

Esnoga Bet Emunah

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Esnoga Bet El

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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 21, 5776 – Jan 01-02, 2016	First Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

Amarillo, TX, U.S.

Fri. Jan 01 2016 – Candles at 5:28 PM
Sat. Jan 02 2016 – Habdalah 6:28 PM

Chattanooga, & Cleveland, TN, U.S.

Fri. Jan 01 2016 – Candles at 5:22 PM
Sat. Jan 02 2016 – Habdalah 6:22 PM

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

Fri. Jan 01 2016 – Candles at 4:30 PM
Sat. Jan 02 2016 – Habdalah 5:31 PM

San Antonio, TX, U.S.

Fri. Jan 01 2016 – Candles at 5:28 PM
Sat. Jan 02 2016 – Habdalah 6:26 PM

St. Louis, MO, U.S.

Fri. Jan 01 2016 – Candles at 4:32 PM
Sat. Jan 02 2016 – Habdalah 5:35 PM

Austin & Conroe, TX, U.S.

Fri. Jan 01 2016 – Candles at 5:24 PM
Sat. Jan 02 2016 – Habdalah 6:21 PM

Manila & Cebu, Philippines

Fri. Jan 01 2016 – Candles at 5:20 PM
Sat. Jan 02 2016 – Habdalah 6:13 PM

Olympia, WA, U.S.

Fri. Jan 01 2016 – Candles at 4:15 PM
Sat. Jan 02 2016 – Habdalah 5:25 PM

Sheboygan & Manitowoc, WI, US

Fri. Jan 01 2016 – Candles at 4:06 PM
Sat. Jan 02 2016 – Habdalah 5:13 PM

Tacoma, WA, U.S.

Fri. Jan 01 2016 – Candles at 4:12 PM
Sat. Jan 02 2016 – Habdalah 5:23 PM

Brisbane, Australia

Fri. Jan 01 2016 – Candles at 6:28 PM
Sat. Jan 02 2016 – Habdalah 7:26 PM

Miami, FL, U.S.

Fri. Jan 01 2016 – Candles at 5:23 PM
Sat. Jan 02 2016 – Habdalah 6:19 PM

Port Orange, FL, U.S.

Fri. Jan 01 2016 – Candles at 5:19 PM
Sat. Jan 02 2016 – Habdalah 6:16 PM

Singapore, Singapore

Fri. Jan 01 2016 – Candles at 6:51 PM
Sat. Jan 02 2016 – Habdalah 7:43 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!

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Shabat: “VaAdonai Paqad” – “And HaShem visited”

Shabbat	Torah Reading:	Weekday Torah Reading:
וַיְהִי פָקֵד		
“VaAdonai Paqad”	Reader 1 – B’resheet 21:1-5	Reader 1 – B’resheet 22:1-3
“And Ha-Shem visited”	Reader 2 – B’resheet 21:6-8	Reader 2 – B’resheet 22:4-6
“Y visitó el SEÑOR”	Reader 3 – B’resheet 21:9-13	Reader 3 – B’resheet 22:1-6
B’resheet (Gen.) 21:1-34	Reader 4 – B’resheet 21:14-16	
Ashlamatah: I Sam 2:21-28 + 3:19-20	Reader 5 – B’resheet 21:17-21	
	Reader 6 – B’resheet 21:22-27	Reader 1 – B’resheet 22:1-3
Psalms 15:1-5	Reader 7 – B’resheet 21:28-34	Reader 2 – B’resheet 22:4-6
	Maftir – B’resheet 21:32=34	Reader 3 – B’resheet 22:1-6
N.C.: Mark 2:13-17 Luke 5:27-32 & Acts 4:32-37	I Sam 2:21-28 + 3:19-20	

Blessings Before Torah Study

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

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

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

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

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

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

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

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

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

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

peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!

Contents of the Torah Seder

- Isaac and Ishmael – Genesis 21:1-21
- Alliance Between Abraham and Abimelech – Genesis 21:22-34

Rashi & Targum Pseudo Jonathan for: B'resheet 21:1-34

Rashi's Translation	Targum Pseudo Jonathan
1. And the Lord remembered Sarah as He had said, and the Lord did to Sarah as He had spoken.	1. And the LORD remembered Sarah according to that which He had said to her; and the LORD wrought a miracle for Sarah like to that for which Abraham had spoken in prayer for Abimelek. JERUSALEM: And the Lord wrought miracles for Sarah, as He had spoken.
2. And Sarah conceived and bore a son to Abraham in his old age, at the time of which God had spoken to him.	2. And she conceived, and Sarah bare to Abraham a son, who was like to himself in his age , at the time of which the LORD had spoken to him.
3. And Abraham named his son who had been born to him, whom Sarah had borne to him, Isaac.	3. And Abraham called the name of his son whom Sarah had borne him Izhak.
4. And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him.	4. And Abraham circumcised Izhak his son, when he was the son of eight days, as the Lord had commanded him.
5. And Abraham was a hundred years old, when his son Isaac was born to him.	5. And Abraham was the son of an hundred years when Izhak his son was born to him.
6. And Sarah said, "God has made joy for me; whoever hears will rejoice over me."	6. And Sarah said, The LORD has done wondrously for me; all who hear will wonder at me.
7. And she said, "Who would have said to Abraham that Sarah would nurse children, for I have borne a son to his old age!"	7. And she said, How faithful was the messenger who announced to Abraham, and said, Sarah will nurse children, for she will bring forth a son in her old age! JERUSALEM: And she said, What was the announcement that announced to my lord Abraham at the beginning, and said, It will be that she will give suck, because she shall bring forth a son in her old age?
8. And the child grew and was weaned, and Abraham made a great feast on the day that Isaac was weaned.	8. And the child grew and was weaned. And Abraham made a great feast on the day when Izhak was weaned.
9. And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, making merry.	9. And Sarah observed the son of Hagar the Mizreitha, whom she bare to Abraham, mocking with a strange worship , and bowing to the LORD. JERUSALEM: And Sarah observed the son of Hagar the Mizreitha, whom she bare to Abraham, doing evil works which are not fitting to be done, mocking in a strange worship.
10. And Sarah said to Abraham, "Drive out this handmaid and her son, for the son of this handmaid shall	10. And she said to Abraham, Cast out this handmaid and her son: for it is not possible for the son of this

Rashi's Translation	Targum Pseudo Jonathan
not inherit with my son, with Isaac."	handmaid to inherit with my son; and he to make war with Izhak.
11. But the matter greatly displeased Abraham, concerning his son.	11. And the thing was very evil in Abraham's eyes, on account of Ishmael his son, who would practise a strange worship.
12. And God said to Abraham, "Be not displeased concerning the lad and concerning your handmaid; whatever Sarah tells you, hearken to her voice, for in Isaac will be called your seed.	12. And the LORD said to Abraham, Let it not be evil in your eyes on account of the youth who goes forth from your nurturing, and of your handmaid whom you send away. Hearken unto all that Sarah says to you, because she is a prophetess; for in Izhak will sons be called unto you; and this son of the handmaid will not be genealogized after you.
13. But also the son of the handmaid I will make into a nation, because he is your seed."	13. But the son of the handmaid have I set for a predatory people (Le-Am Leistim), because he is your son.
14. And Abraham arose early in the morning, and he took bread and a leather pouch of water, and he gave [them] to Hagar, he placed [them] on her shoulder, and the child, and he sent her away; and she went and wandered in the desert of Beer sheba.	14. And Abraham rose up in the morning, and took bread and a cruse of water, and gave to Hagar to bear upon her shoulder, and bound it to her loins, to signify that she was a servant, and the child, and dismissed her with a letter of divorce (Be-Gitta). And she went, and wandered from the way into the desert which was hard by Beersheba. JERUSALEM: And the water was consumed from the cruse, and she took up the youth.
15. And the water was depleted from the leather pouch, and she cast the child under one of the bushes.	15. And it was when they came to the entrance of the desert, they remembered to wander after strange worship; and Ishmael was seized with a burning thirst, and drank of the water till all the water was consumed from the cruse. And he was dried up, and withered in his flesh; and she carried him, and was exhausted, and she cried unto the Fear of his father, and He answered her not; and she laid the youth down at once under one of the trees.
16. And she went and sat down from afar, at about the distance of two bowshots, for she said, "Let me not see the child's death." And she sat from afar, and she raised her voice and wept.	16. And she went and sat on one side, and cast away the idol (or the strange worship), and removed from her son, as the distance of an arrow from the bow; for she said, I am not able to see the death of the child. And she sat over against her son, and lifted up her voice and wept.
17. And God heard the lad's voice, and an angel of God called to Hagar from heaven, and said to her, "What is troubling you, Hagar? Fear not, for God has heard the lad's voice in the place where he is.	17. And the voice of the youth was heard before the LORD for the righteousness'/generosity's sake of Abraham; and the Angel of the LORD called to Hagar from heaven, and said, What to you, Hagar? Faint not, for the voice of the youth is heard before the LORD; neither will judgment be according to the evil which he will do, but according to the righteousness/generosity of Abraham is mercy upon him in the place where he is.
18. Rise, pick up the lad and grasp your hand upon him, for I shall make him into a great nation."	18. Arise, support the child, and strengthen your hand in him: for I have set him for a great people.
19. And God opened her eyes, and she saw a well of water, and she went and filled the pouch with water and gave the lad to drink.	19. And the LORD opened her eyes, and showed her a well of water, and she went and filled the cruse with water, and gave the youth to drink.

Rashi's Translation	Targum Pseudo Jonathan
20. And God was with the lad, and he grew, and he dwelt in the desert, and he became an archer.	20. And the Word of the LORD was the helper of the youth, and he grew and dwelt in the wilderness, and became a skilful master of the bow.
21. And he dwelt in the desert of Paran, and his mother took for him a wife from the land of Egypt.	21. And he dwelt in the wilderness of Pharan, and took for a wife Adisha, but put her away. And his mother took for him Phatima to wife, from the land of Mizraim.
22. Now it came to pass at that time, that Abimelech and Phicol his general said to Abraham, saying, "God is with you in all that you do.	22. And it was at that time that Abimelek and Phikol, chief of his host, spoke to Abraham, saying, The Word of the LORD is in your aid in all whatsoever you do.
23. And now, swear to me here by God, that you will not lie to me or to my son or to my grandson; according to the kindness that I have done with you, you shall do with me, and with the land wherein you have sojourned."	23. And now, swear to me here, by the Word of the LORD, that you will not be false with me, nor with my son, nor with the son of my son: according to the kindness which I have done with you, you will do with me, and with the land in which you dwell.
24. And Abraham said, "I will swear."	24. And Abraham said to him, I swear.
25. And Abraham contended with Abimelech about the well of water that the servants of Abimelech had forcibly seized.	25. And Abraham remonstrated with Abimelek concerning the well of water of which the servants of Abimelek had deprived him.
26. And Abimelech said, "I do not know who did this thing, neither did you tell me, nor did I hear [of it] until today."	26. And Abimelek said, I knew not who did this thing; neither have you shown it to me; nor have I heard it from others, till today from yourself.
27. And Abraham took flocks and cattle, and gave them to Abimelech, and they both formed a covenant.	27. And Abraham took sheep and oxen, and gave to Abimelek; and they both made a covenant.
28. And Abraham placed seven ewe lambs by themselves.	28. And Abraham set seven lambs apart and separated them from the oxen.
29. And Abimelech said to Abraham, "What are these seven ewe lambs, which you have placed by themselves?"	29. And Abimelek said to Abraham, What are these seven lambs which you have set apart?
30. And he said, "For these seven ewe lambs you shall take from my hand, in order that it be to me for a witness that I dug this well."	30. And he said, That you may take the seven lambs from my hand, to be a testimony for me that I have dug this well.
31. Therefore, he named that place Beer sheba, for there they both swore.	31. Therefore he called that well the Well of the Seven Lambs; because there they two did swear.
32. And they formed a covenant in Beer-sheba, and Abimelech and Phicol his general arose, and they returned to the land of the Philistines.	32. And they struck a covenant at the Well of the Seven Lambs. And Abimelek and Phikol the Chief of his host arose and returned to the land of the Philistaeae.
33. And he planted an eishel in Beer- Sheba, and he called there in the name of the Lord, the God of the world.	33. And he planted a garden, (lit., "a paradise,") at the Well of the Seven Lambs, and prepared in the midst of it food and drink for them who passed by and who returned; and he preached to them there, Confess, and believe in the Name of the Word of the LORD , the everlasting God. JERUSALEM: And Abraham planted a paradise in Beer Sheba, and prepared in the midst of it food and drink for those who arrived at the border; and they ate and drank, and sought to give him the price of what they had eaten and drunk, but he willed not to receive it from them; but our father Abraham discoursed to them of that which he had said, that the world was by His word. Pray before your Father who is in heaven, from whose bounty you have eaten and drunk. And they stirred not from

Rashi's Translation	Targum Pseudo Jonathan
	their place until the time when he had made them proselytes, and had taught them the way everlasting. And Abraham praised and prayed there in the name of the word of the LORD, the God of Eternity.
34. And Abraham dwelt in the land of the Philistines for many days.	34. - - -

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 eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
- 4. Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.
- 5. Kelal u-Perat and Perat u-kelal:** Definition of the general by the particular, and of the particular by the general.
- 6. Ka-yoze bo mi-maḥom aher:** Similarity in content to another Scriptural passage.
- 7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

Reading Assignment:

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

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

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

Vol. 2 – "The Patriarchs," pp. 274-309

Rashi's Commentary for: B'resheet (Genesis) 21:1-34

1 And the Lord remembered Sarah, etc. -(B.K 92a) This section was placed next to [the preceding section] to teach you that whoever begs for mercy for his friend, when he needs the same thing, he is answered first, for it is said (verse 17) "And Abraham prayed, etc.," and immediately following it, "And the Lord remembered Sarah," i.e., He had already remembered her before He healed Abimelech.-

remembered Sarah as He had said Concerning [the promise of] conception.-

as He had spoken Concerning [the promise of] birth. Now where is [the expression] “saying” and where is [the expression] “speaking”? “Saying” (אָמַר) is mentioned (above 17:19): “And God said (וַיֹּאמֶר) : Indeed, your wife Sarah, etc...” “Speaking” (דָּבַר) [is mentioned] (above 15:1): “The word of (דְּבַר) the Lord came to Abram,” in the Covenant Between the Parts, where it is stated (ibid. 4): “This one [Eliezer] will not inherit you, etc.” and He brought forth the heir from Sarah.

and the Lord did to Sarah as He had spoken to Abraham.

