

Esnoga Bet Emunah

4544 Highline Dr. SE
Olympia, WA 98501
United States of America
© 2015
<http://www.betemunah.org/>
E-Mail: gkilli@aol.com



Esnoga Bet El

102 Broken Arrow Dr.
Paris TN 38242
United States of America
© 2015
<http://torahfocus.com/>
E-Mail: waltoakley@charter.net

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

Three and 1/2 year Lectionary Readings	First Year of the Triennial Reading Cycle
Tebet 07, 5776 – Dec, 18-19, 2015	First Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

Amarillo, TX, U.S.

Fri. Dec 18 2015 – Candles at 5:20 PM
Sat. Dec 19 2015 – Habdalah 6:20 PM

Chattanooga, & Cleveland, TN, U.S.

Fri. Dec 18 2015 – Candles at 5:14 PM
Sat. Dec 19 2015 – Habdalah 6:14 PM

Murray, KY, & Paris, TN, U.S.

Fri. Dec 18 2015 – Candles at 4:22 PM
Sat. Dec 19 2015 – Habdalah 5:23 PM

San Antonio, TX, U.S.

Fri. Dec 18 2015 – Candles at 5:20 PM
Sat. Dec 19 2015 – Habdalah 6:18 PM

St. Louis, MO, U.S.

Fri. Dec 18 2015 – Candles at 4:24 PM
Sat. Dec 19 2015 – Habdalah 5:26 PM

Austin & Conroe, TX, U.S.

Fri. Dec 18 2015 – Candles at 5:15 PM
Sat. Dec 19 2015 – Habdalah 6:13 PM

Manila & Cebu, Philippines

Fri. Dec 18 2015 – Candles at 5:12 PM
Sat. Dec 19 2015 – Habdalah 6:05 PM

Olympia, WA, U.S.

Fri. Dec 18 2015 – Candles at 4:06 PM
Sat. Dec 19 2015 – Habdalah 5:16 PM

Sheboygan & Manitowoc, WI, US

Fri. Dec 18 2015 – Candles at 3:57 PM
Sat. Dec 19 2015 – Habdalah 5:04 PM

Tacoma, WA, U.S.

Fri. Dec 18 2015 – Candles at 4:03 PM
Sat. Dec 19 2015 – Habdalah 5:14 PM

Brisbane, Australia

Fri. Dec 18 2015 – Candles at 6:22 PM
Sat. Dec 19 2015 – Habdalah 7:21 PM

Miami, FL, U.S.

Fri. Dec 18 2015 – Candles at 5:15 PM
Sat. Dec 19 2015 – Habdalah 6:11 PM

Port Orange, FL, U.S.

Fri. Dec 18 2015 – Candles at 5:11 PM
Sat. Dec 19 2015 – Habdalah 6:08 PM

Singapore, Singapore

Fri. Dec 18 2015 – Candles at 6:44 PM
Sat. Dec 19 2015 – Habdalah 7:36 PM

For other places see: <http://www.chabad.org/calendar/candlelighting.htm>

Roll of Honor:

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah
His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah
His Honor Paqid Adon David ben Abraham
His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,
His Honor Paqid Adon Yoel ben Abraham and beloved wife HH Giberet Rivka bat Dorit
His Honor Paqid Adon Tsuriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah
Her Excellency Giberet Sarai bat Sarah & beloved family
His Excellency Adon Barth Lindemann & beloved family
His Excellency Adon John Batchelor & beloved wife
Her Excellency Giberet Laurie Taylor
Her Excellency Giberet Gloria Sutton & beloved family
His Excellency Adon Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah
His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah
Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family

His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick
Her Excellency Giberet Jacquelyn Bennett
His Excellency Adon Eliseo Peña and beloved wife HE Giberet Eva Peña
His Excellency Adon Gary Smith and beloved wife HE Giberet Brenda Smith
His Excellency Adon Cory and beloved wife HE Giberet Mariam Felty
His Excellency Adon Jarod Barak Barnum and beloved wife HE Giberet Crystal Barnum

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

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

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

This Torah Seder is dedicated to His Eminence Rabbi Dr. Hillel ben David and Her Honour Giberet Batshevah bat Sarah in honour of becoming proud grandparents again with the birth of their grand-son His Excellency Adon Cameron Phillip Huggle! Mazel Tov! May this child learn to follow the wisdom of the Torah, amen ve amen!

Roll of Honor:

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah
His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah
His Honor Paqid Adon David ben Abraham
His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,
His Honor Paqid Adon Yoel ben Abraham and beloved wife HH Giberet Rivka bat Dorit
His Honor Paqid Adon Tsurriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah
Her Excellency Giberet Sarai bat Sarah & beloved family
His Excellency Adon Barth Lindemann & beloved family
His Excellency Adon John Batchelor & beloved wife
Her Excellency Giberet Laurie Taylor
Her Excellency Giberet Gloria Sutton & beloved family
His Excellency Adon Gabriel ben David and beloved wife HE Giberet Elisheba bat Sarah
His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah
Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family
His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick
Her Excellency Giberet Jacquelyn Bennett
His Excellency Adon Eliseo Peña and beloved wife HE Giberet Eva Peña
His Excellency Adon Gary Smith and beloved wife HE Giberet Brenda Smith
His Excellency Adon Cory and beloved wife HE Giberet Mariam Felty
His Excellency Adon Jarod Barak Barnum and beloved wife HE Giberet Crystal Barnum

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

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

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

Shabbat: Vayera Elav – “And Appears”

Shabbat	Torah Reading:	Weekday Torah Reading:
וַיֵּרָא אֵלָיו		
“Vayera Elav”	Reader 1 – B’Resheet 18:1-5	Reader 1 – B’resheet 19:1-3
“And appears”	Reader 2 – B’Resheet 18:6-8	Reader 2 – B’resheet 19:4-6
“Y se le apareció”	Reader 3 – B’Resheet 18:9-14	Reader 3 – B’resheet 19:7-11
B’resheet (Gen.) 18:1-33	Reader 4 – B’Resheet 18:15-19	
Ashlamatah: Is. 33:14-17 + 35:10	Reader 5 – B’Resheet 18:20-22	
	Reader 6 – B’Resheet 18:23-25	Reader 1 – B’resheet 19:1-3
Psalms 13	Reader 7 – B’Resheet 18:26-33	Reader 2 – B’resheet 19:4-6
	Maftir: B’Resheet 18:31-33	Reader 3 – B’resheet 19:7-11
N.C.: Mark 1:40-45; Lk. 5:12-16 Acts 4:13-22	Is. 33:14-17 + 35:10	

Blessings Before Torah Study

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

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

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

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

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

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

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

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

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

study.

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

Rashi & Targum Pseudo Jonathan for: B'Resheet (Gen.) 18:1-33

RASHI	TARGUM PSEUDO JONATHAN
1. Adonai appeared to him in the groves of Mamre and he was sitting at the door of the tent in the heat of the day.	1. AND the glory of the LORD was revealed to him in the valley of Mamre; and he, being ill from the pain of circumcision, sat at the door of the tabernacle in the fervour (or strength) of the day.
2. He lifted his eyes and saw, and behold three men were standing near him. He saw [them], and ran from the door of the tent to greet them, and he bowed down to the earth.	2. And he lifted up his eyes and looked, and, behold, three angels in the resemblance of men were standing before him; (angels) who had been sent from the necessity of three things;-- because it is not possible for a ministering angel to be sent for more than one purpose at a time ;--one, then, had come to make known to him that Sarah should bear a man-child; one had come to deliver Lot; and one to overthrow Sedom and Amarah. And when he saw them, he ran to meet them from the door of the tent, and bowed himself on the earth. [JERUSALEM. Three angels were sent to our father Abraham; and the three were sent for three things;--because it is not possible that one of the high angels should be sent for more things than one. The first angel was sent to announce to our father Abraham, that, behold, Sarah would bear Izhak; the second angel was sent to deliver Lot from the midst of the overthrow; the third angel was sent to overthrow Sedom and Amarah, Admah and Zeboim. Therefore was there a word of prophecy from before the Lord unto Abraham the Just, and the Word of the Lord was revealed to him in the valley of vision; and he sat in the door of the tabernacle, comforting himself from his circumcision in the fervour (or strength) of the day.]
3. He said, "My Master, if I have found favor in Your eyes, please do not bypass your servant."	3. And he said, I beseech, by the mercies (that are) before You, O LORD, if now I have found favour before You, that the glory of Your shekina may not now ascend from Your servant,
4. "Let a bit of water be brought and wash your feet. Rest yourselves under the tree.	4. until I have set forth provisions under the tree.

RASHI	TARGUM PSEUDO JONATHAN
5. I will get bread and you will sustain your hearts. Afterwards you will continue on your way, because it is for this reason that you have passed by your servant." They said, "Fine, do as you have said."	5. And I will bring food of bread, that you may strengthen your hearts, and give thanks in the Name of the Word of the Lord, and afterwards pass on. For therefore at the time of repast are you come, and have turned aside to your servant to take food. And they said, You have spoken well; do according to your word.
6. Abraham hurried to Sarah's tent and said, "Hurry! [take] three measures of the finest flour; knead it and make cake-rolls."	6. And Abraham hastened into the tent unto Sarah, and said to her, Hasten three measures of flour-meal, mix and make cakes.
7. Abraham ran to the cattle, and took a tender, choice calf. He gave it to the lad. and hurried to prepare it.	7. And unto the flock ran Abraham, and took a calf, tender and fat, and gave to a young man, and hastened to make prepared meats;
8. He took butter, milk, and the calf he had prepared, and set it before them. He stood over them under the tree, and they ate.	8. and he took rich cream and milk and the calf which the young man had made into prepared meats, and set them before them, according to the way and conduct (hilkath) of the creatures of the world; and he served before them, and they sat under the tree; and he quieted himself (to see) whether they would eat.
9. They said to him, "Where is Sarah, your wife?" He said "Here, in the tent."	9. And they said to him, Where is Sarah your wife? And he said, Behold, she is in the tent.
10. He said "I will return to you next year, and Sarah, your wife will have a son." Sarah was listening at the door of the tent, that was behind him.	10. And ONE of them said, Returning I will return to you in the coming year; and you will be revived, and, behold, Sarah your wife will have a son. And Sarah was hearkening at the door of the tent, and Ishmael stood behind her, and marked what the Angel said. [JERUSALEM. And He said, Returning I will return to you at that time, to revive you, and, behold, Sarah your wife will have a male child. And Sarah was hearkening at the door of the tent, and Ishmael stood behind her.]
11. Abraham and Sarah were old, well on in years. Sarah no longer had the way of women.	11. But Abraham and Sarah were old, they had mounted in days, and with Sarah the way of women had ceased.
12. Sarah laughed to herself saying, "Now that I am worn out, will I have the pleasure [of a son], my master being [also] an old man."	12. And Sarah wondered in her heart, saying After that I am old will I have conceptions, and my lord Abraham is old? [JERUSALEM. And Sarah derided in her heart, saying, After that I am old, is it possible to return to the days of my youth, for me to have conception, and my lord Abraham is old?]
13. Adonai said to Abraham, "Why did Sarah laugh saying, 'Can I really give birth when I am old?'"	13. And the LORD said to Abraham, Why has Sarah so laughed, saying, Can it be in truth that I will bear, being old?
14. Is anything too far removed from Adonai? At the appointed time I will return to you, at this time of life, and Sarah will have a son."	14. Is it possible to hide anything from before the LORD? At the gracious time I will return to you, in the time when you will be revived, and Sarah will have a son.
15. Sarah denied it saying, "I did not laugh," for she	15. And Sarah denied and said, I wondered not;

RASHI	TARGUM PSEUDO JONATHAN
was afraid. He said, "Not so, for you did laugh."	for she was afraid. And the Angel said, Fear not: yet in truth you did laugh.
16. The men stood up from where they were, and they gazed upon Sedom. Abraham went with them to send them [on their way].	16. And the angels, who had the likeness of men, arose from thence, and the one who had made known the tidings to Sarah ascended to the high heavens; and two of them looked toward Sedom; and Abraham went with them. [JERUSALEM. And they looked towards.]
17. Adonai said, "Will I conceal from Abraham what I am about to do?"	17. And the LORD said, with His Word, I cannot hide from Abraham that which I am about to do; and it is right that before I do it, I should make it known to him. [JERUSALEM. And the LORD with His Word said, Will I hide from Abraham, My friend, that which I am about to do? Forasmuch as the town of Sedom is among the gifts that I have given to him, it is just that I should not overthrow it, till I have made it known to him.]
18. Abraham is indeed to become a great and mighty nation, and through him will be blessed all the nations of the world.	18. For Abraham is to be a great and mighty people, and through/in him will all the peoples of the earth be blessed.
19. For I have given him special attention because he commands his children, and his household after him, and they will preserve the way of Adonai, doing charity and justice, so that Adonai will bring upon Abraham all that which He has spoken of him."	19. Because his holiness (piety, chasidutha) is manifest before Me, (and) that he will instruct his sons, and the men of his house after him, to keep the ways that are right before the LORD, to do justice/generosity and judgment, that the LORD may bring upon Abraham that which He has spoken concerning him.
20. R-5 [Thus] Adonai said, "The wailing concerning Sedom and Amorah is so great, and their sin is so very grave.	20. And the LORD said to the ministering angels, The cry of Sedom and Amorah, because they oppress the poor, and decree that whosoever gives a morsel to the needy will be burned with fire, is therefore great, and their guilt exceedingly weighty.
21. I will descend now and see, if their wailing which has come to Me is indicative of their conduct; destruction [will come upon them]. If not I will know."	21. I will now appear, and see whether, as the cry of a damsel torn away, which ascends before Me, they have made completion of their sins; (or, whether they have made an end of their sins;) and if they have wrought repentance, will they not be as (if) innocent before Me? and as if not knowing, I will not punish. [JERUSALEM. Now will I appear and see, according as the cry of the people of Sedom and Amorah has ascended before Me, whether they have made a complete end. It may be, that some among these sinners do not know that their works of evil are manifest before Me. And if they seek to work repentance, behold, they will be considered before Me as if those works had not been known.]
22. The men turned from where they were, and went toward Sedom. Abraham was still standing before	22. And the angels who had the likeness of men, turned thence and went towards Sedom. And

RASHI	TARGUM PSEUDO JONATHAN
Adonai.	Abraham now supplicated mercy for Lot, and ministered in prayer before the LORD.
23. Abraham came forward and said, "Will You [actually] destroy the righteous/generous with the wicked/Lawless?"	23. And Abraham prayed and said, Will You destroy in Your displeasure the innocent with the guilty?
24. Suppose there are fifty righteous/generous men in the midst of the city, will You still destroy it, and not bear with the place for the sake of the fifty righteous/generous people inside it?	24. Perhaps there are fifty innocent persons within the city, who pray before You,--ten for every city, of all the five cities of Sedom, Amorah, Admah, Zeboim, and Zoar. Will You in Your displeasure destroy and not forgive the country, on account of the fifty innocent ones who are in it?
25. It would be sacrilege [to attribute] to You such an act, to kill the righteous/generous with the wicked/Lawless, treating the righteous/ generous and the wicked/Lawless alike. It would be sacrilege to attribute this to You: Will the Judge of all the earth not do justice/generosity?"	25. Unholy would it be before You to do according to this word, to slay the innocent with the guilty, and to make the innocent to be as the guilty! That be unholy with You. It cannot be that One who is the Judge of all the earth should not do justice.
26. Adonai said; "If, in Sedom, I find fifty righteous/generous men within the city, I will bear with the entire place for their sake."	26. And the Lord said, If I find in Sedom fifty innocent in the midst of the city who pray before Me, I will forgive all the land on their account.
27. Abraham responded and said, "Here I have begun to speak to my Master, and I am but dust and ashes.	27. And Abraham responded, and said, I pray for mercy. Behold, now, I have begun to speak before the LORD; I, who am as dust and ashes.
28. But suppose they lack five of the fifty righteous/generous? Will You destroy all the city because of five?" He said, "I will not destroy if I find forty-five there."	28. Perhaps of the fifty innocent persons, five may be wanting. On account of the five who may be wanting to Zoar, will You destroy the whole city? And He said, I will not destroy it, if I find there forty and five.
29. He [Abraham] continued to speak to Him and said, "Suppose there are forty found there?" He said, "I will not do it for the sake of the forty."	29. And he added yet to speak before Him, and said, Perhaps there may be forty found there; ten for each city of the four cities, and Zoar, whose guilt is lighter, forgive You for Your mercy's sake. And he said, I will not make an end for the sake of the forty innocent ones.
30. He said, "Let not my Master show anger and I will [continue] to speak. Suppose thirty are found there?" He said, "I will not do it if I find thirty there."	30. And he said, Let not the displeasure of the LORD, the Lord of all the world, wax strong against me, and I will speak. Perhaps thirty who pray may be found there , ten for each of the three cities, and Zeboim and Zoar forgive them for Your mercy's sake. And He said, I will not make an end if I find thirty there.
31. He said, "Here I have begun to speak to my Master. Suppose twenty are found there?" He said, "I will not destroy for the sake of the twenty."	31. And he said, Imploring mercy, I have now begun to speak before the Lord, the Lord of all the world. Perhaps twenty who pray may be found; ten in each of the two cities, and the three forgive You for Your mercy's sake! And He said, I will not destroy for the sake of the twenty innocent.
32. He said, "Let not my Master show anger, and I will speak just once more. Suppose ten are found there?" He said, "I will not destroy for the sake of the ten."	32. And he said, I implore mercy before You! Let not the anger of the LORD, the Lord of all the world, grow strong, and I will speak only this time. Perhaps ten may be found there; and I and they will

RASHI	TARGUM PSEUDO JONATHAN
	pray for mercy upon all the land, and You will forgive them. And He said, I will not destroy for the sake of the ten who may be innocent.
33. Adonai departed when He finished speaking to Abraham, and Abraham returned to his place.	33. And the majesty of the LORD went up when He had ceased to speak with Abraham; and Abraham returned to his place.

