Nineveh to drink. Previously Jonah the son of Amittai, the prophet from Gath-hepher, prophesied against her and she repented of her sins and when she ‎sinned again there prophesied once more against her Nahum of Beth Koshi, as is recorded in this book. |
| 2. The Lord is a jealous and vengeful God and is full of wrath; the Lord avenges Himself upon His adversaries, and He bears a grudge against His enemies. | 2. God is judge and an avenger ‎is the LORD; the LORD takes vengeance, and there is great might before Him, the LORD will take vengeance on the enemies of His people. and ‎on His adversaries with fierce anger. |
| 3. The Lord is slow to anger and great in power, but He will surely not acquit; the Lord-His way is with a tempest and with a storm? and cloud is the dust of His feet. | 3. The LORD removes anger, and there is great might ‎ before Him; and He pardons those who return to His Law, but does not leave unpunished those who do not return. The LORD goes forth in ‎storm and wind, and a dark cloud is the path before Him. |
| 4. **He rebukes the sea and dries it up, and He has dried up all the rivers**; Bashan and Carmel are cut off, and the blossoms of the Lebanon are cut off. | 4. **He rebukes the sea and dries it up, and He makes all the rivers dry**; Mathnan ‎and Carmel are desolate, and the trees of Lebanon are withered. |
| 5. Mountains quaked because of him and the hills melted, and the land raised up from before Him-and the inhabited earth and all who dwell thereon. | 5. The mountains quake before Him, and the hills are torn asunder, ‎and the earth is laid waste before Him, even the world and all that dwell in it. |
| 6. Who can stand before His fury and who can rise amidst His wrath? His wrath has reached [the earth] like fire, and the rocks have been broken up by Him. | 6. If the world shook thus before Him when He revealed ‎Himself in love to give the Law to His people, then when He reveals Himself in anger to take vengeance on the enemies of His people, who ‎will stand before His vengeance and who will endure in the indignation of His wrath? His anger dissolves like fire; and rocks are torn ‎asunder before Him. |
| 7. The Lord is good-yea, a stronghold on a day of trouble- and is cognizant of those who trust in Him. | 7. The LORD is good to Israel that they may lean upon Him in time of affliction, and it is revealed before Him that ‎they are relying upon His Memra. |
| 8. But, with an overrunning flood He shall make a full end of its place, and darkness shall pursue His enemies. | 8. But in fierce anger and in great wrath He will make an end of the nations which rose up and utterly ‎destroyed the Sanctuary. and He will deliver His adversaries to Gehinnam, |
| 9. What do you think of the Lord? He will make a full end; the trouble will not rise twice. | 9. O nations who have plundered Israel, what are you reckoned as before ‎the LORD? He will make an end of you, relief after affliction will not be established twice for you as for the house of Israel |
| 10. For, while the thorns are entangled and the drunkards are drinking, they are consumed like dry stubble, fully ripe. | 10. For the ‎princes of the nations which plundered Israel and made them go astray, as though led astray through wine, destroyed them just as ‎fire destroys among very dry stubble. |
| 11. From you has emanated one who plots evil against the Lord, one who counsels wickedness. **{S}** | 11. From you, Nineveh, there has gone forth a king who plotted evil against the people of the LORD; ‎he gave evil counsel. **{S}** |
| 12. So said the Lord: Though they be at peace-and likewise many-and likewise they have crossed and passed over, I will no longer afflict you. | 12. Thus says the Lord, "Though the nations which assemble to oppress you, O Jerusalem. are perfect in counsel and many in number, and though they ‎cross the Tigris and pass over the Euphrates and come to afflict you, even if I have brought you into servitude I will not enslave you ‎again. ‎ |
| 13. And now I will break off his yoke from you, and I will rend your bonds asunder. | 13. And now I will break the yoke of the nations from your necks and will cut away your chains. |
| 14. And the Lord shall command concerning you; No more [offspring] of your name shall be sown; from the house of your god I will cut off a graven image and a molten image; I will make your grave, for you have become worthless. **{P}** | 14. But the LORD will give ‎commandment concerning you, O king of Assyria. and there will not be a remembrance of your name any more; I will destroy image and ‎molten image from the house of your idols. I will make your grave there. for that is a light matter before Me.” **{P}** |
|  |  |
| 1.**Behold on the mountains the feet of a herald announcing peace. O Judah, keep your feasts, pay your vows-for the wicked one shall no longer continue to pass through you; he has been completely cut off.** | 1. **Behold, on the mountains of the land of Israel the feet of him who announces good tidings, proclaiming peace! ‎Celebrate your festivals, O Judah, fulfil your vows, for the wicked will never pass through you again; they are all ‎destroyed. .** |
| 2. The scatterer who came up before you is besieged by a siege. Watch the way! Strengthen your loins! Fortify your power mightily. | 2. For they were coming up and spreading themselves upon your land; they encamped against you in siege. they set watchmen along your ways; strengthen (your) neck. increase (your) might exceedingly. ‎ |
| 3. **For the Lord has restored the pride of Jacob as the pride of Israel, for the emptiers have emptied them out and destroyed their branches.** | 3. **For the LORD has restored His ‎strength to Jacob, His greatness to Israel; for robbers have robbed. them and have laid waste the cities in which they glory** |
| 4. The shields of his mighty men are dyed red; the men of the army are in crimson; the chariots are in the fire of torches on the day of his preparation, and the cypresses are enwrapped. | 4. The shields ‎of their warriors are dyed red, the men of war are dressed in crimson. the plates of their chariots are prepared in the fire for the day of their ‎display, and their army commanders are attired in fine-coloured garments. |
| 5. The chariots shall dash about madly in the streets; they shall clatter in the city squares; their appearance is like torches; like lightning, they shatter. | 5. The chariots rush to and fro in the streets, the noise of the rattling of their weapons is heard in the city squares; ‎their appearance is like torches, like lightnings hurling forth, |
| 6. He shall remember his mighty men; they shall stumble in their walk; they shall hasten to its wall, and the protector is armed. | 6. They appoint their army commanders, they ‎stumble as they go, they hasten on, they break down the wall and build towers. |
| 7. The gates of the rivers have opened, and the palace has dissolved. | 7. The bridges (over) the ‎rivers are opened, and the king trembles in his palace. |
| 8. And the queen has been exposed and taken away, and her maidens moan, like the voice of doves beating their breasts. | 8. And the queen sits in a litter, she goes forth among the exiles, and her maidservants are led away; they go after her moaning like the sound of doves, beating upon ‎their breasts. |
| 9. And Nineveh is like a pool of water-it is since days of yore-and they flee. Halt! Halt! But no one pays attention. | 9. And from the days of old Nineveh is like a gathering of waters. They run away. "Halt! Halt!” but there is none who turns back ‎and halts, |
| 10. Plunder silver! Plunder gold! And there is no end to the treasures-to sweep out [Nineveh] of all precious vessels. | 10. Make spoil of silver, make spoil of gold! There is no end to the treasures. AI1 the desirable goods are finished. |
| 11. Empty, yea, emptied out and breached; and the heart melts, the knees stumble, and there is trembling in all loins; and the faces of all of them have gathered blackness. | 11. She is ‎plundered and spoiled, and the gate is opened to the enemy; and the heart melts, and (there is) knocking of knees, and trembling of ‎the loins, and all their faces are covered with a coating of black like a pot. |
| 12. Where is the lions' den? And it is pasture for young lions, where the grown lion and the old lion went, and the lion's whelp-and none made them afraid. | 12. Where are the dwelling-places of the kings, and the princes' residence? Where the kings went, there they left their sons like a lion which stays by its prey in safety and there ‎is none to scare it away.‎ |
| 13. The grown lion tore enough for his whelps and strangled for his lionesses, and he filled his caves with prey and his dens with prey. | 13. The kings brought spoil for their consorts and plunder for their children, and their storehouses were filled with ‎spoil and their castles with plunder. |
| 14. Behold! I am against you, says the Lord of Hosts, and I will ignite her chariots with smoke; and the sword shall consume your young lions, and I will cut off your prey from the land; and the voice of your ambassadors shall no longer be heard. **{P}** | 14. "Behold, I am sending My wrath upon you, says the LORD of Hosts, and I will burn your chariots ‎with fire, and the sword will slay your princes. and I will destroy your trade from the earth, and the sound of your emissaries will not ‎be heard again. **{P}** |
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**Rashi’s Commentary for: ‎** **Nahum 1:12 – 2:6, 14‎‎**

Chapter 1

**1 The harsh prophecy concerning Nineveh** Heb. מַשָׂא . The burden of the cup of the curse [which was] to be given Nineveh to drink.

**The book of the vision of Nahum the Elkoshite** - חזון is vowelized with a “kamatz” (חָזוֹן) since it is not in the construct state, and it is unlike “ חֲזוֹן יִשַׁעְיָהוּ ,” the vision of Isaiah, which is vowelized with a “hataf pattah.” This is its meaning: A book of vision has already been written concerning it [Nineveh], the prophecy of Jonah son of Amittai; and now, again, Nahum the Elkoshite prophesied this harsh prophecy over it. Elkosh is the name of his [Nahum’s] city. And so did Jonathan paraphrase: In early times, Jonah son of Amittai prophesied concerning it, and they repented of their sins, and when they continued to sin, Nahum of the house of Elkosh prophesied further concerning them.

**the Elkoshite** -That city is in the province of Ballynia, which is in the state of Eretz Israel, although it is outside the Holy Land. Proof of the matter is that there is gold, silver, and salt dust near it because the Dead Sea, which is near Eretz Israel, goes there under the earth. In this state they do not crown a king the son of a king [i.e., the throne is not hereditary]; and they are of the seed of Judah. [Sod Mesharim]

**2 The Lord is a jealous and vengeful God** -Nahum prophesied concerning Sennacherib’s descendants, and in the time of Manasseh, as we find in Seder Olalm (ch.20).