2 at the time of which [He] had spoken Rabbi Yudan and Rabbi Chama dispute. Rabbi Yudan says: This teaches us that he was born after nine months, so that it should not be said that he was [conceived] in Abimelech's household, and Rabbi Chama says: After seven months.-[from Gen. Rabbah 53:6]

at the time of which God had spoken Heb. אָז . [Onkelos and Jonathan render:] דְּמַלִּיל יְהִי , i.e., the time that He had spoken and fixed, when he [the angel] said to him (18:14): “At the appointed time, I will return to you.” He made a scratch on the wall, and said to him, “When the sun reaches this scratch next year, she will give birth.”-[from Tan. Buber, Vayera 36]

in his old age - לְזָקְנָיו means **that his [Isaac's] facial features were like his**.-[from Gen. Rabbah 53:6]

6 will rejoice over me Heb. יִצְחַק will rejoice for me (Targum Onkelos). And the Midrashic interpretation (Gen. Rabbah 53:8) is: Many barren women were remembered with her; many sick people were healed on that very day; many prayers were answered with hers, and there was much joy in the world.

7 Who would have said to Abraham An expression of praise and esteem, as in (Isa. 41:4): “Who has wrought and done?”; (ibid. 40:26): “Who has created these?” See what He is and Who He is (and how great He is), He Who keeps His promise! The Holy One, blessed be He, promises and does.- [based on Targum Onkelos] said Heb. מַלֵּל . Scripture uses an unusual word and does not say דָּבַר because its numerical value [of מַלֵּל] is 100, i.e., at the end of one hundred [years] of Abraham.-[from Gen. Rabbah 53:3]

Sarah would nurse children Why is “children” in the plural? On the day of the feast, the princesses brought their children with them, and she nursed them, for they were saying, “Sarah did not give birth, but brought in a foundling from the street.”-[from B. M. 87a] See above 17:16.

8 and was weaned At the end of twenty-four months.-[from Gen. Rabbah 53:10, Keth. 60a]

a great feast for all the prominent people of the generation were there: Shem, Eber, and Abimelech.-[from Tan. Buber, Vayishlach 23] Cf. Gen. Rabbah 53:10.

9 making merry Heb. מְצַחֵק . An expression of idolatry, as it is said (Exod. 32:6): “and they rose up to make merry” (לְצַחֵק) . Another explanation: An expression of illicit sexual relations, as it is said (below 39:17): “to mock (לְצַחֵק) me.” Another explanation: An expression of murder, as it is said (II Sam. 2:14): “Let the boys get up now and sport (וַיִּשְׁחָקוּ) before us, etc.”-[from Gen. Rabbah 53:11]

10 with my son, etc. From Sarah's reply, “For the son of this handmaid shall not inherit with my son,” you learn that he would quarrel with Isaac regarding the inheritance and say, “I am the firstborn and should take two portions,” and they would go out to the field, and he would take his bow and shoot arrows at him, as it is said (Prov. 26:18f.): “Like one who wearies himself shooting firebrands, etc. and says: Am I not joking?”-[from above source]

with my son, with Isaac -(Gen. Rabbah 53:11) Just because he is my son, even if he were not as deserving as Isaac, or [if he were] as deserving as Isaac, even if he were not my son, this one [Ishmael] does not deserve to inherit with him. How much more so [does he not deserve to inherit] with my son, with Isaac, who has both

qualities!-

11 concerning his son Because he heard that he had fallen to wicked ways (Tan. Shemoth 1). According to its simple meaning, however, [it means] because she told him to send him away.

12 hearken to her voice -(to the voice of the holy spirit within her.) We learn from here that Abraham was inferior to Sarah in prophecy.-[from Exod. Rabbah 1:1, Tan. Shemoth 1]

14 bread and a leather pouch of water But not silver and gold, because he hated him for falling to evil ways.-[from Tan. Shemoth 1]

and the child -(Gen. Rabbah 53:13) He also placed the child on her shoulder, because Sarah had cast an evil eye upon him, and he was seized by a fever so that he could not walk on his feet.

and she went and wandered She reverted to the idols of her father's house.-[from Pirkei d'Rabbi Eliezer, ch. 30]

15 And the water was depleted Because sick people habitually drink great amounts.-[from Gen. Rabbah 53:13]

16 from afar Heb. מִרְחֵק , from afar.-[from Gen. Rabbah 53:13]

the distance of two bowshots As far as two bowshots, and it is an expression of shooting an arrow. [It is used so] in the language of the Mishnah (Yev. 90b, Sanh. 46a): "who cohabited (הִטְהַר) with his wife," because the semen shoots like an arrow. Now if you ask: it should have been קָשַׁת כְּמִטְהַר , [I will answer you that] it is grammatically correct to insert a "vav" here, as in (Song 2:14): "in the clefts of (בְּהַגְיֵי) the rock," from the [same] root as (Isa. 19:17): "And the land of Judah will be to Egypt for a breach (לְהַגִּי) ," and from the [same] root as (Ps. 107:27): "They reeled (יָהוּגוּ) and staggered like a drunkard." Similarly (ibid. 65: 6): "the ends of (קְצוֹת) the earth," being derived from קֶצֶף (end).

And she sat from afar When he drew near death, she went further away.

17 the lad's voice From here [we learn] that the sick person's prayer is more effective than the prayer of others on his behalf, and is the first to be accepted.-[from Gen. Rabbah 53:14]

where he is According to the deeds that he does now he is judged and not according to what he is destined to do (Rosh Hashanah 16b). For the ministering angels were accusing and saying, "O Lord of the Universe, for one who is destined to kill Your children with thirst, You are bringing up a well?!" And He answered them, "What is he now, righteous or wicked?" They replied, "Righteous." He said to them, "According to his present deeds I judge him" (Gen. Rabbah 53:14). And that is the meaning of "where he is." Now where did he kill the Israelites with thirst? When Nebuchadnezzar exiled them, as it is stated (Isa. 21:13f.): "The harsh prophecy concerning Arabia, etc. Toward the thirsty bring ye water, etc." When they led them beside the Arabs, the Israelites said to their captors, "Please lead us beside the children of our uncle Ishmael, and they will have mercy on us," as it is stated: "the caravans of the Dedanites." Do not read דְּדָנִים (Dedanites) but דוּדִים (uncles). And these [Ishmaelites] went forth toward them and brought them salted meat and fish and inflated skins. The Israelites thought that they were full of water, but when one would place it into one's mouth and open it, the air would enter his body and he would die (Tan. Yithro 5).

20 And God was with the lad... and he became an archer Heb. רֹכֵץ קֹשֶׁת , one who shoots arrows with a bow. קֹשֶׁת [He is so designated] because of his occupation, like הַמָּר , donkey driver, גַּמֵּל , camel driver, צַיָּד , hunter. Therefore, the "shin" is punctuated with a "dagesh." He would dwell in the desert and waylay the passers-by. That is what is meant by (above 16:12): "his hand will be upon all, etc."

21 from the land of Egypt from the place where she grew up, as it is stated (above 16:1): "and she had an

Egyptian handmaid, etc.” That is what people say, “Throw a stick into the air, and it will land on its place of origin (the ground).”-[from Gen. Rabbah 53:15]

22 God is with you Because they saw that he had come out of the region of Sodom unscathed, and that he had fought with the kings and they fell into his hand, and that his wife was remembered [with a child] in his old age.- [from Gen. Rabbah 54:2]

23 or to my son or to my grandson Thus far is a father’s compassion for his son.-[from Gen. Rabbah 54:2]

according to the kindness that I have done with you, you shall do with me when I said to you (above 20:15): “Here is my land before you.”-[from Gen. Rabbah 54:2]

25 And Abraham contended with Abimelech Heb. הוֹרִיבָה אֵת . He disputed with him concerning this.-[from Targum Jonathan]

30 in order that it be to me [In order that] this [be for me].

for a witness Heb. לְעֵדָה , an expression of testimony in the feminine form, like (below 31:52): “and the monument is a witness (וְעֵדָה).”

that I dug this well Abimelech’s shepherds were contending about it and saying, “We dug it.” They agreed among themselves that whoever would appear beside the well and the water would rise toward him-it [the well] was his. And they [the waters] rose toward Abraham.

33 an eishel Heb. אֶשֶׁל [There is a dispute between] Rav and Samuel. One says that it was an orchard from which to bring fruits for the guests at the meal, and one says that it was an inn for lodging, in which there were all sorts of fruits. We find the expression of planting (נִטְעָה) used in conjunction with tents, as it is written (Dan. 11:45): “And he will pitch (וַיִּטֵּן) his palatial tents.”- [from Sotah 10a, Gen. Rabbah 54:6]

and he called there, etc By means of that “eishel”, the name of the Holy One, blessed be He, was called “God of the whole world.” After they would eat and drink, he would say to them, “Bless the One of Whose [food] you have eaten. Do you think that you have eaten of my [food]? [You have eaten of the food] of the One Who spoke and the world came into being!”-[from Sotah 10a, Gen. Rabbah 54:6]

34 for many days more than those in Hebron. In Hebron he spent twenty-five years, and here twenty-six. For he was seventy-five years old when he left Haran. That year, (above 13:18): “and he came, and he dwelt in the plain of Mamre [in Hebron].” For we do not find prior to this that he settled anywhere but there, for everywhere, he was a wayfarer, camping and continually traveling, as it is stated (ibid. 12:6): “And Abram passed”; (ibid. verse 8): “And he moved from there”; (ibid. verse 10): “And there was a famine in the land, and Abram descended to Egypt.” In Egypt he spent only three months, because Pharaoh sent him away. Immediately, (ibid. 13:3): “And he went on his journeys” until (ibid. verse 18): “and he came, and he dwelt in the plain of Mamre, which is in Hebron.” There he dwelt until Sodom was overturned. Immediately, (ibid. 20:1): “Abraham traveled from there,” because of the disgrace caused by Lot, and he came to the land of the Philistines. He was ninety-nine years old, for on the third day of his circumcision, the angels came to him. This totals twenty-five years [from the year he left his father’s house and settled in Hebron until he came to the land of the Philistines]. It is written here [that he lived in the land of the Philistines] “many days” [meaning] more than the preceding [days in Hebron]. Scripture does not come to obscure but to clarify, for if they [the days in the land of the Philistines] exceeded [the days in Hebron] by two years or more, it would have stated so plainly. You must conclude that they did not exceed them by more than one year, hence twenty-six years [in the land of the Philistines]. He immediately left there and returned to Hebron, and that year preceded the binding of Isaac by twelve years. So it is explained in Seder Olam (ch. 1).

Ketubim: Psalms 15:1-5

Rashi's Translation	Targum
1. A song of David; O Lord, who will sojourn in Your tent, who will dwell upon Your holy mount?	1. A hymn of David. O LORD, who is worthy to dwell in Your tabernacle, who is worthy to abide on the mountain of Your sanctuary?
2. He who walks uprightly and works righteousness, and speaks truth in his heart.	2. One who walks in integrity, and does righteous/generous deeds, and speaks truth in his heart.
3. He did not slander with his tongue; he did his neighbor no harm, neither did he take up reproach upon his kinsman.	3. He does not slander with his tongue, he causes no harm to his fellow, and he bears no shame against his neighbor.
4. A base person is despised in his eyes, and he honors the God-fearing; he swears to [his own] hurt and does not retract.	4. Who despises the contemptible to his face, but honors those who fear the LORD; who will swear to do harm to himself and does not change.
5. He did not give his money with interest, nor did he accept a bribe against the innocent; he who does these shall not falter forever.	5. He has not given his money at interest; he has not accepted a bribe against the innocent; one who does these things will never be moved.

Rashi's Commentary on Psalm 15:1-5

3 He did not slander with his tongue Ankuza in Old French, to accuse, as (in II Sam. 19:28) "And he slandered () your servant." This psalm is to inform us of the [proper] measure of piety.

and speaks truth in his heart The good that he says in his heart is true. He is not a hypocrite [lit. one in mouth and one in heart].

neither did he take up reproach Rapporta in Old French, to report.

upon his kinsman If his kinsman committed a transgression for which he was punishable, he would punish him with justice, and he did not bear upon himself his reproach, that the reproacher should have an excuse to say, "So-and-so, your relative, committed such-and-such a sin, and you covered up for him."

4 A base person is despised in his eyes One who is base with his wickedness is despised in the eyes of the righteous man, e.g. Hezekiah, who dragged his father's remains in disgrace.

he swears to hurt himself.

and does not retract his oath. How much more does he not retract it if it concerns something that is not to his hurt!

5 nor did he accept a bribe, etc. against a poor man, to condemn him in judgment by judging perversely. Our Sages explained it further to mean that he would not accept a bribe to exonerate him in judgment, and he certainly will not take a bribe to pervert the judgment.

shall not falter and he deserves to sojourn in Your tent.

shall not falter forever If he falters, his faltering will not be permanent faltering, but he will falter and ascend.

Meditation from the Psalms

Psalm 15:1-5

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

The superscription on this psalm ascribes it to King David. This psalm gives us eleven cardinal principles of observance which A David stressed and taught.¹ They are examples of ‘beyond the letter of the law’, i.e. service of G-d beyond the Torah’s minimum requirements. In order to instill in people a love for the law itself, they must be taught to go even beyond it with extra devotion and sacrifice. These principles are particularly appropriate for those who are near the ark. It is likely that David was thinking of Uzzah² as he wrote this psalm.³ The Talmud comes and lists these eleven cardinal principles of observance for us.