Reading Assignment:

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

By: Rabbi Ya'aqob Culi

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

Vol. II, pp. 157-219.

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. Kal 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 ehad:** 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-Perat and Perat u-kelal:** Definition of the general by the particular, and of the particular by the general.
- 6. Ka-yoze bo mi-makom aher:** Similarity in content to another Scriptural passage.
- 7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

Rashi's Commentary for: B'resheet (Genesis) 18:1-33

1 And [the Lord] appeared to him to visit the sick (Tan. Buber, Vayera 1). Said Rabbi Chama the son of Chanina: It was the third day from his circumcision, and the Holy One, blessed be He, came and inquired about his welfare (B. M. 86b).

in the plains of Mamre He [Mamre] was the one who counseled him about circumcision. Therefore, He appeared to him [Abraham] in his [Mamre's] territory.-[from Tan. Vayera 3]

was sitting It is written עָשָׂו [without a “vav,” and may therefore be read: “he sat”]. He wished to stand. The Holy One, blessed be He, said to him, **“Sit and I will stand, and you will be a sign for your children that I am destined to stand in the congregation of the judges, and they will sit,”** as it is said (Ps. 82:1): **“God stands in the Divine assembly.”**-[from Gen. Rabbah 48:7]

at the entrance of the tent to see whether there were any passersby whom he would bring into his house.-[from B.M. 86b]

when the day was hot -(B.M. 86b) The Holy One, blessed be He, took the sun out of its sheath so as not to trouble him with wayfarers, but since He saw that he was troubled that no wayfarers were coming, He brought the angels to him in the likeness of men.-[from Gen. Rabbah 48:9, Exod. Rabbah 25:2]

2 and behold, three men One to bring the news [of Isaac’s birth] to Sarah, and one to overturn Sodom, and one to heal Abraham, for one angel does not perform two errands (Gen. Rabbah 50:2). You should know that [this is true] because throughout the entire chapter, Scripture mentions them in the plural, e.g., (below verse 8): “and they ate”; (ibid. verse 9): “and they said to him.” Concerning the announcement, however, it says (ibid. verse 10): “And he said: I will surely return to you.” And concerning the overturning of Sodom, it says (below 19:22): “For I will not be able to do anything”; (ibid. verse 21): “I will not overturn” (Gen. Rabbah 50:11). And Raphael, who healed Abraham, went from there to save Lot. This is what is stated: “And it came to pass when they took them outside, that he [the angel] said, ‘Flee for your life.’” You learn that only one acted as a deliverer.

were standing beside him Heb. עָלָיו , lit. over him. Before him, like (Num. 2:20): “And next to him (עָלָיו) , the tribe of Manasseh,” but it is a euphemism in reference to the angels.

and he saw Why is רָאָה written twice [in this verse?] The first is to be understood according to its apparent meaning [i.e., and he saw], and the second means “understanding.” **He observed that they were standing in one place, and he understood that they did not wish to burden him. And although they knew that he would come out toward them, they stood in their place out of respect for him, to show him that they did not wish to trouble him, and he went out first and ran toward them.** (This is the reading in an old Rashi ms.) In Bava Metzia (ad loc.) it is written: “standing beside him,” and then it is written: “and he ran toward them!” When they saw that he was untying and tying [his bandages], they separated from him. Immediately, “he ran toward them.”

3 And he said, “My lords, if only I have, etc.” To the chief one he said this, and he called them all lords, and to the chief one he said, “Please do not pass by,” because if he would not pass by, his companions would stay with him. According to this version, it (רָאָה) is profane (Shev. 35b) (i. e., it does not refer to God). Another explanation: It (רָאָה) is holy, and he was telling the Holy One, blessed be He, to wait for him until he would run and bring in the wayfarers. And although this [“Do not pass by”] is written after, “and ran toward them,” the statement [to God, “do not pass by”] preceded it. It is customary for the verses to speak in this manner, as I explained in reference to (above 6:3): “Let My spirit not quarrel forever concerning man” [the decree that God would wait 120 years before bringing the Flood] which was written after (5:32): “And Noah begot.” But it is impossible to say otherwise than that the decree preceded the birth [of Japhet] by 20 years. And the two interpretations [of רָאָה as being profane and holy in this context] are in Genesis Rabbah.

Please let...be taken through a messenger, and the Holy One, blessed be He, rewarded his [Abraham’s] children through a messenger, as it is said (Num. 20:11): “And Moses raised his hand, and he struck the rock.”-[from B.M. 86b]

and bathe your feet He thought that they were Arabs, who prostrate themselves to the dust of their feet, and he was strict not to allow any idolatry into his house. But Lot, who was not strict, mentioned lodging before washing, as it is said (below 19: 2): “and lodge and bathe your feet.”-[from Gen. Rabbah 54:4]

under the tree under the tree.-[from Targumim]

5 and sustain your hearts In the Torah, in the Prophets, and in the Hagiographa, we find that bread is the sustenance of the heart. In the Torah—"and sustain your hearts"; in the Prophets-(Jud. 19:5): "Sustain your heart with a morsel of bread"; in the Hagiographa-(Ps. 104:15): "and bread sustains man's heart." Said Rabbi Chama: לִבְכֶּם is not written here, but לִבְכֶּם . This teaches us that the evil inclination does not rule over the angels.-[from Gen. Rabbah 48:11]

after[wards] you shall pass on Afterwards, you shall go.

because you have passed by For I request this from you [i.e., to sustain your hearts] because you have passed by me [i.e., have stopped in my home] to honor me.

because - כִּי עַל כֵּן is like אֲשֶׁר עַל , because, and so is every כִּי עַל כֵּן in Scripture, e.g., (below 19:8): "because (כִּי עַל כֵּן) they have come in the shadow of my roof"; (below 33:10): "because (כִּי עַל כֵּן) I have seen your countenance"; (below 38: 26): "because (כִּי עַל כֵּן) I have not given her"; (Num. 10:31): "because (כִּי עַל כֵּן) you know our encamping."

6 meal [and] fine flour The fine flour for the cakes [and] the meal for the starch used by cooks to cover the pot, to draw out the scum.-[from B.M. 86b]

7 a calf, tender and good There were three calves, in order to feed them three tongues with mustard.-[from B.M. 86b]

to the youth This was Ishmael, to train him to perform mitzvot.-[from Aboth d'Rabbi Nathan, ch. 13]

8 And he took cream and milk, etc. But he did not bring bread, because Sarah became menstruous, for the manner of the women returned to her on that day, and the dough became ritually unclean.-[from B.M. 87a] cream the fat of the milk that is skimmed off the top.

and the calf that he had prepared that he had prepared. Each one that he prepared, he took and brought before them.-[from B.M. 86b]

and they ate They appeared to be eating.-[from here we learn that a person should not deviate from custom.-[from B.M. ad loc., Gen. Rabbah 48:14, Targum Jonathan]

9 And they said to him Heb. אָלֵיוּ . There are dots over the letters אֵי in the word אָלֵיוּ . And we learned: Rabbi Simeon the son of Eleazar says: "Wherever the [undotted] letters are more than the dotted ones, you must expound on the [undotted] letters, etc." And here, the dotted letters are more than the [undotted] letters, and you must expound on the dotted [letters]. [The meaning is that] they also asked Sarah, "Where (אֵי) is Abraham?" (Gen. Rabbah 48:15) **We learn that a person should ask in his lodging place of the husband about the wife, and of the wife about the husband** (B.M. 87a). In Bava Metzia (ad loc.) it is said: **The ministering angels knew where our mother Sarah was, but [they asked in order] to make known that she was modest, in order to endear her to her husband.** Said Rabbi Joseph the son of Chanina: **In order to send her a cup of blessing (i.e., the cup of wine upon which the Grace after Meals is recited).**

Behold in the tent She is modest.-[from B.M. ad loc., Mid. Ps. 128:3]

10 at this time next year At this time, next year. **It was Passover, and on the following Passover, Isaac was born,** since we do not כָּעֵת [at "a" time] כָּעֵת [at "this" time]. כָּעֵת כִּיָּהּ כָּעֵת means: at this time, when there will be life for you, when you will all be alive and well.-[from Targum Yerushalmi, Targum Jonathan]

I will surely return The angel did not announce that he [himself] would return to him, **but he was speaking to**

him as an emissary of the Omnipresent. Similarly (above 16:10): “And the angel said to her: I will greatly multiply [your seed]” but he [the angel] did not have the power to multiply [her children], **but he spoke as an emissary of the Omnipresent.** Here too, it was as an emissary of the Omnipresent that he said this to him. (Elisha said to the Shunamite woman (II Kings 4:16): “At this season, at this time next year, you will be embracing a son.” And she said, “No my lord, O man of God, do not fail your maidservant. Those angels who announced to Sarah, said (below verse 14): ‘At the appointed time, I will return,’” [but Elisha did not promise to return]. Elisha replied, “Those angels, who live and endure forever, said, ‘At the appointed time, I will return.’ But I am flesh and blood, alive today and dead tomorrow. Whether I shall be alive or dead, ‘At this time, etc. [you will embrace a son.]” (Gen. Rabbah 53:2).

and it was behind him The entrance was behind the angel.

11 ceased to have It had ceased from her.-[from Gen Rabbah 48:16]

the way of the women the menstrual cycle.

12 within herself She looked at her insides and said, “Is it possible that these insides will carry a child; that these breasts, which have dried up, will give forth milk?”-[from Tan. Shoftim 18] smooth flesh Heb. נְיָרֵךְ , smoothness of flesh, and in the language of the Mishnah (Meg. 13a, Men. 86a): “It causes the hair to fall out and smooths (נְיָרֵךְ) the flesh.” Another explanation: an expression of time (נְיָרֵךְ) , the time of the menstrual period.-[from Gen. Rabbah 48:17]

13 Is it really true Is it really true that I will give birth?-

although I am old Scripture altered [her statement] for the sake of peace, for she had said, “and my master is old.”-[from B.M. 87a]

14 Is...hidden Heb. הִיפְלֵא , as the Targum renders: הִיטְבֵּטִי . Is anything too hidden and separated and concealed from Me [to prevent Me] from doing My will?

At the appointed time At that time that was appointed, that I set for you yesterday, [when I said] (17:21): “at this time next year.”

15 because she was afraid...but you laughed The first כִּי serves as an expression of “because,” for it gives the reason for the matter: “And Sarah denied...because she was afraid,” and the second כִּי serves as an expression of “but.” And He said, “It is not as you say, but you did laugh.” **For our Sages said: כִּי has four different meanings: if, perhaps, but, and because.-[from R.H. 3a]**

16 and they looked Heb. נִשְׁקִיפוּ . Whenever the word הִשְׁקֵפָה occurs in Scripture, it denotes evil, except (Deut. 26:15): “Look (הִשְׁקִיפָה) from Your holy dwelling,” **for the power of gifts to the poor is so great that it converts the Divine attribute of wrath to mercy.- [from Tan. Ki Thissa 14]**

to escort them Heb. לְשִׁלְחָם , to escort them. He thought that they were wayfarers.-[from Zohar, vol. 1, 104a]

17 Shall I conceal Heb. הֲמִכְסֶה ? This is a question.[i.e., The “hey” is not the definite article but the interrogative “hey.”]

what I am doing in Sodom? It would be improper for Me to do this thing without his knowledge. I gave him this land, and these five cities are his, as it is said (10:19): “And the border of the Canaanite was from Sidon..., as you come to Sodom and Gomorrah, etc.” I called him Abraham, the father of a multitude of nations. Now, can I destroy the sons without informing the father, who loves Me?-[from Gen. Rabbah 49:2, Pirkei d’Rabbi Eliezer ch. 25]

18 And Abraham will become [According to] a Midrash Aggadah (Yoma 38b) (Prov. 10: 7): “The mention of a righteous man is for a blessing.” Since He mentioned him, He blessed him. Its simple meaning is, however: Shall I conceal this from him? He is so dear to Me as to become a great nation, **and through him will be blessed all the nations of the earth.**

19 For I have known him Heb. יָדַעְתִּיו, an expression of love, like (Ruth 2:1): “a kinsman (מוֹדֵעַ) of her husband”; (ibid. 3:2): “And now, Boaz our kinsman (מוֹדֵעֲנוּ)”; (Exod. 33:17): “and I shall know you (יָדַעְךָ) by name.” But, in fact, **the primary meaning of them all is none other than an expression of knowing, for if one loves a person, he draws him near to himself and knows him and is familiar with him. Now why do I love him? “Because he commands”... for he commands his sons concerning Me, to keep My ways.** But if you explain it as the Targum renders: “I know about him that he will command his sons, etc.,” the word לְמַעַן does not fit into the sense [of the verse].

because he commands Heb. יִצְוֶה, a present tense, (i.e., a habitual action) like (Job 1: 5): “So would Job do (יִשְׁעֶה)”; [(Num. 9:20): “in accordance to the utterance of the Lord they would camp” (יִקְוּ)].

in order that [the Lord] bring So would he command his sons, “Keep the way of the Lord in order that the Lord bring upon Abraham, etc.” It does not say “upon the house of Abraham” but “upon Abraham.” **We learn from this that whoever raises a righteous son is considered as though he does not die.-[from Gen. Rabbah 49:4]**

20 And the Lord said to Abraham, for He did as He had said, that He would not conceal from him.

since [it] has become great Wherever רָבָה appears in Scripture, the accent is on the last syllable, on the “beth,” because they are translated: “great”, or “becoming great.” But this one has its accent on the first syllable, on the “resh,” because it is to be translated: “has already become great,” as I have explained regarding (above 15:17): “Now it came to pass that the sun had set (רָבָה)”; (Ruth 1:15): “Lo, your sister-in-law has returned (רָבָה).”

