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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 28, 5776 – Jan 08-09, 2016	First Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

Amarillo, TX, U.S.

Fri. Jan 08 2016 – Candles at 5:34 PM
Sat. Jan 09 2016 – Habdalah 6:34 PM

Chattanooga, & Cleveland, TN, U.S.

Fri. Jan 08 2016 – Candles at 5:28 PM
Sat. Jan 09 2016 – Habdalah 6:28 PM

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

Fri. Jan 08 2016 – Candles at 4:36 PM
Sat. Jan 09 2016 – Habdalah 5:37 PM

San Antonio, TX, U.S.

Fri. Jan 08 2016 – Candles at 5:34 PM
Sat. Jan 09 2016 – Habdalah 6:31 PM

St. Louis, MO, U.S.

Fri. Jan 08 2016 – Candles at 4:39 PM
Sat. Jan 09 2016 – Habdalah 5:41 PM

Austin & Conroe, TX, U.S.

Fri. Jan 08 2016 – Candles at 5:29 PM
Sat. Jan 09 2016 – Habdalah 6:26 PM

Manila & Cebu, Philippines

Fri. Jan 08 2016 – Candles at 5:24 PM
Sat. Jan 09 2016 – Habdalah 6:16 PM

Olympia, WA, U.S.

Fri. Jan 08 2016 – Candles at 4:22 PM
Sat. Jan 09 2016 – Habdalah 5:32 PM

Sheboygan & Manitowoc, WI, US

Fri. Jan 08 2016 – Candles at 4:13 PM
Sat. Jan 09 2016 – Habdalah 5:20 PM

Tacoma, WA, U.S.

Fri. Jan 08 2016 – Candles at 4:20 PM
Sat. Jan 09 2016 – Habdalah 5:30 PM

Brisbane, Australia

Fri. Jan 08 2016 – Candles at 6:30 PM
Sat. Jan 09 2016 – Habdalah 7:27 PM

Miami, FL, U.S.

Fri. Jan 08 2016 – Candles at 5:28 PM
Sat. Jan 09 2016 – Habdalah 6:24 PM

Port Orange, FL, U.S.

Fri. Jan 08 2016 – Candles at 5:24 PM
Sat. Jan 09 2016 – Habdalah 6:21 PM

Singapore, Singapore

Fri. Jan 08 2016 – Candles at 6:55 PM
Sat. Jan 09 2016 – Habdalah 7:46 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 Felt
 His Excellency Adon Jarod Barak Barnum and beloved wife HE Giberet Crystal Barnum

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

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

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

This Torah Seder Commentary is dedicated to Her Excellency Giberet Rachel bat Sarah (alias Vienna S. Lindemann) praying for a complete recovery of the body and a recovery of the spirit, swiftly and soon, and let us say Amen ve Amen!

We would also like to ask for prayer on behalf of the three Hakhamim, Hakham Dr. Yoseph ben Haggai, Rabbi Dr. Hillel ben David, and Rabbi Dr. Eliyahu ben Abraham for their health, as well as for this work, that it may prosper, be of great benefit to all, and that it may be well supported, and we all say, Amen ve Amen!

**Shabbat: "V'HaElohim Nisah" – "And G-d tested" &
 Shabbat Mevarchim HaChodesh Shebat –
 (Proclamation of the New Moon for the month of Shebat)
 Sunday Evening the 10th of January – Monday Evening the 11th of January**

Shabbat	Torah Reading:	Weekday Torah Reading:
וְהִלָּכִים, נֶפֶת		
"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 BaMidbar (Num.) 28:9-15	Reader 4 – B'resheet 22:20-25	
Ashlamatah: Isaiah 33:7-16 + 22	Reader 5 – B'resheet 23:1-7	
Special: I Sam. 20:18 & 42	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 I Sam. 20:18 & 42	

Blessings Before Torah Study

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

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

- The Binding of Isaac – Genesis 22:1-19
 - Genealogy of Rebekah – Genesis 22:20-24
 - Death and Burial of Sarah – Genesis 23:1-20
-

Rashi & Targum Pseudo Jonathan for: B'resheet 22:1 – 23:20

Rashi's Translation	Targum Pseudo Jonathan
1. And it came to pass after these things, that God tested Abraham, and He said to him, "Abraham," and he said, " Here I am. "	1. And it was after these things that Izhak and Ishmael contended; and Ishmael said, It is right that I should inherit what is the father's because I am his firstborn

Rashi's Translation	Targum Pseudo Jonathan
	<p>son. And Izhak said, It is right that I should inherit what is the father's, because I am the son of Sarah his wife, and you are the son of Hagar the handmaid of my mother. Ishmael answered and said, I am more righteous/generous than you, because I was circumcised at thirteen years; and if it had been my will to hinder, they should not have delivered me to be circumcised; but you were circumcised a child eight days; if you had had knowledge, perhaps they could not have delivered you to be circumcised. Izhak responded and said, Behold now, today I am thirty and six years old; and if the Holy One, blessed be He, were to require all my members, I would not delay. These words were heard before the LORD of the world, and the Word of the LORD at once tried Abraham, and said to him, Abraham! And he said, Behold me.</p> <p>JERUSALEM: And it was after these things that the LORD tested Abraham with the tenth trial, and said to him, Abraham! And he said, Behold me.</p>
2. And He said, "Please take your son, your only one, whom you love, yea, Isaac, and go away to the land of Moriah and bring him up there for a burnt offering on one of the mountains, of which I will tell you."	<p>2. And He said, Take now your son, your only one whom you love, Izhak, and go into the land of worship, and offer him there, a whole burnt offering, upon one of the mountains that I will tell you.</p> <p>JERUSALEM: At Mount Moriah.</p>
3. And Abraham arose early in the morning, and he saddled his donkey, and he took his two young men with him and Isaac his son; and he split wood for a burnt offering, and he arose and went to the place of which God had told him.	<p>3. And Abraham rose up early in the morning and saddled his ass, and took two young men with him, Eliezer and Ishmael, and Izhak his son, and cut the small wood and the figs and the palm, which are provided for the whole burnt offering, and arose and went to the land of which the LORD had told him.</p>
4. On the third day, Abraham lifted up his eyes and saw the place from afar.	<p>4. On the third day Abraham lifted up his eyes and beheld the cloud of glory fuming on the mount, and it was discerned by him afar off.</p>
5. And Abraham said to his young men, "Stay here with the donkey, and I and the lad will go yonder, and we will prostrate ourselves and return to you."	<p>5. And Abraham said to his young men, Wait you here with the ass, and I and the young man will proceed yonder, to prove if that which was promised will be established:--So will be your sons:--and we will worship the LORD of the world, and return to you.</p>
6. And Abraham took the wood for the burnt offering, and he placed [it] upon his son Isaac, and he took into his hand the fire and the knife, and they both went together.	<p>6. And Abraham took the wood of the offering and laid it upon Izhak his son, and in his hand he took the fire and the knife; and they went both of them together.</p>
7. And Isaac spoke to Abraham his father, and he said, "My father!" And he said, "Here I am, my son." And he said, "Here are the fire and the wood, but where is the lamb for the burnt offering?"	<p>7. And Izhak spoke to Abraham his father and said, My Father! And he said, I am. And he said, Behold the fire and the wood: where is the lamb for the offering?</p>
8. And Abraham said, "God will provide for Himself the lamb for the burnt offering, my son." And they both went together.	<p>8. And Abraham said, The LORD will choose for Himself a lamb for the offering. And they went both of them in heart entirely as one.</p> <p>JERUSALEM: And Abraham said, The Word of the LORD will prepare for me a lamb; and if not, then you</p>

Rashi's Translation	Targum Pseudo Jonathan
9. And they came to the place of which God had spoken to him, and Abraham built the altar there and arranged the wood, and he bound Isaac his son and placed him on the altar upon the wood.	are the offering, my son! And they went both of them together with a contrite heart.
10. And Abraham stretched forth his hand and took the knife, to slaughter his son.	9. And they came to the place of which the LORD had told him. And Abraham built there the altar which Adam had built, which had been destroyed by the waters of the deluge, which Noah again built, and which had been destroyed in the age of divisions; and he set the wood in order upon it, and bound Izhak his son, and laid him on the altar upon the wood. 10. And Abraham stretched out his hand, and took the knife to slay his son. And Izhak answered and said to his father, Bind me properly (aright), lest I tremble from the affliction of my soul, and be cast into the pit of destruction, and there be found profanity in your offering. (Now) the eyes of Abraham looked on the eyes of Izhak; but the eyes of Izhak looked towards the angels on high, (and) Izhak beheld them, but Abraham saw them not. And the angels answered on high, Come, behold how these solitary ones who are in the world kill the one the other; he who slays delays not; he who is to be slain reaches forth his neck. JERUSALEM: And Abraham stretched out his hand, and took the knife to slay Izhak his son. Izhak answered and said to Abraham his father, My father, bind my hands rightly, lest in the hour of my affliction I tremble and confuse you, and your offering be found profane, and I be cast into the pit of destruction in the world to come. (Now) the eyes of Abraham reached unto the eyes of Izhak; but the eyes of Izhak reaching to the angels on high. And Izhak beheld them, but Abraham saw them not. In that hour came forth the angels on high, and said, these to these, Come, behold two righteous/generous ones alone in the midst of the world: the one slays, the other is slain. He who slays defers not, and he who is to be slain stretches out his neck.
11. And an angel of God called to him from heaven and said, "Abraham! Abraham!" And he said, " Here I am. "	11. And the Angel of the LORD called to him from the heavens, and said to him, Abraham! Abraham! And he said, Behold me. JERUSALEM: And He said, Abraham! Abraham! And Abraham answered in the language of the sanctuary, and said, Behold me.
12. And he said, "Do not stretch forth your hand to the lad, nor do the slightest thing to him, for now I know that you are a God fearing man, and you did not withhold your son, your only one, from Me. "	12. And He said, Stretch not out your hand upon the young man, neither do him any evil; for now it is manifest before Me that you fear the LORD; neither have you withheld your son the only begotten from Me.
13. And Abraham lifted up his eyes, and he saw, and lo! there was a ram, [and] after [that] it was caught in a tree by its horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son.	13. And Abraham lifted up his eyes and saw, and, behold, a certain ram which had been created between the evenings of the foundation of the world, was held in the entanglement of a tree by his horns. And Abraham went and took him, and offered him an offering instead