Makkoth 24a David came and reduced them⁴ to eleven [principles],⁵ as it is written, A Psalm of David.⁶
Lord, who shall sojourn in Thy tabernacle? Who shall dwell in Thy holy mountain? —

1. *He that walketh uprightly, and*
2. *worketh righteousness, and*
3. *speaketh truth in his heart; that*
4. *hath no slander upon his tongue,*
5. *nor doeth evil to his fellow,*
6. *nor taketh up a reproach against his neighbor,*
7. *in whose eyes a vile person is despised, but*
8. *he honoureth them that fear the Lord,⁷*
9. *He sweareth to his own hurt and changeth not,*
10. *He putteth not out his money on interest,*
11. *nor taketh a bribe against the innocent. He that doeth these things shall never be moved.*

All of these eleven items deal with man’s relationship with his fellow man and they also concern the earning and spending of money. From this we understand that David’s subjects were weak in the mitzvot which govern the relationships between men. In our Torah portion we see the conflict between Ishmael and Yitzchak. Clearly they were weak in the same mitzvot that David was addressing.

In Makkoth 24a, with echoes in Tehillim 15, we find a list of behaviors that are the essence of the taryag mitzvot,⁸ where David reduces⁹ the 613 commandments to 11 principles.¹⁰

David’s subjects were weak in these eleven areas. As the Sages said, ‘The people of David’s generation were all righteous and observant. Yet, they would fall in battle because they harbored slanderers and tale-bearers. The people of King Achav’s generation were wicked idolaters, yet, because they had no slanderers and tale-bearers in their ranks, they entered battle and emerged victorious, with no casualties’.¹¹

¹ Makkoth 24a

² Shmuel bet (1 Samuel) 6:6. In this passage, The ark was being carried incorrectly by an oxen cart. When the cart went into a rut and the ark was in danger of falling, Uzza reached out and steadied the ark. For this mis-deed, Uzzah was killed by HaShem.

³ *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.

⁴ TaRYaG is the gematria for the number “613” (*tav* - ת = 400, *resh* - ר = 200, *yod* - י = 10, and *gimel* - ג = 3).

⁵ I.e., reduced them to eleven leading virtues.

⁶ Tehillim (Psalm) 15

⁷ King Yehoshafat illustrates this. When he would see a Hakham, he would rise from his throne, kiss him and say ‘Avi Avi Rebbi...’

⁸ The 613 commandments.

⁹ **Drushtot haRan:** Moshe gave all the Mitzvot and did not reveal which ones provided more reward. This method was appropriate for Moshe’s generation and those subsequent generations that were able to do all the Mitzvot. David recognized that his generation required more guidance, so he emphasized the eleven mitzvot that provided the greatest reward and merit. As progressive generations weakened the other leaders stressed lesser numbers of mitzvot that each generation could do properly and gain the greatest reward and merit.

¹⁰ Rama - through these, HaShem will help them guard all the Mitzvot; others explain, these have exceedingly great reward.

¹¹ Yerushalmi, Peah 1:1

Einei Yitzchak¹² notes that the masses were corrupted by the example of depraved leaders. Doeg and Achitophel, two prominent personalities of that period, were vicious men who engaged in vile slander and wanton bloodshed.

Hirsch makes a final observation. This chapter of psalms opens with: 'HaShem, who will reside in Your tent?', implying that the topic of G-dly service will be discussed. But the Psalmist launches into a discussion of man's obligations towards his fellow man. This proves that the person who aspires to come close to G-d cannot hope to do so until he has first made himself acceptable to his brethren.¹³

The Talmud¹⁴ states that Rav Safra¹⁵ fulfilled King David's words¹⁶ that one must speak truth even in one's heart. Rashi relates the event through which Rav Safra earned this accolade. He had an item for sale and was approached by a potential buyer while he was reciting the Shema. Involved in his prayer and being unable to respond, Rav Safra seemed to be ignoring him. Thinking that the offer was too low, the buyer repeatedly raised his bid, only to be stonewalled again and again. After making his final exorbitant offer, which happened to coincide with the prayer's end, Rav Safra nodded in agreement. The buyer began to count out the money only to be told that the price would be original amount offered. Rav Safra explained to this astounded buyer that in his heart he had agreed to the original offer. Accepting any more money than that would be dishonest. He spoke truth in his heart.

Avraham stressed the eleven principles that were enumerated by David, and he elucidated the taryag mitzvot through each of the four levels. This is all alluded in the Targum to v.33:

Targum Pseudo Jonathan for Bereshit 21:33 And he planted a garden, (lit., "a paradise" - PaRDeS) at the Well of the Seven Lambs, and prepared in the midst of it food and drink for them who passed by and who returned; and he preached to them there, Confess, and faithfully obey in the Name of the Word of the Lord, the everlasting G-d. [JERUSALEM. And Abraham planted a paradise in Beer Sheba, and prepared in the midst of it food and drink for those who arrived at the border; and they ate and drank, and sought to give him the price of what they had eaten and drunk, but he willed not to receive it from them; but our father Abraham discoursed to them of that which he had said, that the world was by His Word. Pray before your Father who is in heaven, from whose bounty you have eaten and drunk. And they stirred not from their place until the time when he had made them proselytes, and had taught them the way everlasting. And Abraham praised and prayed there in the name of the word of the Lord, the G-d of Eternity.]

Since all of these eleven items deal with the earning and spending of money, let's look at Torah economics in greater detail.¹⁷

Making money is a Torah virtue, it is inherently moral. Prospering is a virtue. Why is it that Jews are disproportionately successful with money? Mark Twain made this same observation in his essay, Concerning Jews:

"If the statistics are right, the Jews constitute but one percent of the human race. It suggests a nebulous dim puff of star dust lost in the blaze of the Milky Way. Properly the Jew ought hardly to be heard of, but he is heard of, has always been heard of. He is as prominent on the planet as any other people, and his commercial importance is extravagantly out of proportion to the smallness of his bulk..."

¹² Rav Chayim Yitzchak Aharon Rappaport

¹³ This introduction was excerpted and 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.

¹⁴ In Makkoth 24a

¹⁵ Rav Safra was a prominent Babylonian Amora of the fourth generation of the amoraic era. Safra studied under R. Abba, then went abroad with two colleagues, R. Kahana and R. Huna the son of R. Ika. He debated the Halakha with Abaye and Rava, and was most probably a disciple of Rava, who would sometimes impose various tasks upon him.

¹⁶ Tehillim (Psalm) 15:2

¹⁷ The following study is based on a lecture given by Rabbi Daniel Lapin¹⁷ at the Ludwig von Mises Institute, Lou Church memorial lecture in religion and Economics. Rabbi Lapin's lecture was titled: *What is Morally Right About Economic Freedom*.

The reason Jews have excelled in the area of economics is because they have believed that making money is a good thing in and of itself. When you are making money you are doing something good. Philanthropy and tzedaka (charity – righteousness) do not have to be the goal. Making money is, in the end, good. Not doing tzedaka is reprehensible, but that does not detract from the fact that making money is good. For Jews especially, making money is a perfectly natural thing to do. How can this be?

Consider a man who knocks on people's doors and offers to take away their unwanted items, their junk. If he pays a pittance for the goods, so much the better. In fact, businesses have sprouted up for the sole purpose of taking unwanted items from people. These businesses charge people good money to take unwanted items. Whether the business is the city trash collector, or a junk hauler, they both charge money to remove a man's junk. Now if one could purchase one man's junk and fix it up and sell it to another man for a good price, then all are extremely satisfied with this arrangement. The one has his junk removed without cost or for a small profit, and the other has obtained a needed item for a good price. The end result is two happy customers and a junk dealer who has made a profit.¹⁸ The whole world is better off because of this transaction. By engaging in this sort of commerce we are doing something good for people. People welcome such junk dealers. When we do these types of transactions everyone is happy with the outcome. The ability to make multiple people happy is at the root of the Torah. Thus making money is a good thing in, and of, itself!

In Hebrew, and in English, we use the same word to characterize good business dealings and our worship of HaShem. We call it *avodah*, or service. Those who get good service are glad. Whether they are HaShem or men. Providing good service is what the Torah is all about. When we please the men whom HaShem made, then we are also pleasing HaShem! When children treat their siblings well, then the parents are extremely happy. In the same way, when HaShem sees his children treating each other well, then He is extremely happy. To make HaShem happy, all we have to do is make people happy when we make money.

Does it matter whether we are serving HaShem's children with a profit motive? Absolutely not! In fact, in both the Torah and in common wisdom we find that actions are more important than intentions. Obeying HaShem for the wrong reason is certainly better than not obeying Him at all. In the same way, if we serve people with a profit motive we still serve people. Now clearly kavanah, or intent, is important. Never the less, obedience is more important. Consider a child who obeys his parents with a bad attitude. While the parents would prefer a good attitude, they are never the less glad that the child obeyed. Since only HaShem understands the motives of our hearts, it is impossible for us to judge this aspect. In fact, a Jewish court looks for the actions and words, to discern intent. Actions speak louder than words and actions trump intention. The fact that a waiter provides good service to his customers is appreciated, despite the fact that he is looking for a good tip.

The process of building good economic relationships is integral to building good relationships between human beings. The world was created for the purpose of building bonds and relationships. Consider the elements on the periodic chart. As important as those elements are, the compounds that are produced from those elements are infinitely more important. The air we breathe is a mixture. Water is a mixture. As nice as iron is, steel is ever so much more useful.

Salt, for example, is composed of sodium (toxic) and chlorine (toxic). Yet the result graces nearly every dinner table in the world. With the alchemy of relationships, even toxic substances become *toiv*, beneficial. In the same way, we take a toxic male and marry him to a toxic female and the relationship is called love, and the whole world is better off because of this relationship. In fact, Bereshit (Genesis) describes the creation as good except for one exception. The Torah tells us that it is not good for man to be alone. Man needs a relationship with a woman. Bonding and connectivity are what make the world go around.

Does HaShem want us to be rich? While His desire is inscrutable, it is quite clear that He wants us to be

¹⁸ New businesses have sprung up just to bring those with junk together with those who want such junk. Can you say 'eBay'?

obsessively preoccupied with the need and desires of other people. Whether they are your clients or your customers; whether they are your boss or your employees. No matter what the relationship, HaShem warns us to be concerned with the needs of others. When we do this, prosperity and wealth are the natural outcome. To put it another way, if we want to become wealthy, all we have to do is become obsessively preoccupied with the needs of others. If we build buggy whips whilst the world is driving automobiles, then we will never meet the desires of others and we will never make a profit. We make profit when we sell what others want. The more we understand the needs and desires of the world and obsess with how to meet those needs and desires, the more we will become wealthy. It is interesting that the more we do what we want to do, the more poverty stricken we become. It is only when we turn outward to the desires of others that we can become wealthy.

Many have said that the most important occupation is the occupation that you enjoy. This is not the Torah perspective. The Torah perspective is to choose an occupation that meets the needs of others. This is the only way to have success in life because we will be serving HaShem in the process. Prosperity is the result of building relationships by meeting the needs of others.

The Torah is full of contracts (covenants) because contracts allow relationships to flower. The contract that Yaaqov made with Esav regarding the birthright was a contract that allowed the Jewish people to become a nation of priests.

***Bereshit (Genesis) 25:30-33** And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. 31 And Jacob said, Sell me this day thy birthright. 32 And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? 33 And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.*

***Shemot (Exodus) 19:6** And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.*

A profit motive is what allowed Joseph to survive his encounter with his brothers at Shechem.

***Bereshit (Genesis) 37:26-27** And Judah said unto his brethren: 'What profit is it if we slay our brother and conceal his blood? 27 Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, our flesh.' And his brethren hearkened unto him.*

Yehuda asked, "what profit do we get by killing the boy? Come let us sell him instead". Thus Joseph will succinctly state that their intention to do evil was used by HaShem to do good.

***Bereshit (Genesis) 50:19-20** And Joseph said unto them, Fear not: for am I in the place of G-d? 20 But as for you, ye thought evil against me; but G-d meant it unto good, to bring to pass, as it is this day, to save much people alive.*

This good came about only because of a motive for profit. Consider the alternative: Joseph is dead and the Jewish people all starve to death. Where is the good in that? Even Joseph greatly benefited from this transaction. Thus the whole world benefited from the profit motive of Joseph's ten brothers.

When Joseph's ten brothers encountered Joseph in Egypt he accused them of spying.

***Bereshit (Genesis) 42:9** And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come.*

Additionally, he had their money returned to them in the top of their sacks of grain.

***Bereshit (Genesis) 42:35** And it came to pass as they emptied their sacks, that, behold, every man's bundle*

of money was in his sack: and when both they and their father saw the bundles of money, they were afraid.

When they saw the money they were terrified because they imagined that they would be accused of theft. Yet Joseph's intention was to teach them that relationships were more important than money. The brothers thought that squandering their relationship with Joseph to produce a profit was a good thing. Joseph's message was just the opposite. His message was that profit comes from good relationships, not the other way around. It is not about money, it is about relationships.

Relationships and profit go hand in hand with the uniqueness of each individual. If we were all clones we would find it very hard to meet the needs of others. What we have is what they have. There is no profit in have each individual being a clone. Having different desires allows commerce. If no one wants to get rid of his junk, then there can be no sale of that junk. If everyone desires the same junk, then there is no opportunity for commerce. Being created in the image of G-d makes us unique.

While most economists would tend to call us consumers, in reality we are actually producers. If everything were consumed there would be no museums, buildings, roads, or parks. We produce! When we create wealth we acknowledge the uniqueness of the individual. When a government attempts to equalize its citizens, then they will necessarily produce poverty. The more we are alike the more commerce fails. It is our uniqueness that allows commerce to thrive. Thus the more freedom (uniqueness) that exists in the world, the greater the prosperity of the world. The more we are free to pursue our own desires, the more we allow the world to prosper.

Socialism destroys uniqueness. Consider government housing, public transportation, and confiscatory taxation. These socialist tools are all designed to destroy our uniqueness and in the process doom us to poverty. We must produce wealth, not merely move it around.

At the tower of Babel the goal was to make bricks, not to make a tower. Notice that bricks come first followed by what was to be done with the bricks:

***Bereshit Genesis) 11:1-4** And the whole earth was of one language, and of one speech. 2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. 3 And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. 4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.*

Bricks were the goal! That is why the people were FIRST encouraged to make bricks, then to build a city and a tower. Bricks are made by man and are all identical. Stones are made by HaShem and each is unique. The goal of Babel was to make all individuals the same, to destroy their uniqueness, to make bricks. One of the reasons that HaShem confused the languages at Babel was to make it very difficult to all be alike.