21 I will descend now This teaches judges that they should not decide capital punishment cases unless they see it [i.e., they must go to the site of the crime and investigate the matter.]-[Divrei David]) Everything is as I explained in the chapter dealing with the dispersion (Tan. Noah 18). Another explanation: I will descend to the end of their deeds (to fathom the results thereof). -[Be'er Mayim Chayim].

whether according to her cry [i.e., the cry] of the land.

which has come to Me, they have done And [if] they remain in their state of rebellion, I will wreak destruction upon them, but if they do not remain in their state of rebellion, I will know what I will do, to punish them with suffering, but I will not destroy them. Similar to this we find elsewhere (Exod. 33:5): “But now, leave off your ornament from yourself, so that I may know what to do to you.” Therefore, there is a pause marked by the cantillation sign of a פסיק between עָשָׂו and כָּלָה, in order to separate one word from another. Our Sages, however, interpreted הַכְּצַעְקָתָהּ to refer to the cry of a certain girl, whom they killed with an unusual death because she gave food to a poor man, as is delineated in [chapter] Chelek. (Sanh. 109b)

22 And [the men] turned from there from the place to which Abraham had escorted them.

and Abraham was still standing, etc. But is it not so that he did not go to stand before Him, but the Holy One, blessed be He, came to him and said to him (above verse 20): “Because the cry of Sodom and Gomorrah has become great, etc.,” and it should have been written here: “and the Lord was still standing beside Abraham?” But this is an emendation of the Scribes (Gen. Rabbah 49:7). (The Sages of blessed memory changed the text and wrote it in this manner) [to avoid an irreverent expression, i.e., it would be offensive to God to say that He was standing before Abraham!]

23 And Abraham approached and said We find [the expression]”approaching” for war (II Sam. 10:13): “And

Joab drew forward, etc.”; and “approaching” for placating (below 44:8): “And Judah approached him”; and “approaching” for prayer (I Kings 18:36): “And Elijah the prophet came near.” For all these, Abraham approached: to speak harshly [i.e., when he requested justice], to placate, and to pray.-[from Gen. Rabbah 49:8]

Will You even destroy Heb. **הֲאַף** . Will You also destroy? And according to the translation of Onkelos, who rendered **הֲאַף** as an expression of wrath, this is its interpretation: Will wrath entice You that You should destroy the righteous with the wicked?

24 Perhaps there are fifty righteous men ten righteous men for each city, because there were five places.-[from Targum Jonathan]

25 Far be it from You And if You say that the righteous will not save the wicked, why should You kill the righteous?-[from Gen. Rabbah 49:8]

Far be it from You Heb. **הֲלִילָהּ** . It is profane (**הוֹלִיָּהּ**) , [i.e., unfitting] for You. They will say, “So is His craft. He inundates everyone, righteous and wicked.” So You did to the Generation of the Flood and to the Generation of the Dispersion.-[from Tan. Vayera 8]

a thing such as this Neither this nor anything similar to it.-

Far be it from You for the World to Come.-[from Tan. Buber]

Will the Judge of the entire earth The “hey” of **הַשֹּׁפֵט** is vowelized with a “chataf patach,” as an expression of wonder: Will He Who judges not perform true justice?!

26 “If I find in Sodom, etc., the entire place [Sodom refers to] all the cities, but because Sodom was the metropolis and the most important of them all, Scripture ascribes [the fifty righteous men] to it.

27 although I am dust and ashes I was already fit to be dust at the hands of the kings and ashes at the hands of Nimrod, were it not for Your mercies that stood by me.

28 Will You destroy because of five Will there not be nine for each city? And You, the Righteous One of the world, will be counted with them.-[from Gen. Rabbah 49:9]

29 Perhaps forty will be found there And four cities will be saved, and so thirty will save three of them, or twenty will save two of them, or ten will save one of them.-[from Zohar, vol. 1, omissions, 255b]

31 Behold now I have desired Heb. **הוֹאֲצִיָּהּ** . I have desired, as in (Exod. 2:21): “And Moses was willing (**וַיֹּאצֵּל**) .”

32 perhaps ten will be found there For fewer [than ten] he did not ask. He said, “In the Generation of the Flood, there were eight: Noah and his sons, and their wives, but they did not save their generation.” And for nine, together with counting [God] he had already asked, but did not find.

33 And the Lord departed, etc. Since the defender was silent, the Judge left.

and Abraham returned to his place The Judge left, the defender left, and the prosecutor is accusing. Therefore: “And the two angels came to Sodom,” to destroy (Gen. Rabbah 49:14) One to destroy Sodom and one to save Lot, and he [the latter] is the same one who came to heal Abraham, but the third one, who came to announce [Isaac’s birth] to Sarah, since he had performed his mission, he departed (Tan. Vayera 8).

Ketubim: Targum Tehillim (Psalms) 13

RASHI'S TRANSLATION	TARGUM
1. To the conductor, a song of David.	1. For praise, a hymn of David.
2. How long, O Lord? Will You forget me forever? How long will You hide Your face from me?	2. How long, O Lord, will You neglect me forever? How long will You hide the splendour of Your face from me?
3. How long will I take counsel in my soul, having sorrow in my heart by day; how long will my enemy have the upper hand over me?	3. How long will I put warnings in my soul, suffering in my heart daily? How long will my enemy vaunt himself over me?
4. Look and answer me, O Lord my God; enlighten my eyes lest I sleep the sleep of death.	4. Pay heed and receive my prayer, O Lord my God; illumine my eyes by Your Torah, lest I sin and sleep with those who deserve death.
5. Lest my enemy say, "I have overwhelmed him"; my adversaries will rejoice when I totter.	5. Lest the evil impulse should say, "I have taken control of him," [lest] my oppressors rejoice because I stray from Your paths.
6. But I trusted in Your loving-kindness, my heart will rejoice in Your salvation; I will sing to the Lord for He has bestowed [it] upon me.	6. But I have placed my trust in Your goodness, my heart will rejoice in Your redemption; I will give praise in the Lord's presence because He rewards me with good things.

RASHI'S COMMENTARY ON PSALMS

Psalm Thirteen

1 How long Four times, corresponding to the four kingdoms [Babylon, Persia, Greece, and Edom] and it is stated concerning all Israel.

4 lest I sleep the sleep of death For death is called sleep, (as in Jer. 51:39): "and sleep a perpetual sleep."

Meditation from the Psalms

Psalm 13:1-6

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

Of all the suffering endured by Israel during its history, the one that stands the longest is גלות, Exile. In exile, Israel is prey to the dominant evil forces which subject their helpless victims to an infinite variety of torments.

The agony of exile penetrates yet deeper. If there is hope in a man's heart, then his tenacity and endurance are unlimited. As long as, man can dream and pray for HaShem's assistance, then his powers have no end.

But the depressing gloom of exile seems like a long, dark night with no hope for a dawn. Israel appears abandoned for all time, as if HaShem has forsaken it forever.

As the exhausted nation feels its energy ebbing, and it sinks into despair, it summons its last traces of strength and cries out again and again, עַד אַנְהָ, *how long?*¹

¹ The musical note on two of the repetitions of this plaint is the שלעזלת (lit. long chain), a drawn out sound suggesting an action which continues for an extended period of time. See Genesis 19:10 מתמהמה; Genesis 39:8 וימאן.

Such fervent pleading does not go unheeded. Thus the psalm concludes on a confident note, showing that HaShem responds to those who truly seek Him, even in exile, causing the Psalmist to exclaim, *my heart will exult in Your salvation, I will sing to HaShem for He dealt kindly with me.*²

The superscription of this psalm attributes it to David. Both Rashi and Radak maintain that this psalm is dedicated to the future misery of the entire Jewish people when they are sent into exile.³ In contrast to most of our earlier psalms,⁴ this psalm does not speak of any musical instrument, nor does it make any connection to some personal event in David's life.⁵

Our short psalm, of six pesukim (verses), mirrors the pathos of our Torah portion with conciseness and order, as we can see from the following table:

Torah	Psalm 13
For the leader – Avraham (Genesis 17:26)	1 For the Leader. A Psalm of David.
HaShem visits his friend Avraham to let him know that He has remembered him. (Genesis 18:1-8)	2 How long, HaShem, wilt Thou forget me for ever? How long wilt Thou hide Thy face from me? 3 How long shall I take counsel in my soul, having sorrow in my heart by day?{N} How long shall mine enemy be exalted over me?
Avraham is answered: Sarah thy wife shall have a son. (Genesis 18:10-14)	4 Behold Thou, and answer me, O LORD my God; lighten mine eyes, lest I sleep the sleep of death; 5 Lest mine enemy say: 'I have prevailed against him'; lest mine adversaries rejoice when I am moved.
Avraham pleads for the salvation of Sodom (Genesis 18:15-33)	6 But as for me, in Thy mercy do I trust; my heart shall rejoice in Thy salvation. {N} I will sing unto the LORD, because He hath dealt bountifully with me. {P}

Our verbal tally⁶ also provides a point of comparison between our Torah portion and our psalm. In our psalm, David's eyes are heavy with the fear of death while in our Torah portion Avraham's eyes are bowed in pain.⁷ In both cases it is HaShem who lightens David's eyes and causes Avraham to raise his eyes.

In our psalm, David speaks of the salvation of HaShem, in verse 6. Clearly he was looking at our Torah portion as it contains one of the most profound cases of salvation that is to be found anywhere in the Tanach. It is the salvation of Lot and his daughters. It is the salvation of the Moabites and the Ammonites. Finally, it is the genesis of the salvation of the Gentiles. So, please follow me as I unpack an incident in our Torah portion. (I apologise for the long length of this explanation, but, I believe that the insight is worth the read.)

The Torah describes an unusual incident that happened to Avraham that bears directly on the Torah's prohibition against Moabites and Ammonites marrying Jews.⁸ The Talmud indicates that the reason that Moabite *women*, and Ammonite *women*, are allowed to marry Jews, is because they were not expected to show hospitality to strangers.

Yevamot 76b *'We learned: An Ammonite, but not an Ammonitess; A Moabite, but not a Moabitess! But in*

² v. 6 - This introduction was edited from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman.

³ *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.

⁴ Note that we see musical instruments in 3:1, 4:1, 5:1, 6:1, 8:1, and 9:1.

⁵ *Da'ath Sofrim*, Commentary to the book of Psalms, by Rabbi Chaim Dov Rabinowitz, translated from Hebrew by Rabbi Y.Starrett, edited by Shalom Kaplan.

⁶ HaShem - יהוה, Eyes – עין.

⁷ From his recent circumcision.

⁸ Devarim (Deuteronomy) 23:3.

*that case a bastard would' imply: But not a female bastard?' — 'It is written mamzer [Which implies] anyone objectionable'. 'Does then Egyptian exclude the Egyptian woman'? — 'Here it is different, since the reason for the Scriptural text is explicitly stated: Because they met you not with bread and with water; it is customary for a man to meet [wayfarers]; **It is not, however, customary for a woman to meet [them]**'. 'The men should have met the men and the women the women!'*

How do we know that Moabite and Ammonite women were not expected to show hospitality to strangers? This halachic ruling was given to us by Avraham Avinu who was the Gadol HaDor, the posek of his generation. He is the judge of his generation. If HaShem needs to have a judge render a decision on earth, then Avraham is the man. The Torah describes the incident where this ruling was made.

Bereshit 17:26 – 18:2 *In the selfsame day was Abraham circumcised, and Ishmael his son. 27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him. 1 And HaShem appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; 2 And he lifts up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground ...*

The Zohar teaches us that these “men” were really angels:

Soncino Zohar, Bereshit, Section 1, Page 101b *At first he took them for men, but afterwards he became aware that they were holy angels who had been sent on a mission to him.*

The Midrash⁹ and Talmud¹⁰ tell us about these three angels had separate missions and names:

Midrash Rabbah - Genesis L:2 THEN THE TWO ANGELS CAME, etc. *But He is at one with Himself, and who can turn Him? and what His soul desireth, even that He doeth (Job XXIII, 13). It was taught: One angel does not perform two missions, nor do two angels together perform one mission, yet you read that two [angels came to Sodom]? The fact is, however, that Michael announced his tidings [to Abraham] and departed: Gabriel was sent to overturn Sodom, and Raphael to rescue Lot; hence, THEN THE TWO ANGELS CAME, etc.*

1. One angel came to prophesy [Yitzhak's birth] to Avraham and Sarah and to rescue Lot (*Michael*).
2. One to heal Avraham and later, on a new mission, to rescue Lot (*Raphael*).
3. One who destroyed Sodom (*Gavriel*).

It is appropriate that the destruction of Sodom and Gemara is carried out by Gavriel. However, one could easily ask: Why is he here with Avraham and Sarah? His mission had nothing to do with Avraham and Sarah. Why would he not be in Sodom instead? After all, they had a job to do, why not get to it? Sodom is the place where he has a mission.

We can get some insight into their presence at Avraham's tent by noting a very curious question in the Torah. Keep in mind that these three “strangers” have been invited to dinner and the dinner has been set before them. At this point, the first thing out of their mouths is a disturbing question.

Bereshit (Genesis) 18:9 *And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent.*

Baba Metzia 87a *And they said unto him, Where is Sarah thy wife? And he said, Behold, She is in the tent: this is to inform us that she was modest.¹¹ Rab Judah said in Rab's name: The Ministering Angels knew that our mother Sarah was in the tent, but why [bring out the fact that she was] in her tent? In order to make her*

⁹ Bereshit Rabbah 50:2

¹⁰ Bava Metzia 86b

¹¹ And therefore kept herself secluded.

*beloved to her husband.*¹² *R. Jose son of R. Hanina said: In order to send her the wine-cup of Benediction.*¹³

Midrash Rabbah - Numbers III:13 *Another instance: And they said unto him (וַיִּלְחַק): Where is Sarah?¹⁴ There are points over the aleph, yod, and vav of 'וַיִּלְחַק', to indicate that they knew where she was, yet made inquiries about her.¹⁵*

Now imagine that you are in Avraham's place. You have a modest wife who does not normally interact with strange men, men who, by the way, have no business with Sarah. Their only business is with Avraham. The first thing these strange men ask is, "Where is Sarah?" This is very strange. Further, instead of becoming indignant with these strangers, Avraham answers their question.

Bereshit (Genesis) 18:9 *And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent.*

So, HaShem and His messengers ask their halachic question: Where is Sarah?

We have HaShem and three of HaShem's mightiest angels who are sitting on the edge of their seats waiting to hear the answer to a most important halachic question. Does Avraham understand that he is rendering a halachic, legal, decision that will affect humanity for the rest of time?

Because Avraham was close to HaShem we can be sure that Avraham realizes the import of this question.

In Bereshit (Genesis) 18:9, we see Avraham answering: 'Behold in the tent'. Thus we see that Sarah remained indoors attending to the duties of her household, *even* though there were visitors whom Abraham was entertaining in the open *under the tree*.

Bereshit (Genesis) 18:1-5 *And HaShem appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; 2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, 3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: 4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: 5 And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.*

This simple answer will affect humanity for the rest of time. What does it mean? Why is this question, and its answer, so important that it is the first priority for HaShem and His three mighty angels, on their visit to Avraham?

It is important to note that Avraham is going to plead with HaShem to save the people of Sodom and to save Lot in Bereshit (Genesis) 18:23-33. Avraham was genuinely concerned for Lot and the people of the cities associated with Sodom.

Did Lot deserve to be saved?

Bereshit (Genesis) 19:29 *And it came to pass, when God destroyed the cities of the Plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt.*

The text tells us that he was saved only because "G-d remembered Avraham and He sent Lot out ...". The merit of Avraham saved Lot. Lot's salvation was an act of mercy, not justice; furthermore, for Lot to be saved required a

¹² By impressing him with her modesty.

¹³ The wine-cup over which the Grace after meals is recited and which is partaken by all the guests. V. Ber. 51a.