Rashi's Translation	Targum Pseudo Jonathan
14. And Abraham named that place, The Lord will see, as it is said to this day: On the mountain, the Lord will be seen.	of his son. 14. And Abraham gave thanks and prayed there, in that place, and said, I pray through the mercies that are before You, O LORD, before whom it is manifest that it was not in the depth of my heart to turn away from doing Your decree with joy , that when the children of Izhak my son will offer in the hour of affliction, this may be a memorial for them; and You may hear them and deliver them, and that all generations to come may say, In this mountain Abraham bound Izhak his son, and there the Shekina of the LORD was revealed unto him. JERUSALEM: And Abraham prayed in the name of the Word of the LORD, and said, You are the LORD who sees, and are not seen. I pray for mercy before You, O LORD. It is wholly manifest and known before You that in my heart there was no dividing , in the time that You did command me to offer Izhak my son, and to make him dust and ashes before You; but that forthwith I arose in the morning and performed Your word with joy , and I have fulfilled Your word. And now I pray for mercies before You, O LORD God, that when the children of Izhak offer in the hour of need, the binding of Izhak their father You may remember on their behalf, and remit and forgive their sins, and deliver them out of all need. That the generations who are to arise after him may say, In the mountain of the house of the sanctuary of the LORD did Abraham offer Izhak his son, and in this mountain of the house of the sanctuary was revealed unto him the glory of the Shekinah of the LORD.
15. And an angel of the Lord called to Abraham a second time from heaven.	15. And the Angel of the LORD called to Abraham the second time from the heavens,
16. And he said, "By Myself have I sworn, says the Lord, that because you have done this thing and you did not withhold your son, your only one .	16. and said, By My Word have I sworn, says the LORD, forasmuch as you have done this thing, and has not withheld your son, your only begotten ,
17. That I will surely bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand that is on the seashore, and your descendants will inherit the cities of their enemies.	17. that in blessing I will bless you, and in multiplying I will multiply your sons as the stars of the heavens, and they will be as the sand which is upon the shore of the sea, and your sons will inherit the cities before their enemies.
18. And through your children shall be blessed all the nations of the world , because you hearkened to My voice."	18. And all the peoples of the earth will be blessed through the righteousness/generosity of your son , because you have obeyed My word.
19. And Abraham returned to his young men, and they arose and went together to Beer sheba; and Abraham remained in Beer sheba.	19. And the angels on high took Izhak and brought him into the school (Bet Midrash) of Shem the Great; and he was there three years . And in the same day Abraham returned to his young men; and they arose and went together to the Well of the Seven, and Abraham dwelt at Beer-desheva.
20. And it came to pass after these matters, that it was told to Abraham saying: "Behold Milcah, she also bore	20. And it was after these things, after Abraham had bound Izhak, that HaSatan came and told unto Sarah

Rashi's Translation	Targum Pseudo Jonathan
sons to Nahor your brother.	that Abraham had killed Izhak. And Sarah arose, and cried out, and was strangled, and died from agony. But Abraham had come, and was resting in the way. And it was told Abraham, saying, Behold, Milcha also has borne; she has enlargement, through the righteousness/generosity of her sister, for bring forth sons unto Nachor your brother:
21. Uz, his first born, and Buz his brother, and Kemuel, the father of Aram.	21. Uts, his firstborn, and Booz, his brother, and Kemuel, master of the Aramean magicians, and
22. And Kesed and Hazo and Pildash and Jidlaph, and Bethuel.	22. Keshed, and Chazo, and Pildash, and Jidlaph, and Bethuel.
23. And Bethuel begot Rebecca." These eight did Milcah bear to Nahor, Abraham's brother.	23. And Bethuel begat Rivkah. These eight bare Milcha to Nachor the brother of Abraham.
24. And his concubine, whose name was Reumah, had also given birth to Tebah and Gaham and Tahash and Maacah.	24. And his concubine, whose name was Rëuma, she also bare Tebach, and Gacham, and Tachash, and Maacha.
1. And the life of Sarah was one hundred years and twenty years and seven years; [these were] the years of the life of Sarah.	1. And the days of the life of Sarah were an hundred and twenty and seven years, the years of the life of Sarah.
2. And Sarah died in Kiriath arba, which is Hebron, in the land of Canaan, and Abraham came to eulogize Sarah and to bewail her.	2. And Sarah died in Kiryath Arba, which is Hebron. And Abraham came from the mountain of worship, and found that she was dead; and he sat to mourn for Sarah, and to weep for her. <u>JERUSALEM:</u> And Sarah died in the city of the giants.
3. And Abraham arose from before his dead, and he spoke to the sons of Heth, saying,	3. And Abraham rose up from the sight of the face of his dead, and spoke with the sons of Hittah, saying,
4. "I am a stranger and an inhabitant with you. Give me burial property with you, so that I may bury my dead from before me."	4. I am a sojourner and dweller with you; I pray sell me the inheritance of a sepulchre among you, and I will bury my dead there.
5. And the sons of Heth answered Abraham, saying to him,	5. And the sons of Hittah responded unto Abraham, saying to him,
6. "Listen to us, my lord ; you are a prince of God in our midst; in the choicest of our graves bury your dead. None of us will withhold his grave from you to bury your dead."	6. Attend to us, our lord . Great before the LORD are you among us, in the best of our sepulchres bury your dead: there is not a man of us who will refuse you his sepulchre, that you may bury your dead.
7. And Abraham arose and prostrated himself to the people of the land, to the sons of Heth.	7. And Abraham rose and bowed to the people of the land, the sons of Hittah.
8. And he spoke with them, saying, "If it is your will that I bury my dead from before me, listen to me and entreat for me to Ephron the son of Zohar.	8. And he spoke with them, saying, If it be with the consent of your mind that I bury my dead from before my face, receive of me, and intercede for me before Ephron bar Zochar
9. That he may give me the Machpelah (double) Cave , which belongs to him, which is at the end of his field; for a full price let him give it to me in your midst for burial property."	9. that he sell me his double cave which is built in the side of his field, for the full price in silver let him give it to me among you, for an inheritance of sepulture.
10. Now Ephron was sitting in the midst of the sons of Heth, and Ephron the Hittite answered Abraham in the hearing of the sons of Heth, of all those who had come into the gate of his city, saying,	10. But Ephron the Hittite answered Abraham in the presence of the sons of Hittah, of all who entered the gate of his city, saying,
11. "No, my lord, listen to me. I have given you the	11. My lord, listen to me: the field I give you, and the

Rashi's Translation	Targum Pseudo Jonathan
field, and the cave that is in it, I have given it to you. Before the eyes of the sons of my people, I have given it to you; bury your dead."	cave which is in it, to you I give it, as a gift before the sons of my people I give it to you; go, bury your dead.
12. And Abraham prostrated himself before the people of the land.	12. And Abraham bowed before the sons of Hittah.
13. And he spoke to Ephron in the hearing of the people of the land, saying, "But, if only you would listen to me. I am giving the money for the field ; take [it] from me, and I will bury my dead there."	13. And he spoke with Ephron before the people of the land, saying, Nevertheless, if you are willing to do me a favour, hear me: I will give you in silver the price of the field ; take (it) of me, and I will bury my dead there. And
14. And Ephron replied to Abraham, saying to him, 15. "My lord, listen to me; a [piece of] land worth four hundred shekels of silver, what is it between me and you? Bury your dead."	14. Ephron answered Abraham, saying to him, 15. My lord, hear me: the land, as to its price , would be four hundred sileen of silver; between me and you what is that? Bury your dead. JERUSALEM: Four hundred sileen of silver, passing at every table, and receivable in all transactions.
16. And Abraham listened to Ephron, and Abraham weighed out to Ephron the silver that he had named in the hearing of the sons of Heth, four hundred shekels of silver, accepted by the merchant.	16. And Abraham hearkened unto Ephron, and Abraham weighed to Ephron the silver which he had named before the sons of Hittah, four hundred sileen of silver, good, passing at every table, and receivable in all transactions.
17. And so the field of Ephron which was in Machpelah, facing Mamre, was established (as Abraham's possession). [This included] the field and the cave that was in it, and all the trees that were in the field, which were within its entire border around.	17. And he confirmed the purchase of the field of Ephron, in which (was) the double (cave) which is before Mamre, The field, and the cave that is therein, and all the trees that were in the field, in all the boundaries thereof round about,
18. [It was] to Abraham as a possession before the eyes of the sons of Heth, in the presence of all who had come within the gate of his city.	18. --Unto Abraham, for a purchased possession, in the presence of the sons of Hittah, (even) of all who entered in at the gate of the city.
19. And afterwards, Abraham buried Sarah his wife in the cave of the field of Machpelah, facing Mamre, which is Hebron, in the land of Canaan.	19. And afterwards Abraham buried Sarah his wife in the cave of the field Machpelah which is before Mamre, that is, Hebron in the land of Kenaan.
20. And the field and the cave within it were established to Abraham as burial property, [purchased] from the sons of Heth.	20. And the field and the cave therein were confirmed unto Abraham for an inheritance of sepulture from the sons of Hittah.

Rashi & Targum Pseudo Jonathan for: B'midbar (Numbers) 28:9-15

Rashi	Targum Pseudo Jonathan
9 On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation.	9 but on the day of Shabbat two lambs of the year without blemish, and two tenths of flour mixed with olive oil for the mincha and its libation.
10 This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation.	10 On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation.
11 At the beginning of your months you will bring a	11 And at the beginning of your months you will

Rashi	Targum Pseudo Jonathan
burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish.	offer a burnt sacrifice before the Lord; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished;
12 And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram,	12 and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram;
13 And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai.	13 and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the Lord.
14 Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year.	14 And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year;
15 And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation.	15 and one kid of the goats, for a sin offering before the Lord at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation.

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/s 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-homer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
2. **Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
3. **Binyan ab mi-katub ehad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
4. **Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.
5. **Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.
6. **Ka-yoze bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.
7. **Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

Reading Assignment:

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

By: Rabbi Yaaqov Culi, Translated by: Rabbi Aryeh Kaplan
Published by: Moznaim Publishing Corp. (New York, 1988)
Vol. 2 – “The Patriarchs,” pp. 309-378

Rashi's Commentary for: B'resheet (Genesis) 22:1 – 23:20

1 after these things Some of our Sages say (Sanh. 89b) [that this happened]: after the words [translating “devarim” as “words”] of Satan, who was accusing and saying, “Of every feast that Abraham made, he did not sacrifice before You one bull or one ram!” He [God] said to him, “Does he do anything but for his son? Yet, if I were to say to him, ‘Sacrifice him before Me,’ he would not withhold [him].” And some say, ”after the words of Ishmael,” who was boasting to Isaac that he was circumcised at the age of thirteen, and he did not protest. Isaac said to him, ”With one organ you intimidate me? If the Holy One, blessed be He, said to me, ‘Sacrifice yourself before Me,’ I would not hold back.”- Cf. Gen. Rabbah 55:4.