The Torah records that bricks were used only in two regards: The tower of Babel and the building of Egypt by the Israelites. As the Israelites were enslaved, so too were the people of Babel. As the people at Babel received no pay for their service, so too were the Israelites deprived of their pay.

We had two economic models: The Abrahamic model and the Nimrod model. The Abrahamic model is the basis for the economy of the western world. This model is based on giving, not on taking. Abraham wanted to give to and to serve other human beings. This is the source of the strength of the Abrahamic model. Nimrod's model was based on taking from people and making them all the same.

The free market system is propped up by a spiritual system.

Long term business relationships can not endure if we 'rip people off'. Bad business dealings do not make for long

term business relationships.

We are predominately spiritual creatures with a subordinate physical aspect. We are souls with a body. This is an important mental perspective. We must focus on the spiritual and use the physical to accomplish the spiritual goals. We must use our minds to impact our bodies. If we believe that something can be done, then it can be done. Nothing stands in the way of *desire*, nothing! The only thing that makes us different from robots is our *desire*. Robots do not have any desires.

Who knew that earning and spending of money, correctly, could allow us to dwell in HaShem's tent? Who knew that speaking¹⁹ the truth in one's heart could have benefits both in this world and in the next?

Ashlamatah: I Sam 2:21-28 + 3:19-20

Rashi	Targum
11. ¶ And Elkanah went to Ramah, to his house, and the child was serving the Lord before Eli the priest.	11. ¶ And Elkanah went to Ramah, to his house. And the boy was serving before the LORD during the life of Eli the priest.
12. And Eli's sons, unscrupulous men, knew not the Lord.	12. And the sons of Eli were evil men. They did not know to fear from before the LORD.
13. And this was the due of the priests from the people: (whenever) any man would slaughter a sacrifice, the servant of the priest would come when (one) cooked the flesh, with a three-pronged fork in his hand.	13. And the custom of the priests from the people - every man who was slaughtering a sacrificial animal, and the young man of the priest was coming, when the meat was boiling, and his three-pronged fork (was) in his hand,
14. And he would thrust into the fire-pot, or into the pot, or into the cauldron, or into the pan, everything which the fork would pick up, the priest would take therewith; so would they do to all Israel who came there in Shiloh.	14. And he set it in the pan or in the cauldron or in the pot or in the cooking vessel. Everything that the fork brought up, the priest took for himself. Thus they were doing to all Israel who were coming to sacrifice there in Shiloh.
15. Also, before they would make the fat smoke, and the servant of the priest would come, and would say to the man who slaughtered, 'Give meat to roast for the priest, and he will not take from you cooked meat, but raw.	15. Even before the fat pieces were brought to the altar, the young man of the priest was coming and saying to the man who was slaughtering: "Give the meat to the priest to roast. And he will not take from you boiled meat but when it is fresh."
16. And (if) the man said to him, 'Let them make the fat smoke now, and (then) take for yourself, as your soul desires,' And he would say, 'No, but now you shall give. And if not, I shall take by force.'	16. And the man said to him: "Wait until the fat pieces be brought up, and take for yourself according to the good pleasure of your soul." And he said to him that "Now you will give it; and if not, they will take from you against your will."
17. And the sin of the lads was great before the Lord, for the men despised the offering of the Lord.	17. And the sin of the young men was very great before the LORD, for the men robbed the sacrifices of the LORD.
18. And Samuel was serving before the Lord, being a lad girded with a linen robe.	18. And Samuel was serving before the LORD; the young man was girt with a sleeved tunic of linen.
19. And a small robe his mother would make for him, and she would bring it up to him from appointed time to appointed time, when she ascended with her husband, to	19. And his mother was making for him a little robe and bringing it up to him from the time of festival to festival when she went up with her husband to sacrifice

¹⁹ This the verbal tally with the Torah portion: Spoken / Speak - דבר, Strong's number 01696.

Rashi	Targum
slaughter the sacrifice of the (festive) days.	thesacrifice of the festival
20. And Eli would bless Elkanah and his wife, and he would say, "May the Lord grant you seed from this woman," because of the request which he had requested of the Lord, and they would go to his place.	20. And Eli blessed Elkanah and his wife. And he said: "May the Lord raise up for you worthy sons from this woman on account of the petition that he asked from before the LORD." And they went to their» place.
21. For the Lord remembered Hannah , and she conceived and bore three sons and two daughters. And the lad Samuel grew up with the Lord. {S}	21. For the memory of Hannah entered before the LORD and she became pregnant and bore three sons and two daughters. And the child Samuel grew up, serving theLORD. {S}
22. Now, Eli had become very old, and he heard all that his sons were doing to all Israel, and that they would lie with the women who congregated at the entrance of the tent of meeting.	22. And Eli was very old. And he heard everything that his sons were doing to all Israel and that they were sleeping with the women who came to pray at the gate of the tent of meeting.
23. And he said to them: "Why do you do the likes of these things, for I hear evil reports about you, from all these people.	23. And he said to them: "Why are you acting according to these deeds so that I hear these evil deeds of you from all the people?"
24. No, my sons, for the rumor which I hear the Lord's people spreading, is not good.	24. No, my sons. For the report that I hear the people of the LORD spreading about is not good.
25. If man will sin to man, the judge will judge him. If, however, he will sin against God, who will intercede in the judgment in his behalf?" But they would not hearken to their father's voice, for the Lord desired to kill them.	25. If a man will sin against a man, will he not come before the judge, and he will hear their words, and he will decide between them? And if the man will sin before the LORD, from whom will he seek and it will be forgiven to him?" And they did not accept the words of their father, for it was the good pleasure from before the LORD to kill them.
26. And the lad, Samuel, was growing up, and bettering himself both with the Lord and with people. {P}	26. And the boy Samuel continued to grow, and his name was good. His ways were right before the LORD, and his works were upright among the sons of man. {P}
27. And a man of God came to Eli, and he said to him: "So said the Lord: 'Did I appear to the house of your father, when they were in Egypt, (enslaved) to the house of Pharaoh?"	27. And the prophet of the LORD came unto Eli and said to him: "Thus says the LORD: 'I indeed revealed Myself to the house of your father, when they were in Egypt and were enslaved to the house of Pharaoh.
28. And did I choose him from all the tribes of Israel to be My priest, to offer up (sacrifices) on My altar, to burn incense, to wear an ephod before Me? And did I give to the house of your father all the fire-offerings of the children of Israel?"	28. And I took delight in him from all the tribes of Israel before Me, to be a priest, to bring up sacrifice upon My altar, to burn sweet-smelling incense, to wear the ephod, to serve before Me. And I gave to the house of your father all the offerings of the sons of Israel.
29. Why (then,) do you kick at My sacrifice, and at My meal offering which I commanded in My dwelling place, and you honored your sons above Me, before My people, to feed yourselves from the first part of every offering of Israel?"	29. Why are you robbing My holy sacrificial offering and My offering that I appointed to offer before Me in My Temple? And you honor your own sons first of all to have them eat from the first of all the offerings of Israel My people?"
30. Therefore," says the Lord, God of Israel, "I said, 'Your house and the house of your father will walk before Me forever,' but now, says the Lord: Far be it from Me, for those who honor Me shall I honor, and those who despise Me will be disgraced.	30. Thus said the Lord God of Israel: "Indeed I said: Your house and the house of your father will serve before Me forever." And now the LORD says: "My judgments are truth for those who act honorably before Me I will honor, and those who act despicably against My name will become demented.
31. Behold days are coming when I shall cut off your arm and the arm of your father's house, that there shall not be an elder in your household.	31. Behold the days are coming, and I will cut off thestrength of your seed and the strength of the seed of the house of your father from being old in your house.

Rashi	Targum
32. And you will look upon a rival (in My) dwelling place in all (the days) which (God) will do good to Israel, and there will not be an elder in your household all of the days.	32. And you will be considering and you will be seeing the sorrow that will come upon the men of your house because of the sins that you have sinned in My Temple. And afterwards prosperity will come over Israel. and there will not be an old man in your house all the days.
33. Yet every man of yours shall I not cut off from My altar, to disappoint you and to sadden your heart; and all those raised in your house will die as young men.	33. A man I will not cut off for you from My altar to darken your eye and to grieve your soul. And all the multitude of your household, the young men, will be killed.
34. And this is the sign to you, that which will befall your two sons, Hophni and Phinehas; in one day both of them will die.	34. And this is the sign to you, which will come unto your two sons, unto Hophni and Phinehas. In one day the two of them will be killed.
35. And I shall raise up for Myself a faithful priest, who will do as is in My heart and in My mind, and I shall build for him a sure house, and he shall walk before My anointed all of the days.	35. And I will raise up before Me a faithful priest who will act according to My Memra and according to My good pleasure. And I will raise up for him a lasting kingdom, and he will serve before My anointed one (Messiah) all the days.
36. And it will be that everyone who is left in your house, will come to prostrate himself before him for a silver piece and a morsel of bread, and will say, "Take me now into one of the priestly divisions in order to eat a morsel of bread." {P}	36. And everyone who is left in your house will come, bow low for himself for a coin of silver and a piece of bread. And he will say: "Appoint me now to one of the watches of the priests to eat a piece of bread." {P}
1. ¶ And the lad Samuel was serving the Lord before Eli. Now the word of the Lord was withheld in those days; vision had not broken through. {S}	1. ¶ And the boy Samuel was serving before the LORD in the life of Eli. And the word of the LORD was hidden - in those days. There was no prophecy revealed. {S}
2. And it was on that day, that Eli was lying in his place, and his eyes had begun to grow dim; he could not see.	2. And on that day Eli was sleeping in his place, and his eye began to be dim. He was not able to see.
3. And the lamp of God had not yet gone out, and Samuel was lying down. In the Temple of the Lord, where the Ark of God was. {P}	3. And he had not yet put out the lights of the sanctuary of the LORD. And Samuel was sleeping in the court of the Levites. And a voice was heard from the Temple of the LORD where the ark of the LORD was. {P}
4. ¶ The Lord called to Samuel, and he said, "Here I am."	4. ¶ And the LORD called to Samuel. And he said: "Here I am."
5. And he ran to Eli, and said, "Here I am, for you have called me." And he said, "I did not call. Go back and lie down." And he went and lay down. {S}	5. And he ran unto Eli and said: "Here I am, for you have called to me." And he said: "I did not call. Go back, sleep." And he went and slept. {S}
6. And the Lord continued to call again to Samuel, and Samuel arose, and went to Eli, and said, "Here I am, for you have called me." And he said, "I have not called, my son. Go back and lie down."	6. And the LORD called again: "Samuel." And Samuel rose and went unto Eli. And he said: "Here I am, for you have called to me." And he said: "I did not call, my son. Go back, sleep."
7. Now, Samuel had not yet known the Lord, and the word of the Lord had not yet been revealed to him.	7. And Samuel had not yet learned to know instruction from before the LORD and the word of the prophecy of the LORD was not yet revealed to him.
8. And the Lord continued to call Samuel for the third time; and he arose and went to Eli, and said, "Here I am, for you called me." And Eli understood that that the Lord was calling the youth.	8. And the LORD called again "Samuel" a third time. And he rose and went unto Eli and said: "Here I am, for you have called me." And Eli understood that from before the LORD it was being called to the boy.
9. And Eli said to Samuel, "Go, lie down. And it shall be, if He will call you, that you shall say, 'Speak, O Lord, for Your bondsman is listening.' " And Samuel	9. And Eli said to Samuel: "Go, sleep. And if He calls to you, you will say: 'Speak, O LORD, for your servant hears.'" And Samuel went and slept in his place.

Rashi	Targum
went and lay down in his place.	
10. And the Lord came and stood, and He called as at the other times, "Samuel! Samuel!" And Samuel said, "Speak, for Your bondsman is listening." {P}	10. And the glory of the LORD was revealed and stood forth. And it called as before: "Samuel, Samuel." And Samuel said: "Speak, for your servant hears." {P}
11. ¶ And the Lord said to Samuel, "Behold, I am about to do something in Israel, about which the two ears of everyone who hears it, will tingle.	11. ¶ And the LORD said to Samuel: "Behold I am doing something in Israel; everyone who will hear it, his two ears will tingle.
12. On that day, I shall execute against Eli all that I have spoken concerning his household, beginning and ending.	12. In that day I will fulfill against Eli everything that I spoke concerning the men of his house. I will consume and destroy.
13. And I have told him that I am about to execute judgment upon his household forever, for the iniquity (of the matter) that he knew that his sons were bringing disgrace upon themselves, and he did not rebuke them.	13. And I told him that I am taking vengeance from the men of his house forever for the sins that he knew that his sons were blaspheming for themselves, and he did not restrain them.
14. And, therefore, I have sworn to the house of Eli, that the iniquity of the house of Eli shall not be purged by sacrifice or by offering forever."	14. And thus I have sworn to the house of Eli that the sins of the house of Eli will not be forgiven by the gift of holy things and by offerings forever."
15. And Samuel lay down until the morning, and he opened the doors of the House of the Lord. And Samuel was afraid to relate the vision to Eli.	15. And Samuel slept until morning, and he opened the doors of the house of the sanctuary of the LORD. And Samuel was afraid to tell the vision of prophecy to Eli.
16. And Eli called Samuel, and said, "Samuel, my son!" And he said, "Here I am."	16. And Eli called to Samuel and said: "Samuel, my son." And he said: "Here I am."
17. And he said, "What is the thing which He spoke to you? Do not conceal from me now. So shall God do to you, and so shall He continue, if you conceal from me anything of the whole matter which He spoke to you."	17. And he said: "What is the word that He spoke with you? Now do not hide it from me. May God do thus to you and more so, if you hide from me a word from every word that He spoke with you."
18. And Samuel told him all the things and did not conceal from him. And he said, "He is the Lord. May He do what is good in His eyes." {P}	18. And Samuel told him all the words and did not hide from him. And he said: "He is the LORD. Whatever is good before Him, He will do." {P}
19. ¶ And Samuel grew up, and the Lord was with him, and did not let any of his words fall to the ground.	19. ¶ And Samuel grew, and the Memra of the LORD was at his aid and he did not depart from anyone of His words.
20. And all Israel from Dan to Beer Sheba, knew that Samuel was established as a prophet to the Lord. {S}	20. And all Israel from Dan and unto Beer-sheba knew that Samuel was faithful in the words of the prophecy of the LORD. {S}
21. And the Lord continued to appear in Shiloh, for the Lord revealed Himself to Samuel in Shiloh with the word of the Lord. {P}	21. And the LORD continued to reveal Himself in Shiloh, for the LORD revealed himself to Samuel in Shiloh by the word of the LORD. {P}

Rashi's Commentary for: I Sam 2:21-28 + 3:19-20

11 was serving the Lord before Eli the priest: (The Talmud asks, "Did Samuel actually serve the Lord?" Didn't he serve before Eli? [He was too young to serve the Lord!] **We therefore deduce) from here that whoever serves before a Torah scholar, is considered as though he had served before the Divine Presence.**

13 the due of the priests They themselves established this Law, since they rightfully inherited only the breast and the thigh of the peace offering.