**The Lord is a jealous and vengeful God** -from the time He avenged Israel upon their enemies, and now too, He is still vengeful and full of wrath.

**He is destined to wreak vengeance** upon His adversaries who destroyed their land and exiled His people.

**and he bears a grudge** Heb. וְנוֹטֵר , lit. watches. He lays up His hatred for His enemies. Rabbi Simon says: These three expressions of vengeance correspond to the three exiles to which Sennacherib exiled Israel, as we find in Seder Olam (ch. 23).

**3 The Lord is slow to anger and great in power** -He is great in power, and He has the ability to wreak vengeance. The reason He did not hasten His revenge is that He is slow to anger, but, in any case, He will not acquit.

**the Lord - His way is with a tempest and with a storm** -They [the tempest and storm] are His messengers for wreaking retribution upon His enemies, as it is stated concerning Egypt (Exod. 14:21): “with a mighty east wind”; and concerning the generation of the Flood (Job 4:9): “From the breath of God they perish.” Concerning Tyre, it is stated (Ezek. 27:26): “The east wind has broken you.”

**and cloud is the dust of His feet** -That, too, is the way of His vengeance. (Exod. 14:24) “And the Lord looked over the camp of the Egyptians with a pillar of fire and cloud"; also, (Ezek. 30:18) “As for her, a cloud shall cover her."

**4 He rebukes the sea -**To be understood [both] according to its apparent meaning, **and as a figure describing the nations, who are compared to water, as the matter is stated (Isa. 17:12): “Like the rushing of mighty waters they rush."**

**and He has dried up all the rivers** -Here he prophesies that the Holy One, blessed be He, is destined to crown Nebuchadnezzar in the days of Jehoiakim, and He will deliver Assyria and all the lands to the sword.

**Bashan and Carmel** -The good dwelling places.

**and the blossoms of the Lebanon are cut off** -The Sages of Israel explained this as an allusion to the various types of sweet fruit that Solomon planted in the Temple, which were gold; and as soon as the gentiles entered the Temple, they withered. [from Yoma 21b, 39b]

**5 Mountains quaked because of Him** -The kings and the princes (of the heathens) shall fear His decree.

**raised up** Heb. וַתִּשָׂא ; i.e., raised up a pillar of smoke.

**6 has reached** Heb. נִתְּכָה , has reached the earth, as in (Exod. 9:33) “And rain did not reach (נְתַּךְ) the earth. "

**have been broken up by Him** -by His fear.

**7 The Lord is good yea, a stronghold** -Even when he inflicts retribution upon His enemies, His mercies do not cease to do good to those who fear Him. [This ability is] unlike the trait of [a man of] flesh and blood, who, when he is busy with one thing, is not free to [simultaneously] do another thing, as the matter is stated (Exod. 15:3): “The Lord is a man of war; the Lord is His Name." [This is] as it is stated in Mechilta (ad loc.)

**and is cognizant of** -the necessities of those who trust in Him.

**8 But, with an overrunning flood** -with flooding wrath.

**He shall make a full end of its place** -the place of the land. This refers back to “and the land raised up from before Him, " as is stated above.

**9 He will make a full end** -of Nineveh and the kings of Assyria. He will not repeat this to you again.

**10 For, while the thorns are entangled** -I.e., their destruction will come upon them suddenly, and they will not descend from their honor gradually, but while the thorns and the briers are [yet] entangled; i.e., strongly rooted.

**and the drunkards are drinking** -While they are at their feasts and in their joy. Some interpret כִּי עַד סִירִים as an expression of הֲסָרָה , removal.

**they are consumed like dry stubble, fully ripe** -Whose ripening has become full and complete, and it has dried out.

**fully ripe** Heb. מָלֵא ; asovir, to be filled, in O.F And so (Exod. 22:28): “Your ripe fruits (מְלֵאָתְךָ) ”; (Deut. 22:9) “The ripe fruit (הַמְלֵאָה) of the seed.”

**11 From you** -you, Nineveh.

**emanated** - Sennacherib, who plots evil, who thought to destroy the earthly abode and the heavenly abode. One passage reads (II Kings 19:23): “And I will come to its remotest lodge”; and one passage reads (Isa. 37:24): “Its remotest height.” “First I will destroy His earthly abode, and then I will destroy His heavenly abode” - as found in the chapter “ Chelek ” (Sanh. 94b).

**12 Though they be at peace** and likewise many Jonathan’s Targum is very appropriate to the verse: If they [the people of Nineveh] are at peace in their counsel, that they will all be of one accord; and likewise, if the people of Nineveh, your enemies, are many, O Jerusalem; and likewise, even if they have crossed the Tigris and passed over the Euphrates to besiege it, they will not succeed, for I have afflicted you; I will no longer afflict you. I have heard further (this rendering):

**If they are perfect** -the people of Nineveh, in their greatness.

**and likewise** -if they will be still greater and more honored.

**and so they shall be cut down and pass away** -And so I will cut them down and take them away. This is like (Exod 1:12) “And the more they would afflict them, the more they would multiply.”

**and I will no longer afflict you** -I will afflict you this time with destruction and annihilation, and I will no longer be involved with you. Our Sages expounded upon this concerning the practice of charity in Tractate Gittin (7a), but it does not fit in with the context.

**13 And now I will break off his yoke from you** -The Shechinah says this to the prophet, who is of Israel: I will break off the yoke of Assyria from you and from My people.

**14 And the Lord shall command concerning you** -Now the king of Assyria is being addressed.

**No more [offspring]** Of your name shall be sown -No king shall arise from you.

**I will make your grave** -I will make the house of your god your grave, for you shall flee there to escape, and there you shall be slain, as your father was slain in the temple of Nisroch, his god.

**for you have become worthless** -in My eyes.

**Chapter 2**

**1 pay your vows** -that you vowed to the Holy One, blessed be He, if He would save you from the hand of Sennacherib, king of Assyria - for now you are saved.

**for... shall no longer continue to pass through you** -that wicked one.

**he has been completely cut off -**he and his descendants.

**2 The scatterer who came up before you is besieged by a siege** -The scatterer, who came up upon the land of Judah before you during the time of Hezekiah, is now besieged by the siege of Nebuchadnezzar king of Babylon, who has besieged him.

**Watch the way** -You men of Judah, watch the crossroads and see those going to besiege him [Sennacherib] and strengthen your loins and fortify your power mightily.

**3 as the pride of Israel** -As it was already.

**the emptiers have emptied them out** -They have plundered them and emptied them. The expression of בְּקִיקָה is appropriate for a vine.

**4 The shields of his mighty men** -The mighty of Nebuchadnezzar, who lay siege to Assyria.

**are dyed red** -They are dyed red, and the men of their army are in crimson, dressed in crimson.

**the chariots are in the fire of torches on the day of his preparation** Heb. פְּלָדֽת . On the day that he [Nebuchadnezzar] is prepared to go out in the army, he polishes his iron chariots, but I do not know what פְּלָדֽת means. I say that it is a material that polishes iron well. And some interpret פְּלָדֽת as an expression of a fiery torch (לַפִּיד) , by transposing the letters.

**and the cypresses are enwrapped** - Jonathan renders: And the heads of the [Babylonian] camps are enwrapped in colored garments.

**are enwrapped** Heb. הַרְעָלוּ , enwrapped. Similar is (Isa. 3:19) “The necklaces and the bracelets and the shawls (הָרְעָלוֹת) .” In the language of the Mishnah we learned “shawled (רְעוּלוֹת) Arabian women” in tractate Shabbath (65a).

**5 shall dash about madly** -They shall behave madly.

**they shall clatter** Heb. יִשְׁתַּקְשְׁקוּן . Jonathan renders: The sound of the clattering of their weapons is heard. And that is from the expression (Joel 2:24) “And the vats shall roar (וְהֵשִׁיקוּ) ,” and (Isa. 33:4) “Like the roaring (כְּמַשַק) of the cisterns.” It is an expression of making a sound heard.

**they shatter** -They shatter their listeners like these lightnings, which agitate the creatures. So did Jonathan render it.

**6 He shall remember** -The king of Assyria shall remember his mighty men and his heroes, and he shall contemplate going forth and waging war, but [he and his men] shall stumble in their walk.

**they shall hasten to its wall** -to flee to run to the wall of the city. Any word requiring a “lammed” in its beginning has a “hey” at its end.

**and the protector is armed** Heb. הַסּֽכֵךְ . Jonathan renders: They shall build towers. We can also explain וְהֻכַן הַסּֽכֵךְ : and the king shall be armed with his weapons, as in (Ezek.28:14) “who shelters over a great distance (מִמְשַׁח הַסּֽכֵךְ) ,” an expression of ruling.

**7 The gates of the river** - The gates of the cities, which are on the sides of the rivers.

**and the palace has dissolved** -It has quaked and trembled because of the stones of the catapult hurled against its walls, called bombe.

**8 And the queen** Heb. וְהֻצַּב . She is the queen who stands to the right of the king, as is stated (Ps. 45:10): “The queen stands to your right.”

**has been exposed and taken away** -In the open, she has gone into captivity and has been taken away from the city.

**moan like the voice of doves** -They moan with a lamentation like the voice of lamenting doves.

**moan** Heb. מְנַהֲגוֹת , gemissant in French.

**beating their breasts** Striking their hand on their heart like the beating of a drum.

**9 And Nineveh is like a pool of water** - it is since days of yore -Since the day it was founded, it has been sitting tranquilly with no one disturbing it, like a pool of gathered water that does not move from its place.