Here I am This is the reply of the pious. It is an expression of humility and an expression of readiness.-[from Tan. Vayera 22]

2 Please take Heb. אַתָּה קְרֵב is only an expression of a request. He [God] said to him, “I beg of you, pass this test for Me, so that people will not say that the first ones [tests] had no substance.”-[from Sanh. ad loc.]

your son He [Abraham] said to Him, ”I have two sons.” He [God] said to him, ”Your only one.” He said to Him, ”This one is the only son of his mother, and that one is the only son of his mother.” He said to him, ”Whom you love.” He said to Him, ”I love them both.” He said to him, ”Isaac.” Now why did He not disclose this to him at the beginning? In order not to confuse him suddenly, lest his mind become distracted and bewildered, and also to endear the commandment to him and to reward him for each and every expression.-[from Sanh. 89b, Gen. Rabbah 39:9, 55:7]

the land of Moriah Jerusalem, and so in (II) Chronicles (3:1): “to build the House of the Lord in Jerusalem on Mount Moriah.” **And our Sages explained that [it is called Moriah] because from there [religious] instruction (הוראה) goes forth to Israel. Onkelos rendered it [“the land of service”] as alluding to the service of the incense, which contained myrrh [“mor” is phonetically similar to Moriah], spikenard, and other spices.**

bring him up He did not say to him, ”Slaughter him,” because the Holy One, blessed be He, did not wish him to slaughter him but to bring him up to the mountain, to prepare him for a burnt offering, and as soon as he brought him up [to the mountain], He said to him, ”Take him down.”-[from Gen. Rabbah 56:8]

one of the mountains The Holy One, blessed be He, makes the righteous/generous wonder (other editions: makes the righteous/generous wait), and only afterwards discloses to them [His intentions], and all this is in order to increase their reward. Likewise, (above 12:1): “to the land that I will show you,” and likewise, concerning Jonah (3:2): “and proclaim upon it the proclamation.”-[from Gen. Rabbah 55:7]

3 And...arose early **He hastened to [perform] the commandment** (Pes. 4a).

and he saddled He himself, and he did not command one of his servants, because love causes a disregard for the standard [of dignified conduct].-[from Gen. Rabbah 55:8]

his two young men Ishmael and Eliezer, for a person of esteem is not permitted to go out on the road without two men, so that if one must ease himself and move to a distance, the second one will remain with him.-[from Pirkei d'Rabbi Eliezer, ch. 31; Gen. Rabbah ad loc., Tan. Balak 8]

and he split Heb. וַיִּבְקַע . The Targum renders חֲלֹק וְצַדְקָה , as in (II Sam. 19:18): “and they split (חֲלֹק) the Jordan,” an

expression of splitting, fendre in Old French.

4 On the third day Why did He delay from showing it to him immediately? So that people should not say that He confused him and confounded him suddenly and deranged his mind, and if he had had time to think it over, he would not have done it.-[from Gen. Rabbah 55:6]

and saw the place He saw a cloud attached to the mountain.-[from Gen. Rabbah 56:1, Tan. Vayera 23]

yonder Heb. כֵּה דַּעַת, lit. until there, i.e., a short way to the place that is before us. And the Midrashic interpretation (Tan. ad loc.): I will see where is [the promise] that the Holy One, blessed be He, said to me (above 15:5): "So (כֵּה) will be your seed."

and return He prophesied that they would both return.-[from Avoth d'Rabbi Nathan, second version, ch. 43; Rabbah and Tan. ad loc.] i.e., **Abraham prophesied without realizing it.**

6 the knife Heb. הַמְּאַכְּלָת, so called because it consumes (אֹזְכֶּלֶת) the flesh, as it is stated (Deut. 32:42): "and My sword will consume (תְּאַכְּלֶנּוּ) flesh," and because it renders meat fit for consumption (אֲכִילָה). Another explanation: This [knife] was מְאַכְּלָת because the people of Israel still eat (אֹזְלִים) the reward given for it.- [from Gen. Rabbah 56:3]

and they both went together Abraham, who knew that he was going to slaughter his son, was going as willingly and joyfully as Isaac, who was unaware of the matter.-

8 will provide for Himself the lamb i. e., He will see and choose for Himself the lamb (Targum Jonathan), and if there will be no lamb, my son will be for a burnt offering. And although Isaac understood that he was going to be slaughtered, "they both went together," with one accord (lit. with the same heart). -[from Gen. Rabbah 56:4]

9 and he bound his hands and his feet behind him. The hands and the feet tied together is known as עֲקִיזָה (Shab. 54a). And that is the meaning of יְמֻשָּׁבֵעַ (below 30: 39), that their ankles were white; the place where they are bound was discernible (Beresheet Rabba).

11 "Abraham! Abraham!" This is an expression of affection, that He repeated his name.-[from Tos. Ber. ch. 1, Sifra Vayikra ch. 1]

12 Do not stretch forth to slaughter [him]. He [Abraham] said to Him, "If so, I have come here in vain. I will inflict a wound on him and extract a little blood." He said to him, "Do not do the slightest thing (מָאוֹתָה) to him." Do not cause him any blemish (מִום)!-[from Gen. Rabbah 56:7]

for now I know Said Rabbi Abba: Abraham said to Him, "I will explain my complaint before You. Yesterday, You said to me (above 21:12): 'for in Isaac will be called your seed,' and You retracted and said (above verse 2): 'Take now your son.' Now You say to me, ' Do not stretch forth your hand to the lad.'" The Holy One, blessed be He, said to him (Ps. 89:35): "I shall not profane My covenant, neither shall I alter the utterance of My lips." When I said to you, "Take," I was not altering the utterance of My lips. I did not say to you, "Slaughter him," but, "Bring him up." You have brought him up; [now] take him down.-[from Gen. Rabbah 56:8]

for now I know From now on, I have a response to Satan and the nations who wonder what is My love towards you. Now I have a reason (lit. an opening of the mouth), for they see "that you fear God."

13 and lo! there was a ram It was prepared for this since the six days of Creation.-[from Tan. Shelach 14]

after After the angel said to him, "Do not stretch forth your hand," he saw it as it [the ram] was caught. And that is why the Targum translates it: "And Abraham lifted his eyes after these [words], i.e., after the angel said, "Do not

stretch forth your hand.” (Other editions: and according to the Aggadah, ”after all the words of the angel and the Shechinah and after Abraham’s arguments”).

in a tree Heb. בַּבָּשָׁר , a tree.-[from Targum Onkelos]

by its horns For it was running toward Abraham, and Satan caused it to be caught and entangled among the trees.- [from Pirkei d'Rabbi Eliezer ch. 31]

instead of his son Since it is written: “and offered it up for a burnt offering,” nothing is missing in the text. Why then [does it say]: “instead of his son”? Over every sacrificial act that he performed, he prayed, “May it be [Your] will that this should be deemed as if it were being done to my son: as if my son were slaughtered, as if his blood were sprinkled, as if my son were flayed, as if he were burnt and reduced to ashes.”-[from Tan. Shelach 14]

14 The Lord will see Its simple meaning is as the Targum renders: The Lord will choose and see for Himself this place, to cause His Divine Presence to rest therein and for offering sacrifices here.

as it is said to this day that [future] generations will say about it, “On this mountain, the Holy One, blessed be He, appears to His people.”

to this day the future days, like [the words] “until this day,” that appear throughout Scripture, for all the future generations who read this verse, will refer “until this day,” to the day in which they are living. The Midrash Aggadah (see Gen. Rabbah 56:9) [explains]: The Lord will see this binding to forgive Israel every year and to save them from retribution, in order that it will be said “on this day” in all future generations: “On the mountain of the Lord, Isaac’s ashes shall be seen, heaped up and standing for atonement.”

17 I will surely bless you Heb. בָּרוּךְ אֲבֹתֶךָ , one [blessing] for the father and one for the son.- and I will greatly multiply Heb. אֲרֹבֶה אֲמֹרֶתֶךָ , one for the father and one for the son.-[from Gen. Rabbah 56:11]

19 and Abraham remained in Beer-sheba This does not mean permanently dwelling, for he was living in Hebron. Twelve years prior to the binding of Isaac, he left Beer-sheba and went to Hebron, as it is said (above 21:34): “And Abraham dwelt in the land of the Philistines for many days,” [meaning] more numerous than the first [years] in Hebron, which were twenty-six years, as we explained above.-[from Seder Olam ch. 1]

20 after these matters, that it was told, etc. When he returned from Mount Moriah, Abraham was thinking and saying, “Had my son been slaughtered, he would have died without children. I should have married him to a woman of the daughters of Aner, Eshkol, or Mamre. The Holy One, blessed be He, announced to him that Rebecca, his mate, had been born, and that is the meaning of a after these matters,” i.e., after the thoughts of the mattethat came about as a result of the “akedah.”-[from Gen. Rabbah 57:3]

she also She had [a number of] families equal to the [number of] the families of Abraham. Just as Abraham [engendered] the twelve tribes who emerged from Jacob-eight were the sons of the wives and four were the sons of maidservants-so were these also, eight sons of the wives and four sons of a concubine.-[from Gen. Rabbah 57:3] 23

And Bethuel begot Rebecca All these genealogies were written only for the sake of this verse.- [based on Gen. Rabbah 57:1,3]

Chapter 23

1 And the life of Sarah was one hundred years and twenty years and seven years The reason that the word “years” was written after every digit is to tell you that every digit is to be expounded upon individually: when she was one hundred years old, she was like a twenty-year-old regarding sin. Just as a twenty-year-old has not sinned, because she is not liable to punishment, so too when she was one hundred years old, she was without sin. And when

she was twenty, she was like a seven-year-old as regards to beauty.- from Gen. Rabbah 58:1]

2 in Kiriath-arba lit. the city of the four. So named because of the four giants who were there: Ahiman, Sheshai, Talmai, and their father (Gen. Rabbah from Num. 13:23). Another explanation: Because of the four couples that were buried there, man and wife: Adam and Eve, Abraham and Sarah, Isaac and Rebecca, Jacob and Leah (Pirkei d'Rabbi Eliezer, ch. 20).

and Abraham came from Beer-sheba.

to eulogize Sarah and to bewail her The account of Sarah's demise was juxtaposed to the binding of Isaac because as a result of the news of the "binding," that her son was prepared for slaughter and was almost slaughtered, her soul flew out of her, and she died.- from Gen. Rabbah 58:5]

4 I am a stranger and an inhabitant with you [I am] a stranger from another land, and I have settled among you. [Consequently, I have no ancestral burial plot here (Rashbam, Sforno).] And the Midrash Aggadah (Gen. Rabbah 58: 6) [states]: If you are willing [to sell me burial property], I am a stranger, but if not, I will be as an inhabitant and will take it legally, for the Holy One, blessed be He, said to me, "To your seed I will give this land" (above 12:7).

burial property the possession of land for a burial place.