14 or into the pot דָּד is a [small] pot.

or into the cauldron קִלְחָת is a large pot.

17 כי נאצו , an expression of being despised.

18 robe (Hebrew ephod.) kardut of linen (Jonathan). This is an expression meaning a robe (מעיל) , for Jonathan renders 'm'ilim' in the passage, "for so were the virgins wont to wear robes (m'ilim) kardutin.

19 And a small robe his mother would make for him from year to year.

20 And Eli would bless Elkanah this is the present tense (i.e., he would bless him every year).

because of the request which he had requested for himself a son. And Eli would say to him, "May the Lord grant seed, etc." May it be the Divine Will that all the children which you will have, will be from this righteous woman. This is (therefore) an inverted sentence.

22 that they would lie This is explained according to the ordinary sense of the passage. Our rabbis, however, said: **Since they delayed the sacrifice of their birds, (i.e., of the women who had given birth, or had had an issue. v. Lev. 22:6 8,15:29), and they (the women) would wait until they would see their birds being offered, the Scripture charges them as though they had lain with them.**

24 which I hear the Lord's people spreading The rumor which the Lord's people are spreading about you. This is an expression similar to: "And they caused to be proclaimed in the camp" (Ex. 36:6). Hence, they let out a rumor about you, which is not good.

25 will judge him (Heb. 'ufil'lo,') an expression of judgment, like (Ex. 21:22): and he shall pay as the judges determine (bi-flilim).

the judge Heb. elohim.

for the Lord desired to kill them For their verdict had already been sealed. Before the verdict is sealed, however, the Scripture states: For I desire not the death of one who dies (Ezek. 17:32).

27 And a man of God came: (The Sifrei informs us that the man of God mentioned here) was Elkanah.

Did I appear to the house of your father From here (we deduce) that Aaron prophesied in Egypt. What was the prophecy? It is that which is stated (Ezek. 20:7), And I said to them: Each man, cast away the detestable things upon which his eyes gaze, and with the idols of Egypt, defile not yourselves.

Did I appear Did you know that I gave to Aaron this favor and greatness?

29 אשר צויתי מעון which I commanded in My dwelling place.

to feed yourselves from the first part, etc. (lit., and you honor your sons above Me to feed yourselves from the first part of every offering of Israel to My people.) This is an inverted sentence, (to be explained thus): and you honor your sons above Me before My people, i.e., in the eyes of My people, you honored your son above me. And what is the honor? To feed yourselves from the first part of every offering of Israel. Your meal preceded My meal, as it is stated: Also before they caused the fat to smoke, etc. (above, verse 15).

to feed yourselves (Heb. 'l'havriachem') An expression of a meal, similar to: Please let my sister feed me bread (Heb. 'v'thavreni').

before My people This reverts to: And you honor your sons above Me. You showed to My people that you are more honored than I. And with what have you shown this? To feed yourselves from the first part of My offering.

30 I said (Heb. 'amor amarti') Twice I assigned greatness to the sons of Ithamar. Concerning the sons of Gershon and the sons of Merari, it is stated: Under the hand of Ithamar, the son of Aaron the Priest. (Num. 4:23, 33). And Eli was one of the descendants of Ithamar. This I found in M.S.(8:3). I have, however, heard a more fitting version, as follows: I said: Your house and your father's house, etc. Originally, I gave the high priesthood to Eleazar the Priest, as it is stated: And remove from Aaron his garments, and put them on Eleazar, his son (Num. 20:26). At the time of the concubine (in Gibeah, v. Judges 19, 21), when the Israelites freed themselves of most of the Commandments. And who caused them (to do so)? Phinehas and his colleagues, who should have gone around from city to city to reprove them. I, (therefore) took the High Priesthood away from them, and gave it to you, for you are of the descendants of Ithamar, and I said: They shall walk before Me forever, for when greatness is assigned to someone, it is assigned to him and to his generations forever.

for those who honor Me shall I honor The descendants of Phinehas who honored Me at Shittim (Num. 21:7,8). And so it came about in the days of Solomon, that when he built the Temple, Solomon dismissed Ebiathar from being a priest to the Lord, to fulfill the word of the Lord which He had spoken to the house of Eli (I Kings 2:27), and Zadok became High Priest, since he was of the descendants of Phinehas, for so he is listed in the genealogical records in the Book of Chronicles (I Chron. 6:35 38).

and those who despise Me will be disgraced By themselves, when I shall withdraw Myself from them.

31 I shall cut off your arm I.e., the power which you exert in My House, for you say: And if not, I shall take by force.

32 And you will look upon a rival in My dwelling place And you will see your rival at your side in My dwelling place like a woman who sees her rival with her in the house.

in all (the days) which (God) will do good to Israel (Lit., in all that which He will do good to Israel.) "When the Temple will be built in the day of Solomon, and the goodness promised to Israel will be complete, as it is said there: There has not failed one word of all His good promise, etc. (I Kings 8:56). Judah and Israel were many, like the sand which is by the sea (ibid. 4:20). And Judah and Israel dwelt in safety, every man under his vine and under his fig tree, etc. all the days of Solomon (ibid. 5:5).

and there will not be an elder in your household This is an appropriate punishment. You ate sacrifices before their time, before they made the fat smoke, similarly, you will die before your time.

33 and to sadden (Heb. 'v'la'div,') same as 'v'lad'iv.'

will die (as young) men (Lit., will die men.) There is no comparison between mourning for a young man and mourning for a child.

34 And this is the sign to you That the prophecy will be fulfilled: In one day your two sons will die, and this will be to you a sign that all the retribution which was said to you, will be fulfilled. I.e., "And you will look upon a rival in My dwelling place, etc., and all those raised in your house will die as young men" (above 32, 33).

35 a faithful priest i.e., Zadok.

36 for a silver piece In order to earn a coin called 'ma'ah.'

A silver piece (Heb. Agorath Kesef,) a silver piece of the weights of twenty gerah (Exod. 30:13).

ספחני Take me...into.

Chapter 3

1 was withheld (Heb. 'yakar,' dear.) And similarly, (Prov. 17:27) 'y'kar ruach' one whose breath is dear is an understanding man, meaning, one whose speech is withheld is an understanding man.

vision had not broken through Prophecy was not revealed (Jonathan). 'Nifratz,' an expression similar to 'ufaratzta,' and you shall spread westward and eastward (Gen. 28:14).

3 and Samuel was lying down In his place, in the court of the Levites who watch in the Temple. Jonathan paraphrases thus: And Samuel was lying in the court of the Levites...

..in the Temple of the Lord where the Ark of God was,...

4 The Lord called And a voice emanated from the Temple of God, from the Holy of Holies, which called, 'Samuel!' The end of the above verse is connected to the beginning of the following verse. This is what is inferred by the Scriptural verse (Job 37:5): The Lord thunders wondrously with His voice....Now, Eli was a priest, and was watching from within, while Samuel was lying without. Yet, the voice jumped over Eli to Samuel. Tractate Tamid.

7 had not yet known the Lord (Heb. 'terem,') **i.e., he had not yet recognized the nature of the prophetic voice.** Every 'terem' in the Scriptures is an expression of 'not yet,' and is not an expression of 'before.' This instance proves this supposition. Furthermore, the passage: "That you do not yet fear" (Exod. 9:30), is more explicit than this. Also, "No shrub of the field was yet on the earth" (Gen. 2:5).

10 and Samuel said, "Speak,..." He did not mention the Name of the Deity as Eli had commanded him, for he said (to himself), "Perhaps it is another voice."

11 I am about to do something This is the capture of the Ark by the Philistines.

will tingle (Heb. 't'zillanah,') an expression similar to 'zelz'lim,' cymbals, retentir, in French, to resound, ring.

12 beginning and ending On that day, My decree upon Eli's house will commence (to be fulfilled), for Hophni and Phinehas shall die and from then on, I shall finish My decree and complete it upon them from generation to generation, to cause them to die (as young) men of eighteen years.

beginning and ending Commencant et accomplissant, in French.

13 that his sons are bringing disgrace upon themselves (Lit. disgrace or despise themselves.) It should properly state "despise Me," but the Scripture euphemized.

disgrace or despise (Heb. 'm'kall'lim' usually rendered 'curse') and likewise, every curse is an expression of irreverence and disgrace.

and he did not rebuke them And he did not darken them; i.e., he did not darken their faces by removing them from their high office.

17 So shall God do to you like that very curse, that you shall not have worthy children. And that (curse actually) befell him (Infra 7:3), even though he told him (Eli).

18 and did not conceal (Deducing) from here, (our Sages) stated: **A curse of a wise man, even though pronounced on condition, will be realized.**

He is the Lord he is Master, and everything belongs to Him.

21 for the Lord revealed Himself to Samuel Since the Scripture stated above (2:1) "and the word of the Lord was withheld in those days," he states here that from now on, for Samuel's sake, He revealed Himself repeatedly.

Verbal Tallies

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

Beresheet (Genesis) 21:1-34

I Shmuel (Samuel) 2:21-28 + 3:19-20

Tehillim (Psalm) 15

Mk 2:13-17, Lk 5:27-32, Acts 4:32-37

The verbal tallies between the Torah and the Psalm are:

LORD - יהוה, Strong's number 03068.

Did - עשה, Strong's number 06213.

Spoken / Speaketh - דבר, Strong's number 01696.

The verbal tallies between the Torah and the Ashlamata are:

LORD - יהוה, Strong's number 03068.

Visited - פקד, Strong's number 06485.

Said - אמר, Strong's number 0559.

Did - עשה, Strong's number 06213.

Conceived - הרה, Strong's number 02029.

Bare - ילד, Strong's number 03205.

Son - בן, Strong's number 91121.

Set time / congregation - מועד, Strong's number 04150.

G-d / judge - אלהים, Strong's number 0430.

Beresheet (Genesis) 21:1-2 And the LORD <03068> visited <06485> (8804) Sarah as he had said <0559> (8804), and the LORD <03068> did <06213> (8799) unto Sarah as he had spoken. 2 For Sarah conceived <02029> (8799), and bare <03205> (8799) Abraham a son <01121> in his old age, at the set time <04150> of which God <0430> had spoken <01696> (8765) to him.

Tehillim (Psalm) 15:1 « A Psalm of David. » LORD <03068>, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

Tehillim (Psalm) 15:2 He that walketh uprightly, and worketh righteousness, and speaketh <01696> (8802) the truth in his heart.

Tehillim (Psalm) 15:3 He that backbiteth not with his tongue, nor doeth <06213> (8804) evil to his neighbour, nor taketh up a reproach against his neighbour.

I Shmuel (Samuel) 2:21 And the LORD <03068> visited <06485> (8804) Hannah, so that she conceived <02029> (8799), and bare <03205> (8799) three sons <01121> and two daughters. And the child Samuel grew before the LORD <03068>.

I Shmuel (Samuel) 2:22 Now Eli was very old, and heard all that his sons <01121> did <06213> (8799) unto all

Israel; and how they lay with the women that assembled at the door of the tabernacle of the **congregation** <04150>. **I Shmuel (Samuel) 2:23** And he **said** <0559> (8799) unto them, Why do ye such things? for I hear of your evil dealings by all this people.

I Shmuel (Samuel) 2:25 If one man sin against another, the **judge** <0430> shall judge him: but if a man sin against the **LORD** <03068>, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the **LORD** <03068> would slay them.