¹⁴ Bereshit (Genesis) 18:9

¹⁵ For the sake of domestic harmony; Bava Metzia 87a; Gen. R. 48:15.

much greater degree of divine intervention. If not for Lot, G-d would have simply sent Gavriel to destroy the city.

Avraham's pleading managed to only save Lot and His family.

Why did HaShem and the three angels want to know Sarah's whereabouts? To put it another way: Why are three strange men asking about a woman they had never met and with whom they had no mission or message?

We have two questions before us:

1. Why is Gavriel in Mamre, with Avraham, and not Sodom?
2. Why are the three angels asking Avraham to tell them Sarah's location?

What is going on here? The answer is quite profound and bears directly on the issue of the legitimacy of King David.

The two angels have a mission in Sodom. The fact that they are here with Avraham means that their question has immediate relevance to their mission. What is the relevance?

When strangers came to Avraham's house, did Sarah greet the strangers with food and water? No, Avraham greeted them with food and water. This question and its answer were critical to the deliverance of Lot and his daughters because the reason given, in Devarim (Deuteronomy) 23:3-4, for the exclusion of the Ammonites and Moabites is that they did not meet the Israelites with food and water. Since the Ammonites and Moabites (Ruth and Naamah¹⁶) would become the descendants of Lot and his daughters, it was necessary to know whether the woman (Sarah) would greet the strangers with food and water.

Avraham provided a legal ruling when he said that Sarah was in the tent. His ruling was that women are responsible for hospitality inside the home and NOT outside!

Because of this ruling, Gavriel determined that Lot must be delivered from Sodom because from him would descend Ruth the Moabitess. Thus we understand that Gavriel did not proceed directly to Sodom because he needed to know whether Lot should be saved when he destroyed Sodom. He could only learn this when Avraham made his ruling.

Once the two angels knew that Avraham and Sarah did not have a custom to let Sarah greet the strangers, they knew that they must save Lot and His daughters because they would become legitimate converts that would be responsible for the birth of King David and King Mashiach. The leader of the generation, Avraham, had ruled that the woman's modesty prevented them from greeting strangers. Therefore, Ruth and Naamah could enter the congregation of Israel and their progenitors, Lot and his daughters, must be preserved.¹⁷

In spite of Avraham's efforts for Lot and his family, Lot's descendants, the Moabites, do not greet the Israelites with food and water when they needed it.

Devarim (Deuteronomy) 23:3-4 An Ammonite or Moabite shall not enter into the congregation of HaShem; even to their tenth generation shall they not enter into the congregation of HaShem for ever: 4 Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.

Because the Moabites were ungrateful and inhospitable, HaShem tells us that a Moabite cannot enter the congregation of Israel. This means that no Moabite can marry a Jew. This poses a big problem!

The problem is that Ruth is a Moabite and she is an integral part of the Messianic line. If she is disqualified from

¹⁶ Melachim Alef (I Kings) 14:21.

¹⁷ Chidushei HaRim in Mayana shel Torah

marrying a Jew, then her son, Oved, cannot be Jewish. His son, Yishai, can not be a Jew. His son, David, cannot be a Jew and therefore cannot be King in Israel. His descendent, *Mashiach*, can not be Jewish and cannot be King. He cannot be *The Mashiach*! This is a big problem!

Shmuel the prophet would rule that Ruth was able to enter the congregation of Israel because of Avraham's ruling; because Avraham said that Sarah was "in the tent", Ruth the Moabitess was able to enter the congregation and become a progenitor of the Messianic line.

Shmuel, the Prophet, was the one who anointed David as the King over Israel, at the command of HaShem. He was also the one who wrote the Megillah of Ruth, which shows the genealogy of David. The book of Ruth was written to help address this problem. Never the less, without the oral law this is a problem which can not be resolved. The written Torah never addresses this issue.

Additionally, there is an allusion to this in Megillat Ruth. Of the 85 pesukim in Megillat Ruth, all but eight (8) begin with the letter vav - ך. That's 90.5% of its pesukim begin with a vav. The eight pesukim that do *not* start with a vav - ך are:

1. Ruth 1:9 begins with a yod - ך. *HaShem grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.*
2. Ruth 1:12 begins with a shin - ש. *Turn again, my daughters, go your way; for I am too old to have a husband. If I should say, I have hope, if I should have an husband also to night, and should also bear sons;*
3. Ruth 1:13 begins with a hay - ה. *Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of HaShem is gone out against me.*
4. Ruth 1:17 begins with a beit - ב. *Where thou diest, will I die, and there will I be buried: HaShem do so to me, and more also, if ought but death part thee and me.*
5. Ruth 1:21 begins with an alef - א. *I went out full, and HaShem hath brought me home again empty: why then call ye me Naomi, seeing HaShem hath testified against me, and the Almighty hath afflicted me?*
6. Ruth 2:9 begins with an ayin - ע. *Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.*
7. Ruth 2:12 begins with a yod - ך. *HaShem recompense thy work, and a full reward be given thee of HaShem God of Israel, under whose wings thou art come to trust.*
8. Ruth 3:13 begins with a lamed - ל. *Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as HaShem liveth: lie down until the morning.*

If we rearrange these eight letters they spell: *ישי באהל ישעי* (yshi ba'ohel),¹⁸ which means:

“my salvation comes from (is in) the tents
(of Sarah)”¹⁹

or

“my salvation is in the tents (of Torah)”.

¹⁸ Beth Yaaqov

¹⁹ Tehillim (Psalms) 118:15

Therefore, it's no coincidence that the letters of pesukim in Ruth that don't begin with a vav that obviously teach us something spell out ישעי באהל - *my salvation is in the tent*. This is because the rationalization used by the angel to save Lot was based on Avraham's halachic answer that said that Sarah was in the tent.²⁰

Thus every Hebrew verse in Ruth begins with a vav ("and"), save eight of the verses. Imagine starting almost every sentence with the word 'and'. The conjunction, 'and', means that each verse, save eight, are intrinsically connected to each other as though we are proceeding on a path step-by-step.²¹

Since vav is the letter of connection (used as the conjunction "and"), we can see that Megillat Ruth stands to connect something. Since this book illustrates the whole of creation from Adam to the second Adam (Mashiach), we can understand that this book connects all of history to the Mashiach. Further, the vav also connects the Megillat of Ruth to Avraham and Sarah.

The vav – ו, which is the number six (6), is a remez to the six orders of the Mishna. This alludes to the fact that Ruth was kosher only because of the oral law.

When rearranged (the first letter of each of the eight verses that do not start with a vav) the letters spell "My salvation is in the tent" (Yish'ee b'ohel - ישעי באהל). This is another allusion to the fact that women are in the tent and do not bring food and water to strangers. Further, the entire Messianic line of kings depends on the women being in the tent in order for them to bring salvation through the Messianic line.

Thus we see that the **salvation** of Lot and his daughter, the Moabites, and the Ammonites, as well as all Gentiles depends on Sarah being *in the tent!* This is the salvation that causes David to rejoice in verse 6. You see, this is *David's* salvation as well!

The book of Ruth is about reconnecting events. The well meaning events that began with Avraham and continued with Lot and his daughters,²² and went through Yehudah and his daughter in-law, Tamar, culminated with Ruth and Boaz.²³ The book of Ruth which is a book of loving-kindness brought all those pieces together in order to create a King David.

The Oral Torah in the Psalms

The ArtScroll on Tehillim²⁴ for Psalm 119:161-12 has the following, very interesting, commentary:

Tehillim (psalms) 119:161-162 SHIN Princes pursued me without cause, but my heart feared Your utterance (דבור). I rejoiced over Your word (אמרה), like one who finds abundant spoils.

In this series of verses, David sings of the false princes who pursued me without cause,²⁵ and of how he abhors falsehood,²⁶ because the truth of Torah is his only joy.]

161. Princes pursued me without cause.

David said, 'Powerful princes and generals, like Saul and Absalom, pursued and threatened me, yet they instilled

²⁰ Chida and his students.

²¹ Rabbi Chiyya says "All the starts of verses in Ruth have "Vav"s except for 8, since she cleaved to the Covenant that was given on the eighth day (circumcision). The justification for the "vav"s is : Woe ("Va'i") to the generation that judges their judges. Woe to the generation whose strong ones are low. (*Yalkut Shimoni - Ruth, 608*)

²² Ruth was a descendant of Lot and his daughter through their son Moab.

²³ Boaz was a descendant of the tryst between Yehuda and Tamar through their son Peretz.

²⁴ *Tehillim / A new translation with a commentary anthologized from Talmudic, Midrashic and Rabbinic sources*, translation and commentary by Rabbi Avrohom Chaim Feuer, in collaboration with Rabbi Nosson Scherman. Published by Mesorah Publications, Ltd.

²⁵ v. 161

²⁶ v. 163

*no fear in my heart. The only thing I feared was the possibility that I might transgress **Your word** or that my enemies might force me to disobey You.'*

*Another explanation: 'When Prince Absalom pursued me, I was not afraid of his physical prowess nor of his forces, because I knew that his cause was unjust. My only real fear was the fact that I sinned and You gave **Your word** to punish me, through the Prophet, who warned:²⁷ **So says HASHEM: "Behold, I will raise up evil against you out of your own house ... for you sinned secretly, but I will do this in the presence of all Israel"**'²⁸*

But my heart feared Your utterance.

*Vilna Gaon comments that this verse refers to the wicked nobles and ministers [like Doeg and Achitophel] who constantly sought to discredit David by casting aspersions on his ancestress, Ruth the Moabite. They always cited the verse:²⁹ **An Ammonite or a Moabite shall not enter into the congregation of HASHEM even to the tenth generation.***

*David's enemies took note of **Torah Shebictav, the Written Law**, concerning Moabites, but they disregarded **Torah Shebaal Peh, the Oral Law**, which teaches that the prohibition applies only to the male Ammonite and Moabite, and not to the female Ammonitess and Moabitess. Vilna Gaon proves that the term **דבר** refers to a statement written in Scripture, whereas **אמרה** adverts to a tradition of the Oral Law.*

*Thus David³⁰ exclaimed in this verse and the next: **The princes pursued me** [charging that I was unfit to enter the congregation of Israel] **without cause, But my heart feared Your utterance** [i.e., the Written Law, which appeared to disqualify me].*

David was scared from the words of the Written Torah, yet from the Oral Torah he rejoiced because the Oral Torah saved David's life, proved his Jewishness, and allowed him to be king in Israel.

The tapestry of Megilat Ruth has another aspect that is hidden in a genealogy. It almost seems as though a genealogy is designed to make the uninitiated's eyes glaze over as they quickly skim past all the names. Yet, it is within the genealogies that we find some very profound ideas and connections.

The genealogy that I would like to examine is found in:

Bereshit (Genesis) 11:27 *Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. 28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees. 29 And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.*

In this genealogy we have a very interesting background to Megilat Ruth. If one were to map out who's who, one would find that **Terach** is the patriarch of both the paternal and maternal lines for the messianic genealogy.

It is mind-boggling to see that Terach was the progenitor of Avraham, Yitzchak, Yaaqob, and the twelve tribes; while at the same time he was also the progenitor of the matriarchal line including Sarah, Rivka, Leah, Rachel, Bilha, Zilpa, Ruth, and Naamah. All these righteous men and women were descended from Terach!

If one were to map out who's who, one would find that **Haran** is the patriarch of the matriarchal line and also of the special women in the messianic line, *including Ruth*.

It is mind-boggling to see that Haran was the progenitor of Sarah, Rivka, Leah, Rachel, Bilha, Zilpa, Ruth, and

²⁷ II Samuel (Samuel) 12:11, 12

²⁸ Radak

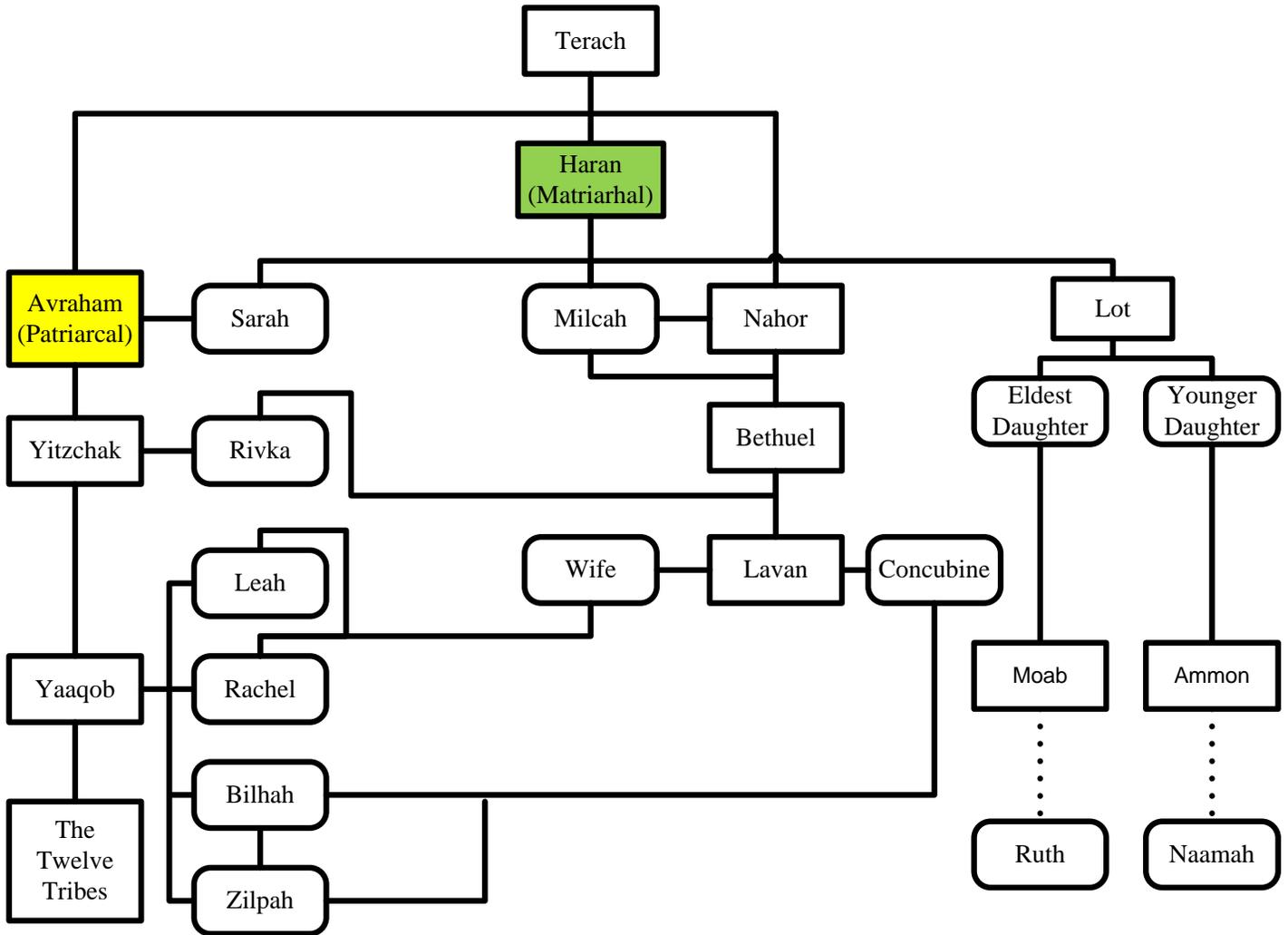
²⁹ Debarim (Deuteronomy) 23:4

³⁰ A king in Israel was a chief Rabbi.

Naamah. All these righteous women were descended from Haran!

This suggests that the *paternal* and *maternal* 'genes' of Mashiach were passed down from Terach, Avraham's father.