6 none...will withhold Heb. לא יקלֵה , will not withhold, as (Ps. 40:12): "You will not withhold (לֹא תְקַלֵּא) Your mercies," and similarly (above 8:2): "and the rain was withheld (וְיִקְלָא)." ."

8 your will Heb. מְמֻנָּךְ , equivalent to מְצֻמָּךְ , your will.

and entreat for me Heb. וְפָעַלְתָּ , an expression of entreaty, as in (Ruth 1:16): "Do not entreat me".

9 double A structure with an upper story over it. Another interpretation: [It was called so] because it was doubled with couples (Er. 53a).

for a full price [meaning] its full value. So did David say to Araunah, "for the full price" (I Chron. 21:24).

10 Now Ephron was sitting It [בָּשָׁר] is spelled defectively, [without a "vav." It can therefore be read בָּשָׁרִי , in the past tense, meaning that he had just sat (Mizrachi, Be'er Yitzchak).] On that very day they had appointed him as an officer over them. Because of the importance of Abraham, who needed him, he rose to an exalted position.- from Gen. Rabbah 58:7]

of all those who had come into the gate of his city For they all left their work and came to pay their respects to Sarah.- from Gen. Rabbah 58:7]

11 No, my lord You shall not buy it for money.

I have given you It is as though I have given it to you.

13 But, if only you would listen to me You tell me to listen to you and to take it gratis. I do not wish to do that, but "If you would only (לוֹ) listen to me," [meaning] "If only (הֲלֹא) you would listen to me." Rashi explains that the word לוֹ is equivalent to הֲלֹא , if only.

I am giving lit. I have given, Donai in Old French. It is ready with me, and I wish that I had already given it to you.

15 between me and you Between two friends such as we are, of what importance is it? None! Rather leave the sale

and bury your dead.

16 and Abraham weighed out to Ephron - עֲרָבָה is spelled without a "vav," because he promised much but did not do even a little [i.e., he promised the cave as a gift but took a great deal of money for it], for he took from him large shekels, viz. centenaria [worth one hundred smaller shekels], as it is stated: "accepted by the merchant," i.e., they are accepted as a [full] shekel everywhere, for some places have large shekels, viz. centenaria, centeniers or zenteniyers in Old French,(hundred-unit weights.) - from Gen. Rabbah 58:7, Bech. 50a, B.M. 87a]

17 the field of Ephron...was established Heb. מִקְרָב, lit. it arose. It experienced an elevation, for it left the possession of a simple person [and went] into the possession of a king (Gen. Rabbah 48: 8). The simple meaning of the verse is: And the field and the cave that was within it, and all the trees...were established to Abraham as a possession, etc.- from Targum Jonathan ben Uzziel]

18 in the presence of all who had come within the gate of his city In the midst of them all and in the presence of all he sold it to him.

Ketubim: Psalms 16:1-11

Rashi's Translation	Targum
1. A michtam of David; O God, guard me for I have taken refuge in You.	1. An honest inscription of David. Protect me, O God, because I have hoped in Your word.
2. You should say to the Lord, "You are my Master; my good is not incumbent upon You.	2. You have spoken, O my soul in the presence of the LORD. You are my God, truly my goodness is not present without You.
3. For the holy ones who are in the earth, and the mighty ones in whom is all my delight.	3. To the holy ones that are in the land they have declared the might of my power from the beginning; and as for those proud of their good deeds, my good will is for them.
4. May the sorrows of those who hasten after another [deity] increase; I will not pour their libations of blood, nor will I take their names upon my lips.	4. But the wicked multiply their idols; afterwards they hurry to make their sacrifices. I will not receive favorably their libations or the blood of their sacrifices, nor will I mention their name with my lips.
5. The Lord is my allotted portion and my cup; You guide my destiny.	5. The LORD is the portion of my cup and my share; You will support my lot.
6. Portions have fallen to me in pleasant places; even the inheritance pleases me."	6. The lots have fallen pleasantly for me; indeed, a beautiful inheritance is mine.
7. I will bless the Lord, Who counseled me; even at night my conscience instructs me.	7. I will bless the LORD, who has counseled me; even at night my mind disciplines me.
8. I have placed the Lord before me constantly; because [He is] at my right hand, I will not falter.	8. I have placed the LORD before me always, for His presence rests on me; I will not be shaken.
9. Therefore, my heart rejoiced, and my soul was glad; even my flesh shall dwell in safety.	9. Therefore my heart is glad, and my glory rejoices; besides, my flesh will dwell in security.
10. For You shall not forsake my soul to the grave; You shall not allow Your pious one to see the pit.	10. For You will not abandon my soul to Sheol, You will not hand over Your innocent one to see corruption.
11. You shall let me know the way of life , the fullness of joys in Your presence. There is pleasantness in Your right hand forever.	11. You will tell me the way of life ; abundance of joy is in the presence of Your face; pleasant things are at Your right hand forever.

Rashi's Commentary on Psalm 16:1-11

1 A michtam of David Our Sages said (Sotah 10b, Mid. Ps. 16:1): Of David, who was poor (**מִצְמָה**) and perfect (**מִתְהָמָה**), whose wound (**מִכְתָּה**) was perfect (**מִתְהָמָה**), for he was born circumcised. However, the sequence of the verse here does not lend itself to be interpreted according to the Midrash. There are psalms prefaced by the title **לְדוֹד מִכְתָּם**, which may be interpreted: This song is David's, who was poor and perfect, but here, where it is stated **מִכְתָּם לְדוֹד**, it cannot be interpreted in this manner. I therefore say that it is one of the names of the various types of melodies and the variations in the music. Another explanation: **מִכְתָּם** is an expression of a crown, like **כַּתָּם**, meaning that David was accustomed to say, "O God, guard me for I have taken refuge in You." And this was to him as a crown, as it is stated (5:13): "You shall crown him with will."

2 You should say to the Lord, "You are my Master, etc." David addresses the Congregation of Israel. "It is your duty to say to the Lord, '**You are the Master, and You have the upper hand in all that befalls me.**'" Another explanation: You should say to the Lord, "You are my Master." He [David] was saying this to his soul. Similarly, we find on this order (in II Sam. 13:39): "And David longed," which means: And the soul of David longed. Here too, "You, my soul, have said to the Lord," you my soul, should say to the Holy One, blessed be He. (The second interpretation appears in very few early editions.)

my good is not incumbent upon You. The benefits that You do for merit is not incumbent upon You to bestow [them] upon me, because **You do not benefit me on account of my righteousness/generosity.**

3 For the holy ones who are in the earth For the sake of the holy ones who are buried in the earth, who walked before You with sincerity.

and the mighty ones in whom is all my delight They are **the mighty ones in whom is all my delight and for whose sake all my necessities are accomplished.**

4 May the sorrows...increase All this you should say to the Lord, "May the sorrows of those who do not believe in You increase," viz. those who hasten and scurry to idolatry. Another explanation: **מֵהָרָו** is an expression of **מֵהָרָה**, dowry, douaire in French.

I will not pour their libations of blood I will not be like them, to sprinkle blood for pagan deities, **neither will I take up the name of pagan deities upon my lips.**

5 The Lord is my allotted portion and my cup All my benefit is from Him. Another explanation: **כָּסֵי** means "my share," as (in Exod. 12:4): "**you shall make your count (תִּכְסֹשׁ) on the lamb.**" This is how Menachem (p. 107) associated it.

You guide my destiny It is You Who placed my hand on the good share, as it is stated (in Deut. 30:19): "I have set life and death before you...Choose life..." as a man who loves one of his sons and lays his hand on the better share, saying, "Choose this one for yourself."

guide Heb. **חוֹמֵךְ**. You lowered my hand onto the portion, an expression of (Ecc. 10:18): "the rafter sinks (**יַמַּךְ**)," is lowered. In this manner it is expounded upon in Sifrei (Deut. 11:26, 27). It can also be interpreted as an expression of support, according to the Midrash Aggadah, as (in Gen. 48:17) "he supported (**עֲמָלָא**) his father's hand."

6 Portions have fallen to me in pleasant places When the lot fell to me to be in Your portion, it is a pleasant portion. Also, such an inheritance is pleasing to me.

7 I will bless the Lord Until here, David prophesied concerning the Congregation of Israel, that she would say this, and now he says, "I, too, will bless the Lord, Who counseled me to choose life and to go in His ways."

even at night my conscience instructs me to fear Him and to love Him. Our Sages though, (Mid. Ps. 16:7) explained it **as referring to our father Abraham, who learned Torah by himself before the Torah was given,** but we must reconcile the verses according to their sequence.

8 I have placed the Lord before me constantly In all my deeds, I have placed His fear before my eyes. Why? Because He is always at my right hand to help me so that I should not falter. Another explanation: I have placed the Lord before me constantly. **[This alludes to] the sefer Torah [that] was with him [for him] to read all the days of his life [as in Deut. 17:19]. This is what he states: “from my right hand I will not falter,” meaning that because of the Torah in which I am engaged, which was given with His right hand, I will not falter.** (This interpretation does not appear in any manuscript. It does, however, appear in several early printed editions.) Rashi to Sanhedrin explains that the **“right hand” alludes to the Torah scroll that the king would carry suspended from his arm.** David is confident that in the merit of that scroll, he will not falter.

9 Therefore, my heart rejoiced, etc. because I am confident that You will not forsake my soul to the grave. Since, concerning the iniquity of a grave transgression which I committed, You sent me the tidings (in II Sam. 12:13): “Also the Lord has removed your sin,” certainly from now on You will not forsake me [to cause me] to turn away from You.

11 You shall let me know the way of life This is the future tense, not an expression of prayer.

the fullness of joys Endless joy. That is the joy of the future. (Found only in certain manuscripts.)

in Your presence Joys that are before You, in a company that is near You.