Hebrew:

Hebrew	English	Torah Seder Gen 21:1-34	Psalms Psa 15:1-5	Ashlamatah I Sam 2:21-28 + 3:19-20
אֹהֶל	tent		Ps 15:1	1 Sam 2:22
אֵלֶּה	these	Gen 21:29	Ps 15:5	1 Sam 2:23
אֱלֹהִים	GOD	Gen 21:2 Gen 21:4 Gen 21:6 Gen 21:12 Gen 21:17 Gen 21:19 Gen 21:20 Gen 21:22 Gen 21:23		1 Sam 2:25 1 Sam 2:27
אָמַר	said, speak	Gen 21:1 Gen 21:6 Gen 21:7 Gen 21:10 Gen 21:12 Gen 21:16 Gen 21:17 Gen 21:22 Gen 21:24 Gen 21:26 Gen 21:29 Gen 21:30		1 Sam 2:23 1 Sam 2:27
אֱמֶת	truth, tell me nor	Gen 21:26	Ps 15:2	
אֲרֶץ	land, ground, earth	Gen 21:21 Gen 21:23 Gen 21:32 Gen 21:34		1 Sam 3:19
אִשָּׁה	wife	Gen 21:21		1 Sam 2:22
אֲשֶׁר	which, who	Gen 21:2 Gen 21:3 Gen 21:9 Gen 21:12 Gen 21:17 Gen 21:23 Gen 21:25 Gen 21:29		1 Sam 2:22 1 Sam 2:24

Hebrew	English	Torah Seder Gen 21:1-34	Psalms Psa 15:1-5	Ashlamatah I Sam 2:21-28 + 3:19-20
בְּאֵר שֶׁבַע	Beersheva	Gen 21:14 Gen 21:31 Gen 21:32 Gen 21:33 Gen 21:14 Gen 21:31 Gen 21:32 Gen 21:33		1 Sam 3:20
דְּבַר	matter, thing, word	Gen 21:11 Gen 21:26		1 Sam 2:23 1 Sam 3:19
הִלָּךְ	departed, went, walk, growing	Gen 21:14 Gen 21:16 Gen 21:19	Ps 15:2	1 Sam 2:26
הִרְהָ	conceived	Gen 21:2		1 Sam 2:21
יָדַעַ	know	Gen 21:26		1 Sam 3:20
יְהוָה	LORD	Gen 21:1 Gen 21:33	Ps 15:1 Ps 15:4	1 Sam 2:21 1 Sam 2:24 1 Sam 2:25 1 Sam 2:26 1 Sam 2:27 1 Sam 3:19 1 Sam 3:20
יָלַד	bore, born	Gen 21:2 Gen 21:3 Gen 21:5 Gen 21:7 Gen 21:9		1 Sam 2:21
כָּל	everyone, all, every	Gen 21:6 Gen 21:12 Gen 21:22		1 Sam 2:22 1 Sam 2:23 1 Sam 2:28 1 Sam 3:19 1 Sam 3:20
לֹא	niether, nor, none, no	Gen 21:26	Ps 15:3 Ps 15:5	1 Sam 3:19
לָקַח	took, taken	Gen 21:14 Gen 21:21 Gen 21:27 Gen 21:30	Ps 15:5	
מְאֹד	greatly	Gen 21:11		1 Sam 2:22
מָה	what	Gen 21:17 Gen 21:29		1 Sam 2:23
מוֹעֵד	appointed time	Gen 21:2		1 Sam 2:22
מִי	who	Gen 21:7 Gen 21:26	Ps 15:1	1 Sam 2:25
מִצְרַיִם	Egypt	Gen 21:21		1 Sam 2:27

Hebrew	English	Torah Seder Gen 21:1-34	Psalms Psa 15:1-5	Ashlamatah I Sam 2:21-28 + 3:19-20
נֶעַר	lad, boy	Gen 21:12 Gen 21:17 Gen 21:18 Gen 21:19 Gen 21:20		1 Sam 2:21 1 Sam 2:26
נָשָׂא	lifted	Gen 21:16 Gen 21:18	Ps 15:3	1 Sam 2:28
נָתַן	gave, give	Gen 21:14 Gen 21:27	Ps 15:5	1 Sam 2:28
עוֹלָם	everlasting, never	Gen 21:33	Ps 15:5	
עֵינַי	eyes	Gen 21:19	Ps 15:4	
עַל	because	Gen 21:11 Gen 21:12 Gen 21:25 Gen 21:31	Ps 15:3 Ps 15:5	
פָּקַד	took note, visited	Gen 21:1		1 Sam 2:21
קוֹל	voice	Gen 21:16 Gen 21:17		1 Sam 2:25
שָׁבַע	swear	Gen 21:23 Gen 21:24 Gen 21:31	Ps 15:4	
שָׁמַע	hears	Gen 21:6 Gen 21:12 Gen 21:17 Gen 21:26		1 Sam 2:22 1 Sam 2:23 1 Sam 2:24 1 Sam 2:25
שְׁנַיִם	two	Gen 21:27 Gen 21:31		1 Sam 2:21
גָּדַר	sojournd	Gen 21:23 Gen 21:34	Ps 15:1	
יִרָא	fear	Gen 21:17	Ps 15:4	
עָשָׂה	did, do, done	Gen 21:1 Gen 21:6 Gen 21:8 Gen 21:22 Gen 21:23 Gen 21:26	Ps 15:3 Ps 15:5	1 Sam 2:22 1 Sam 2:23
רָעַע	distressed	Gen 21:11 Gen 21:12	Ps 15:4	

Greek:

Greek	English	Torah Seder Gen 21:1-34	Psalms Psa 15:1-5	Ashlamatah I Sam 2:21-28 + 3:19-20	Peshat Mk/Jude/Pet Mk 2:13-17	Remes 1 Luke Lk 5:27-32	Remes 2 Acts/Romans Acts 4:32-37
ἅγιον	holy		Psa 15:1				
ἀκολουθεῖω	follow				Mar 2:14 Mar 2:15	Luk 5:27 Luk 5:28	
ἀκούω	heard	Gen 21:6 Gen 21:12 Gen 21:26		1Sa 2:22 1Sa 2:23 1Sa 2:24 1Sa 2:25	Mar 2:17		
ἁμαρτωλός	sinner				Mar 2:15 Mar 2:16 Mar 2:17	Luk 5:30 Luk 5:32	
ἀν	should, ever	Gen 21:6 Gen 21:12 Gen 21:22					Act 4:35
ἀνίστημι	rise up	Gen 21:14 Gen 21:18 Gen 21:32			Mar 2:14	Luk 5:28	
ἅπας	all					Luk 5:28	Act 4:32
γίνομαι	become,, came to pass	Gen 21:3 Gen 21:5 Gen 21:9 Gen 21:20 Gen 21:22			Mar 2:15		
γραμματεὺς	scribes				Mar 2:16	Luk 5:30	
δικαίος	righteous				Mar 2:17	Luk 5:32	
δοχή	banquet	Gen 21:8				Luk 5:29	
δύναμις	force, power	Gen 21:22					Act 4:33
εἶδω	to see	Gen 21:9 Gen 21:16 Gen 21:19			Mar 2:14 Mar 2:16		
εἷς	one	Gen 21:15					Act 4:32
εξέρχομαι	went forth				Mar 2:13	Luk 5:27	
ἐπικαλέομαι	called	Gen 21:33					Act 4:36
ἔπω	said	Gen 21:1 Gen 21:6 Gen 21:7 Gen 21:10 Gen 21:12 Gen 21:16 Gen 21:17 Gen 21:22 Gen 21:24 Gen 21:26 Gen 21:29 Gen 21:30		1 Sam 2:23 1 Sam 2:27		Luk 5:27 Luk 5:31	
ἔρχομαι	come			1Sa 2:27	Mar 2:13 Mar 2:17	Luk 5:32	
ἐσθίω	eat				Mar 2:16	Luk 5:30	
ἰατρός	physician				Mar 2:17	Luk 5:31	
κάθημαι	sitting down				Mar 2:14	Luk 5:27	
κακῶς	illnesses				Mar 2:17	Luk 5:31	
καλέω	called	Gen 21:3 Gen 21:12			Mar 2:17	Luk 5:32	

Greek	English	Torah Seder Gen 21:1-34	Psalms Psa 15:1-5	Ashlamatah 1 Sam 2:21-28 + 3:19-20	Peshat Mk/Jude/Pet Mk 2:13-17	Remes 1 Luke Lk 5:27-32	Remes 2 Acts/Romans Acts 4:32-37
		Gen 21:17					
καρδια	heart		Psa 15:2				Act 4:32
κατάκειμαι	reclining				Mar 2:15	Luk 5:29	
κύριος	LORD	Gen 21:1 Gen 21:33	Ps 15:1 Ps 15:4	1 Sam 2:21 1 Sam 2:24 1 Sam 2:25 1 Sam 2:26 1 Sam 2:27 1 Sam 3:19 1 Sam 3:20			Act 4:33
μαθητής	disciples				Mar 2:15 Mar 2:16	Luk 5:30	
μαρτύριον	testimony	Gen 21:30		1Sa 2:22			Act 4:33
μέγας	great	Gen 21:8 Gen 21:13 Gen 21:18				Luk 5:29	Act 4:33
μετάνοια	repentance				Mar 2:17	Luk 5:32	
οίκια	house				Mar 2:15	Luk 5:29	Act 4:34
ὄνομα	names	Gen 21:3 Gen 21:23 Gen 21:31 Gen 21:33				Luk 5:27	
ὄχλος	multitude				Mar 2:13	Luk 5:29	
πᾶς	all, every, things	Gen 21:12 Gen 21:22		1Sa 2:22 1Sa 2:23 1Sa 2:28 1Sa 3:19 1Sa 3:20	Mar 2:13		Act 4:33
πίνω / πίω	drink, drank				Mar 2:16	Luk 5:30	
πῦρ	fire			1Sa 2:28			
τελώνης	collectors				Mar 2:15 Mar 2:16	Luk 5:27 Luk 5:29	
τελώνιον	station				Mar 2:14	Luk 5:27	
ὕδωρ / ὕδατος	water	Gen 21:14 Gen 21:15 Gen 21:19 Gen 21:25					
υἱός	son	Gen 21:2 Gen 21:3 Gen 21:5 Gen 21:7 Gen 21:8 Gen 21:9 Gen 21:10 Gen 21:11 Gen 21:13		1Sa 2:21 1Sa 2:22 1Sa 2:28			Act 4:36

NAZAREAN TALMUD

Sidra Of B'reshet (Gen.) 21:1-34
"VaAdonai Paqad" "And Ha-Shem visited"

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

SCHOOL OF HAKHAM SHAUL

Tosefta
(Luke 5:27-32)
Mishnah 7:2

And after these things He went out and **saw** a tax-collector named Levi ben Chalfai, **sitting** near the tax-office.²⁰ And he said to him, "Follow Me." And immediately **leaving all, he rose up**²¹ and followed him.

And Levi ben Chalfai]made a great feast in his own house for him (Yeshua). And there was a large number of tax-collectors and of others who were reclining with them. But the Soferim (scribes) and P'rushim (Pharisees) asked his talmidim concerning the halakhic implications of eating with tax-collectors and ignorant sinners (Am HaAretz), saying, "Why do you eat and drink with tax-collectors and ignorant sinners (Am HaAretz)?"²² But Yeshua answered them saying, "Those who are in good health do not need a physician, but those who are sick. I did not come²³ to call the righteous/generous to do

SCHOOL OF HAKHAM TSEFET

Peshat
(Mark 2:13-17)
Mishnah 8:2

And he went out again²⁴ by the seaside of the Kinneret. And as he walked, **he visited, saw** Levi²⁵ ben Chalfai **sitting** near the tax-office.²⁶ And He said to him, "Follow me"²⁷ (come and be trained as a Hakham)."²⁸ And he (Levi) immediately²⁹ **arose** (stood)³⁰ and followed him. And the entire multitude gathered³¹ around him, and he taught them halakhic applications of the Oral Torah.

8.4 And now it happened as Yeshua reclined in his (Levi's) house, many tax-collectors and ignorant sinners (Am HaAretz) also reclined with Yeshua and his talmidim. For there were many, and they made teshubah and followed him (Yeshua). And when the Soferim (Scribes) of the P'rushim (Pharisees) saw him eat with tax-collectors and ignorant sinners (Am HaAretz), they said to his talmidim, "How is it that he (Yeshua) eats and drinks with tax-collectors and ignorant sinners (Am HaAretz)?"³² When Yeshua heard³³ them, he said to them, "They who are strong have no need of a physician, but the ones who are

²⁰ Thematic connection with Ps 15:5 (money)

²¹ Verbal connection to B'reshet 21:14, 18,32. The phrase "he rose up" allegorically implies that the by obeying the calling of the Master to become a Hakham, elevated this Talmid in status before men and G-d.

²² The question is halakhic. While many translators render γογγυζω – gogguzo as "murmur" the true meaning is one of legalities, i.e. halakhah. Cf. *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. 1:728 2.

²³ Verbal connection to 1Sa. 2:27

²⁴ Here we notice that the text tells us that he was beside the sea, Kinneret again. The previous account of walking by the "sea" was with the calling of the first talmidim. Cf. Mk 1:16. Scholars such as Guelich note the abrupt changes in the texts from pericope to pericope. Guelich, R. A. (1989). *Word Biblical Commentary, Mark 1-8:26*. Nelson Reference, Word Incorporated. p. 99 This being an attestation of the synchronizations which were designed to connect with the Torah Seder. Walking by the seaside "again" causes us to connect with the previous enlistment of the first four talmidim.

²⁵ Arguments are made by some scholars that the name "Levi" is a tribal association. This is most likely true. However, there is no reason why his name cannot be "Levi." Cf. France, R. (2002). *The New International Greek Testament Commentary, The Gospel of Mark*. Grand Rapids MI: Wm. B. Eerdmans Publishing Co. p. 131. His Eminence Rabbi Dr. Yosef ben Haggai notes...The Nazarean Codicil informs us about three Chalfai brothers (cousins of Yeshua) and their mother (Yeshua's aunt) – [Charity surely starts at home!]:

1. Matityahu ben Chalfai HaLevi (this is the same as the author of the Midrash of Sefer Matityahu (Gospel of Matthew) and the Levi ben Chalfai mentioned in our present pericope of Mark)
2. "Little Ya'aqob" ben Chalfai HaLevi (cf. Matt. 10:3)
3. Yosef ben Chalfai HaLevi (brother of the above two, cf. Matt. 27:56)
4. Myriam Chalfai HaLevi (sister of Myriam mother of Yeshua –cf. John 19:25; Matt. 27:56)

²⁶ While we have the word "tax-collector" we are not given exactly what "tax" was collected. This is also a thematic connection with Ps 15:5

²⁷ The gospel (Mesorah) is not something merely spoken but lived, an *incarnation* (living personification). Hence Jesus is not sitting home taking calls but actively out making them. Edwards, J. R. (2002). *The Gospel according to Mark*. The Pillar New Testament commentary (81). Grand Rapids, Mich; Leicester, England: Eerdmans; Apollos.

teshubah (repentance), **but ignorant sinners** (Am HaAretz).” **ill. I did not come to call the righteous/generous, but ignorant sinners (Am HaAretz) to do Teshubah (repentance).”**

SCHOOL OF HAKHAM SHAUL
REMES
(2 Luqas -Acts 4:32-37)
Pereq 8:8

And the congregation of Nazareans who became faithfully obedient to the Master’s Mesorah were of one heart and one soul. And no one spoke of the things which he possessed as his own being genuinely concerned for the necessities of those who were needy (Hebrew אביונים *ebyonim, ebionim*, meaning "the poor" or "poor ones").³⁴ **And they all shared with one another everything they had.³⁵ **And the emissaries (Nazarean Hakhamim/Rabbis) bore witness to the resurrection of the Master Yeshua with great expansive³⁶ influence. And everyone possessed great chesed (loving-kindness) towards one another. For there was not even anyone needy among them, because all those who were owners of surplus plots of land or houses were selling them and bringing the proceeds of the things that were sold and placing them at the feet of the emissaries (Nazarean Hakhamim/Rabbis). And it was being distributed to anyone who had need. And there was a Levite³⁷ named Yosef, who was surnamed Bar-Nabba by the emissaries (Nazarean Hakhamim/Rabbis) which is, being translated, The son of consolation, a native of Cyprus, sold a field, and carried the surplus funds - profit money³⁸ and placed them at the emissaries’ (Nazarean Hakhamim/Rabbis) feet.****

Nazarean Codicil to be read in conjunction with the following Torah Sedarim:

Gen 21:1-34	Ps. 15	I Sam 2:21-28 + 3:19-20	Mk 2:13-17	Lk 5:27-32	Acts 4:32-37
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COMMENTARY TO HAKHAM TSEFET’S SCHOOL OF PESHAT

Hakham Tsefet has taken notice of various halakhic issues that were highly debated in the first century. It should also be noted that the language of this pericope is halakhic. The question presented by the Soferim and P’rushim is authentically halakhic. While many translators render γογγύζω – *gogguzo* as “murmur” (Cf Lk. 5:30) the true

²⁸ Cf. Abot 4:1; B.M 2:11

²⁹ The text is missing the usual εὐθὺς – *euthus* but is here implied by the immediate action of **Levi ben Chalfai**. **Levi ben Chalfai** being the **fifth** talmid called by Yeshua.