**and they** -Now, out of their stress, they have learned to flee and are fleeing.

**Halt! Halt!** -They say to them, but no one turns his heart to listen and halt.

**10 Plunder silver! Plunder gold!** -You who come upon Nineveh.

**And there is no end** -There is no count.

**to the treasures** Heb. לְתְּכוּנָה , to their treasures. [It is called תְּכוּנָה ] because the silver and gold placed in the treasury is placed there with a count, as you say (II Kings 12:12): “The counted (הַמְתֻכּן) money.” [following Jonathan]

**to sweep out [Nineveh] of all precious vessels** Heb. כָּבֽד , an expression of sweeping, as in (below, 3:15) “You shall be swept out (הִתְכַּבְדִי) like the nibbling locust,” an expression of sweeping the house; escovant, to sweep them out of all their precious vessels. And so did Jonathan render it: All precious vessels have ended. כָּבֽד is like זָכוֹר , to remember, and שָמוֹר , to observe.

**11 Empty** Heb. בּוּקָה .

**yea, emptied out** Heb. וּמְבוּקָה , and emptied out through emptiers.

**and breached** Heb. וּמְבֻלָּקָה , breached in its walls: espartide in O.F.

**the knees stumble** Heb. וּ פִק , the stumbling of the knees, as, in (I Sam. 25:31) “As a stumbling block and a remorse.”

**have gathered blackness** Heb. פָארוּר , blackness like a pot.

**12 Where is the lions’ den?** -This is a lamentation over Nineveh, which was the dwellings of kings, hard and strong as lions.

**where the grown lion and the old lion went** -The place where the kings would go and leave their children there, like a lion that dwelt securely.

**13 The grown lion tore enough for his whelps -**As Jonathan renders it: The kings would bring much plunder, until there was enough for the members of their households.

**and strangled -beasts**, for the necessity of his lionesses; i.e., he would increase his treasures for his children (sic).

**for his lionesses** - for his wives.

**and he filled his caves with prey** -And they filled their treasuries with plunder.

**14 her chariots** -The multiplicity of the chariots therein; caraijedic in O.F. -army of chariots. The additional “hey” converts the language to mean many chariots. Simliarly, there is (Ezek 24:6) “The pot in which there is filth (חֶלְאָתָה) ,” much filth.

**the voice of your ambassadors** Heb. מַלְאָכֵכֵה . The voice of your ambassadors, as Rabshakeh and his colleagues, the ambassadors of Assyria, had already done, “And called in a loud voice in Judean” (Isa. 36: 13).

**Special Ashlamatah: ‎ I Sam. ‎‏20‏‎:‎‏18‏‎,‎‏42‏**

| **Rashi** | **Targum** |
| --- | --- |
| 18. And Jonathan said to him, Tomorrow is the new moon, and you will be expected, for your seat will be empty. | 18. And Jonathan said to him, “Tomorrow is the new moon and you will be sought out, for your dining place will be empty.” |
| 42. And Jonathan said to David, Go in peace, because we have sworn, the two of us, in the name of Ha-Shem, saying, Ha-Shem will be between you and me, and between my seed and your seed forever. And he rose up and went. And Jonathan went into the city. | 42. and Jonathan said to David, “Go in peace, for the two of us have sworn by the name of the LORD saying, ‘May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.’” And he rose up and went. And Jonathan went into the city. |
|  |  |

**Verbal Tallies**

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

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

**Beresheet (Genesis) 33:18 – 35:8**

**Tehillim (Psalm) 28**

**Nahum 1:12 – 2:6, 14**

**Jude 8-10, Lk 7:1-10, Acts 8:1-4, Mt 5:21-26**

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

Jacob - יעקב, Strong’s number 03290.

Land / earth - ארץ, Strong’s number 0776.

Before / face - פנים, Strong’s number 06440.

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

Hand - יד, Strong’s number 03027.

**Beresheet (Genesis) 33:**18 And **Jacob <03290>** came to Shalem, a city of Shechem, which is in the **land <0776>** of Canaan, when he came from Padanaram; and pitched his tent **before <06440>** the city.

19 And he bought a parcel of a field, where he had spread his tent, at the **hand <03027>** of the children of Hamor, Shechem’s father, for an hundred pieces of money.

**Nahum** 2:1 He that dashes in pieces is come up before your **face <06440>**: keep the munitions, watch the way, make your loins strong, fortify your power mightily

**Nahum** 2:2 For the LORD has turned away the excellence of **Jacob <03290>**, as the excellence of Israel: for the emptiers have emptied them out, and marred their vine branches.

**Nahum** 2:14 Behold, I am against you, says the LORD of hosts, and I will burn her chariots in the smoke, and the sword will devour your young lions: and I will cut off your prey from the **earth <0776>**, and the voice of your messengers will no more be heard.

**Tehillim (Psalm) 28:2** Hear the voice of my supplications, when I cry unto you, when I lift up my **hands <03027>** toward Your holy oracle.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder** | **Psalms** | **Ashlamatah** |
| --- | --- | --- | --- | --- |
| **vyai** | men | Gen 34:7 Gen 34:14 Gen 34:20 Gen 34:21 Gen 34:22 Gen 34:25 |  | Nah 2:3 |
| **la,** | toward |  | Ps 28:2 | Nah 2:13 |
| **~yhil{a/** | GOD | Gen 35:1 Gen 35:2 Gen 35:4 Gen 35:5 Gen 35:7 |  | Nah 1:14 |
| **~ai** | if | Gen 34:15 Gen 34:17 |  | Nah 1:12 |
| **rm;a'** | saying | Gen 34:4 Gen 34:8 Gen 34:11 Gen 34:12 Gen 34:14 Gen 34:20 Gen 34:30 Gen 34:31 Gen 35:1 Gen 35:2 |  | Nah 1:12 |
| **#r,a,** | land, earth | Gen 33:18 Gen 34:1 Gen 34:2 Gen 34:10 Gen 34:21 Gen 34:30 Gen 35:6 |  | Nah 2:13 |
| **tyIB;** | house, household | Gen 34:19 Gen 34:26 Gen 34:29 Gen 34:30 Gen 35:2 |  | Nah 1:14 |
| **hn"B'** | built | Gen 35:7 | Ps 28:5 |  |
| **rb;D'** | spoke | Gen 34:3 Gen 34:6 Gen 34:8 Gen 34:13 Gen 34:20 | Ps 28:3 |  |
| **%r,D,** | wherever, road | Gen 35:3 |  | Nah 2:1 |
| **hNEhi** | behold | Gen 34:21 |  | Nah 1:15 Nah 2:13 |
| **lyIx;** | wealth | Gen 34:29 |  | Nah 2:3 |
| **br,x,** | sword | Gen 34:25 Gen 34:26 |  | Nah 2:13 |
| **dy"** | hand | Gen 33:19 Gen 34:21 Gen 35:4 | Ps 28:2 Ps 28:4 Ps 28:5 |  |
| **hwhy** | LORD |  | Ps 28:1 Ps 28:5 Ps 28:6 Ps 28:7 Ps 28:8 | Nah 1:11 Nah 1:12 Nah 1:14 Nah 2:2 Nah 2:13 |
| **~Ay** | day | Gen 34:25 Gen 35:3 |  | Nah 2:3 |
| **bqo[]y:** | Jacob | Gen 33:18 Gen 34:1 Gen 34:3 Gen 34:5 Gen 34:6 Gen 34:7 Gen 34:13 Gen 34:19 Gen 34:25 Gen 34:27 Gen 34:30 Gen 35:1 Gen 35:2 Gen 35:4 Gen 35:5 Gen 35:6 |  | Nah 2:2 |
| **ac'y"** | went | Gen 34:1 Gen 34:6 Gen 34:24 Gen 34:26 |  | Nah 1:11 |
| **laer'f.yI** | Israel | Gen 34:7 |  | Nah 2:2 |
| **yKi** | because | Gen 34:7 Gen 34:19 Gen 35:7 | Ps 28:5 Ps 28:6 | Nah 2:2 |
| **lKo** | every, all | Gen 34:15 Gen 34:19 Gen 34:22 Gen 34:23 Gen 34:24 Gen 34:25 Gen 34:29 Gen 35:2 Gen 35:4 Gen 35:6 |  | Nah 1:15 |
| **!Ke** | such, so | Gen 34:7 |  | Nah 1:12 |
| **aol** | no, not | Gen 34:14 | Ps 28:5 | Nah 1:12 Nah 1:14 Nah 1:15 Nah 2:13 |
| **ble** | tenderly, heart | Gen 34:3 | Ps 28:7 |  |
| **daom.** | very | Gen 34:7 Gen 34:12 |  | Nah 2:1 |
| **!gEm'** | shield |  | Ps 28:7 | Nah 2:3 |
| **!t;n"** | give | Gen 34:8 Gen 34:9 Gen 34:11 Gen 34:12 Gen 34:14 Gen 34:16 Gen 34:21 Gen 35:4 | Ps 28:4 |  |
| **d[;** | until | Gen 34:5 | Ps 28:9 |  |
| **l[;** | against | Gen 34:30 |  | Nah 1:11 Nah 1:14 Nah 2:1 |
| **hl'['** | go | Gen 35:1 Gen 35:3 |  | Nah 2:1 |
| **lAq** | voice |  | Ps 28:2 Ps 28:6 | Nah 2:13 |
| **ar'q'** | called | Gen 33:20 Gen 35:7 Gen 35:8 | Ps 28:1 |  |
| **bWv** | repay |  | Ps 28:4 | Nah 2:2 |
| **~Alv'** | peace |  | Ps 28:3 | Nah 1:15 |
| **~lev'** | safely | Gen 33:18 Gen 34:21 |  | Nah 1:12 |
| **~ve** | name | Gen 35:8 |  | Nah 1:14 |
| **[m;v'** | heard | Gen 34:5 Gen 34:7 Gen 34:17 Gen 34:24 | Ps 28:2 Ps 28:6 | Nah 1:15 Nah 2:13 |
| **r[;v;** | gate | Gen 34:20 Gen 34:24 |  | Nah 2:6 |
| **vr;x'** | kept silent, deaf | Gen 34:5 | Ps 28:1 |  |
| **~[;** | people | Gen 34:16 Gen 34:22 Gen 35:6 | Ps 28:9 |  |
| **hn"['** | force | Gen 34:2 |  | Nah 1:12 |
| **h['r'** | evil |  | Ps 28:3 | Nah 1:11 |