Meditation from the Psalms

Psalm 16:1-11

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

In this psalm we find eloquent expression of David's humility, a virtue which crowned him majestically. Strength, Torah, and humility — all three could be found in David.¹

David's eyes were always cast downward for he feared to look upwards out of awe before G-d in heaven. When he walked in the midst of his subjects his heart was never lifted with pride.²

When G-d told David that He had chosen him to be king, David prostrated himself before G-d, and cried, ‘I have done nothing worthy; all of my accomplishments were entirely Your doing’.³

Taking no credit for himself, David appreciated everything granted him, finding happiness in every moment of life. Portions have fallen to me in pleasant places, indeed, my estate was lovely to me.⁴

Aching with a constant yearning for G-d's Presence, David looks forward to eternal bliss when he will savor the fullness of joys in Your Presence. There is delight at Your right hand for eternity.⁵

The superscription of this psalm tells us that David was the author of this psalm. We are uncertain as to the events in David's life which prompted this psalm, however, some have suggested that David was thinking back to the time

¹ Midrash Shocher Tov 18:28

² Zohar

³ Tanna d'Bei Eliyahu 18

⁴ v. 6

⁵ v. 11

when HaShem made him king. In his humility, David attributed all of his success to HaShem and did not understand why he was chosen to be king.⁶

The Nazarean Codicil confirms in at least two places that Psalm 16:10-11 is referring to Yeshua's resurrection. While making his Shavuot address, Hakham Shaul confirms that this Psalm is a Messianic Psalm:

II Luqas (Acts) 2:25-31 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: 26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: 27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. 28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. 29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. 30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; 31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

Additionally, Hakham Shaul while giving words of encouragement to others at a synagogue service, teaches that this Psalm was speaking about the Messiah:

II Luqas (Acts) 13:33 God hath fulfilled the same unto us their children, in that he hath raised up Yeshua again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. 34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. 35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.

There is also the sense that the context of Psalm 16 is deliverance from premature death. This accords well with our Torah portion and the resurrection of Yitzchak in addition to Yeshua.

Thus the words of David, in our psalm, are clearly speaking about Yeshua, but, it is equally clear the David is looking at our Yitzchak in our Torah portion. Our Torah portion speaks of the Akeida, the binding of Yitzchak. There are many direct links between the Akeida and the suffering of Yeshua. Consider the following:

EIGHT FURTHER CO-INCIDENTAL SIMILARITIES BETWEEN THE TWO BINDINGS

This section was written by His Eminence Hakham Dr. Yoseph ben Haggai

Coincidence is usually described as the occurrence of events together or in sequence in a startling way, without any causal connection. However, if the term is understood from a geometric perspective, we define then co-incidence as the intersection of two or more lines travelling in different directions or from differing starting points. It is this latter meaning of the term co-incidence that we are alluding in the following facts.

Death by Divine Decree

The deaths of Yitzchak at the place of binding [Mt. Moriah] and the of His Majesty King Yeshua the Mashiach at the same place of binding [the Gilgulel (Hebrew for "skull") a term derived from the word Gilgal (meaning returning to the starting point in a circumferential manner, and in such way as a circumcision (a cutting around) to return to the original place of the Garden of Eden which was also situated at Mt. Moriah)] was by Divine Decree.

In the case of Yitzchak it is written:

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Beresheet (Genesis) 22:2 *And He (HaShem) said, Please take your son, your only one, whom you love – Yitzchak - and go to the land of Moriah; bring him up there as a burnt offering upon one of the mountains which I will tell you.*

And in the case of His Majesty King Yeshua the Messiah we read:

Yochanan 3:16 *"For HaShem so loved the Gentiles, that He gave (as a sacrifice) His only one son, that whosoever believes in Him (in HaShem) should not perish, but have everlasting life." [cf. Bereans (Hebrews) 11:6].*

In other words, this is not a command for every father to sacrifice his son as a purported act of worship, HaShem forbid! For the command was issued to two specific persons and it was given as a special Divine decree to accomplish a predetermined purpose in the plan of HaShem for humanity. However it should be said that anyone establishing the commandments of HaShem as per the written and oral Torah in faithful obedience to HaShem is credited to him/her as having shown the same obedience as Avraham, Yitzchak and His Majesty did, specially, if in doing so an apparent great loss or cost is incurred.

Willingness of the Victims

In both cases, Yitzchak and His Majesty King Yeshua the Messiah were both willing participants in presenting themselves as sacrifices in perfect obedience to the command of HaShem.

In the case of Yitzchak it is written:

"Another comment: R. Yitzchak said: when Avraham wished to sacrifice his son Yitzchak, he said to him: 'Father, I am a young man and am afraid that my body may tremble through fear of the knife and I will grieve thee, whereby the slaughter may be rendered unfit and this will not count as a real sacrifice; therefore bind me very firmly. Forthwith, HE BOUND ISAAC.' (Midrash Rabba 56:8)

And in the case of His Majesty King Yeshua, he thus stated:

Yochanan (John) 10:17-18 *"Therefore does my Father love me, because I lay down my life, that I might take it again. No man takes it from me, but I lay it down of myself (willingly). I have power to lay it down, and I have power to take it again. This commandment (to lay down my life as Yitzchak) have I received of my Father".*

In both cases we do not find a sign of complaint. But to the contrary, there seems to be perfect and joyful acquiescence to the will of HaShem as expressed in His commands. Some will ask, what about the protestation of His Majesty: "My HaShem, my HaShem, why have You forsaken me?"⁷ The answer to this, is that here we find another error of translation, for the Aramaic Peshitta has – "My HaShem, my HaShem, for this I was chosen! A triumphant and obedient exclamation in faithful obedience to HaShem's command, even in the face of death!

Execution at the Divine Appointed Place

The two sacrifices were not just offered anywhere at random or caprice, for HaShem's command is:

Devarim (Deuteronomy) 12:13-14 *"Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest. But in the place which HaShem shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee."*

⁷ Marqos (Mark) 15:34

It becomes obvious then that by this rule, both the Binding of Yitzchak and the death of His Majesty King Yeshua the Mashiach ben Yosef must have of necessity occurred in the “place which HaShem shall choose” – also known as Mt. Moriah or the Gilgulet (in the Greek being transliterated to Golgotha)

Midrash Rabba (55.7) thus teaches:

AND GET THEE INTO THE LAND OF MORIAH. R. Hiyya the Elder and R. Jannai discussed this. One said: To the place whence instruction (hora'ah) went forth to the world (i.e. the Gentiles). While the other explained it: To the place whence religious awe (yirah) went forth to the world. Similarly the word aron (the Ark). R. Hiyya and R. Jannai – one said: The place whence orah (light) goes forth to the world; while the other explained it: The place whence yirah (religious reverence) goes forth to the world. Similarly the word debir (in 1 Kings 6:19 – EV ‘sanctuary’; AV ‘oracle’ – i.e. the Holy of Holies). R. Hiyya and R. Jannai discussed this. One said: The place whence [HaShem’s] speech (dibur) went forth to the world; while the other explained it: The place whence retribution (deber) goes forth to the world. Rabbi Joshua ben Levi said: It means the place whence the Holy One, blessed be He, shoots (moreh) at the other nations (i.e., instructs other nations) and hurls them into Gehenna (should they disobey His laws). Rabbi Simeon b. Yohai said: To the place that corresponds (ra’ui) to the Heavenly Temple. R. Judan b. Palya said: To the place that He will show (mareh) thee (probably through a special sign). R. Phinehas said: To the seat of the world’s dominion (marwetha) The Rabbis said: To the place where incense would be offered, as you read, I will get me to the mountain of myrrh – Mor (S.S. IV,6) [All these being plays on the word Moriah].

The Nazarean Codicil states in Marqos (Mark) 15:22:

“And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.”

As commented above, the exact Hebrew word for “skull” is *Gilgulet* - a term derived from the word *Gilgal* (meaning returning to the starting point in a circumferential manner, and in such way as a circumcision (a cutting around) is performed pointing to a return to the original place of humanity - the Garden of Eden which was also situated at Mt. Moriah). This is again intimated in many places, particularly in Midrash Rabbah XIV.8, where we read:

“OF THE GROUND (ADAMAH) – (Bereshit 2:7). R. Berekiah and R. Helbo in the name of Samuel the Elder said: He was created from the place of his atonement (the future sight of the Temple), as you read, An altar of earth (adamah) thou shalt make unto Me (Shemot 20:21). The Holy One, blessed be He, said: ‘Behold I will create him from the place of his atonement, and may he endure!’”

Consequently, if the Temple was to contain the righteous people of Israel, as well as the righteous from among the Gentiles, it was necessary that their place of atonement both for Jews and Righteous Gentiles be located in the same place from where Adam was created – the unity of mankind under the government of the One HaShem, Most Blessed be He!

“HaShem Will Stare At This Place”

After sacrificing “the ram caught in a thicket by his horns” (Bereshit 22:13), we read in the next verse: “And Avraham called the name of that place HaShem-Yireh: as it is said to this day, in the mount of HaShem it shall be seen” (ibid. v.14). Again, Midrash Rabba 56.10 comments on this verse as follows:

“AND ABRAHAM CALLED THE NAME OF THE PLACE ADONAI-JIREH – HASHEM SEETH (22:14). R. Bibi Rabbah said in R. Johanan’s name: He said to Him: ‘Sovereign of the Universe! When Thou didst order me, “Take now thy son, thine only son” (ibid. v.2), I could have answered, “Yesterday Thou didst promise me, For in Yitzchak shall seed be called to thee (ibid. 21:12) and now Thou sayest, ‘Take now thy son,’ etc.’”

Yet Heaven forefend! I did not do this, but suppressed my feelings of compassion in order to do Thy will. Even so it may be Thy will, O HaShem our G-d, that when Yitzchak's children are in trouble, Thou wilt remember that binding in their favour and be filled with compassion for them.'

Avraham called it 'Yireh': AND ABRAHAM CALLED THE NAME OF THAT PLACE ADONAI-JIREH. Shem called it Salem [Shalem]: And Melchizedek king of Salem (Bereshet 14:18 – and the same was Shem). Said the Holy One, blessed be He: 'If I call it Yireh as did Avraham, then Shem, a righteous man, will resent it; while if I call it Salem as did Shem, Avraham, the righteous man, will resent it. Hence I will call it Jerusalem, including both names, Yireh Salem (He will see peace). R. Berekiyah said in R. Helbo's name: While it was yet Salem the Holy One, blessed be He, made Himself a tabernacle and prayed in it, as it says, In Salem also is set His tabernacle, and His dwelling-place in Zion.⁸ And what did He say: 'O that I may see the building of the Temple!'

Another interpretation: This verse teaches that the Holy One, blessed be He, showed him the Temple built, destroyed and rebuilt. For it says, AND ABRAHAM CALLED THE NAME OF THAT PLACE ADONAI-JIREH (HASHEM SEETH): this alludes to the Temple built, as in the verse, Three times in a year shall all thy males be seen ... in the place where He shall choose (Devarim 16:16 – thus 'seeing' is connected with the Temple whilst it was standing); AS IT IS SAID TO THIS DAY: IN THE MOUNT refers to it destroyed, as in the verse, For the mountain of Zion, which is desolate [Eicha (Lamentations) 5:18]; WHERE HASHEM IS SEEN refers to it rebuilt and firmly established in the Messianic era, as in the verse, When HaShem hath built up Zion, when He hath been seen in His glory [Tehillim (Psalm) 102:17]."