This also suggests that the *maternal* 'genes' of Mashiach were passed down from Haran. The following genealogical chart shows the patriarchal (square cornered rectangular boxes) and matriarchal lines (rounded corner rectangular boxes) of Mashiach:



Ashlamatah: Yeshayahu (Isaiah) 33:17-24 + 35:2

Rashi's Translation	Targum
13. ¶ Hearken, you far-off ones, what I did, and know, you near ones, My might.	13. ¶ Hear, you righteous/generous, who have kept My Law from the beginning, what I have done; and you penitent, who have repented to the Law recently, acknowledge My might.
14. Sinners in Zion were afraid; trembling seized the	14. Sinners in Zion are shattered; fear has seized them.

Rashi's Translation	Targum
flatterers, 'Who will stand up for us against a consuming fire? Who will stand up for us against the everlasting fires?'	To the wicked whose ways are thieving they say, "Who can dwell for us in Zion, where the splendour of the Shekhinah is like a devouring fire? Who can sojourn for us in Jerusalem, where the wicked are about to be judged and handed over to Gehenna, everlasting burning?"
15. He who walks righteously, and speaks honestly, who contemns gain of oppression, who shakes his hands from taking hold of bribe, closes his ear from hearing of blood, and closes his eyes from seeing evil.	15. The prophet said, The righteous/generous will sojourn in it, everyone who walks in innocence and speaks uprightly, who despises mammon of deceit, who removes his soul from oppressors, who withholds his hands, lest they accept a bribe, who stops his ears from hearing those who spill innocent blood and averts his eyes from looking upon those who do evil,
16. He shall dwell on high; rocky fortresses shall be his defense; his bread shall be given [him], his water sure.	16. He, his camping place will be in a high and exalted place, the sanctuary; his soul will amply provide his food; his water will be sure as a spring of waters whose waters do not cease.
17. The King in His beauty shall your eyes behold ; they shall see [from] a distant land.	17. Your eyes will see the glory of the Shekhinah of the eternal king in his celebrity; you will consider and behold those who go down to the land of Gehenna.
18. Your heart shall meditate [in] fear; where is he who counts, where is he who weighs, where is he who counts the towers?	18. Your mind will reckon up great things: "Where are the scribes, where are the reckoners?" Let them come if they are able to reckon the number of the slain heads of the armies of the mighty ones.
19. A people of a strange tongue you shall not see, a people of speech too obscure to comprehend, of stammering tongue, without meaning.	19. You will no more see the mastery of a strong people, the people whose obscure speech you cannot comprehend, scoffing with their tongue because there is no understanding among them.
20. See Zion, the city of our gathering; your eyes shall see Jerusalem, a tranquil dwelling, a tent that shall not fall, whose pegs shall never be moved, and all of whose ropes shall not be torn.	20. You will look upon their downfall. Zion, city of our assemblies! Your eyes will see the consolation of Jerusalem in its prosperity, in its contentedness, like a tent which is not loosed, whose stakes are never plucked up, nor will any of its cords be broken.
21. But there, the Lord is mighty for us; a place of broad rivers and streams, where a galley with oars shall not go, and a great ship shall not pass.	21. But from there the might of the LORD will be revealed to do good for us, from a place of rivers going forth, overflowing, broad, where no fishermen's ship can go, nor any great sailboat can pass through.
22. For the Lord is our judge; the Lord is our ruler; the Lord is our king; He shall save us.	22. For the LORD is our judge, who brought us by His might out of Egypt, the LORD is our teacher, who gave us the teaching of His Law from Sinai, the LORD is our king; He will save us and take just retribution for us from the armies of Gog.
23. Your ropes are loosed, not to strengthen their mast properly; they did not spread out a sail; then plunder [and] booty were divided by many; the lame takes the prey.	23. In that time the Gentiles will be broken of their strength, and will resemble a ship whose ropes are cut, which has no strength in their mast, which has been cut, and it is not possible to spread a sail on it. Then the house of Israel will divide the possessions of the Gentiles, booty and spoil in abundance; although there are blind and lame among them, even they will divide booty and spoil in abundance.
24. And the neighbor shall not say, "I am sick." The	24. From now on they will not say to the people who

Rashi's Translation	Targum
people dwelling therein is forgiven of sin. {S}	dwell in safety all around the Shekhinah, "From You a stroke of sickness has come upon us"; the people, the house of Israel, will be gathered and return to their place, forgiven of their sins. {S}
1. Nations, come near to hear, and kingdoms, hearken. The earth and the fullness thereof, the world and all its offspring.	1. Draw near, O peoples, to hear, and hearken, O kingdoms! Let the earth listen, and all that fills it; the world, and all that reside in it.
2. For the Lord has indignation against all the nations and wrath against all their host. He has destroyed them; He has given them to the slaughter.	2. For there is anger before the LORD against all the Gentiles, and slaughter against all their armies, He has declared them sinners, handed them over for slaughter.
3. And their slain ones shall be thrown, and their corpses-their stench shall rise, and mountains shall melt from their blood.	3. Their slain will be cast out, and the smoke of their corpses will rise; the mountains will flow with their blood.
4. And all the host of heaven shall melt, and the heavens shall be rolled like a scroll, and all their host shall wither as a leaf withers from a vine, and as a withered [fig] from a fig tree.	4. All the forces of heaven will melt completely and be wiped from under the skies just as was said concerning them in the scroll. All their armies will come to an end as leaves fall from a vine, like what is withered from a fig.
5. For My sword has become sated in the heaven. Behold, it shall descend upon Edom, and upon the nation with whom I contend, for judgment.	5. For My sword will be revealed in the heavens; behold it will be revealed for the judgment upon Edom, upon the people I have declared sinners.
6. The Lord's sword has become full of blood, made fat with fatness, from the blood of lambs and goats, from the fat of the kidneys of rams, for the Lord has a slaughter in Bozrah and a great slaughter in the land of Edom.	6. The sword from the LORD is sated with blood, it is gorged with fat, with the blood of kings and rulers, with the fat of the kidneys of princes. For there is slaughter from the LORD in Bozrah, and great sacrifice in the land of Edom.
7. And wild oxen shall go down with them, and bulls with fat bulls, and their land shall be sated from blood, and their dust shall become saturated from fat.	7. Mighty ones will be killed with them, and rulers with tyrants. Their land will be soaked with their blood, and their soil made rich with their fat.
8. For it is a day of vengeance for the Lord, a year of retribution for the plea of Zion.	8. For there is a day of vengeance before the LORD, a year of recompense, to take just retribution for the mortification of Zion.
9. And its streams shall turn into pitch and its dust into sulfur, and its land shall become burning pitch.	9. And the streams of Rome will be turned into pitch, and her soil into brimstone; her land will become burning pitch.
10. By night and by day, it shall not be extinguished; its smoke shall ascend forever and ever; from generation to generation it shall be waste, to eternity, no one passing through it.	10. Night and day it will not be quenched; its smoke will go up forever. From generation to generation it will bedesolate; none will pass through it forever and ever.
11. Pelican and owl shall inherit it, and night owl and raven shall dwell therein, and He shall stretch over it a line of waste, and weights of destruction.	11. But pelicans and porcupines will possess it, owls and ravens will dwell in it. The line of desolation and the plummet of devastation will be stretched over it.
12. As for its nobles, there are none who proclaim the kingdom , and all its princes shall be nothing.	12. They were saying, We are free, and did not wish to accept a kingdom over them , and all its princes will be for nothing.
13. And its palaces shall grow thorns, thistles and briars in its fortresses, and it shall be the habitat of jackals, an abode for ostriches.	13. Thorns will grow over its palaces, and nettles and thistles in the stronghold of its fortresses. It will be a haunt of jackals, a place for ostriches.
14. And martens shall meet cats, and a satyr shall call	14. And wild beasts will meet with cats, demons will

Rashi's Translation	Targum
his friend, but there the lilith rests and has found for herself a resting place.	play, one with his fellow; yea, there will night hags lie, and find for themselves a resting place.
15. There the owl has made its nest, and she has laid eggs and hatched them, and gathered its young under its shadow, but there have the vultures gathered, each one to her friend.	15. There will a porcupine nest and lay and their young mew in her shadow; yea, thence will kites be gathered, each one with her mate.
16. Seek out of the Book of the Lord and read; not one of them is missing, one did not miss her friend, for My mouth it has commanded, and its breath it has gathered them.	16. Seek and search in the book of the LORD: not one of these is missing; no female is without her mate. For by His Memra they will be gathered, and by His pleasure they will draw near.
17. And He cast lots for them, and His hand distributed it to them with a line; forever they shall inherit it, to every generation they shall inhabit it. {S}	17. He by His Memra has cast the lot for them, by His pleasure He has portioned it out to them with the line; they will possess it forever, from generation to generation they will dwell in it. {S}
1. Desert and wasteland shall rejoice over them, and the plain shall rejoice and shall blossom like a rose.	1. Those who dwell in the wilderness, in a thirsty land, will be glad, those who settle in the desert will rejoice and blossom like lilies.
2. It shall blossom and rejoice, even to rejoice and to sing; the glory of the Lebanon has been given to her, the beauty of the Karmel and the Sharon; they shall see the glory of the Lord, the beauty of our God. {P}	2. They will exult abundantly, and rejoice with joy and gladness. The glory of Lebanon will be given to them, the brilliance of Carmel and Sharon. The house of Israel- these things are said to them - they will see the glory of the LORD, the brilliance of the celebrity of our God. {P}

Rashi's Commentary for: Yeshayahu (Isaiah) 33:17-24 + 35:2

13 you far-off ones Those who believe in Me and do My will from their youth.

you near ones Repentant sinners who have recently drawn near to Me.

14 Sinners in Zion were afraid How they would find an opening to repent.

Who will stand up for us against a consuming fire? (lit., Who will live for us a consuming fire?) I.e., who will stand up for us to appease burning wrath? Alternatively, who among us will dwell, i.e., who among us will dwell in Zion with the Rock, Who is a consuming fire? And he replies, "He who walks righteously, etc."

15 He who walks righteously Who will be found? One who walks righteously.

who shakes his hands (eskot in O.F.).

closes his ear (סָתַם) Comp. (I Kings 6:4) "transparent but closed (סָתַם) ."

and closes (סָתַם) Comp. (supra 29:10) "And He has closed (סָתַם) your eyes."

16 his bread shall be given He will not seek bread, for it will be supplied to him from heaven.

his water sure The source of his water will not fail. I.e., his seed will become great, and all his wants will be supplied.

17 The King in His beauty shall your eyes behold (The Holy One, blessed be He, Who is a King, Him you shall see from a distant land where you are standing. You shall see the miracles and the greatness that I will perform for you, and a people of a strange tongue, of obscure speech, shall not see the Shechinah of the King in His beauty. [This does not appear in many editions.]) The King in His beauty shall your eyes behold. To you, O righteous man, I say that you shall merit to see the splendor of the Shechinah of the Omnipresent.

they shall see [from] a distant land Jonathan renders: You shall look and see those who go down to the land of Gehinnom.

18 Your heart shall meditate [in] fear When you see the princes and the savants of the heathens, who ruled during their lifetime, and who are now being judged in Gehinnom, your heart will meditate in terror, and you will say, “Where is the wisdom and the greatness of these men? Where is the one who, during his lifetime, would count and weigh every word of wisdom, for they would ask him every counsel of the kingdom?”

Where is he who counts the towers This too is a matter of the kingdom. He is appointed over the houses of the kingdom, how many they are, and how many towers a certain city requires. Comp. (Ps. 48:13) “Encircle Zion and surround it, count its towers,” how many towers it requires.

19 A people of a strange tongue (גִּזְיוֹן) like לוֹעֶז . These are all the heathens, whose language is not the holy tongue. ([Other editions read:] These are Assyria and Babylon, whose language is not the holy tongue.) ([Manuscripts read:] These are all the nations whose language is not the holy tongue.)

you shall not see You shall not esteem in your heart, for they shall all be dark and humble.

speech...obscure (הַשְּׂפָה , lit. lip.) Comp. (Gen. 11:1) “And all the land was one speech (הַשְּׂפָה) .”

of stammering tongue (גִּלְעָג לְשׁוֹן) . Comp. (32:4) “The tongue of the stammerers (לְשׁוֹן עֲלִגִּים) ,” (and of obscure speech. All this is a foreign language, for they do not understand the holy tongue.)

20 See Zion But whom will you see in your heart to be regarded as a kingdom and a ruling power? Zion, which is the city of our meeting place.

that shall not fall (יִצְעָן) shall not be lowered. Comp. (Jud. 4:11) “Elon-bezaananim (אֵלֹן בְּצַעַנַּיִם) ,” which is rendered as: the plain of pits (מִישׁוֹר אֶגְנִיָּא) , which are pits in the fields, called kombes in O.F. Comp. (Baba Kamma 61b) “The pits of the earth (אֶגְנִיָּא דְאֶרְעָא) they are considered,” where water gathers from the mountains and the hills. I believe that the ‘beth’ of the word בְּצַעַנַּיִם is not radical, but is a prefix.

whose pegs shall never be moved (יִסְעוּ) The pegs with which they tie the ropes of the tent he shall not move them from the earth, from the place into which they are thrust. Comp. (I Kings 5:31) “And they quarried (וַיִּסְעוּ) great stones.” Also (Jud. 16: 3), “And he plucked them (וַיִּסְעֵם) together with the bolt,” an expression of uprooting.

21 But there ‘But’ refers back to ‘whose pegs shall never be moved,’ and ‘shall not be torn.’ The evil shall not be, only the good. There the Lord shall be mighty for us, and the city shall be a place of rivers and streams, in the manner it is said in Ezekiel (47: 4f.): “And He measured a thousand (cubits), and He led me...a stream that I could not cross.” And so did Joel prophesy (4:18) “And a spring shall emanate from the house of the Lord,” that it shall become progressively stronger.

a galley with oars a ship that floats on the water.

and a great ship (וַיְצִי אֲדִיר) and a great ship [from Jonathan].

22 For the Lord is our judge Our prince and judge.

23 Your ropes that draw the ship, you sinful city. ([Mss. yield:] you, sinful Rome.)

properly prepared well.

a sail Heb. סג , the sail of a ship.

they did not spread out a sail They will not be able to spread the sail that guides the boat.

then plunder [and] booty were divided (נד) related to נדף , plunder, in Aramaic.

by many Many will divide the plunder of the heathens. ([Mss. yield:] the plunder of Edom.) ([Others:] the nations.) ([Still others:] Sennacherib.)

lame Israel, who were weak until now.

24 And the neighbor shall not say (I.e., the neighbor of) Israel.

“I am sick” Because of this nation, this misfortune has befallen me, for

The people Israel, who is called a people, that dwells in Jerusalem, shall be forgiven of sin.

Chapter 34

4 And all the host of heaven shall melt They shall be frightened when I cast down the princes of the heathens.([Mss. yield:] the princes of the nations.) ([Warsaw edition:] of Assyria and Babylon.)

shall be rolled (גָּלְגָל) an expression of rolling. And the heavens shall be rolled like a scroll. Jonathan renders: And they shall be erased from beneath the heavens, as it is stated about them in the Book. But I explain it according to the context, for now, the kingdoms of the Ishmaelites (the nations [ms.]) (the wicked [Warsaw ed.]) have fortune and light. When they are erased and destroyed, it will be as though the world has darkened for them, as though the sun and the light are rolled up like the rolling of a scroll.

withers (יבול) withers.

and as a withered [fig] from a fig tree The withered fruit of a tree is called נוקלות . This is what our Rabbis (Ber. 40b) explained: What are ‘noveloth’? Fruit ripened in the heater, that become ripe in the heater. After they are picked, he gathers them and they become heated and ripen.

5 For My sword has become sated in the heaven To slay the heavenly princes, and afterward it shall descend on the nation Ishmael ([mss. and Kli Paz:] Edom) ([Warsaw ed.:] Babylonians) below, for no nation suffers until its prince suffers in heaven.

the nation with whom I contend (עם הַרְמִי) , the nation with whom I battle. This is a Mishnaic expression: (Keth. 17b) They taught this in connection with time of strife (הַרְמִי) . Comp. (I Kings 20:42) “The man with whom I contend (אִישׁ הַרְמִי) ,” referring to Ahab.