**Greek:**

| **Greek** | **English** | **Torah Seder**    **Gen 33:18-35:8** | **Psalms**    **Psa 28:1-9** | **Ashlamatah**    **Nah 1:11-2:6, 13** | **Peshat**  **Mk/Jude/Pet**  **Jude 8-10** | **Remes 1**  **Luke**  **Lk 7:1-10** | **Remes 2**  **Acts/Romans**  **Acts 8:1-4** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἀγαπάω | love | Gen 34:3 |  |  |  | Luk 7:5 |  |
| ἀκοή | report, hearing |  |  | Nah 1:12 |  | Luk 7:1 |  |
| ἀκούω | heard, hear |  |  | Nah 2:13 |  | Luk 7:3  Luk 7:9 |  |
| ἀνήρ | husband, men | Gen 34:7  Gen 34:20 |  | Nah 2:3 |  |  | Act 8:2  Act 8:3 |
| ἄνθρωπος | man, men | Gen 34:7 Gen 34:14 Gen 34:20 Gen 34:21 Gen 34:22 Gen 34:25 |  | Nah 2:3 |  | Luk 7:8 |  |
| ἀποδίδωμι | render, deliver over |  | Psa 28:4 | Nah 1:15 |  |  |  |
| ἀσθενέω | weak, weaken |  |  | Nah 2:5 |  | Luk 7:10 |  |
| γυνή | women, | Gen 34:4  Gen 34:8  Gen 34:12  Gen 34:16  Gen 34:21  Gen 34:29 |  |  |  |  | Act 8:3 |
| διασώζω | safe, preserve | Gen 35:3 |  |  |  | Luk 7:3 |  |
| διέρχομαι | go through |  |  | Nah 1:15 |  |  | Act 8:4 |
| εἴδω | know, beheld | Gen 34:2 |  |  | Jud 1:10 |  |  |
| εἰσέρχομαι | enter | Gen 34:25  Gen 34:27 |  |  |  | Luk 7:1  Luk 7:6 |  |
| ἐξέρχομαι | went forth | Gen 34:1  Gen 34:6  Gen 34:26 |  | Nah 1:11 |  |  |  |
| ἔπω | said, speak, say | Gen 34:4  Gen 34:11  Gen 34:12  Gen 34:14  Gen 34:30  Gen 34:31  Gen 35:1  Gen 35:2 |  |  | Jud 1:9 | Luk 7:7  Luk 7:9 |  |
| ἔρχομαι | come | Gen 33:18  Gen 34:5  Gen 34:7  Gen 34:20  Gen 35:6 |  |  |  | Luk 7:3  Luk 7:7  Luk 7:8 |  |
| εὐαγγελίζω | good news |  |  | Nah 1:15 |  |  | Act 8:4 |
| εὑρίσκω | found, find | Gen 34:11 |  |  |  | Luk 7:9  Luk 7:10 |  |
| ἡμέρα | day | Gen 34:25 Gen 35:3 |  | Nah 2:3 |  |  | Act 8:1 |
| κατά | according to, before, against | Gen 33:18 Gen 34:3 | Psa 28:4 | Nah 1:11 |  |  | Act 8:1 Act 8:3 |
| κύριος | LORD |  | Psa 28:1  Psa 28:2  Psa 28:4  Psa 28:5  Psa 28:6  Psa 28:7  Psa 28:8 | Nah 1:11  Nah 1:12  Nah 1:14  Nah 2:2  Nah 2:13 | Jud 1:9 | Luk 7:6 |  |
| λαός | people | Gen 34:16 Gen 34:22 Gen 35:6 | Ps 28:9 |  |  | Luk 7:1 |  |
| λέγω | saying | Gen 34:4 Gen 34:8 Gen 34:11 Gen 34:12 Gen 34:14 Gen 34:20 Gen 34:30 Gen 34:31 Gen 35:1 Gen 35:2 |  | Nah 1:12 |  | Luk 7:4  Luk 7:6  Luk 7:8  Luk 7:9 |  |
| λόγος | word | Gen 34:18 |  |  |  | Luk 7:7 | Act 8:4 |
| μιαίνω | defiled | Gen 34:5  Gen 34:13  Gen 34:27 |  |  | Jud 1:8 |  |  |
| μιμνήσκω | remember |  |  | Nah 2:5 |  |  |  |
| ὁδός | way | Gen 35:3 |  | Nah 2:1  Nah 2:4 |  |  |  |
| οἰκία | house | Gen 34:29 |  |  |  | Luk 7:6 |  |
| οἰκοδομέω | built, build | Gen 35:7 | Psa 28:5 |  |  | Luk 7:5 |  |
| οἶκος | house | Gen 34:19 Gen 34:26 Gen 34:29 Gen 34:30 Gen 35:2 |  | Nah 1:14 |  | Luk 7:10 | Act 8:3 |
| παῖς | maid servant, child | Gen 34:4  Gen 34:12 |  |  |  | Luk 7:7 |  |
| περί | about, concerning |  |  | Nah 1:14 | Jud 1:9 | Luk 7:3 |  |
| πορεύομαι | going, went | Gen 35:3 |  |  |  | Luk 7:6  Luk 7:8 |  |
| ῥῆμα | word, sayings | Gen 34:14  Gen 34:19 |  |  |  | Luk 7:1 |  |
| σάρξ | flesh | Gen 34:24 | Psa 28:7 |  | Jud 1:8 |  |  |
| σῶμα | body, person | Gen 34:29 |  |  | Jud 1:9 |  |  |

# NAZAREAN TALMUD

**Sidra Of B’resheet (Gen.) 33:18 – 35:8**

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

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

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **(Luke Lk 7:1-10)**  **Mishnah א:א** | **School of Hakham Tsefet**  **Peshat**  **(Yehudah 8-10)**  **Mishnah א:א** |
| **After Yeshua finished these Oral Teachings in the presence of the Am HaAretz,** "the people of Land" i.e. the uneducated Jews, **he entered K’far Nachum** (Capernaum – City of Nahum). **Now a** Roman **Centurion** stationed **there had a servant that he highly valued that was ill and close to death. When** the centurion **heard about Yeshua, he inquired** (sending a messenger) **of the Jewish Hakhamim** to see if they might **ask him to come and heal his servant. When the Jewish Hakhamim came to Yeshua they appealed to him earnestly, saying “He** (the Roman Centurion) **is worthy of having you do this for him, because he loves the Jewish people, and he built our Esnoga** (Synagogue) **for us.” And Yeshua went with them** (to heal the servant) **but when he was close to the Centurion’s house the Centurion sent friends to say to him, “Master do not trouble yourself, for I am not worthy to have you come into my house; therefore I did not presume to come to you. But if you will only speak the word, and let my servant be healed. Because I am a man under authority, with soldiers under my command; and I say to one “Go” and he goes, and to another “come” and he comes and to my servant “do this” and he does it.” When Yeshua heard this he was awestruck at the Centurion’s** understanding of authority,and **turning towards the congregation that followed him said “I have not found even in Yisrael one with faithful obedience like this. And when his** (the Centurion’s) **messengers returned to the house they found that the servant’s health had been restored.** | **Yet[[121]](#footnote-121) in the same way these dreamers (pseudo-prophets and teachers)[[122]](#footnote-122) also destroy themselves[[123]](#footnote-123)** (their flesh) **rejecting the** Rabbinic **Authority[[124]](#footnote-124) of the Hakham with their slanderous disdain. But when Michael the principle Messenger of the Divine contended[[125]](#footnote-125) with the adversary for the body of Moshe Rabbenu, he did not attempt to bring condemnation against him, but said “The Lord rebuke you!” But these** dreamers **slander what they do not understand and are destroyed by those things that irrational animals know by instinct.** |
| **School of Hakham Shaul**  **Remes**  **(2 Luqas -Acts 8:1-4)**  **Pereq א:א** | |
| **Now** Paqid **Shaul approved of their illegal action, killing Stephen. But the Tsadiqim who buried Stephen made loud lamentation over him. But** Paqid **Shaul sought to destroy the Congregation** of Nazareans **by going from Esnoga** (Synagogue) **to Esnoga taking by force men and women placing them in prison** (with his betrayal). **And now, many Nazareans were dispersed** (because of their numbers)[[126]](#footnote-126) **going from place to place proclaiming the Mesorah.** | |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Gen 33:18 – 35:8** | **Psa. 28** | **Nahum 1:12 – 2:6, 14** | **Jude 8-10** | **Lk 7:1-10** | **Acts 8:1-4** |

## Commentary to Hakham Tsefet’s School of Peshat

**False Dreamers**

The translation of **ἐνυπνιαζόμενοι** from **ἐνυπνιάζω –** *enupniazo* should not be understood as “filthy dreamers” but false prophets and teachers. They mimic the prophetic condition by pretence of a hypnotic state whereby they contravene rabbinical authority. On the other hand, they claim that their “dreams” are a source of “Divine Revelation.” By claiming that their “dreams” are divine revelation they seek to establish themselves as an authority with greater position than the Hakhamim. In our present pericope, they reject the authority of the rabbinical hierarchy, as we will see. Yehudah teaches us that these “dreams”, circumvent the authority of G-d, His Messiah and the Oral Torah along with its principle agents.[[127]](#footnote-127) Therefore, we see that Hakham Yehudah points to the denial of authority in the order of the following list …

1. The Only Lord G-d
2. The Only Messiah
3. The Oral Torah as passed down by the Sages
4. The Principle agents – Messengers of the Oral Torah the Hakhamim

The present pericope draws a contrasting analogy between Michael the “principle heavenly messenger” and the Hakhamim who are the “principle messengers”[[128]](#footnote-128) to the Congregations of Messiah. These “dreamers” claim, according to Hakham Yehudah, that their dreams supersede these authorities.