So, in the same way that Jews plead in their time of trouble, as well as when beseeching HaShem for forgiveness, that "He remember the binding of Yitzchak in their favor and be filled with compassion for them," so too the Righteous Gentile in his time of trouble, as well as when imploring forgiveness from HaShem, do have a right to ask HaShem to remember the binding of His Majesty King Yeshua ben Yosef in their favor and be filled with compassion for them. And if their plea is sincere, HaShem, Most Blessed be He opens his hand of compassion and forgiveness for He stares at Yireh-Salem and equally forgives and blesses them both. For at Jerusalem, the place of man's creation and of the two great openings / bindings of faith He sees them both as righteous.

e) "Let his blood be upon us"

Now, when His Majesty King Yeshua the Mashiach ben Yosef was being judged by the Priests at Jerusalem at that time, we read in the Nazarean Codicil in Yochanan (John) 18:14:

"Now Caiaphas was he, which gave counsel to the Jews, that it was expedient (necessary) that one man should die for the people (i.e. the Gentiles)."

Who is this Caiaphas? From history we understand that the priestly regime of the *Hashmonaim* offered respite from the cruel persecution of the Greek King Antiochus Epiphanes but then later gave way to chaos and internal strife. An illegitimate priestly lineage from the wicked House of Boethus began to oppress the people of Israel with their perverted courts. They bought the Priesthood from the Greeks, then sold the country to the Romans (cf. Yochanan 19:15 – "we have no king but Caesar"). The final destruction can be marked from the time that this Priesthood was led by a clan of four known as Annanias [Hananiah], Jason, Kathros [Caiaphas] and Ishmael Ben Phabi. The Talmud thus alludes to these wicked priests in the Talmud with the following words:

Pesachim 57a It was taught, Abba Saul said: There were sycamore tree trunks in Jericho, and the men of violence seized them by force, whereupon the owners arose and consecrated them to Heaven. And it was of these that Abba Saul b. Bothnith said in the name of Abba Joseph b. Hanin: 'Woe is me because of the house of Boethus; woe is me because of their staves (with which they beat the people)! Woe is me because of the

⁸ Tehillim 76:3

house of Hanin, woe is me because of their whisperings (their secret conclaves to devise oppressive measures)! Woe is me because of the house of Kathros (the same is Caiaphas – cf. Josephus, Antiquities XX, 1.3), woe is me because of their pens (with which they wrote their evil decrees)! Woe is me because of the house of Ishmael the son of Phabi, woe is me because of their fists! For they are High Priests (wielding great political power) and their sons are Temple treasurers and their sons-in-law are trustees and their servants beat the people with staves (cf. Josephus, Antiquities XX, 5.2).

Yet despite his illegitimacy and perversion, and with due respect for the office that he was occupying at the time, HaShem gave this corrupt priest some insightful words about the work of Mashiach ben Yosef when he stated:

Yochanan (John) 11:49-50 “*And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us (Israel), that one man should die for the people (i.e. the Gentiles), and that the whole (Gentile) nations perish not.*”

In retrospect, and from a Kabbalistic perspective, Yochanan adds by way of commentary:

Yochanan (John) 11:51-52 “*And this spoke he (Caiaphas) not of himself: but being high priest that year, he prophesied that Yeshua should die for (on behalf of) the Gentiles; And not for the (Gentile) nations only (at that time), but that also he should gather together in one the children of HaShem (of the Gentiles) that were scattered abroad (in time to come).*”

Therefore, what Caiaphas was articulating through prophecy, was that in the same manner that in the same way that it was accounted as Yitzchak having died for the whole Jewish nation, so too it was necessary for Mashiach ben Yosef to die on behalf of the Gentile nations. This is none other than the Jewish doctrine of Zechut Avot, The Merit of our Fathers.

However, a question may be asked as to what basis in Scripture did Caiaphas prophecy have? After all, Caiaphas was not reading a Nazarean Codicil, since such thing was not available at the time! Caiaphas was apparently basing his utterance on the prophecy of Yeshayahu (Isaiah) 53, which in the Tanach does not start with 53:1 but with 52:13-5, and thus making the Gentile Kings and not Israel the protagonists of this prophetic chapter.

Carrying the wood

In both instances of binding, we have the “wood” factor involved, since it is supposed to be a “burnt offering.” In the case of Yitzchak, we find that the Scripture states:

Beresheet (Genesis) 22:6 “*And Avraham took the wood of the burnt offering, and laid it upon Yitzchak his son; and he took the fire in his hand, and a knife; and they went both of them together.*”

And in the case of His Majesty King Yeshua Mashiach ben Yosef we read:

Yochanan (John) 19:16-17 “*Then delivered he (Pilatus) him (King Yeshua) therefore unto them (the Roman Soldiers) to be crucified. And they took Yeshua, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Gilgulei.*”

Again, co-incidentally in the passage of Beresheet (Genesis) 22:6 there is a most interesting key word. This same word is used by His Majesty King Yeshua the Messiah in Yochanan (John) 10:30 which has been mistranslated to read:

“*I and my Father are one.*”

His Majesty did not say “I am my Father are one in number.” The Hebrew word “Echad” means one in number,

however the word that His Majesty used is found in the key passage of Beresheet 22:6 – “And Avraham took the wood of the burnt offering, and laid it upon Yitzchak his son; and he took the fire in his hand, and a knife; and they went both of them **together**” The word “**together**” is the Hebrew: “**Yachdav**” – and meaning: “one in purpose.”

Yitzchak and his father Avraham, “went up the two of them as one,” – in unity of purpose concerning the sacrifice, and it is clear that they did not go up as “one” in number. And it is to this passage that Mashiach alludes when he states:

Yochanan (John) 10:17-18, 30 “Therefore does my Father love me, because I lay down my life, that I might take it again. No man takes it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment (to lay down my life as Yitzchak) have I received of my Father. ... (in this sacrifice) I and my Father are Yachdav (in unity of will and purpose)”.

Is this just mere coincidence, or more of a premeditated co-incidence?

Mothers

After the binding of Yitzchak the angel of HaShem blesses Avraham in relation to Yisrael in Beresheet (Genesis) 22:17, and in relation to the Gentiles in Beresheet (Genesis) 22:18, and thus clearly speaking of the two binding which would issue forth from Avraham – the binding of Yitzchak and the binding of His Majesty King Yeshua Mashiach ben Yosef. Immediately after the binding of Yitzchak and in the next chapter we read about the death of Sarah out of the distress of hearing that her son had been sacrificed.

Again, after the death of His Majesty King Yeshua ben Yosef, we no longer hear about Miriam the mother of His Majesty. And, no doubt, seeing the number of precedents before us, we must interpret said silence as the death of Miriam out of the distress of seeing her son executed by the Roman authorities in collusion with the illegitimate and perverted political and religious authorities ruling at that time in Jerusalem, as explained above.

The resurrection

After the binding of Yitzchak we no longer hear of him for a while. In fact, in Beresheet (Genesis) 22:19 we read:

“So Avraham returned unto his young men, and they rose up and went together to Beersheba; and Avraham dwelt at Beersheba.”

Two interesting points to make is that:

- (a) Avraham return alone back “to his young men (servants)” and no mention is made of Yitzchak; and
- (b) that Avraham goes with his servants to Beersheba, whilst in the next chapter we are informed that Sarah died in Hebron.

Whilst there are a number of diverging Midrashim that answer both of these puzzling statements, let us say that we find no more mention of Yitzchak until Beresheet (Genesis) 24:62-66, where we read:

“And Yitzchak came from the way of the well Lahairoi; for he dwelt in the south country. And Yitzchak went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. And Rebecca lifted up her eyes, and when she saw Yitzchak, she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a veil, and covered herself.”

Whatever the meaning of this most enigmatic well may imply, let us say that according to the Biblical record, the

only person to see Yitzchak alive after his binding is a young woman by the name of Rebecca as we read above. Equally we read in the Nazarean Codicil:

Marqos (Mark) 16:9 “Now when Yeshua was risen, early the first day of the week, he appeared first to Miriam of Magdala, out of whom he had expelled seven unclean spirits.”

In both cases it is a woman who greets for the first time a man who had been bound as a sacrifice.

Whilst there are many more co-incidences in these two bindings, let us that these which we have quoted are by way of a sample to show that the similarities between these two bindings obviously goes beyond the realm of mere chance or probability. *Thus far the words of His Eminence.*

Now, let's explore a few concepts in kernel form just to stimulate your thinking.

Who killed Yitzchak? Answer: No one killed him, he gave up his own life.

Who killed Yeshua? Answer: No one killed Him, he gave up His own life.⁹

In our Torah portion we read about the purchase of the cave and field at Machpela. This cave was purchased to bury Sarah, Avraham's wife. In v.3 of our psalm we read:

3 As for the holy that are in the earth, they are the excellent in whom is all my delight.

The Midrash connects the Akeida with the death of Sarah, which in turn is connected to the purchase of Machpelah.¹⁰ Our psalm also clearly points to Machpela where Adam and Chava, and now Sarah are buried. Eventually, Avraham, **Yitzchak**, Rivka, Yaaqov, and Leah will also be buried in the cave at Machpelah. In David's time, this psalm will sum up the place of all these holy people. But, the beginning of the process is in our Torah portion.

Machpela = a portal to another world.¹¹

The Zohar writes that the cave is “the very entranceway to the Garden of Eden.” The Hebrew word Machpelah means twofold. The cave is considered “twofold,” because it bridges the material and spiritual worlds, linking them by serving as an entrance from one to the other. The name of the city in which the cave is situated, Hebron, also bears the etymological roots of “connection”. The cave, as the point of fusion between Heaven and earth, was the proper resting place for the Patriarchs and Matriarchs, whose lives were the perfect bridges between the two worlds - involvement in the mundane affairs of this world without ever losing sight of the spiritual goals and aspirations that infused their lives with meaning and direction. This was how Sarah had “acquired” the cave.

Now we can begin to understand why Hakham Shaul, twice,¹² connects our psalm with Mashiach. He, too, was a bridge between Heaven and Earth. No wonder we see that there are so many connections between the Akeida and the death of His Majesty!

Ashlamatah: Yeshayahu (Isaiah) 33:7-16 + 22

⁹ Yochanan (John) 10:18

¹⁰ Midrash Rabbah - Genesis LVIII:5

¹¹ Machpela is a grave for the four couples. In transliterated Hebrew, a grave is a *kever*. In typical Hebrew fashion, a womb is also called *kever*. The only thing that connects the womb to a grave is the fact that they are the incoming and outgoing portals to another world.