6 lambs and goats princes and governors.

in Bozrah It is from the land of Moab, but since it supplied a king for Edom, as it is stated (Gen. 36:33): “And Jobab son of Zerah of Bozrah reigned in his stead,” it will, therefore, suffer with them. This is found in Pesikta.

7 wild oxen with them Kings with governors, wild oxen with the goats mentioned above.

fat bulls (אַבִּירִים) fat and large bulls, as it is stated (Ps. 22:13): “Fat bulls (אַבִּירִי) of Bashan surrounded me.”

8 retribution for the plea of Zion That He will mete out punishment (lit., pay a reward) for the plea of Zion, who cries before Him to judge her from those who harm her.

9 And its streams shall turn (I.e., the streams) of the heathens. ([Mss. yield:] of Edom.)

10 from generation to generation From that generation until the last generation. Another explanation is that this is Moses' curse (Ex. 17:16): “The Lord has a war against Amalek from generation to generation.” From Moses' generation to Saul's generation, and from there to Mordecai's generation, and from there to the generation of the King Messiah.

11 owl (קָפֹד) a bird that flies at night (chouette in French), an owl.

a line of waste A judgment of desolation.

and weights of destruction Weights of the judgment of destruction. (אַבְנֵי, lit., stones.) Comp. (Deut. 25:15) “a whole weight (אָבֶן).”

12 As for its nobles, there are none who proclaim the kingdom Its princes stand, and none of them calls upon himself the name of ruling and kingdom.

nothing Destruction.

13 And its palaces shall grow thorns So is the nature of ruins to grow thorns and briars, and that is ‘kimosh’ and that is ‘choach’; they are all types of thorns, e.g., ortias, (nettles,) and the like.

the habitat of jackals (תַּנִּים) That is a desert, which is usually frequented by ‘tannim,’ which is a species of wild animal.

14 And martens shall meet cats And martens shall meet with cats. In this matter Jonathan rendered it. תַּמְנִין is נְמִיזוֹת (martrines in O.F.), martens.

and a satyr A demon.

rests (הִרְגִיעָה) an expression related to מְרַגֵּעַ, rest.

lilith The name of a female demon.

15 has made its nest (קִנְיָה) an expression related to ‘a bird's nest’ (קֶן) (Deut. 22:6).

owl (קָפֹד) that is the owl (קָפֹד) .

and she has laid She laid eggs.

and hatched This is the emerging of the chicks from the egg. Comp. (below 59:5) The eggs of the viper have hatched.

and gathered This is the call that the bird calls with its throat to draw the chicks after it, gloussera in French.

Comp. (Jer. 17:11) "A cuckoo gathers (גָּרַר) what it did not lay."

vultures (דְּיוֹת) voltojjs in O.F.

each one to her friend (lit., each one her friend,) like to her friend.

16 Seek out of the Book of the Lord Read out of the Book of Genesis; when He brought the Flood, He decreed that all the creatures gather in the Ark, male and female, and none of them was missing. How much more will this be so when He decrees this upon them, to gather to drink blood and to eat flesh and fat!

did not miss (פָּקַדוּ) Comp. (Num. 31: 49) "Not a man was missing (נִבְקַד) of us."

for My mouth it has commanded that they come, and the breath of My mouth it gathered them. The antecedent of 'its breath' is 'My mouth.' Comp. (Ps. 33:6) "And with the breath of His mouth all their host." Here too, the breath of My mouth it gathered them.

17 And He cast...for them Now the prophet says concerning the Holy One, blessed be He, "And He cast lots for them," for all those beasts and fowl, that these shall fall to their share.

Chapter 35

1 shall rejoice over them (יִשְׂשׂוּם) This is usually the sign of the direct object, inappropriate here in the case of an intransitive verb. (like יִשְׂשׂוּ מֵהֶם , shall rejoice from them). Comp. (Jer. 10:20) "My sons have gone away from me (יִצְאָוּ)." Also, (I Kings 19:21) "He cooked the meat for them (בִּשְׂלָם) ," equivalent to בִּשְׂל לָהֶם , "He cooked the meat for them."

Desert and wasteland Jerusalem, called 'wasteland,' and Zion, called 'desert,' they shall rejoice over the downfall of the mighty of the heathens and Persia ([Manuscripts yield:] of Edom and Bozrah). ([The Warsaw edition reads:] the mighty of Seir (and Bozrah).)

and the plain shall rejoice the plain of Jerusalem.

2 and to sing (lit., and sing,) like: and to sing.

the Lebanon The Temple. the beauty of His glory will be given to Zion.

Verbal Tallies

**By: H.Em. Rabbi Dr. Hillel ben David
& HH Giberet Dr. Elisheba bat Sarah**

**Beresheet (Genesis) 18:1-33
Yeshayahu (Isaiah) 33:17-24 + 35:2
Tehillim (Psalm) 13
Mk 1:40-45, Lk 5:12-16, Acts 4:13-22**

The verbal tallies between the Torah and the Psalm are:

LORD - יהוה, Strong's number 03068.

Eyes - עין, Strong's number 05869.

The verbal tallies between the Torah and the Ashlamata are:

- LORD - יהוה, Strong's number 03068.
- Appeared / behold / look / saw - ראה, Strong's number 07200.
- Sat / dwell - ישב, Strong's number 03427.
- Tent / tabernacle - אהל, Strong's 05869.
- Eyes - עין, Strong's number 05869.
- Lift up / forgiven - נשא, Strong's number 05375.
- Ground / land - ארץ, Strong's number 0776.

Beresheet (Genesis) 18:1 And the LORD <03068> appeared <07200> (8735) unto him in the plains of Mamre: and he sat <03427> (8802) in the tent <0168> door in the heat of the day;
2 And he lift up <05375> (8799) his eyes <05869> and looked <07200> (8799), and, lo, three men stood by him: and when he saw <07200> (8799) them, he ran to meet them from the tent <0168> door, and bowed himself toward the ground <0776>.

Tehillim (Psalm) 13:1 « To the chief Musician, A Psalm of David. » How long wilt thou forget me, O LORD <03068>? for ever? how long wilt thou hide thy face from me?

Tehillim (Psalm) 13:3 Consider and hear me, O LORD <03068> my God: lighten mine eyes <05869>, lest I sleep the sleep of death;

Yeshayahu (Isaiah) 33:17 Thine eyes <05869> shall see the king in his beauty: they shall behold <07200> (8799) the land <0776> that is very far off.

Yeshayahu (Isaiah) 33:20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle <0168> that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

Yeshayahu (Isaiah) 33:21 But there the glorious LORD <03068> will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

Yeshayahu (Isaiah) 33:24 And the inhabitant shall not say, I am sick: the people that dwell <03427> (8802) therein shall be forgiven <05375> (8803) their iniquity.

Hebrew:

Hebrew	English	Torah Seder Gen 18:1-33	Psalms Psa 13:1-6	Ashlamatah Is. 33:14-17 + 35:10
אָכַל	ate, eat	Gen 18:8		Isa 33:14
אָמַר	said, speak, say	Gen 18:3 Gen 18:5 Gen 18:6 Gen 18:9 Gen 18:10 Gen 18:12 Gen 18:13 Gen 18:15 Gen 18:17 Gen 18:20 Gen 18:23 Gen 18:26 Gen 18:27 Gen 18:28 Gen 18:29 Gen 18:30 Gen 18:31	Ps 13:4	

Hebrew	English	Torah Seder Gen 18:1-33	Psalms Psa 13:1-6	Ashlamatah Is. 33:14-17 + 35:10
		Gen 18:32		
אָרֶץ	earth	Gen 18:2 Gen 18:18 Gen 18:25		Isa 33:17
בוא	advanced, come, bring	Gen 18:11 Gen 18:19 Gen 18:21		Isa 35:10
דָּבַר	said, words	Gen 18:5 Gen 18:19 Gen 18:27 Gen 18:29 Gen 18:30 Gen 18:31 Gen 18:32 Gen 18:33		Isa 33:15
הִלְךָ	walking	Gen 18:16 Gen 18:22 Gen 18:33		Isa 33:15
יָגוֹן	sorrow, grief		Ps 13:2	Isa 35:10
יהוה	LORD	Gen 18:1 Gen 18:13 Gen 18:14 Gen 18:17 Gen 18:19 Gen 18:20 Gen 18:22 Gen 18:26 Gen 18:33	Ps 13:1 Ps 13:3 Ps 13:6	Isa 35:10
כִּי	since, that	Gen 18:5 Gen 18:20	Ps 13:4	
לָב	yourselves, heart	Gen 18:5	Ps 13:5	
לֶחֶם	bread	Gen 18:5		Isa 33:16
מַיִם	water	Gen 18:4		Isa 33:16
מִן	to, so	Gen 18:14		Isa 33:15
נָתַן	gave, given	Gen 18:7 Gen 18:8		Isa 33:16
עֵינַי	eyes	Gen 18:2 Gen 18:3	Ps 13:3	Isa 33:15 Isa 33:17
עַל	opposite, toward, since	Gen 18:2 Gen 18:5 Gen 18:16 Gen 18:19	Ps 13:2	
פָּנִים	before. Face	Gen 18:8 Gen 18:16 Gen 18:22	Ps 13:1	
צְדָקָה	righteousness	Gen 18:19		Isa 33:15
רָאָה	appeared, looked, see, behold	Gen 18:1 Gen 18:2 Gen 18:21		Isa 33:15 Isa 33:17

Hebrew	English	Torah Seder Gen 18:1-33	Psalms Psa 13:1-6	Ashlamatah Is. 33:14-17 + 35:10
שוב	return	Gen 18:10 Gen 18:14 Gen 18:33		Isa 35:10
שמע	listen, hear	Gen 18:10		Isa 33:15
ענה	replied, answer	Gen 18:27	Ps 13:3	

Greek:

Greek	English	Torah Seder Gen 18:1-33	Psalms Psa 13:1-6	Ashlamatah Is. 33:14-17 + 35:10	Peshat Mk/Jude/Pet Mk 1:40-45	Remes 1 Luke Lk 5:12-16	Remes 2 Acts/Romans Acts 4:13-22
ἀκούω	heard	Gen 18:10		Isa 33:15		Luk 5:15	Act 4:19 Act 4:20
άνήρ	men	Gen 18:2 Gen 18:16 Gen 18:22				Luk 5:12	
ἀπέρχομαι	went forth	Gen 18:33			Mar 1:42	Luk 5:13 Luk 5:14	Act 4:15
ἀποκρίνομαι	responding, answering	Gen 18:9 Gen 18:27					Act 4:19
ἄπτομαι	touched				Mar 1:41	Luk 5:13	
ἀρνέομαι	denied	Gen 18:15					Act 4:16
ἄρχομαι	began	Gen 18:27			Mar 1:45		
γίνομαι	came to pass	Gen 18:11 Gen 18:12 Gen 18:18				Luk 5:12	Act 4:16 Act 4:21
δεικνύω	show				Mar 1:44	Luk 5:14	
δικαίος	righteous, just	Gen 18:23 Gen 18:24 Gen 18:25 Gen 18:26 Gen 18:28					Act 4:19
δύναμαι	able				Mar 1:45	Luk 5:12	Act 4:16 Act 4:20
ἐγγίζω	approaches	Gen 18:23					
εἶδω	see, known	Gen 18:2 Gen 18:19		Isa 33:15		Luk 5:12	Act 4:20
ἐκτείνω	stretch out				Mar 1:41	Luk 5:13	
ἔξω	outside				Mar 1:45		Act 4:15
ἔπω	speak, say, spoken	Gen 18:3 Gen 18:5 Gen 18:6 Gen 18:9 Gen 18:10 Gen 18:13 Gen 18:15 Gen 18:17 Gen 18:20	Psa 13:4		Mar 1:42 Mar 1:44	Luk 5:13 Luk 5:14	Act 4:19

Greek	English	Torah Seder Gen 18:1-33	Psalms Psa 13:1-6	Ashlamatah Is. 33:14-17 + 35:10	Peshat Mk/Jude/Pet Mk 1:40-45	Remes 1 Luke Lk 5:12-16	Remes 2 Acts/Romans Acts 4:13-22
		Gen 18:23 Gen 18:26 Gen 18:27 Gen 18:28 Gen 18:29 Gen 18:30 Gen 18:31 Gen 18:32					
ἐρημος	wilderness				Mar 1:45	Luk 5:16	
έρχομαι	come	Gen 18:21 Gen 18:22			Mar 1:40 Mar 1:45		
ευθέως	immediately				Mar 1:42 Mar 1:43	Luk 5:13	
ευθύς	straight			Isa 33:15			
εύρίσκω	found	Gen 18:3 Gen 18:28 Gen 18:29 Gen 18:30 Gen 18:31 Gen 18:32					Act 4:21
ημέρα	day	Gen 18:11	Psa 13:2				
θέλω	want				Mar 1:40 Mar 1:41	Luk 5:12 Luk 5:13	
θεός	GOD	Gen 18:1	Psa 13:3				Act 4:21
θεραπεύω	cured					Luk 5:15	Act 4:14
ἴδου	behold	Gen 18:2 Gen 18:9				Luk 5:12	
ἱερεύς	priest				Mar 1:44	Luk 5:14	
ἵστημι	to stand	Gen 18:2 Gen 18:22					Act 4:14
καθαρίζω	cleansing				Mar 1:40 Mar 1:41 Mar 1:42	Luk 5:12 Luk 5:13	
καθαρισμός	cleansing				Mar 1:44	Luk 5:14	
καταλαμβάνω	taking it in, overtake			Isa 35:10			Act 4:13
κηρύσσω	proclaiming				Mar 1:45		
κρίνω	judge	Gen 18:25					Act 4:19
κύριος	LORD	Gen 18:1 Gen 18:13 Gen 18:14 Gen 18:17 Gen 18:19 Gen 18:20 Gen 18:22 Gen 18:26 Gen 18:33	Ps 13:1 Ps 13:3 Ps 13:6	Isa 35:10		Luk 5:12	
λαλέω	speaking	Gen 18:19		Isa 33:15			Act 4:17

Greek	English	Torah Seder Gen 18:1-33	Psalms Psa 13:1-6	Ashlamatah Is. 33:14-17 + 35:10	Peshat Mk/Jude/Pet Mk 1:40-45	Remes 1 Luke Lk 5:12-16	Remes 2 Acts/Romans Acts 4:13-22
		Gen 18:27 Gen 18:29 Gen 18:30 Gen 18:31 Gen 18:32 Gen 18:33					Act 4:20
λέγω	saying	Gen 18:12 Gen 18:13 Gen 18:15			Mar 1:40 Mar 1:41 Mar 1:44	Luk 5:12	Act 4:16
λέπρα	leprosy				Mar 1:42	Luk 5:12	
λόγος	word				Mar 1:45	Luk 5:15	
μᾶλλον	more, rather					Luk 5:15	Act 4:19
μαρτύριον	testimony				Mar 1:44	Luk 5:14	
μηκέτι	no longer				Mar 1:45		Act 4:17
οδός	way	Gen 18:5 Gen 18:19		Isa 33:15			
ὄνομα	name		Psa 13:6				Act 4:17 Act 4:18
ὄραω	appeared	Gen 18:1 Gen 18:21		Isa 33:17	Mar 1:44		
παραγγέλλω	exhorted					Luk 5:14	Act 4:18
πᾶς	all, things	Gen 18:18 Gen 18:19 Gen 18:24 Gen 18:25 Gen 18:26 Gen 18:28					Act 4:16 Act 4:21
ποιέω	made, make	Gen 18:5 Gen 18:6 Gen 18:7 Gen 18:8 Gen 18:17 Gen 18:19 Gen 18:25					Act 4:16
πόλις	city	Gen 18:24 Gen 18:26 Gen 18:28			Mar 1:45	Luk 5:12	
προστάσω	assigned				Mar 1:44	Luk 5:14	
προσφέρω	offer				Mar 1:44	Luk 5:14	
πρόσωπον	face	Gen 18:16	Psa 13:1			Luk 5:12	
τεσσαράκοντα	forty	Gen 8:6 Gen 18:29					
τόπος	place	Gen 18:24 Gen 18:26 Gen 18:33		Isa 33:14	Mar 1:45		
χέιρ	hand			Isa 33:15	Mar 1:41	Luk 5:13	