**﻿Look who is coming wrapped in his dreams!**

The phrase from the Midrash[[129]](#footnote-129) concerning Yosef by his brothers relates to our precent train of thought. True dreams have their place in relationship to **prophecy**.

**b. Berachot 57b** ﻿(Mnemonic: Five, Six, Ten). Five things are a sixtieth part of something else: namely, fire, honey, Sabbath, sleep and a dream. Fire is one-sixtieth part of Gehinnom. Honey is one-sixtieth part of manna. Sabbath is one-sixtieth part of the world to come. Sleep is one-sixtieth part of death. A dream is one-sixtieth part of prophecy.[[130]](#footnote-130)

**Midrash Rabbah - Genesis XVII:5[[131]](#footnote-131)** ﻿There are three incomplete phenomena: the incomplete experience of death is sleep; an incomplete form of prophecy is the dream; the incomplete form of the next world is the Sabbath. R. Abin added another two: the incomplete form of the heavenly light is the orb of the sun; the incomplete form of the heavenly wisdom is the Torah.

Therefore, dreams have their place of authenticity in the revelatory world. We cannot escape the notion that Yosef was labelled the “dreamer.” Furthermore, some of the Prophets received their revelations through dreams such as Daniel.[[132]](#footnote-132)

Midrash *Beresheet Rabbah* says, “The blossoms (an incomplete form) of prophecy are dreams.”[[133]](#footnote-133) This is indeed a wonderful simile, for just as a blossom eventually becomes a tangible piece of fruit itself, it is the fruit, which has not fully developed, and the power of the imagination at the time of sleep is the exact mental instrument that operates at the time of prophecy, in an incomplete and unperfected state. Unlike the other animals of the “earth” (adamah) man (Adam) emerged from the “earth” as a lifeless form. It was the Divine Breath (Oral Torah), which when breathed into him that animated his being making him a “speaking” soul full of life, **imagination** and intelligence, which he was able to articulate.[[134]](#footnote-134)

We have stated before “A prophet must be morally sound, intellectually perfect, and have a strong **imagination**.”[[135]](#footnote-135)

**Slander against the Glorious Ones (The Hakhamim)**

The problem, according to Hakham Yehudah is not the “dream.” The problem is the claim of the “dreamer” who asserts his pseudo “authority” because of his imaginative fantasy. In other words, he “insults the “Glorious Ones” by rejecting authority. Hakham Shaul sets the precedent for judging the dreams of these fanatics in his letter to the Congregation at Rome.

**Rom 2:16** On that day when, according to my Mesorah, God will judge the secrets of men through Yeshua HaMashiach.

The disparagement of the “Glorious Ones” produces a definitive result.

**But these** dreamers **slander what they do not understand are destroyed by those things that irrational animals know by instinct.**

Hakham Yehudah notes that they “slander” what they do not understand. Consequently, they are destroyed like irrational animals. This reiterates the notion forwarded by the Rambam in the 13 Principles. If one does not believe in the Olam HaBa he will not take part in its joys. In similar manner, those who do not believe in the Oral Torah and its established chain of transmission will not have their part in the authority of G-d’s people or the Olam HaBa. They will be destroyed like irrational animals. This is because man is a rational being, created by the Divine Breath (Oral Torah), which when breathed into him animated his being making him a “speaking” soul full of life, **imagination** and intelligence. These dreamers are nothing more than Amalek who desire to overthrow the throne of G-d.

**The Mishneh Torah**

The Mishneh Torah is referred to as the “Mighty Hand” insinuating the “Mighty Hand of G-d” i.e. G-d’s authority. The Amalek are personified in all who try to take away the Oral Torah and the authority of the Hakhamim. The historical implications are amazing. The Tz’dukim (Sadducees) refused to accept the Oral Torah. They were epicurean hedonists in practice. It is so curious that this eventually became the title for Christianity. Why is it that Christians received this title?

*In Talmudic literature a number of terms are used to refer to heretics: min, apikoros, kofer, and mumar, each of which also has other meanings.*

*The term* ***apikoros*** *seems to be derived from the Epicureans, whose sceptical naturalism denied divine providence, and hence, divine retribution. The sages in accordance with their method of interpretation derived apikoros from an Aramaic form of the root p-k-r-,* ***to be free of restraint****” (Sanh. 38b).* ***The suggestion is that one who denies divine providence and retribution will feel free not to obey the laws of the Torah****. In the Talmud the term apikoros refers to the Sadducees (Kid. 66a); to those* ***who denigrate rabbinic authority even in such seemingly insignificant ways as calling a sage by his first name****; and to those who shame neighbors before the sages (Sanh. 99b). Maimonides defined the apikoros as one who denies the possibility of prophecy and divine revelation, that Moses was a prophet, or that there is divine providence (Yad, Teshuvah 3:8; cf. Guide of the Perplexed, 2:13 (end), and ibid., 3:17 (start), in which Maimonides identifies the apikoros with someone who agrees with the opinions of Epicurus)[[136]](#footnote-136).*20

*Sanh. 10:1, 28b; cf. also Maimonides’ introduction to the above Mishnah, which explicitly states that it is an Aramaic word). They extended its meaning to refer generally to anyone who throws off the yoke of the commandments, or who derides the Torah and its representatives[[137]](#footnote-137).*21

The title “epicurean” is therefore, associated with “lack of restraint” or lack of the Oral Torah and consequently heresy. However, the association of the Christian with the epicurean is the result of the word *apikoros* being a heretic and their abandonment of the Mitzvot, Oral Torah and the Hakhamim as sources of divine revelation, wisdom and authority. It is worth noting that the person who throws off restraint is associated with the *apikoros* (Amalek)*.*

Thus, Amalek, symbolically speaking, has thrown off all restraint and those who follow suit accept the same title. They refuse to submit to the “mighty hand.” Or, we could say that they oppose the “mighty hand.” It is also interesting to note that the Tz’dukim (Sadducees) disappeared into history just after the first century and destruction of the Temple. Where does an out of work Sadducean Priest go to work?

**Peroration**

The present materials suggest that those who have refused Rabbinical Authority have…

1. Destroyed themselves (corrupted the flesh)
2. Have no more understanding than irrational animals

The Holy Zohar[[138]](#footnote-138) in dealing with this section of the Torah has a great deal to say about the Hamor (Donkey) an irrational animal noted for its stubbornness, which cannot be discussed here. While there is a positive aspect of the Hamor throughout Biblical history, there is also a negative one. Shechem the son Hamor, the seed or fruit of the “donkey” is the demonstration of such a case. The positive analogies of the Hamor relate to those who rode on the Hamor representing mastery over their Yester HaRa.

The “irrational animals” are those animals that do not have the ability to speak. The Greek word **ἄλογος** – *alogos* means “without speech,” “speechless” and “dumb.” Greek **ἄ–λογος** *a–logos* literally means, “Not with words” or “without words.” It can also mean, “Opposing words” as in our present pericope. Again, those who divorce themselves from the Oral Torah, detach themselves from the Olam HaBa. To divorce oneself from the Oral Torah is to disconnect himself from his true nature.

**Halakhic Implications**

**By submitting to the authority of the Hakhamim, we submit to the authority of the Only G-d and His Messiah. In submitting to rabbinic authority, we strengthen and repair the *Nomos* – Torah of the structured universe.**

**Remes Commentary Of Hakham Shaul**

**Reviling the Glorious Ones**

Again, Hakham Yehudah appeals to cosmic speech. His use of The Greek word for authority here is κυριότης - *kuriotes* from κύριος – *kurios*, δόξα – *doxa* and ἀρχάγγελος – *archaggelos* are expressions of the cosmic realm. However, Hakham Yehudah draws a hard contrast by use of these terms. He demonstrates the height of the spiritual man (the man filled with the Oral Torah) contrasted against irrational beasts. When reviewing 2 Luqas it is easily seen that Paqid Shaul is trying to overthrow Nazarean Authority. Therefore, by understanding the Remes application of Hakham Yehudah, we are able to understand what Hakham Shaul is saying about himself as a legalistic Shammaite Paqid.

Depriving themselves of spiritual nourishment,[[139]](#footnote-139) the heretics induce a state of ritual impurity. This might also be seen as an issue in Hakham Yehudah’s treatise, which is contested by these “dreamers.” The stark contrasts drawn by Hakham Yehudah demonstrate placement and position, drawing opposing lines. The creation of G-d was initiated and formed by the Oral Torah. As such, the energies, which drive creation, are Torah related. Therefore, the Principle Torah is the Oral Torah. Hakham Yehudah has learned his lesson from Mark 1:1 well. However, with angelic rivalry and rage, humanity is thrown into a war zone between the *Nomos* – Torah Structured universe and the angelic desire to destroy humanity as the recipients of the Torah. There is no such thing as neutrality. Therefore, the contrasts drawn in the present pericope show the true nature of man’s choice. While there is an angelic rage pointed at the Jewish/Nazarean recipients of the Torah, those who opposed to the Torah are the targets of the principle messengers who enforce Torah observance as the Nomos – Torah Structure for the universe. This also means that the opponents of Torah set themselves at odds with the Jewish People and their Hakhamim.