¹² II Luqas (Acts) 2:25-31, and II Luqas (Acts) 13:33.

Rashi	Targum
7. ¶Behold [for] their altar they have cried in the street; ambassadors of peace weep bitterly.	7. ¶Behold, when it will be revealed to them. the messengers of the Gentiles will cry out in bitterness; those who went to announce peace return to weeping in soulful bitterness.
8. Highways have become desolate, the wayfarer has stopped; he has abrogated the treaty, despised cities, considered no man.	8. The highways lie waste, the wayfaring men cease. Because they changed the covenant, they will be cast away from their cities; the sons of men did not regard that the evil was coming upon them.
9. The land mourns, it has been cut off; he disgraced the Lebanon, it was cut off; the Sharon became like the plain, and Bashan and Karmel have become emptied. {S}	9. The land mourns and is desolate; Lebanon is dried up and fades; Sharon is like the desert; and Bashan and Carmel are devastated. {S}
10. "Now I will rise," says the Lord. "Now I will be raised; now I will be exalted.	10. "Now I will be revealed," says the LO RD, "now I will lift myself up; now I will be exalted.
11. You shall conceive chaff; you shall bear stubble. Your breath is fire; it shall consume you."	11. You conceive for yourselves wicked conceptions, you Gentiles, you make yourselves evil deeds; because of your evil deeds My Memra, as the whirlwind the chaff, willdestroy you.
12. And the peoples shall be as the burnings of lime; severed thorns, with fire they shall be burnt. {P}	12. And the peoples will be burned with fire; thorns cut down are burned in the fire." {P}
13. ¶Hearken, you far-off ones, what I did, and know, you near ones, My might.	13. ¶Hear, you righteous/generous, who have kept My Law from the beginning, what I have done; and you penitent, who have returned to the Law recently, acknowledge My might.
14. Sinners in Zion were afraid; trembling seized the flatterers, 'Who will stand up for us against a consuming fire? Who will stand up for us against the everlasting fires?'	14. Sinners in Zion are shattered. fear has seized them. To the wicked whose ways are thieving they say, "Who can dwell for us in Zion, where the splendour of the Shekhinah is like a devouring fire? Who can sojourn for us in Jerusalem, where the wicked are about to be judged and handed over to Gehenna, everlasting burning?"
15. He who walks righteously, and speaks honestly, who contemns gain of oppression, who shakes his hands from taking hold of bribe, closes his ear from hearing of blood, and closes his eyes from seeing evil.	15. The prophet said, The righteous/generous will sojourn in it, everyone who walks in innocence and speaks uprightly, who despises mammon of deceit, who removes his soul from oppressors, who withholds his hands, lestthey accept a bribe, who stops his ears from hearing those who spill innocent blood and averts his eyes from looking upon those who do evil,
16. He shall dwell on high; rocky fortresses shall be his defense; his bread shall be given [him], his water sure.	16. He, his camping place will be in a high and exalted place, the sanctuary; his soul will amply provide his food; his water will be sure as a spring of waters whose waters do not cease.
17. The King in His beauty shall your eyes behold; they shall see [from] a distant land.	17. Your eyes will see the glory of the Shekhinah of the Eternal King in His celebrity; you will consider and behold those who go down to the land of Gehenna.
18. Your heart shall meditate [in] fear; where is he who counts, where is he who weighs, where is he who counts the towers?	18. Your mind will reckon up great things: "Where are the scribes, where are the reckoners?" Let them come if they are able to reckon the number of the slain heads of the armies of the mighty ones.
19. A people of a strange tongue you shall not see, a	19. You will no more see the mastery of a strong people,

Rashi	Targum
people of speech too obscure to comprehend, of stammering tongue, without meaning.	the people whose obscure speech you cannot comprehend, scoffing with their tongue because there is no understanding among them.
20. See Zion, the city of our gathering; your eyes shall see Jerusalem, a tranquil dwelling, a tent that shall not fall, whose pegs shall never be moved, and all of whose ropes shall not be torn.	20. You will look upon their downfall, Zion, city of our assemblies! Your eyes will see the consolation of Jerusalem in its prosperity, in its contentedness, like a tent which is not loosed, whose stakes are never plucked up, nor will any of its cords be broken.
21. But there, the Lord is mighty for us; a place of broad rivers and streams, where a galley with oars shall not go, and a great ship shall not pass.	21. But from there the might of the LORD will be revealed to do good for us, from a place of rivers going forth, overflowing, broad, where no fishermen's ship can go, nor any great sailboat can pass through.
22. For the Lord is our judge; the Lord is our ruler; the Lord is our king; He shall save us.	22. For the LORD is our judge, who brought us by his might out of Egypt, the LORD is our teacher, who gave us the teaching of His Law from Sinai, the LORD is our king; He will save us and take just retribution for us from the armies of Gog.
23. Your ropes are loosed, not to strengthen their mast properly; they did not spread out a sail; then plunder [and] booty were divided by many; the lame takes the prey.	23. In that time the Gentiles will be broken of their strength, and will resemble a ship whose ropes are cut, which has no strength in their mast, which has been cut, and it is not possible to spread a sail on it. Then the house of Israel will divide the possessions of the Gentiles, booty and spoil in abundance; although there are blind and lame among them, even they will divide booty and spoil in abundance.
24. And the neighbor shall not say, "I am sick." The people dwelling therein are forgiven of sin. {S}	24. From now on they will not say to the people who dwell in safety all around the Shekhinah, "From You a stroke of sickness has come upon us"; the people, the house of Israel, will be gathered and return to their place, forgiven of their sins. {S}
1. Nations, come near to hear, and kingdoms, hearken. The earth and the fullness thereof, the world and all its offspring.	1. Draw near, O peoples, to hear, and hearken, O kingdoms! let the earth listen, and all that fills it; the world, and all that reside in it.
2. For the Lord has indignation against all the nations and wrath against all their host. He has destroyed them; He has given them to the slaughter.	2. For there is anger before the LORD against all the Gentiles, and slaughter against all their armies, he has declared them sinners, handed them over for slaughter.
3. And their slain ones shall be thrown, and their corpses-their stench shall rise, and mountains shall melt from their blood.	3. Their slain will be cast out, and the smoke of their corpses will rise; the mountains will flow with their blood.
4. And all the host of heaven shall melt, and the heavens shall be rolled like a scroll, and all their host shall wither as a leaf withers from a vine, and as a withered [fig] from a fig tree.	4. All the forces of heaven will melt completely and be wiped from under the skies just as was said concerning them in the scroll. All their armies will come to an end as leaves fall from a vine, like what is withered from a fig.
5. For My sword has become sated in the heaven. Behold, it shall descend upon Edom, and upon the nation with whom I contend, for judgment.	5. For My sword will be revealed in the heavens; behold it will be revealed for the judgment upon Edom, upon the people I have declared sinners.
6. The Lord's sword has become full of blood, made fat with fatness, from the blood of lambs and goats, from	6. The sword from the LORD is sated with blood, it is gorged with fat, with the blood of kings and rulers, with

Rashi	Targum
the fat of the kidneys of rams, for the Lord has a slaughter in Bozrah and a great slaughter in the land of Edom.	the fat of the kidneys of princes. For there is slaughter from the LORD in Bozrah, and great sacrifice in the land of Edom.
7. And wild oxen shall go down with them, and bulls with fat bulls, and their land shall be sated from blood, and their dust shall become saturated from fat.	7. Mighty ones will be killed with them, and rulers with tyrants. Their land will be soaked with their blood, and their soil made rich with their fat.
8. For it is a day of vengeance for the Lord, a year of retribution for the plea of Zion.	8. For there is a day of vengeance before the LORD, a year of recompense, to take just retribution for the mortification of Zion.
9. And its streams shall turn into pitch and its dust into sulfur, and its land shall become burning pitch.	9. And the streams of Rome will be turned into pitch, and her soil into brimstone; her land will become burnmg pitch.
10. By night and by day, it shall not be extinguished; its smoke shall ascend forever and ever; from generation to generation it shall be waste, to eternity, no one passing through it.	10. Night and day it will not be quenched; its smoke will go up forever. From generation to generation it will bedesolate; none will pass through it forever and ever.
11. Pelican and owl shall inherit it, and night owl and raven shall dwell therein, and He shall stretch over it a line of waste, and weights of destruction.	11. But pelicans and porcupines will possess it, owls and ravens will dwell in it. The line of desolation and the plummet of devastation will be stretched over it.
12. As for its nobles, there are none who proclaim the kingdom, and all its princes shall be nothing.	12. They were saying. We are free. and did not wish to accept a kingdom over them, and all its princes will be for nothing.
13. And its palaces shall grow thorns, thistles and briars in its fortresses, and it shall be the habitat of jackals, an abode for ostriches.	13. Thorns will grow over its palaces, and nettles and thistles in the stronghold of its fortresses. It will be a haunt of jackals, a place for ostriches.
14. And martens shall meet cats, and a satyr shall call his friend, but there the lilith rests and has found for herself a resting place.	14. And wild beasts will meet with cats, demons will play, one with his fellow; yea, there will night hags lie, and find for themselves a resting place.
15. There the owl has made its nest, and she has laid eggs and hatched them, and gathered its young under its shadow, but there have the vultures gathered, each one to her friend.	15. There will a porcupine nest and lay and their young mew in her shadow; yea, there will kites be gathered, each one with her mate.
16. Seek out of the Book of the Lord and read; not one of them is missing, one did not miss her friend, for My mouth it has commanded, and its breath it has gathered them.	16. Seek and search in the book of the LORD: not one of these is missing; no female is without her mate. For by His Memra they will be gathered, and by His pleasure they will draw near.
17. And He cast lots for them, and His hand distributed it to them with a line; forever they shall inherit it, to every generation they shall inhabit it. {S}	17. He by His Memra has cast the lot for them, by His pleasure He has portioned it out to them with the line; they will possess it forever, from generation to generation they will dwell in it. {S}
1. Desert and wasteland shall rejoice over them, and the plain shall rejoice and shall blossom like a rose.	1. Those who dwell in the wilderness. in a thirsty land. shall be glad, those who settle in the desert shall rejoice and blossom like lilies. 35.2
2. It shall blossom and rejoice, even to rejoice and to sing; the glory of the Lebanon has been given to her, the beauty of the Karmel and the Sharon; they shall see the glory of the Lord, the beauty of our God. {P}	2. They will exult abundantly, and rejoice with joy and gladness. The glory of Lebanon will be given to them, the brilliance of Carmel and Sharon. The house of Israel-these things are said to them - they will see the glory of the LORD, the brilliance Of the celebrity of our God. {P}

Rashi	Targum

Special Ashlamatah: I Sam. 20:18 & 42

Rashi	Targum Pseudo Jonathan
18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant.	18. And Jonathan said to him: "Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty."
42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.'" And he arose and went away; and Jonathan came to the city. {P}	42. And Jonathan said to David: "Go in peace, for the two of us have sworn by the name of the LORD saying, 'May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.'" And he arose and went, and Jonathan entered the city. {P}

Rashi's Commentary for: Yeshayahu (Isaiah) 33:7-16 + 22

7. Behold [for] their altar they have cried in the street The prophet was prophesying consolations and saying that the retribution had already been completed, and from now I will rise and exalt Myself to redeem them. Behold for their Arel - that is the altar (see above 29:1) - they have already cried and lamented in their streets and in their squares with weeping and wailing.

ambassadors of peace And the ambassadors whom they send, who were wont to bring tidings of peace, cry bitterly and say, "Highways have become desolate, the wayfarer has stopped."