NAZAREAN TALMUD

Sidra Of B' resheet (Gen.) Gen. 18:1-33
"Vayera" "And appeared"

By: Rabbi Dr. Eliyahu ben Abraham &
Hakham Dr. Yosef ben Haggai

SCHOOL OF HAKHAM SHAUL

Tosefta

(Luqas 5:12-16)

Mishnah 𐤒𐤓𐤁:

SCHOOL OF HAKHAM TSEFET

Peshat

(Mark 1:40-45)

Mishnah 𐤒𐤓𐤁:

And now it happened when he (Yeshua) was in one of the cities there was a man full of leprosy. When he saw Yeshua, he fell on his face begging him saying "Master if you choose (desire) you have the power to make me clean. Then Yeshua stretched his hand over him, to send him away (to the Kohanim) saying to him, "My will (desire) for you is to be clean." and saying to him see that you never speak [Lashon HaRa – gossip] against anyone; Go and show yourself to the Kohen (Priest) and offer for your cleansing what Moshe [in the Torah and Oral Torah] has commanded as a witness [of teshuba] for them" Now after these events the reputation³¹ of Yeshua spread throughout the region and many congregations gathered to hear him and to be cured of their diseases. But he (Yeshua) would withdraw to isolated places for prayer.³²

And a leper came³³ to him (Yeshua) begging him on his knees, [Master]³⁴ if you so desire, you have the power to make me clean.³⁵ And Yeshua being moved with indignation stretched his hand out towards him, to send him away³⁶ [to the Kohanim] saying³⁷ to him, "My will³⁸ (desire) for you is to be clean." And **immediately** the leprosy went from³⁹ him and he was clean.⁴⁰ And after harshly reprimanding⁴¹ him [for gossip – Lashon HaRa] he (Yeshua) sent him away⁴² **immediately**,⁴³ saying see⁴⁴ never speak [Lashon HaRa – gossip] against anyone;⁴⁵ now go show yourself to the Kohen (Priest) and offer for your cleansing what Moshe [in the Torah and Oral Torah] has commanded as a witness [of teshuba] for them" (the Kohanim). And he (Yeshua) went out and publicized the chief principles of the Mesorah so much that Yeshua could not openly appear in the city, but was constrained to staying in remote places [where he devoted time to the prayers], [because] people came to him from everywhere.

³¹ Verbal connection to B' resheet 18:10, Yeshayahu 33:15

³² Thematic connection to B' resheet 18:22

³³ Verbal connection to B' resheet 18:21 – "came" and "appeared" have the same meaning in Greek.

³⁴ Some manuscripts have the address of "Sir" i.e. Master before the query.

³⁵ The requirement of cultic purity had inner value and justification as a symbol pointing to something more profound. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. (3:417). **καθαρίζω** (*katharizo*) here implies 1. Healing and consequent 2. Cleansing. We note here that the notion of being "made" clean does not fit the translation, being absent from the text. Therefore, we must translate this phrase contextually from the principle of Torah mitzvot and hermeneutic principle of Rov. Furthermore, we cannot find here anything more than an authorized Rabbi who inspects a leper to see if he is "clean" – ritually pure.

³⁶ ἅπτω (*haptomai*) by its literal "Greek" definition means to touch something or someone. However, we CANNOT accept that Yeshua an authorized Rabbi would willingly touch a leper, making himself unclean. Therefore, we are forced by hermeneutic principle to see how ἅπτω (*haptomai*) is used in the LXX. Cross – linguistic hermeneutics is the exegesis of a piece of Scripture in one language i.e. Greek or Hebrew, trying to determine its meaning from the Hebrew Tanakh. Understanding that all things must be interpreted from the Torah. This principle builds on Hillel's 3rd rule, **Binyan ab mi-katub ehad** and the 4th **Binyan ab mi-shene ketubim**: The same as the preceding, except that the provision is generalized from two Biblical passages. Application of this hermeneutic demonstrates that the Greek word ἅπτω (*haptomai*) is mirrored in the Hebrew word H7971 **שָׁלַח** (*shalach*) meaning to send away.

³⁷ Verbal connection to B' resheet 18:3 and Psalms 13:4

³⁸ The play on Hebrew words here as it would have appeared in the original Hebrew text is a play on words. It is my desire (רָצוֹן) bears the idea of "**running** towards something." Therefore, we might see the immediacy of the next phrase, Greek (εὐθύς (*euthus*) "immediately". Furthermore, in this notion we see a verbal/thematic connection to B' resheet 18:2, "Abraham (רָצוּר) ran from his tent"...

³⁹ Verbal connection to B' resheet 18:22

⁴⁰ The connotation here is that the leper is clean – ritually pure. However, we should understand that he is "pure" of the disease. Yet, he is still in a state of ritual impurity until he is pronounced clean by the appropriate Kohen (Priest). We also note here that there is an allusion to the restoration of the priesthood to the firstborn.

SCHOOL OF HAKHAM SHAUL
REMES
(2 Luqas – Acts 4:13-22)
Pereq

When they (the Kohanim - Priests) of the Tz'dukim (Sadducees) saw the boldness of Hakham Tsefet and Hakham Yochanan [and] **they said**⁴⁶ these are not soferim (scribes), and these are but *am-ha-eretz* (common and uneducated), [and] they were surprised, [and] they recognized that these had been companions (talmidim) of Yeshua. And seeing the man who had been healed standing with them they had nothing to say. But they commanded them to leave the council (of the Kohanim - Priests) of the Tz'dukim (Sadducees) while they discussed the situation with one another. They questioned saying "What will we do with them? It is clearly known to everyone living in Yerushalayim that this evident sign has been done through them; we cannot deny it. Therefore, let us warn (threaten) them from further spreading this any further among the people, and not to speak to anyone with this authority."⁴⁷ But Hakham Tsefet and Hakham Yochanan replied saying "Whether it is right in the sight of God to listen to you rather than God, you be your own judge; because we cannot keep silence about what we have seen and heard"⁴⁸." After threatening them again they let them go finding no legal way to punish them because the people praised God for what had happened, because, the man who received the healing was over forty years old.

COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

YESHUA AND THE TORAH

C.S. Mann notes Yeshua's consonant moral attitude and relation to the "Law" [Torah].⁴⁹ While Mann finds this a revelation, we see it as normative to daily life within the circles of Yeshua's influence. The present materials tell us

⁴¹ First let us take up the matter of punishment for specific sins or crimes. Here is a clear statement that individuals shape their own fate. The person afflicted with the ailment described at Lev. 13–14, here translated as "plagues" or "plague of leprosy," has brought the illness upon himself by gossiping, and Scripture contains ample proof of that fact...

(Sifra CLV:i.8): "...saying" (Lev. 14:35) — The priest will say to him words of reproach: "My son, plagues come only because of gossip, as it is said, 'Take heed of the plague of leprosy to keep very much and to do, remember what the Lord God did to Miriam' (Deut. 24:8). "And what has one thing to do with the other?" "But this teaches that she was punished only because of gossip." "And is it not an argument *a fortiori*?" "If Miriam, who did not speak before Moses' presence, suffered so, one who speaks ill of his fellow in his very presence, how much the more so?"

Not only gossip, but other sins bring on specific penalties, arrogance too:

R. Simeon b. Eleazar says, "Also because of arrogance do plagues come, for so do we find concerning Uzziah, "as it is said, 'And he rebelled against the Lord his God and he came to the Temple of the Lord to offer on the altar incense and Azariah the priest came after him and with him priests of the Lord, eighty strong men, and they stood against Uzziah and said to him, It is not for you to do, Uzziah, to offer to the Lord, for only the priests the sons of Aaron who are sanctified do so. So forth from the sanctuary. And Uzziah was angry,' etc. (2 Chron. 26:16)."

Gossip is penalized by an attack of whatever disease, if any, is represented by the word "plagues" or by the skin-ailment under discussion here. God has spelled out in the Torah both sins and the penalty attaching to them. (Sifra CLV:i.8): "...saying" (Lev. 14:35) — The priest will say to him words of reproach: "My son, plagues come only because of gossip, as it is said, 'Take heed of the plague of leprosy to keep very much and to do, remember what the Lord God did to Miriam' (Deut. 24:8).

⁴² The Greek language is harsh here further indicating Yeshua's displeasure in the leper. ἐκβάλλω (*ekballo*) is translated "cast out" more often than not. The leper is ejected, cast out of the presence of the Tsaddiq.

⁴³ Thematic connection to B' resheet 18:2, 6, 7

⁴⁴ Verbal/thematic connection B' resheet 18:1 See/Appear. The Greek word ὁράω (*horaō*) make allusion to So'od materials buried in the vocabulary of the Peshat. Here "seeing"- ὁράω (*horaō*) contains the idea of coming to a spiritual awareness of the root of his leprosy.

⁴⁵ Cf. Lev 19:16

⁴⁶ While it is true what was said it does not mean what they said was true.

⁴⁷ This teaches us that the Tz'dukim did not recognize the authority of Shammai, Hillel or Yeshua.

⁴⁸ Verbal connection to B' resheet 18:10, Yesha'yahu 33:15

⁴⁹ Mann, C. (1986). *Mark, A New Translation with Introduction and Commentary (The Anchor Bible)*. New York: Bantam Doubleday Dell Publishing Group Inc. p. 218

that Yeshua upheld the Torah, Oral Torah and its ritual requirements along with its ceremonial aspects, since all is but one indivisible Torah.

COMPASSION OR REPRIMAND?

And a leper came to him (Yeshua) begging him on his knees, [Master] if you so desire, you have the power to make me clean.

And now it happened when he (Yeshua) was in one of the cities there was man full of leprosy.

Scholars find trouble with Yeshua's indignation.⁵⁰ They cannot understand the great difficulty found in interaction with a leper. The most reasonable answer to this problem is "remember what the Lord God did to Miriam" (Deut. 24:8)." If Miriam the sister of Moshe was excommunicated from interaction with the B'ne Yisrael and the Divine Presence **how much the more** should a lowly leper from the regions of the Galil be rejected and reprimanded. Hooker⁵¹ joins in with Marcus⁵² in their explanation that this leper had a *shade* – demon due to similar Greek expressions. While this is not entirely impossible we do not find the language of exorcism in the present text with the exception of the Greek word ἐκβάλλω (*ekballo*). Due to the harsh language and attitude Yeshua possesses in this pericope we do not find this evidence strong enough to concur with their assessment. This phrase strengthens the nature of Yeshua's indignation towards the leper who has appeared in public amidst the congregation. If the leper is repentant, we do not see any indication in the text. Neusner citing (Sifra CLV:i.8) says ...

(Sifra CLV:i.8): "...saying" (Lev. 14:35) — The priest will say to him words of reproach: "My son, plagues come only because of **gossip**, as it is said, 'Take heed of the plague of leprosy to keep very much and to do, remember what the Lord God did to Miriam' (Deut. 24:8).⁵³

If, in the cited text we see the indignation and "reproach" by the Kohanim (Priests) **how much the more** should we note the consternation of Yeshua HaMashiach concerning this slanderous plague. The Lukan Tosefta further illustrates reason for consternation. "And now it happened when he (Yeshua) was **in one of the cities.**"

Lev 14:45 "He will therefore tear down the house, its stones, and its timbers, and all the plaster of the house, and he will take *them* **outside the city** to an unclean place.

Here we see that the contents of the house and the leper are relegated to their place "**outside the city.**" The Lukan Tosefta sees the leper in violation of Halakhah mandated in the Torah. His entry into the city is a desecration of Torah prohibition with further disregard for others. This demonstrates the deep disregard for G-d, Torah and humanity. Firstly, because he has spoken Lashon HaRra against his neighbor, and, secondly because he jeopardizes others with his contagious condition both physically and spiritually.

The Leper comes to Yeshua in need of "mercy. He also comes in simple trust that Yeshua will have compassion on him in his situation. Simple "trust" or "faith" as some would have it is not enough to merit forgiveness and cleansing. Many translations suggest that Yeshua was in fact "compassionate" towards the leper. Close scrutiny of the text does not lend itself to this translation. The text clearly demonstrates Yeshua's indignation. Consequently,

⁵⁰ arcus, J. (2000). *Mark 1 - 8, A new translation with commentary* (The Anchor Bible Series ed.). New Haven: Doubleday (Yale University). p. 209

⁵¹ Hooker, M. D. (1991). *Black's New Testament Commentaries: The Gospel According to Saint Mark*. London: A & C Black Publishers Ltd. pp. 78ff

⁵² Marcus, J. (2000). *Mark 1 - 8, A new translation with commentary* (The Anchor Bible Series ed.). New Haven: Doubleday (Yale University). pp. 205ff

⁵³ Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The encyclopedia of Judaism*. "Published in collaboration with the Museum of Jewish Heritage, New York." (3:1412). Brill "With more than 100 lengthy essays, this exceptional work on Judaism covers more than its historical framework. The Encyclopedia of Judaism provides complete and accurate coverage of Judaism--everything from its history, beliefs, and observances, from the beginning to modern times. It is an excellent source written by scholars."--"Outstanding Reference Sources," American Libraries, May 2001.

we see Yeshua's balanced approach as an authorized Hakham. He is perfectly capable of demonstrating compassion in those cases where it is merited. Yet, in the present case he sternly reprimands (rebukes) the leper for his violation of Torah. Yeshua as a representative of the Torah, Oral and Written would naturally find offense in those who freely violated its commands.

And after harshly reprimanding him [for gossip – Lashon HaRa]

Scholars stumble over the Greek phrase ἐμβριμάομαι (*embrimaomai*). They try to translate and interpret this phrase from classical secular Greek sources. Their idiotic explanations try to make Yeshua growl like a dog or snort like a horse.⁵⁴ The phrase is a hyperbole to demonstrate the extreme disdain for the cause that brings this miraculous leprosy and his reprimand of the leper's avoidance of Torah obligations. This is because ἐμβριμάομαι (*embrimaomai*) finds no suitable translation into English.

While some scholars suggest that the cleansed leper is disobedient to the reprimand of Yeshua we find no such case in the present materials. Most translations have Yeshua saying "do not tell anyone" to the leper however, this phrase should be translated "**never speak [Lashon HaRa – gossip] against anyone.**"⁵⁵ While we have noted above that the leper meets the consternation of Yeshua, we see the language of rebuke rather than an indication of disobedience to Yeshua's command. This is not to suggest that it is impossible for the leper to have disregarded Yeshua's command. We are simply not given that information noting that he is commanded NOT to speak Lashon HaRa.

YESHUA, A HANDS ON HAKHAM?