³⁰ Metaphor for the Amidah, becoming a Hakham and the resurrection along with becoming a “standing” talmid who develops into a Hakham.

³¹ Verbal connection with 1 Sa. 2:22, 27

³² As we have stated before, this interaction need not be seen as overbearingly negative. The language shows honest question rather than heated debate.

³³ Verbal connection to B’resheet 21:6,12,26

³⁴ “A patristic term referring to a Jewish Nazarean sect or sects that existed during the first centuries of the Christian Era. They regarded Yeshua as the Messiah and insisted on the necessity of following Jewish religious Law and rites.” According to Hippolytus, Ebionites claimed that Jesus became Christ as a result of observing the Law. According to Irenaeus, Ebionites used only the Gospel of Matthew, venerated Jerusalem, and regarded Jesus’ birth as natural. Freedman, D. N. (1996, c1992). *The Anchor Bible Dictionary* (2:261). New York: Doubleday.

³⁵ Newman, B. M., & Nida, E. A. (1993], c1972). *A handbook on the Acts of the Apostles*. Originally published: *A translator’s handbook on the Acts of the Apostles*, 1972. UBS handbook series; Helps for translators. New York: United Bible Societies. p. 111. A spirit of voluntary sharing dominated the church. Possessions were shared so that “there were no needy persons among them.” Gaertner, D. (1993). *Acts. The College Press NIV commentary* (Ac 4:35). Joplin, Mo.: College Press.

³⁶ Verbal connection to B’resheet 21:8

³⁷ Note the verbal connection to the Marcan and Lucan texts.

³⁸ Verbal connection with Ps. 15:5

meaning is one of legalities, i.e., halakhah. In other words, the question they ask is genuinely halakhic in nature rather than “grumbling or protesting.” The so called “murmuring” is related to the Mishnah by means of repetition. Thus they are not “murmuring” they are repeating the Mishnaic halakhot taught by the Master. Hakham Tsefet has presented these halakhic issues in narrative form for easy memorization. Halakhic issues in the present pericope are listed as follows.

HALAKHIC ISSUES NOTED IN PRESENT PERICOPE

1. Ritual Purity
2. Table fellowship
3. Am HaAretz ("the people of Land" i.e. the uneducated Jews in the Torah) – considered “sinners” and “wicked” by certain groups
4. Tax-collectors
5. Yeshua’s and Hillel’s view of Am HaAretz ("the people of Land" i.e. the uneducated Jews in the Torah)

We have footnoted how some of these issues relate to the Mesorah – Oral Torah below. Many if not all of these issues have been hijacked by so-called scholars who would reinterpret them in some convoluted way to support their own private doctrines. Hakham Tsefet’s words use halakhic language to illustrate his points. Many times Hakham Tsefet will use oppositional language so that we can see that there were conflicting views concerning certain halakhic issues. Hakham Shaul, being the faithful talmid of Hakham Tsefet further elucidates these points in his Remes commentary.

THE FIRST FIVE

Levi ben Chalfai is the fifth talmid Yeshua selected by Marcan count. The terminology of Mordechai 1:16 is replicated here in the selection of Levi ben Chalfai with the exception of “I will make you fishers of men.” However, because we see Yeshua “walking by the seaside” we see the connotations of making Levi ben Chalfai a “counter of fish.” We might have imagined Yeshua to say something in the manner of “I will make you a collector of fish (souls) rather than monies.”

TAX – COLLECTOR AND IGNORANT SINNERS (AM HAARETZ - "the people of Land" i.e. uneducated Jews in the Torah)

While we have the word “tax-collector” we are not given exactly what “tax” was collected. We can only speculate as to what “toll” or “tax” Levi ben Chalfai collected.³⁹ Most of these “taxes,” if it was not the half – shekel Temple tax, would have been given, at least in part to Herod. This would have inadvertently afforded some of the monies to go to the aggrandizement of the Second (Herodian) Temple. We note below some of the possible taxes which Levi ben Chalfai might have collected.

1. Roman Tax along the Via Maris
2. Half-Shekel Temple tax

However, we must note that Levi ben Chalfai **immediately** leaves behind the work of “tax-collecting” implying that this was not the collection of the Temple tax – or half shekel. More specifically, we note that the “occupation” is not the point here. The point is that Levi ben Chalfai leaves his occupation like Hakham Tsefet and the previous summoning of the first four talmidim to become a talmid who seeks to become a Hakham.

³⁹ Guelich, R. A. (1989). *Word Biblical Commentary, Mark 1-8:26*, . Nelson Reference and Electronic, Word Incorporated. p. 101

Hakham Tsefet uses specific language to demonstrate the difficulty of halakhic complications which Yeshua faced as a Hakham and Messiah.

Hooker and others suggest that the “tax” gatherers and ignorant sinners refer to those who the P’rushim (Pharisees) called “Am HaAretz” who did not follow the P’rushim in their standard of ritual purity etc.⁴⁰ Furthermore, the P’rushim referred to the Am HaAretz on the whole as “ignorant sinners.” Hakham Tsefet determines that what some of the P’rushim had called “unclean” or possibly “ignorant sinners” were not seen as such by G-d.⁴¹ The present text addresses Yeshua’s perspective with regard to the “Am HaAretz.” Yeshua came to bring this group to teshubah like those who were exiled from Babylon and had returned to Eretz Yisrael not fully being aware of their tribal ancestry.

RECLINING – A FESTIVAL?

The word recline would indicate “eating at the table.” However, it is more frequently associated with reclining at a Festival, specifically Pesach (Passover). This would fit the story as it followed the Torah Seder of B’resheet 18 – 19 where the scene is that of the Pesach (Passover) season. It further fits the traditional Jewish idea that Yitzchaq was born on Pesach. Here we see the cunning of Hakham Tsefet as he plays with specific words to make allusion that he is connecting to the Torah Seder. Here we also see a reference to the Bi-modality of the Triennial Torah reading cycle. Even though the language and situation seem ambiguous, it is in all actuality very precise. It appears from the Lucan text that Levi throws a party for Yeshua for the following possible reasons...

1. Yeshua is in fact the Messiah
2. Levi ben Chalfai is on the road to becoming a Hakham
3. It is Pesach and Levi ben Chalfai is hosting the Seder.

As pointed out from our last commentary we should **NOT** always see the difference between Yeshua and the P’rushim as debate or stark conflict. The fact that the P’rushim are “in the house” means that they are there with the “Am HaEretz” as well! Therefore we see Yeshua addressing the halakhic issues in the following way.

1. **RITUAL PURITY**⁴²

By the hermeneutic principle of Rov and Chazakah⁴³ we determine that ritual purity is absolutely upheld and taught. The very fact that the P’rushim are “**in the house**” is testimony to this hermeneutic conclusion. Therefore we deduce that before Yeshua and the P’rushim entered Levi ben Chalfai’s house, he is taught the laws of ritual purity. Perhaps he was taught in a “hands on” lesson per se. Furthermore, we are not informed about the amount of time that lapsed between the enlistment and the feast.

2. **TABLE-FELLOWSHIP**⁴⁴

Again by the hermeneutic principle of Rov and Chazakah we determine that before any table-fellowship can take place between Jews, other Jews and Gentiles or any other absolute kosher must be upheld. Therefore we must believe the lesson of ritual purity must have extended to Kashrut.

3. **AM HAERETZ** (“*the people of Land*” i.e. *the uneducated Jews in the Torah*) – considered by some

⁴⁰ Hooker, M. D. (1991). *Black's New Testament Commentaries: The Gospel According to Saint Mark*. London: A & C Black Publishers Ltd. p. 95

⁴¹ Cf. Acts 10 – Hakham Tsefet’s vision

⁴² Ritual purity is covered in many tractates of the Mishnah. However, we can briefly look at the following tractates. Nega'im, Zabim and Niddah. More specifically the entire Seder – Tohorot.

⁴³ Cf. Cardozo, N. T. (1997). *The Witten and Oral Torah*. Jason Aronson Inc. pp. 123 – 130

⁴⁴ Special interest should be paid to the following tractates of the Mishnah, Seder Tohorot mentioned above Hagigah, Ma’aser Sheni and Bikkurim

“ignorant sinners” and “wicked.”

Through the hermeneutic principles of *Midrash Hameskish* and precedent we determine that Yeshua and the House of Hillel did not see “ignorant sinners” and “Gentiles” as wicked or unclean. While the Shammite School would most likely have held contempt for the Am HaAretz, the School of Hillel, Yeshua and his talmidim did not. This is attested in the precedential case in the narrative of 2 Luqas chapter 10. There must be a distinction made between the Jewish people of Eretz Yisrael (land of Israel) and the “Gerim” (resident aliens) who dwelt in the land. The B’ne Yisrael (children of Israel) as “Am HaAretz” (“the people of Land” i.e. the uneducated Jews in the Torah) must be redeemed through Teshubah (repentance) – “return to G-d and His Torah.” The redemption of the Gerim (resident aliens) must need teshuba (repentance) as a “turning towards G-d and His Torah.” While we see G-d bringing Gentiles to teshubah, we can in no way accept that this implied that table fellowship was acceptable before the Gentile embraced a kosher diet and halakhah of his own free will.

4. OCCUPATION AND TORAH STUDY⁴⁵

We cannot fully comment on Yeshua’s view of the profession of the “tax-collector” other than to say that Yeshua calls his talmidim to the highest occupation we can possibly pursue. While there are some unscrupulous trades in the world today it is the highest trade to study Torah and become a Hakham. Torah study and an honorable trade are the mark of a true talmid.

PERORATION

Neusner notes that the “Gospels” match the “Tradition—*massoret*—as a fence to the Torah.”⁴⁶

Abot 3:13 R. Aqiba says, “Tradition [the Mesorah] is a fence for the Torah.”⁴⁷

Here we interpret the comment made by Neusner to say that the “Gospels” as Tradition i.e. Mesorah are a fence for the Torah. He further notes that the “Gospels” are in harmony with the different aspects of the Oral Torah – Mesorah.

*The Gospel literature arose in the first century C.E. from a Jewish movement that accepted the Bible (Tanakh) as its reference: for Christians, the Bible is also the Word of God. At that moment the Mishnah was not yet written down, but many of its traditions were alive,*⁴⁸

He also notes that the “Gospels” are halakhic in nature.

Halakhot: *Especially in the Gospel of Matthew, Jesus appears as a “Master of the Law.” The famous sermon of the mount (Matt. 5–7) is set by the Evangelist as a formal and solemn session in the bet ha-midrash: the master in session, the disciples and people around at his feet, all attentively listening. The words of the master remind us of the proclamation on Mount Sinai: Jesus is remembering and interpreting the commandments of Moses. Jesus’ teaching could be interpreted like the Oral Torah that so many masters—before and after him—have handed down explaining the Written Torah.*⁴⁹

⁴⁵ Cf. Abot 2:2 below

⁴⁶ 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." (1:340).

⁴⁷ Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 680

⁴⁸ 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." 1:340.

⁴⁹ Ibid (5:2129).

Consequently, we should note that the materials of the “Gospels” are a Mesorah of the Master which are a “Fence around the Torah.” This being said, we must note that the teaching in the present text must conform to the halakhic norms of that Mesorah. And, we as talmidim of the Master must conform to the halakhic norms of the Torah and its Oral traditions. **Therefore, it is the halakhic duty of the Nazarean Jew to accept and teach all those who would follow the master, to accept and practice these traditions.** As we accept the “King of the Jews” and become Nazareans, we must inevitably also accept the Oral Torah – traditions of our Jewish forefathers!

REMES COMMENTARY TO HAKHAM SHAUL

Of special interest to us is the fact that **Levi ben Chalfai** and **Matityahu ben Chalfai HaLevi** are the same individual and the author of the Midrash of Sefer Matityahu (Gospel of Matthew).

Two weeks ago Hakham Shaul cited Hakham Tsefet 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.**”

Again, these allegorical; words refer to the Oral Torah. The Torah **heard** is the Mishnah and the **Talmud** that which is **“seen”** is the **Midrash and Zohar**. Consequently, we see here that Hakham Tsefet is making an allegorical hint as to the necessity of being able to comprehend the ethical – Mussar level of Midrash.

AN EYE FOR AN EYE

And as he walked, he **saw** Levi ben Chalfai / Matityahu ben Chalfai HaLevi **sitting** ...

Allegorically we see that **Matityahu ben Chalfai HaLevi** was studying Midrash.⁵⁰ The Midrash, like the Zohar requires the abilities of the imagination. Reception of such Divine Wisdom requires the virtue and quality of **“Immediate Obedience.”** This characteristic is exemplified in Matityahu ben Chalfai HaLevi. Abraham Heschel comments on the reception and expediency of such things.