**Midrash Rabbah - Genesis X:6** The son of Sira said: God caused drugs to spring forth from the earth; with them the physician heals the wound and the apothecary compounds his preparations. R. Simon said: **There is not a single herb but has a constellation in the heavens, which strikes it and says, Grow**, as it is written, Do you know the ordinances of the heavens? Can you establish the **dominion** thereof (*mishtaro*) in the earth (Job XXXVIII, 33)?[[140]](#footnote-140) Can you bind the chains of the Pleiades, or loose the bands on Orion (ib. 31)? R. Hanina b. Papa and R. Simon said: Pleiades binds the fruit and Orion draws it out between knot and knot,[[141]](#footnote-141) as it is written, Can you lead forth the constellations (*mazaroth*) in their season (ib. 32)? R.Tanhum b. R. Hiyya and R. Simon said: [*Mazaroth* connotes] the constellation which ripens (*me-mazzer*) the fruits.

The Midrashic language matches the language and theme of Hakham Yehudah’s pericope. Please pay special attention to the footnote. The Midrash speaks of the “Chazan” as a messenger who makes the congregation grow by “striking it.” Please remember that we suggested that Hakham Yehudah functioned as the Chazan to the Nazarean Congregation. This generates a catechistic question. How can the corporeal punishment of the Chazan make the congregation grow? It makes sense that if the Chazan inflicted corporeal punishment the congregation would soon disperse.

**Divine messengers who assure Torah observance in the world**

Hakham Yehudah draws an allegorical analogy between the Cosmic Messengers (angels) who assure Torah observance in the world and the Hakhamim. In other words, the Hakhamim are the Cosmic Messengers who ensure Torah observance in the world. The Hakhamim are the Cosmic Police Officers who manage the security and stability of the world every day.

**b. Chag 13b – 14a** R. Nahman b. Isaac said: The words, Asher Kummetu, indicate blessing: these are the scholars who wrinkle[[142]](#footnote-142) themselves over the words of the Torah in this world, [wherefore] the Holy One, blessed be He, will reveal a secret (So’od) to them in the ever coming world, for it is said: To whom a secret is poured out as a stream. ﻿Every day ministering angels are created from the fiery stream (of words that emanate from G-d’s mouth), and utter song, and cease to be, for it is said: They are new every morning: great is Thy faithfulness.

Each word of G-d is an “angel.” Each word of G-d is a message, messenger. Therefore, when the bent ones (wrinkled ones explained in the footnote below) study the Torah they become its message and messenger. They capture the essence of the cosmic message and become the messenger. As it is written…

**Bereans (Hebrews) 13:2b** **for thereby some have entertained** (ξένος – befriended)[[143]](#footnote-143) **hidden** **angels** (messengers)**.**

**Shemot (Ex.) 3:2 And the angel** (messenger i.e. Messiah) **of the LORD appeared to him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.[[144]](#footnote-144)**

**Bereans (Hebrews) 1:7 And of the angels He says, "Who makes His angels winds (ministers of the Oral Torah), And His ministers** (Hakhamim – who teach the lectionary) **a flame of fire."[[145]](#footnote-145)**

**D’Barim 33:2 He said: "The Lord came from Sinai and shone forth from Seir to them; He appeared from Mount Paran and came with some of the holy myriads; from His right hand was a fiery Law for them 3 Indeed, You showed love for peoples; all his holy ones are in Your hand, for they let themselves be centered at Your feet, bearing Your utterances.**

**Shemot (Ex.) 19:16** **So it came about on the third day, when it was morning, that there were thunder** (the voices of the Hakhamim) **and lightning flashes** (the Hakhamim running back and forth to elucidate the Torah) **and a thick cloud upon the mountain** (governance [kingdom] of God [through the Hakhamim and Bate Din as opposed to human kings]) **and a very loud voice of the shofar** (i.e. Messiah emanating the Oral Torah to the Hakhamim)**, so that all the people who *were* in the camp (world) trembled.**

**The Hakham / Chazan**

We will draw and allegorical simile of the Chazan as the “angel” of the **congregation** and the Hakham as the initiation of that message. The apothecary of the congregation is the Hakham / Chazan. *R. Simon said: There is not a single herb but has a constellation (mazal – angel) in the heavens, which strikes it and says, Grow!* The Hakham is the father of the congregation.

However, we have yet to discuss how the Hakham/Chazan as an “angel/messenger” makes the congregation grow through their discipline. Furthermore, why does the angel strike the blade of grass to make it grow?

**Proverbs 29:18 Where *there is* no** (prophetic) **vision** (or dream)**,[[146]](#footnote-146) the people perish: but he that keeps the Torah, happy *is* he.**

The Hakham is the source of vision/dream for the congregation. The seven men of the congregation foster and nurture this dream/vision. The Hakham sees the future of the congregation and he sees the full potential of the congregation long before its realization. In similar manner, the Hakham sees the potential of the Talmid and works to bring about his full potential.

Neither the congregation nor the Talmid grows unless the Hakham strikes it telling it to grow. The “striking” should be understood as allegory. Therefore, the allegory of striking is teaching that individual or congregation its potential. In other words, the Hakham shows through vision/dream the congregation and Talmid his potential and lack thereof. Consequently, the words of the Hakham are buffeting the congregation and the Talmid. His presentation of vision causes an awareness of our lack. When we are able, through wise teaching to see our potential we will be able to see our deficiency and work to achieve our potential even more diligently. This procedure establishes the Talmid and congregation making them “**stand.**”

**Peroration**

The archangel to the congregation is the Hakham. He is the visionary, dreamer and authority, which the congregation builds upon. The Hakham sees the soul from the Divine heavenly perspective. As it says… **There is not a single herb but has a constellation** (Hakham) **in the heavens** (above)**, which strikes it and says, Grow**! Hakham Yehuda’s “dreamers” are pseudo-teachers and prophets bringing destruction to themselves and their followers.

The mark of a true Hakham is his demonstration of the 13 Attributes of Chesed. By having a living demonstration of these attributes, we are challenged to endeavour to become the Talmid/Congregation resident within our potential.

**Amen v’amen**

**Questions for Understanding and Reflection**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. What questions were asked of Rashi regarding Gen. 33:18?
3. What questions were asked of Rashi regarding Gen. 33:20?
4. What questions were asked of Rashi regarding Gen. 34:1?
5. What questions were asked of Rashi regarding Gen. 34:7?
6. What questions were asked of Rashi regarding Gen. 34:13?
7. What questions were asked of Rashi regarding Gen. 34:21?
8. What questions were asked of Rashi regarding Gen. 34:25?
9. What questions were asked of Rashi regarding Gen. 35:1?
10. What questions were asked of Rashi regarding Gen. 35:8?
11. According to the Ramban what is one of the names of the Messiah? And how is this name related to Exodus 23:21?
12. According to the Ramban what is the meaning of Ya’aqob’s statement: ‎”You are the G-d of those on high, and I am the master of those down below”‎?
13. According to our Sages what secret is encapsulated in the name “Alon-Bachut”?
14. Why do the Scriptures do not mention the passing away of Rebekah?
15. His Honor Rosh Paqid Adon Hillel makes the following statement: “When you think about it, all that Mashiach boils down to, in the end, is helping Ya’aqob leave behind all ‎connections to Esav once and for all, so that he can finally take his right plac‎e as Israel.” What are some of the practical implications of this statement?
16. Why do “the Arabs sense that their life-force comes from the Jews’ holy sites”? And are they correct in thinking so.
17. What important assertion does Rashi makes in Nahum 1:4 and how does this relate to Isaiah 17:12, and Rev. 17:1?
18. What do our Sages mean when they say “Sleep is one-sixtieth part of death”?
19. What is it meant by the statement: “Neither the congregation nor the Talmid grows unless the Hakham strikes it telling it to grow‎"? And what are some of its practical implications?
20. ‎Taking into consideration all the readings for this Shabbat what is the prophetic statement for this ‎week?‎

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat: “Vayera Elohim” - ‎“And appeared** again **G-d”‎**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיֵּרָא אֱלֹהִים** |  |  |
| **“Vayera Elohim”** | Reader 1 – B’resheet 35:9-15 | Reader 1 – B’resheet 37:1-3 |
| **“And appeared** again **G-d”** | Reader 2 – B’resheet 35:16-26 | Reader 2 – B’resheet 37:3-5 |
| **“Y se apareció** otra vez **Dio”** | Reader 3 – B’resheet 35:27-29 | Reader 3 – B’resheet 37:6-8 |
| B’resheet (Gen) 35:9 – 36:43 | Reader 4 – B’resheet 36:1-8 |  |
| Ashlamatah: Isaiah 43:1-7 + 19-21 | Reader 5 – B’resheet 36:9-19 |  |
|  | Reader 6 – B’resheet 36:20-30 | Reader 1 – B’resheet 37:1-3 |
| Psalm 29:1-11 | Reader 7 – B’resheet 36:31-43 | Reader 2 – B’resheet 37:3-5 |
|  | Maftir – B’resheet 36:40-43 | Reader 3 – B’resheet 37:6-8 |
| N.C.: Jude 11-13; Lk. 7:11-17; Acts 8:5-13 | Is. 43:1-7 + 19-21 |  |

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rosh Paqid Adon Hillel ben David