[Master] if you so desire, you have the power to make me clean. And Yeshua being moved with indignation stretched his hand out towards him, to send him away [to the Kohanim] saying to him, "My will (desire) for you is to be clean." And immediately the leprosy went from him and he was clean. And after harshly reprimanding him [for gossip – Lashon HaRa] he (Yeshua) sent him away immediately,

Traditional readings of the materials of Hakham Tsefet and Luqas would indicate that Yeshua placed his hands on the leper to confer upon him a cleansing/healing. As we have noted in the footnotes above this cannot be the case in the present context. ἅπτω (*haptomai*) by its literal "Greek" definition means to touch something or someone, which should well fit our Peshat text. However, we CANNOT accept that Yeshua, an authorized Rabbi (Hakham) would willingly touch a leper, making himself unclean unless the situation absolutely mandated it. Therefore, we are forced by hermeneutic principle to see how ἅπτω (*haptomai*) is used in the LXX. Cross – linguistic hermeneutics can be used to determine the truth of what Yeshua does. Cross – linguistic hermeneutics is the exegesis of a piece of Scripture in one language i.e. Greek or Hebrew, trying to determine its meaning from the Hebrew Tanakh, understanding that all things must be interpreted from the Torah. This principle builds on Hillel's 3rd rule, **Binyan ab mi-katub ehad** and the 4th **Binyan ab mi-shene ketubim**: The same as the preceding, except that the provision is generalized from two Biblical passages. Application of this hermeneutic demonstrates that the Greek word ἅπτω (*haptomai*) is mirrored in the Hebrew word H7971 **שָׁלַח** (*shalach*) meaning to send away. Therefore, Yeshua does "stretch forth" his hand, only to point for the leper's departure. The "compassion" attributed to Yeshua may very well have been compassion for the congregation he was speaking to. The infectious disease of Lashon HaRa shows up as soon as the leper makes his entry. Yeshua's compassion is that of a Hakham for his talmidim. The pandemic plague must not be permitted entry to the city of scholars.

"My will (desire) for you is to be clean"

It is true that Yeshua desired ritual purity for the leper. This is because as a personification of the Torah Yeshua wanted this leper to do teshuba and return in faithful obedience to Torah observance. Therefore, the will of the

⁵⁴ Stein, R. H. (2008). *Baker Exegetical Commentary of the New Testament: Mark*. Grand Rapids, Michigan: Baker Academic. p. 107
⁵⁵ Cf. Lev 19:16

Master is such that he wants **immediate** conformity to Torah Oral and Written. As such, he “desires” the cleansing/healing of the leper. Consequently, Yeshua’s desire of “cleansing” for the leper may very well have been preventative medicine for the congregation rather than the leper himself.

PERORATION

The criminal offense of Lashon HaRa is punished with a greater punishment than its deed.

m. Arakhin 3:5 It turns out that the one who says something with his mouth [suffers] more than the one who actually does a deed. For so we find that the decree against our forefathers in the wilderness was sealed only on account of evil speech [Num. 13:32],⁵⁶

b. Arakhin 15a It was taught: R. Eleazar b. Perata said, **Come and see how great the power of an evil tongue is!** Whence do we know [its power]? From the spies: for if it happens thus to those who bring up an evil report against wood and stones, **how much more will it happen to him who brings up an evil report against his neighbour!** But whence [follows] that? Perhaps it is as explained by R. Hanina b. Papa; for R. Hanina b. Papa said: A stark thing did the spies say in that hour, as it is written: For they are stronger than we. Do not read: than we but then He: as it were, even the Master of the house cannot remove his utensils from here! Rather, said Rabbah in the name of Resh Lakish: Scripture said, Even those men that did bring up an evil report against the land, **died by the plague** against the LORD, i.e., [they died just] **because of the evil report which they had brought up.**

We cannot help but notice that the typical phrase “Come and hear” has been replaced by the Kabbalistic phrase “Come and See.” We understand that the phrase is teaching us just how vicious the sin of Lashon HaRa actually is. Furthermore, we find here Yeshua in agreeance with this Mishnah and Gemara. While we are not given the details of the leper’s Lashon HaRa we can aptly see that Yeshua abhors this criminal offence.

REMES COMMENTARY TO HAKHAM SHAUL

“THE RIDDLER ON THE ROOF”

Five hundred years b.c.e., Heraclitus of Ephesus, known as "the Riddler" and "the Obscure," who was the eldest son of a leading aristocratic family, purported that creation was the result of natural evolution and that the cosmos was devoid of any Creator. His views were very agnostic suggesting that “it is impossible to have any knowledge of the sensible (spiritual) world.”⁵⁷

And a leper came to him (Yeshua) begging him on his knees, [Master] if you so desire, you have the power to make me clean.

Our pun “the Riddler on the Roof” can only be understood by those who have seen the movie “Fiddler on the Roof” understanding his precarious position. The allegorical interpretation of the leper is that of a person full of darkness, such as “the Riddler,” lacking any spiritual vision or ability to conceptualize spiritual matters. This person, “the Riddler,” has truly placed himself in a precarious position. This is illustrated well in Hakham Shaul’s allegory of the “trial” of Hakham Tsefet and Hakham Yochanan in 2 Luqas 4:13-22.⁵⁸ The Kohanim (Priests) of the Tz’dukim

⁵⁶Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 813

⁵⁷<http://faculty.evansville.edu/tb2/trip/heraclitus.htm>

⁵⁸Cf. 2 Luqas – Acts 4:13-22

– Sadducees having no ability to perceive spiritual truth but seek to restrain and control those who have the ability to apprehend the abstract world. They suggest that Yeshua's talmidim are ignorant and unlearned. This was the bias shown to those from the Galil by the aristocratic ranks of the Tz'dukim. Philo suggests that these men, the Kohanim (Priests) of the Tz'dukim – Sadducees are “fugitives” from Divine Company.⁵⁹ Philo further associates leprosy with the impurity of the soul and those who flee from the authority of G-d.⁶⁰

Hakham Shaul depicts the leper of our Nazarean Talmud as a “man full of leprosy.” Therefore, we would surmise that this “leprous” man was full of his own deceit. His situation is the result of contempt for G-d and fellow humans. He is rebuked by authentic Kohanim and the Master. The Kohanim of our Nazarean Talmud are themselves lepers in that they must use political expediency rather than seeking the full council of G-d.

But they commanded them to leave the council (of the Kohanim - Priests) of the Tz'dukim – Sadducees while they **discussed the situation with one another.**

Furthermore, these men retreat from G-d and G-dly council i.e. the Oral Torah rather than “stand in the place of the LORD.”⁶¹ Here we see a reference to the Amidah and a verbal connection between the Torah Seder and the Nazarean Talmud. How does the Amidah relate to a leper?

And a leper came to him (Yeshua) begging him on his knees,

A leper may not enter the camp or city. The leper of the Nazarean Talmud violates these Halakhic prohibitions. Furthermore, he has no ability to access G-d, save through an intermediary. Herein we see that the leper is also allegorically analogous of the gentiles who must have the Master as their intermediary. Abraham “stands,” prays directly to G-d. The Targum Pseudo Yonatan depicts Abraham in the door of the Mishkan (Tabernacle) praying.⁶² That he is covered with his “tent” is an allegorical reference to the Tallit resting on him. We find both Yeshua and Abraham “**standing**” in prayer before the Shekinah of G-d. Both Abraham and Yeshua are vested with the Messianic neshamah and mission. Therefore, we may look upon the characteristics of one and see the other and visa-versa. In other words, Abraham is Messiah and Yeshua is Abraham. By combining the two characters Hakham Shaul and Hakham Tsefet are able to allegorically illuminate the Messianic Mission.

Does the Abrahamic Messiah plead the case of the gentile/leper when he intercedes for Sodom and Gomorrah? This statement is too general to answer. We must qualify the type of “gentile” before we can answer this question. Abraham does not pray for the “gentile/leper” in general. Abraham prays for the righteous/generous among the gentiles/lepers of Sodom and Gomorrah. Abraham seeks those souls which are capable of redemption, having the possibility of relationship or a restored relationship with the Divine. When the world becomes devoid of ten righteous/generous men it is incapable of being sustained. The world is sustained by the prayers of righteous/generous men and the holy breath (speaking the Oral Torah) and acts of chessed (loving-kindness).

The leper, like the gentile cannot approach G-d directly. He must have an intermediary. Just as Abraham intercedes for the possible righteous/generous of Sodom and Gomorrah, Yeshua intercedes for the leper in our Nazarean Codicil.

PURE SPEECH VS. IMPURE SPEECH

Why is it that the leper/gentile cannot approach G-d on personal merit? They cannot approach G-d because of their impure speech. The leper cannot pray to G-d because he has been excommunicated from the Shekinah of the

⁵⁹ Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. Allegorical Interpretation, III p. 50

⁶⁰ Ibid

⁶¹ Cf. B' resheet 18:22

⁶² Cf. B' resheet 18:1

Divine. Only when the gentile is taught to **stand**⁶³ for himself, can he “Pray” for himself. This is illustrated in the Remes of Hakham Shaul 2 Luqas 10:1-5.

2 Luqas 10:3 About the ninth hour (time for the evening prayer – 3:00 PM) of the day he clearly saw in a vision an angel (messenger) of God who had come in and said to him, "Cornelius!" And fixing his gaze on him and being much alarmed, he said, "What is it, master?" And he said to him, "Your **prayers and alms** have ascended as a memorial before God.

Cornelius, a G-d-fearing man had been taught to “stand” by attending Synagogue with Orthodox Jews. This fact stands as a contradiction to Christian theology which says that G-d does not hear the prayers of a person until he “accepts Jesus.” G-d does hear the prayers of Cornelius and rewards him for his prayer and righteous/generosity. Or we might argue that man is justified by Prayer and Chessed. However, we must reiterate that the gentile **MUST** be taught to Pray (stand) by a Jewish intermediary.

THE SIDDUR (ORAL TORAH) OUR PARAKLETE (INTERCESSOR)

The above statement is illustrated in Hakham Shaul’s letter to the Romans.

Rom 8:26 In the same way the Breath – Oral Torah (Siddur) also helps our weakness; for we do not know how to pray (stand) as we should, but the Oral Torah (Siddur) himself⁶⁴ intercedes for *us* with deep sighs;⁶⁵ and he (the Oral Torah – Siddur), which causes men to searches their hearts (minds), knows the Da’at,⁶⁶ [the intimate workings] of the Oral Torah, because he (the Oral Torah – Siddur) intercedes for the Tsaddiq according to God’s desire.

The leper allegorically stands as the vulgarity of men’s untrained mouths, as well as the men who refuse the authority of the Hakhamim (Oral Torah). The leper of the present pericope of our Nazarean Talmud must acquiesce to the Master before he dies of his own plague. Likewise, the gentile must come to the Master before he dies of his own pandemic nature. Consequently, the leper is one who does not have the right to pray or “STAND” before G-d. The leprous allegorically is analogous of the Kohanim in our Nazarean Talmud who represent those who refuse to submit to the authority of the Oral Torah. As we have noted in a previous commentary.

“And there is ability to approach God in nothing else but the Oral Torah, for there is no other authority under the heavens except the Oral Torah given among men where we find spiritual restoration.”⁶⁷

The damage of the leprous mouth leaves marks on the soul that is nearly irreparable. Only the balm of the Oral Torah can eradicate these marks and bring about peace/shalom.

THE DIVINE PARAKLETE – ORAL TORAH

The present Torah Seder has one underlying theme and message. That message is that the world is sustained by the Divine Paraklete – The Oral Torah. Contained within its words are ALL the secrets of life. The present materials compare the prayers of Abraham with those of the Master. In both of these messianic souls we see the Divine Paraklete personified. Hakham Shaul places some of the most sublime allegorical words in Hakham Tsefet’s mouth when he addressed the Leprous Kohanim.

⁶³ Here we refer to Abot 1:1 where we are taught to make talmidim “stand” (Amad) pray for themselves.

⁶⁴ Hakham Shaul speaks in allegory as if the Oral were a person in the same way the Hakham Yochanan speaks of the Torah as if it were a person.

⁶⁵ According to Hakham Shaul the earth – cosmos makes these same sound “sighing” as it waits the final redemption.

⁶⁶ φρόνημα (*phronema*) should be translated as Da’at intimate knowledge of the Oral Torah. TDNT 9:221

⁶⁷ Our reworking of the translation of Acts 4:12

“Whether it is right in the sight of God to listen to you rather than God, you be your own judge; because we cannot keep silence about what we have **seen and heard.**”

Again, these words refer to the Oral Torah. The Torah **heard** is the Oral Torah and the **Talmud**, that which is “**seen**” is the **Midrash and Zohar**. On these matters we cannot remain silent because they are the Divine Paraklete of humanity.

PERORATION

And he (Yeshua) went out and publicized the chief principles of the Mesorah...

This passage is usually translated “and he **began** to freely publicize the gospel (news)”... As can be seen we have translated the Greek word ἀρχή, (*arche*) (ἀρχω – *archo* in the present case) as “**chief principles.**” This passage can also be translated...

And he (Yeshua) went out and publicized the **chief principles of the Mesorah...**

This is because Sefer Mordechai (the book of Mark) is in fact a Mesorah of the chief principles, ἀρχή (*arche*) of the Oral Traditions of our Jewish forefathers as elucidated by the Master. The present materials show Yeshua’s support and undergirding of these thoughts and truths. Hakham Tsefet used the leper in contrast to Abraham Abinu and Yeshua HaMashiach. Note that in both Mordechai and Luqas the Pericope begins with a person of negative speech, i.e. the leper and concludes with an illustration of good speech, i.e. the Mesorah. Hakham Tsefet knows that the leper is someone who has spoken Lashon HaRa. Therefore, he contrasts the Lashon HaRa – the Leper with the Lashon HaTob i.e. the personification of the Mesorah i.e. Yeshua. Our Torah Seder contrasts the righteous/generous person Abraham against the unrighteous gentiles of Sodom and Gomorrah. Hakham Shaul masterfully weaves the whole leprous theme into his view of the corruption of the Kohanim (Priests) of the Tz’dukim – Sadducees. The leper is someone who does not have the Oral Torah in his mouth, but rather speaks curses, speaks Lashon HaRa of the Oral Torah. If the spies who were sent to spy out the land spoke evil of rocks and trees were forbidden entry into the Promised Land, how much the more will be the punishment of those who speak against the Oral Torah.

Remember what the LORD God did to Miriam (Deut. 24:8).

AMEN V’AMEN

CONNECTIONS TO THE TORAH AND RELATED READINGS

verbal connections are footnoted throughout the commentary and text.

MITZVOTH

Mk 1:40 – 45	It is the duty of the Nazarean Jew to refrain from speaking Lashon HaRa against another Jew.
2 Luqas 4:13-22	It is the religious duty of the Nazarean Jew to speak the Mesorah – the things he has seen and heard.

Questions for Understanding and Reflection

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

Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléch HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.
Barúch Atáh Adonái, Notén HaToráh. Amen!

Blessed is Ha-Shem our God, King of the universe,
Who has given us a teaching of truth, implanting within us eternal life.

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

"Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish, before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!"

Next Sabbath: "VayaVou Sh'nei HaMal'akhim" "And came the two angels"

Shabbat	Torah Reading:	Weekday Torah Reading:
ויבאו שני המלאכים		
"VayaVou Sh'nei HaMal'akhim"	Reader 1 – B'resheet 19:1-9	Reader 1 – B'resheet 21:1-3
"And came the two angels"	Reader 2 – B'resheet 19:10-17	Reader 2 – B'resheet 21:4-6
"Llegaron, pues, los dos ángeles"	Reader 3 – B'resheet 19:18-23	Reader 3 – B'resheet 21:7-9
B'resheet (Gen.) Gen. 19:1 – 20:18	Reader 4 – B'resheet 19:24-30	
Ashlamatah: Judges 19:16-24 + 20:27	Reader 5 – B'resheet 19:31-38	
	Reader 6 – B'resheet 20:1-9	Reader 1 – B'resheet 21:1-3
Psalms 14:1-7	Reader 7 – B'resheet 20:10-18	Reader 2 – B'resheet 21:4-6
	Maftir – B'resheet 20:15-18	Reader 3 – B'resheet 21:7-9
N.C.: Mark 2:1-12 Luke 5:17-26 & Acts 4:23-31	Judges 19:16-24 + 20:27	

Shabbat Shalom!
Hakham Dr. Yosef ben Haggai
Rosh Paqid Adon Hillel ben David
Paqid Dr. Adon Eliyahu ben Abraham