*It is not in a roundabout way, by analogy or inference, that we become aware of the ineffable; we do not think about it “in absentia.” It is rather sensed as something **immediately** given by way of an insight that is unending and underivable, logically and psychologically prior to judgment, to the assimilation of subject matter to mental categories; a universal insight into an objective aspect of reality, of which all men are at all times capable; not the froth of ignorance but the climax of thought, indigenous to the climate that prevails at the summit of intellectual endeavor, where such works as the last quartets of Beethoven come into being. It is a cognitive insight, since the awareness it evokes is a definite addition to the mind.⁵¹*

The mind, which grasps the things that are by nature not seen in the realm of the literal, must sharpen its senses so that it can grasp theoretical thought **immediately**. This is because the reception of such spiritual vision is but a fleeting glimmer of light. The amount of data transmitted in a vision of spiritual character is so great that it must be broken down layer by layer. While the reception is instantaneous the digestion is a slow methodical process. It is for this reason, that the animals of the field which are kosher that “chew the cud”⁵² is an allegory for those who would receive sublime enlightenment. Another analogy is that of the shutter of a camera, which moves at lightning

⁵⁰ Here we apply logical deduction and reasoning. It stands to reason that Matityahu ben Chalfai HaLevi had a natural propensity to Midrash since his account of the Master’s life is written in Midrashic form.

⁵¹ Heschel, Abraham Joshua, Man is not Alone, Farrar, Straus and Giroux, 1976 p.19

⁵² Cf. Lev 11:3-7

speed. The aperture opens and closes almost instantaneously. What the shutter has done is allow light to shine on a piece of film. This light leaves an impression that details everything that happened in that flash of a moment. The resultant picture shows what the camera saw in the instant. And we have a very esoteric cliché, which describes the decoding of that picture, which says “a picture is worth a thousand words.” By way of allegorical analogy, we say that exposure to the heavenly light “is worth a thousand words.” As we noted above, this is an immediate response. Those who will not embrace these truths instantaneously will grapple with them in the faculty of reasoning. It is at this point that the Yetser HaRa has an opportunity to give negative input. Adversely, this quality is speaking before seeing. Or, speaking before the full process of decoding what has been seen is done. Allegorically this was the sin of the ten spies. They spoke “lashon hara” before they had decoded all they received from the “Land of Vision” (Eretz Yisrael). The world of prophetic vision depends on the immediate action of imaginative power.

Yeshua selected his talmidim (Rabbinic Disciples) very carefully. Matityahu ben Chalfai HaLevi possessed these skills at the level of Midrash. Yet, these latent skills needed development by a Hakham. Matityahu ben Chalfai HaLevi possessed the skill to **see** on a Midrashic level. When Yeshua **sees** him he does not “**see**” a “tax-collector.” Yeshua, as we learned previously possessed the highest skills of *Hokhmah (Wisdom)*, *Binah (Understanding)* and *Da'at (Knowledge)* (i.e. ChaBaD). Therefore, he “**SAW**” the essence of a man rather than the vehicle or shell which contained the *neshamah (soul)*. This quality was witnessed in the *Nabi (Prophet) Sh'muel (Samuel)* when he looked at the sons of *Yishai (Jessie)* in search for the King of Yisrael. We would surmise that Matityahu ben Chalfai HaLevi was not a good “tax-collector” because he was “sitting” near the collection house. Allegorically speaking Matityahu ben Chalfai HaLevi was “studying” Torah, specifically Midrash. The eye that “**sees**” and is given an opportunity to do so, will perceive astonishing things. While So'od comprehends in symbols Midrash perceives in parabolic similes. Therefore, Midrashic comprehension is also associated with sublime perception.

The ability to perceive on the level of Midrash and So'od takes the visionary into the prophetic realm. The Prophets do not “**see**” with the natural eye. Their level of insight is through the perception of the *Neshamah (soul)*. Midrash matches the fourth level of the soul called “*Chayah*.” By way of analogy this level allegorically speaks of the “Holy Place” in the *Bet HaMikdash (Temple)*. Allegorically speaking, “*Chayah*” speaks of the entry level of Gan Eden's more abstract perception. The highest level of the Neshamah is *Yechida*, relating to the fourth Spiritual dimension of *So'od (secret)*. This is the level of Messiah and messianic vision. Each level of the soul matches a dualistic application of the Messianic *Sefirot (lights of Messiah)*.

MIDRASH MUST HAVE AN ETHICAL POINT – MUSSAR

Peshat and Remes deal with the level of the soul which means animation or conduct. The things learned in these fields of study are primarily halakhic. They relate to the principle of conduct. Drash and So'od relate to the level of Mussar or ethical and prophetic thinking. Ethical thought **MUST** lead to ethical conduct which in itself is prophetic. As the light is poured from So'od to Midrash to Remes to Peshat it **MUST** be applied **IMMEDIATELY**. The soul which procrastinates in application of ethical conduct will only retard his ability to perceive spiritually.

We find two ethical statements in the present Remes materials

1. The true priority of life is Torah Study
2. Torah Study matched with an honest occupation makes a Noble man.

Here we are reminded of the Mishnah Abot which addresses this issue.

Abot 2:2 Rabban Gamaliel, son of R. Judah the Patriarch, says, “Fitting is learning in Torah along with a craft, for the labor put into the two of them makes one forget sin. “And all learning of Torah which is not joined with labor is destined to be null and cause sin. “And all who work with the community— let them work with them for the sake of Heaven. “For the merit of their fathers strengthens them and their [fathers'] righteousness/generosity stands forever. “And as for you, I credit you with a great reward, as if you had done

[all of the work required by the community on your own merit alone].”⁵³

Matityahu ben Chalfai HaLevi had an insatiable desire to learn Torah. Therefore, he sat studying rather than “collecting taxes.” Yeshua seeing the essence of his character enlisted him to pioneer the Midrashic Mesorah in written form.

SOFERIM OF P'RUSHIM

The “fishers of men” were enlisted to fish for men allegorically as we have previously stated. Matityahu ben Chalfai HaLevi is recruited as a *Sofer (scribe)* for the sake of counting fish. Matityahu ben Chalfai HaLevi is the Sofer with the inkhorn.

Eze 9:2 And behold, six men came from the way of the Upper Gate which faces north, and each had his shattering weapon in his hand. And one man among them was clothed with linen, and a writer's (Sofer's) inkhorn by his side.

The text can be read literally as a man – sofer with an “inkhorn” on his side for writing. Allegorically we see this “man” – sofer as Metatron the angel with 72 wings and 365,000 eyes. We can also read this passage allegorically as the Man (Metatron) had a Sofer with his inkhorn by his side to record the deeds of Metatron – Messiah. We speak with trepidation here as we boarder So'od. Metatron is frequently associated with the number thirteen, referring to the thirteen tribes of Yisrael. As such we see that Matityahu ben Chalfai HaLevi Messiah's special sofer represents the return from exile. His counting is the counting of those souls which were lost to the Babylonian Exile and those given to the Great Exile of the present.

TIKUN AGAIN

The First Book of Kings chronicles the activities of Rehoboam⁵⁴ who caused the kingdom of Yisrael to split. These acts set in motion the exile of the Northern Kingdom and eventually the southern kingdom. Now we live in the culminated Exile of all Yisrael. Allegorically Yeshua enlists Matityahu ben Chalfai HaLevi as the agent which would assist the “fishers of men” by counting the souls of the exile. Matityahu ben Chalfai HaLevi becomes a Paqid in the master's Yeshiva. While the word “Paqid” means a “clerk” who serves at the bench of the Bet Din, his title has deeper connotations.⁵⁵

The book of Nehemiah tells us of the initial return from Babylon made by the tribe of Y'hudah and Binyamin. The midnight inspection that Nehemiah makes counts ten gates to the City which teaches Shalom (Peace). The final gate is called Gate of HaMifqad⁵⁶ – *Shaar haMifqad (שַׁעַר הַמִּפְקָד)*. We might also suggest that this gate could be titled the “Gate of the Paqid.” Speaking from Peshat the “Mifqad Gate” was the “gate of counting.” Therefore, the Paqid's job although multiparous is that of *counting*. This reference to “counting” is **to assure the congregation that everyone is present and accounted for, leaving no man behind.**

Matityahu ben Chalfai HaLevi's enlistment by Marcan count is the fifth talmid. This represents the allegory of the complete Torah (five books). Or, we might say that in the Master's talmidim we find the complete Torah.

⁵³ Neusner, J. (1988). *The Mishnah: A New Translation* New Haven, CT: Yale University Press. p. 675

⁵⁴ 1 Kings 12

⁵⁵ One such is expressed in the first words of our Torah Seder (Gen. 21:1): “VaHaShem Paqid” (And the LORD visited). That is, visiting those under one's care and blessings them in whatever, is intrinsically part and parcel of the various functions of a Paqid.

⁵⁶ Nehemiah 3:31. The Hebrew term Mifqad (Strong's # H4662) is defined by Strong's Concordance/Dictionary as: “an appointment, that is, a mandate; concretely a designated spot; specifically a census: counting; or an appointed place.”

Yochanan who represents So'od (secret) must naturally come after the base layers of hermeneutic have been laid. Nevertheless, in the company of Yeshua at the present reading we see that Yeshua represents the So'od (secret) and the subsequent talmidim represent the corresponding hermeneutic levels of organic thought used in Rabbinic hermeneutics. Yeshua, plus the five talmidim at this juncture **represents the six orders of the Mishnah as the foundational Torah experience.**

Yeshua as a chief Rabbi (Hakham) in the Northern part of *Eretz Yisrael (Land of Israel)* during the First Century would most likely seen evidence that Yisrael was about to go into the great Exile which continues to this day. As such, Yeshua, in conjunction with the House of Hillel were calling for drastic change and reform. *The P'rushim (Pharisees)* under R. Hillel would gladly have welcomed these ideas. While the School of Shammai rejected any contact with the *Goyim (Gentiles)* and the *Am HaAretz ("the people of Land" i.e. uneducated Jews in the Torah)* the School of Hillel saw the Am HaAretz as *B'ne Yisrael (children of Israel)* who needed to embrace Torah through application of the Oral Torah. The Gentile could find a haven in Yeshua as the intermediary between G-d and man through Torah observance as taught in his Mesorah.

EBYONIM

We would be remiss if we did not comment of the 2nd Lucan portion of our pericope which deals with the *ebyonim (poor ones)*. The poverty of these Nazareans was the result of Roman oppression. That Hakham Shaul mentions the *ebyonim* at this juncture is a reference to the three weeks of "*bein hametzarim*" – "*between the strictures.*" Bar-Nabba's actions as the "son of consolation" demonstrates that even in these times of difficulties G-d will raise up souls who will, out of their abundance sustain the Jewish people. However, when we look at these characters allegorically we see the oppression of *Edom (Rome)* which tries to choke out the life's blood of the Torah observant. We look forward to the day when Edom will repent. Matityahu ben Chalfai HaLevi's teshubah is emblematic of every Jewish soul which once fostered Edom's preservation, returns now back to Torah.

PERORATION

Neusner succinctly sums up the matter as follows...

For sages, "Edom" stands for Rome:

"When they went into exile to Edom, the presence of God was with them, as it is said, 'Who is this that comes from Edom, in crimsoned garments from Bozrah, he that is glorious in his apparel, marching in the greatness of his strength' (Is. 63:1). Now comes the return to the Holy Land: "And when they return, the presence of God will return with them, as it is said, 'Then the Lord your God will restore your fortunes and have compassion upon you, and he will gather you again from all the peoples where the Lord your God has scattered you. If your outcasts are in the uttermost parts of heaven, from there the Lord your God will gather you, and from there he will fetch you; and the Lord your God will bring you into the land which your fathers possessed, that you may possess it' (Deut. 30:4–5). The word that is used is not, 'restore,' but 'the Lord your God will return.' "And Scripture says, 'Come with me from Lebanon, my bride; come with me from Lebanon; depart from the peak of Amana, from the peak of Senir and Hermon, from the dens of lions, from the mountains of leopards' (Song 4:7–8)." ⁵⁷

History and doctrine merge, with history made to yield doctrine. What is stunning is the perception of Rome as an autonomous actor, that is, as an entity with a point of origin, just as Israel has a point of origin, and a

⁵⁷ 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." (1:467).

tradition of wisdom. These are the two points at which the large-scale conception of historical Israel finds a counterpart in the present literary composition. This sense of poised opposites, Israel and Rome, comes to expression in two ways. The first is that it is Israel's own history that calls into being its counterpoint, the anti-history of Rome. Without Israel, there would be no Rome—a wonderful consolation to the defeated nation. **For if Israel's sin created Rome's power, then Israel's repentance will bring Rome's downfall.**⁵⁸

AMEN V' AMEN

Questions for Understanding and Reflection

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

Blessing After Torah Study

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

Barúch Atáh Adonái, Notén HaToráh. Amen!

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

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

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

⁵⁸ Ibid (1:386).

**Next Shabbat: "V'HaElohim Nisah"
 Sabbath – "And G-d tested"**

Shabbat	Torah Reading:	Weekday Torah Reading:
וְהָאֱלֹהִים, נִסָּה		
"V'HaElohim Nisah"	Reader 1 – B'resheet 22:1-6	Reader 1 – B'resheet 24:1-3
"And G-d tested"	Reader 2 – B'resheet 22:7-12	Reader 2 – B'resheet 24:4-6
"Y Dio probó"	Reader 3 – B'resheet 22:13-19	Reader 3 – B'resheet 24:1-6
B'resheet (Gen.) 22:1 – 23:20	Reader 4 – B'resheet 22:20-25	
Ashlamatah: Isaiah 33:7-16 + 22	Reader 5 – B'resheet 23:1-7	
	Reader 6 – B'resheet 23:8-12	Reader 1 – B'resheet 24:1-3
Psalms 16:1-11	Reader 7 – B'resheet 23:13-20	Reader 2 – B'resheet 24:4-6
	Maftir – B'resheet 23:17-20	Reader 3 – B'resheet 24:1-6
N.C.: Mark 2:18-20 Luke 5:33-35 & Acts 5:1-6	Isaiah 33:7-16 + 22	

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai
 Rabbi Dr. Hillel ben David
 Rabbi Dr. Eliyahu ben Abraham