Paqid Dr. Adon Eliyahu ben Abraham

1. Verse 17 here. [↑](#footnote-ref-1)
2. Joshua 13:27. [↑](#footnote-ref-2)
3. Further, ‎37:1. ‎ [↑](#footnote-ref-3)
4. II Samuel ‎22:1. ‎ [↑](#footnote-ref-4)
5. 78:20. ‎ [↑](#footnote-ref-5)
6. 32:14-15. [↑](#footnote-ref-6)
7. Further, ‎34:28. ‎ [↑](#footnote-ref-7)
8. Above, ‎12:6. [↑](#footnote-ref-8)
9. Beresheet Rabba 79:7. [↑](#footnote-ref-9)
10. Exodus 17:15. [↑](#footnote-ref-10)
11. Genesis, 35:18. ‎ [↑](#footnote-ref-11)
12. Isaiah 58:12. [↑](#footnote-ref-12)
13. Numbers ‎‎3:35. [↑](#footnote-ref-13)
14. Ibid., ‎7:36. ‎ [↑](#footnote-ref-14)
15. Isaiah 7:14. [↑](#footnote-ref-15)
16. Jeremiah 23:6. [↑](#footnote-ref-16)
17. Ezekiel 48:35. [↑](#footnote-ref-17)
18. Daniel 8:16. [↑](#footnote-ref-18)
19. Ibid., 10:13. ‎ [↑](#footnote-ref-19)
20. I Samuel 20:30. ‎ [↑](#footnote-ref-20)
21. II Samuel 15:5. [↑](#footnote-ref-21)
22. Numbers 20:24. [↑](#footnote-ref-22)
23. Jeremiah 5:5. ‎ [↑](#footnote-ref-23)
24. Above, 12:1. ‎ [↑](#footnote-ref-24)
25. 18a. [↑](#footnote-ref-25)
26. 79:10. ‎ [↑](#footnote-ref-26)
27. Tanchuma Numbers 19. [↑](#footnote-ref-27)
28. Deuteronomy 21 :14. ‎ [↑](#footnote-ref-28)
29. Judges 20:5. [↑](#footnote-ref-29)
30. Leviticus 18:27. ‎ [↑](#footnote-ref-30)
31. Exodus 22:16. [↑](#footnote-ref-31)
32. 80:7. ‎ [↑](#footnote-ref-32)
33. Yerushalmi Ketuboth 5:8. ‎ [↑](#footnote-ref-33)
34. Verse 3 here. [↑](#footnote-ref-34)
35. Verse 4 ‎here. [↑](#footnote-ref-35)
36. Ezekiel 18:30. [↑](#footnote-ref-36)
37. See II Samuel 20:3. ‎ [↑](#footnote-ref-37)
38. Verse 13 ‎here. [↑](#footnote-ref-38)
39. Beresheet Rabba 80:10. [↑](#footnote-ref-39)
40. Abot 1:7. He was a leader of the Sanhedrin in the early days of the Hasmoneans. As for Dinah's grave being near that ‎of Nitai the Arbelite , see my Hebrew commentary, p. 190, for data from other medieval itinerants. Ramban's testimony though is that of an eye-witness when he ‎travelled through the land. [↑](#footnote-ref-40)
41. Mechilta, Exodus 13:19. [↑](#footnote-ref-41)
42. Verse 11 here. ‎ [↑](#footnote-ref-42)
43. Further, Verse 30. See also Ramban further, 49:5. [↑](#footnote-ref-43)
44. Genesis 49:7. [↑](#footnote-ref-44)
45. Verse 15 here. [↑](#footnote-ref-45)
46. Verse 25 here. [↑](#footnote-ref-46)
47. "Daughter." in Tur: "sister." [↑](#footnote-ref-47)
48. Hilchoth Melachim, IX, 14, with slight textual changes. The Book of Judges is the last of the fourteen books which comprise Maimonides' great life work: The ‎Mishneh Torah, or Yad HaChazakah. [↑](#footnote-ref-48)
49. Or "a Noachide," a term denoting the human race. See Seder Beresheet, Note 222. [↑](#footnote-ref-49)
50. The six commandments prohibit ‎idolatry, blasphemy, bloodshed, incest, robbery, and eating a limb or flesh which was cut from a living creature. The seventh one is the commandment to establish ‎courts to enforce these laws. Together, these laws are generally referred to as "the seven Noachide laws." **Ramban will later set forth his thesis that the seventh ‎commandment also requires that they establish laws regulating all civil matters such as damages, business regulations, labor laws, etc.**  [↑](#footnote-ref-50)
51. Ibid. [↑](#footnote-ref-51)
52. Genesis 49:7. [↑](#footnote-ref-52)
53. See note 50 above. [↑](#footnote-ref-53)
54. Deuteronomy 16:18 [↑](#footnote-ref-54)
55. Sanhedrin 57a. [↑](#footnote-ref-55)
56. 58 b. See my ‎Hebrew commentary, p. 192. ‎ [↑](#footnote-ref-56)
57. Not found in our editions. See my ‎Hebrew commentary, ibid. [↑](#footnote-ref-57)
58. Deuteronomy 1:17. [↑](#footnote-ref-58)
59. Sanhedrin 6b. This explanation is based upon the common root of the words ***thaguru*** and ***ogeir*** ‎‎(gathering) as in the expression, *gathering in summer*. (Proverbs 10:5). ‎ [↑](#footnote-ref-59)
60. Proverbs 6:7. [↑](#footnote-ref-60)
61. Deuteronomy 7:1. ‎ [↑](#footnote-ref-61)
62. Ibid., ‎12:2. [↑](#footnote-ref-62)
63. Ibid., 18:9. [↑](#footnote-ref-63)
64. Leviticus 18:27. ‎ [↑](#footnote-ref-64)
65. The six commandments prohibit ‎idolatry, blasphemy, bloodshed, incest, robbery, and eating a limb or flesh which was cut from a living creature. The seventh one is the commandment to establish ‎courts to enforce these laws. Together, these laws are generally referred to as "the seven Noachide laws." **Ramban will later set forth his thesis that the seventh ‎commandment also requires that they establish laws regulating all civil matters such as damages, business regulations, labor laws, etc.** [↑](#footnote-ref-65)
66. Verse 30 ‎ [↑](#footnote-ref-66)
67. Genesis 49:7. [↑](#footnote-ref-67)
68. Verse 16 here. [↑](#footnote-ref-68)
69. Genesis, 49:5. [↑](#footnote-ref-69)
70. This is the Midrash Vayisu. See Eisenstein, Otzar Midrashim, p. 157, and L. Ginzberg's, The Legends of the Jews, Vol. I, pp. 404-411. [↑](#footnote-ref-70)
71. Further, 48:22. [↑](#footnote-ref-71)
72. As quoted here, the comment appears in ‎Rashi, ibid. See also Beresheet Rabba 80:9. [↑](#footnote-ref-72)
73. Further, 48:22. [↑](#footnote-ref-73)
74. See Ramban above, ‎17:1. [↑](#footnote-ref-74)
75. Psalms ‎‎44:4. [↑](#footnote-ref-75)
76. See ‎Ramban above, 11:58. [↑](#footnote-ref-76)
77. Further, 35:5. ‎ [↑](#footnote-ref-77)
78. I Samuel 13:5. ‎ [↑](#footnote-ref-78)
79. Further, 35:5. ‎ [↑](#footnote-ref-79)
80. See Exodus 15:16. [↑](#footnote-ref-80)
81. Further,35:6. [↑](#footnote-ref-81)
82. See Numbers 31:49. ‎ [↑](#footnote-ref-82)
83. Jeremiah 48:14. [↑](#footnote-ref-83)
84. Exodus 9:3. [↑](#footnote-ref-84)
85. Numbers 31:19. Said to the soldiers who returned from the war against the Midianites. [↑](#footnote-ref-85)
86. Ibid., 19:17-19. Used ‎in purification from the defilement of touching a dead body. [↑](#footnote-ref-86)
87. Verse 3 here. [↑](#footnote-ref-87)
88. See Ramban, Deuteronomy 11, for further elucidation of this matter. [↑](#footnote-ref-88)
89. Abodah Zarah 43b. And if so, why did Jacob bury the idols when they should have been destroyed? [↑](#footnote-ref-89)
90. Ibid., 52b. [↑](#footnote-ref-90)
91. Verse 2 here. [↑](#footnote-ref-91)
92. Verse 7 here. [↑](#footnote-ref-92)
93. Verse 9 here. [↑](#footnote-ref-93)
94. Verse 6 here. [↑](#footnote-ref-94)
95. Verse 7 here. [↑](#footnote-ref-95)
96. Verse 9 here. [↑](#footnote-ref-96)
97. Beresheet Rabba 81:8. [↑](#footnote-ref-97)
98. Above, 25:11. [↑](#footnote-ref-98)
99. Sotah 14a; Beresheet Rabba 82:4. [↑](#footnote-ref-99)
100. Verse 27 here. ‎ [↑](#footnote-ref-100)
101. Tanchuma Ki Theitzei 4. [↑](#footnote-ref-101)
102. Verse 29 here. ‎ [↑](#footnote-ref-102)
103. Above, 27:1. [↑](#footnote-ref-103)
104. I found this not in Midrash Rabbah but in Tanchuma Ki Theitzei, 4. [↑](#footnote-ref-104)
105. Deuteronomy 21:10. [↑](#footnote-ref-105)
106. Verse 9 here. [↑](#footnote-ref-106)
107. Above 24:59. [↑](#footnote-ref-107)
108. Mentioned by Rashi in this verse. A preacher in the city of Narbonne, Provence, France, who lived in the second half of the eleventh ‎century, Rabbi Moshe Hadarshan, compiled a collection of Agadic material on the book of Genesis. The book itself, which had a great influence upon Rashi and ‎other writers, has been lost except for the quotations made by other scholars. [↑](#footnote-ref-108)
109. 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-109)
110. Rashi says that the Hebrew word *shechem*, means “portion,” or “division” (see Rashi on Beresheet 48:22); inherent in the name *Shechem* is the idea of divisiveness. See the Pri Tzadik, Parashat VaYishlach, 9 [↑](#footnote-ref-110)
111. Succah 52a [↑](#footnote-ref-111)
112. The other two portions were purchased by Avraham (Hebron) and King David (Jerusalem). [↑](#footnote-ref-112)
113. The grave of Joseph the Righteous/Generous one. [↑](#footnote-ref-113)
114. In Hebron. [↑](#footnote-ref-114)
115. The Temple mount in Jerusalem. [↑](#footnote-ref-115)
116. Gentiles [↑](#footnote-ref-116)
117. Joseph son of Jacob – The righteous/generous one. [↑](#footnote-ref-117)
118. The verbal tally between the Torah and this Psalm - Hand - יד, Strong’s number 03027. [↑](#footnote-ref-118)
119. Shechem = A promise by HaShem to give Avraham and his seed the land of Israel. This infers that our possession of Shechem is an indication of our possession of the entire Land of Israel as promised to Avraham. [↑](#footnote-ref-119)
120. In 70 CE. [↑](#footnote-ref-120)
121. **μέντοι –** *mentoi*, in spite of knowledge of these scoffers their actions continue, bringing judgment and destruction on themselves because they reject Rabbinical Authority and offer slander against the Oral Torah. [↑](#footnote-ref-121)
122. Contrary to comments made by the so-called scholars, some translate the Greek word ἐνυπνιαζόμενοι as “filthy dreamers.” This does not have to mean, carnal dreams of sexual impropriety. We define their “dreams” (visions) by twofold analogy. Firstly, they imagine that they will be allowed the right to enter the Olam HaBa and continue the life of indecency pictured as the Gentile lifestyle per se. Secondly, they are seen as pseudo-prophets and teachers. These pseudo prophets pretend their prophetic dreamlike state for the sake of prorogating “filthy dreams.” The filthy dreams might best be understood as described in the previous pericope as changing the Chesed of G-d into licentiousness. As pseudo-prophets and teachers they attack the validity of Rabbinical Authority and Oral Torah. [↑](#footnote-ref-122)
123. We have referred to this process as the annihilation of the soul. See the commentary of Remes in [Elul 28, 5772](http://www.torahfocus.com/triennial/Ellul-28-5772.pdf). However, what is noteworthy is the point that the denial of the Oral Torah as taught by the Hakhamim brings the destruction of the soul. While the “flesh” is directly mentioned, the intent is the sum of the person i.e. the whole person body and soul. Therefore, those who deny the truth of the Oral Torah can never derive any of its benefit. This is very much in the same way as those who deny the Olam HaBa and Resurrection. Their denial deprives them the opportunity to enter. Denial of the authority deprives them of any true authority. Even the Roman Centurion understood this cosmic principle. [↑](#footnote-ref-123)
124. The Greek word for authority here is **κυριότης -** *kuriotes* from **κύριος -** *kurios* master or Lord. The notion is *one who possesses dominion.* Therefore, in understanding the Hakhamim as **κυριότης -** *kuriotes,* the “dominion” power of the Hakhamim is *cosmic*. This word is used also in Eph. 1:21 of the “*dominions*.” This is a clear reference to the “Honorable” (Hakhamim) who are “ones filled with knowledge” (Hokhmah – Binah – and Da’at - ChaBaD). Because of their knowledge – Wisdom they are also referred to as ***“light”*** and the ***“Radiant ones”*** (see TDNT 2:B **The NT Use of δόξα, I.**) They are “thinkers” heavy with the “decisions” of the Hakhamim who handed down (Mesorah) their Hokhmah to their successors. As ChaBaD they are **weighed down or heavy**. This means that they through submission have come under the weight of the Oral Torah as its repositories. (see TWOT 943) Interestingly, ChaBaD means to “***struggle with difficulties***.” [↑](#footnote-ref-124)
125. Verbal and thematic connection to B’resheet 33:25 [↑](#footnote-ref-125)
126. Their “dispersion” was not the result of Paqid Shaul’s threats of actions. The “dispersion” was the result of their numbers and the conviction that Yeshua is the Messiah. [↑](#footnote-ref-126)
127. **“**[**Shabbat Shuba” “Sabbath of Returning**](http://torahfocus.com/podpress_trac/web/3279/0/Shabbat-Shuba-5773.pdf)**”** [↑](#footnote-ref-127)
128. The phrase “Arch-Angel” can be applied to both those principle heavenly agents of G-d that bring divine “messages” to humanity from the spiritual dimension and the Hakhamim the present source of prophecy and the “principle agents” of the transmission of G-d’s message to humanity. It should be noticed that both the angelic (heavenly) messengers and the Hakhamim have the same occupation and power. Therefore, Hakham Yehudah labels them as the Hakhamim as the “Glorious ones” (**δόξα** – *doxa*) with the principle Hebrew parallel being כּבד / כּבוד – kâbôd / kâbôd. Here, kâbôd demonstrates the weight of Divine revelation and service. [↑](#footnote-ref-128)
129. ﻿Midrash Rabbah - Genesis LXXXIV:1 [↑](#footnote-ref-129)
130. Maimonides states in *Guide for the Perplexed* 2:36: "As you are aware, our Rabbis state that *a dream is one sixtieth of prophecy*; and you know, that it is inappropriate to make comparisons between two unrelated concepts or things...and they repeated this idea in Midrash *Beresheet Rabba* and said, *'the buds of prophecy are dreams.'* **This is indeed a wonderful metaphor, for just as a bud is the actual fruit itself that has not yet developed fully, similarly, the power of the imagination at the time of sleep is exactly that which operates at the time of prophecy, in an incomplete and unperfected state."** [↑](#footnote-ref-130)
131. Some sources cite M.R. B’resheet XVII:7 [↑](#footnote-ref-131)
132. Cf. Dan 2:1 [↑](#footnote-ref-132)
133. Cf. Midrash Rabbah Genesis XVII:7 [↑](#footnote-ref-133)
134. Targum Onkelos to Genesis 2:7 states that when G-d breathed life (i.e. the Oral Torah) into Adam ***man became a speaking spirit***. [↑](#footnote-ref-134)
135. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The Encyclopaedia of Judaism*. "Published in collaboration with the Museum of Jewish Heritage, New York." (2:722). Brill May 2001. [↑](#footnote-ref-135)
136. 20 Encyclopedia Judaica, Second Edition, Keter Publishing House Ltd Volume 9 p. 20 [↑](#footnote-ref-136)
137. 21 Ibid Volume 2 p. 256 [↑](#footnote-ref-137)
138. Matt, D. C. (2006). *The Zohar, Translation and Commentary* (Pritzker Edition ed., Vol.3). Stanford, CA: Stanford University Press. pp 43-4 [↑](#footnote-ref-138)
139. The life – giving energy of the Oral Torah – i.e. the spirit. [↑](#footnote-ref-139)
140. ﻿He appears to derive *mishtaro* from *shoter*, **the court officer who inflicts the corporal punishment ordered by the court**, thus: canst thou place the one, which strikes it, etc. [↑](#footnote-ref-140)
141. ﻿Pleiades binds, i.e. gives shape and substance to the fruit in winter but it is still in a shriveled form until summer, when Orion draws it out, giving it the necessary fullness. [↑](#footnote-ref-141)
142. This “**wrinkling**” is reminiscent of the fetus who studies Torah in his mother’s womb in the form of a curled Torah scroll. The Gemara elaborates on the embryo in the mother’s womb as it is stated… **b. Nid 30b** ﻿﻿R. Simlai delivered the following discourse: What does an embryo resemble when it is in the bowels of its mother? Folded writing tablets. Its hands rest on its two temples respectively, its two elbows on its two legs and its two heels against its buttocks. Its head lies between its knees, its mouth is closed and its navel is open, and it eats what its mother eats and drinks what its mother drinks, but produces no excrements because otherwise it might kill its mother. As soon, however, as it sees the light the closed organ opens and the open one closes, for if that had not happened the embryo could not live even one single hour. A light burns above its head and it looks and sees from one end of the world to the other, as it is said, t*hen his lamp shined above my head, and by His light I walked through darkness*. And do not be astonished at this, for a person sleeping here might see a dream in Spain. And there is no time in which a man enjoys greater happiness than in those days, for it is said, *O that I were as the months of old, as in the days when God watched over me*; now which are the days that make up months and do not make up years? The months of pregnancy of course. It is also taught all the Torah from beginning to end, for it is said, *And he taught me, and said unto me: Let your heart hold fast to my words, keep my commandments and live*, and it is also said, *When the converse of God was upon my tent*. [↑](#footnote-ref-142)
143. ξένος – contains the idea of “stranger.” In this respect, the Jewish people are strangers to the Goyim. However, the Hebrew word “ger” means stranger. This means that the Jewish people should be the norm. ξένος – can also mean “friend” implying that the Jewish people are “friends to the hidden angels.” When we take this passage in context, it is a reference to Abraham Abinu. Therefore, we should read the passage “for thereby some have befriended hidden angels.” Abraham Abinu was certainly aware that the three “*ishim*” were angels sent to bring him a message. Also, note above the special connection we have with the angels before birth. See **Wrinkling** - **b. Nid 30b** [↑](#footnote-ref-143)
144. Note that the “Fire” (message) did not consume Moshe Rabbanu. In similar manner, the “fire” of the Torah does not consume the Hakhamim. However, they identify as the “Fire” of the Torah. The Prophet Y’rmiyahu (Jeremiah) said the message – Torah was “like a burning fire shut up in his bones.” Cf. Jer. 20:9 [↑](#footnote-ref-144)
145. Cf. Tehillim (Psa) 104:4 [↑](#footnote-ref-145)
146. The Hebrew **הזה** *hâzâh* (H1957) perfectly parallels the Greek **ἐνυπνιάζω –** *enupniazo* of Yehudah (Jude) 1:8 [↑](#footnote-ref-146)