8 he has abrogated the treaty The enemy has abrogated the treaty he made with Israel.

despised cities He despised in his eyes; no enemy considers any man.

9 mourns (אֲלֵךְ) an expression of mourning.

it was cut off Dried and cut off.

became (הָיָה, lit. was.) This is the past tense.

the Sharon The name of a region of pasture for animals, as we learned (Men. 87a): Rams from Moab, calves from Sharon.

like the plain a ruin.

have become emptied (עִזָּת) An expression of shaking out. Comp. (Ex. 14: 27): "And the Lord shook (וַיַּזֶּה)."

10 Now I will rise Because of the many evils the enemy perpetrated against My people, I will no longer restrain Myself; now I will rise, be raised and be exalted.

11 chaff (שְׂנִיר) a kind of chaff, something that is easily ignited.

your breath is fire **From your body shall emanate breath of fire and will consume the chaff and the stubble.**

12 severed (מִקְרָב) Comp. (Lev. 25:4) "You shall not prune." Onkelos renders: חַסְכָּה אֲלָמָּה.

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

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

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

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

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

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

closes his ear (מִנְאָת) Comp. (I Kings 6:4) “transparent but closed (מִנְפָּאָת).”

and closes (מִנְעָלָת) Comp. (supra 29:10) “And He has closed (מִנְעָלָת) your eyes.”

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

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

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

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

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

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

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

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

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

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

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

that shall not fall (אַלְזֵן) shall not be lowered. Comp. (Jud. 4:11) “Elon-bezaanannim (אלון בְּצָעֲנִים),” which is rendered as: the plain of pits (מִישָׁר אֲגַנְתָּא), which are pits in the fields, called kombes in O.F. Comp. (Baba Kamma 61b) “The pits of the earth (אֲגַנְתִּי לְאַרְצָא) they are considered,” where water gathers from the mountains and the hills. I believe that the ‘beth’ of the word בְּצָעֲנִים is not radical, but is a prefix.

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

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

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

and a great ship (גָּדוֹלָה) and a great ship [from Jonathan].

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

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

properly prepared well.

a sail Heb. סַפִּיר, the sail of a ship.

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

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

by many Many will divide the plunder of the heathens. ([Mss. yield:] the plunder of Edom.) ([Others:] the nations.) ([Still others:] Sennacherib.) lame Israel, who were weak until now.

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

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

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

Chapter 34

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

shall be rolled (תָּלַבֵּד) an expression of rolling. And the heavens shall be rolled like a scroll. Jonathan renders: And they shall be erased from beneath the heavens, as it is stated about them in the Book. But I explain it according to the context, for now, the kingdoms of the Ishmaelites (the nations [ms.]) (the wicked [Warsaw ed.]) have fortune

and light. When they are erased and destroyed, it will be as though the world has darkened for them, as though the sun and the light are rolled up like the rolling of a scroll.

withers (יַבֹּל) withers.

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

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

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

6 lambs and goats princes and governors.

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

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

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

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

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

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

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

a line of waste A judgment of desolation.

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

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

nothing Destruction.

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

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

animal.

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

and a satyr A demon.

rests (הַגִּישָׁה) an expression related to מְרֹגֵעַ , rest.

lilith The name of a female demon.

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

owl (צַפְרָק) that is the owl (צַפְרָק) .

and she has laid She laid eggs.

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

and gathered This is the call that the bird calls with its throat to draw the chicks after it, gloussera in French. Comp. (Jer. 17:11) “A cuckoo gathers (צָאָר) what it did not lay.”

vultures (לְיוֹתָה) voltojrs in O.F.

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

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

did not miss (לֹא נִזְבַּח) Comp. (Num. 31: 49) “Not a man was missing (נִזְבַּח) of us.”

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

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

Chapter 35

1 shall rejoice over them (יִשְׂשִׂים) This is usually the sign of the direct object, inappropriate here in the case of an intransitive verb. (like בְּמַה יִשְׂשֶׂה , shall rejoice from them). Comp. (Jer. 10:20) “My sons have gone away from me (יִצְאָנִי .” Also, (I Kings 19:21) “He cooked the meat for them (בְּמַה לְקַרְבָּן ,,” equivalent to בְּשַׂל לְקַרְבָּן , “He cooked the meat for them.”

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

and the plain shall rejoice the plain of Jerusalem.

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

the Lebanon The Temple.

the beauty of His glory will be given to Zion.

Verbal Tallies

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

**Beresheet (Genesis) 22:1 – 23:20
Yeshayahu (Isaiah) 33:7-16 + 22
Tehillim (Psalm) 16:1-11
Mk 2:18-20, Lk 5:33-35, Acts 5:1-6**

The verbal tallies between the Torah and the Psalm are:

Said / saith - קֹאמֶת, Strong's number 0559.

Land / earth - אָרֶץ, Strong's number 0776.

The verbal tallies between the Torah and the Ashlamata are:

Said / saith - קֹאמֶת, Strong's number 0559.

Land / earth - אָרֶץ, Strong's number 0776.

Beresheet (Genesis) 22:1-2 And it came to pass after <0310> these things, that God did tempt Abraham, and said <0559> (8799) unto him, Abraham: and he said <0559> (8799), Behold, here I am. 2 And he said <0559> (8799), Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land <0776> of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell <0559> (8799) thee of.

Tehillim (Psalm) 16:2 O my soul, thou hast said <0559> (8804) unto the LORD, Thou art my Lord: my goodness extendeth not to thee;

Tehillim (Psalm) 16:3 But to the saints that are in the earth <0776>, and to the excellent, in whom is all my delight.

Yeshayahu (Isaiah) 33:9 The earth <0776> mourneth and languisheth: Lebanon is ashamed and hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits.

Yeshayahu (Isaiah) 33:10 Now will I rise, saith <0559> (8799) the LORD; now will I be exalted; now will I lift up myself.

Greek:

Greek	English	Torah Seder Gen 22:1-23:20	Psalms Ps 16:1-11	Ashlamatah Is. 33:7-16, 22	Peshat Mk/Jude/Pet Mk 2:18-20	Remes 1 Luke Lk 5:33-35	Remes 2 Acts/Romans Acts 5:1-6
ἅγιον	holy		Psa 16:3				Act 5:3
ἀκούω	hearkened	Gen 23:6 Gen 23:8 Gen 23:10 Gen 23:11 Gen 23:13		Isa 33:13 Isa 33:15			Act 5:5

Greek	English	Torah Seder Gen 22:1-23:20	Psalms Ps 16:1-11	Ashlamatah Is. 33:7-16, 22	Peshat Mk/Jude/Pet Mk 2:18-20	Remes 1 Luke Lk 5:33-35	Remes 2 Acts/Romans Acts 5:1-6
		Gen 23:15 Gen 23:16					
ἄνθρωπος	man			Isa 33:8			Act 5:4
ἀνιστῆμι	raise up	Gen 22:3 Gen 22:19 Gen 23:3 Gen 23:7		Isa 33:10			Act 5:6
γυνή	woman	Gen 23:19					Act 5:2
δύναμαι	able				Mar 2:19	Luk 5:34	
εἶδω	seeing	Gen 22:4 Gen 22:13 Gen 22:14	Psa 16:10	Isa 33:15			
ἔπιω	said	Gen 22:1 Gen 22:2 Gen 22:3 Gen 22:5 Gen 22:7 Gen 22:8, Gen 22:9 Gen 22:11 Gen 22:12 Gen 22:14 Gen 23:3 Gen 23:10	Psa 16:2		Mar 2:19	Luk 5:33 Luk 5:34	Act 5:3
ἔρχομαι	come	Gen 22:3 Gen 22:9 Gen 23:2			Mar 2:18 Mar 2:20	Luk 5:32 Luk 5:35	
ἡμέρα	days	Gen 22:3			Mar 2:20	Luk 5:35	
θάπτω	entomb, bury	Gen 23:4 Gen 23:6 Gen 23:8 Gen 23:11 Gen 23:13 Gen 23:15 Gen 23:19					Act 5:6
θεός	GOD	Gen 22:1 Gen 22:3 Gen 22:8 Gen 22:9 Gen 22:12 Gen 23:6		Isa 33:22			Act 5:4
καρδία	hearts		Psa 16:9				Act 5:3 Act 5:4
λέγω	speak, say	Gen 22:15 Gen 22:16 Gen 22:20 Gen 23:3 Gen 23:5 Gen 23:8 Gen 23:10 Gen 23:14		Isa 33:10	Mar 2:18		
μαθητής	disciples				Mar 2:18	Luk 5:33	
μέγας	great			Isa 33:22			Act 5:5

Greek	English	Torah Seder Gen 22:1-23:20	Psalms Ps 16:1-11	Ashlamatah Is. 33:7-16, 22	Peshat Mk/Jude/Pet Mk 2:18-20	Remes 1 Luke Lk 5:33-35	Remes 2 Acts/Romans Acts 5:1-6
μέρος	part	Gen 23:9					Act 5:2
νηστεύω	fast				Mar 2:18	Luk 5:33 Luk 5:34 Luk 5:35	
νυμφίος	groom				Mar 2:19	Luk 5:34 Luk 5:35	
νυμφών	chamber				Mar 2:19	Luk 5:34	
ὄνομα	name	Gen 22:14 Gen 22:24	Psa 16:4				Act 5:1
πάς	all, every	Gen 22:18 Gen 23:10 Gen 23:11 Gen 23:17 Gen 23:18	Psa 16:3				Act 5:5
πληρόω	fulfill, filled		Psa 16:11				Act 5:3
πνεῦμα	wind, spirit			Isa 33:11			Act 5:3
φόβος	fear			Isa 33:7 Isa 33:8			Act 5:5
χρεία	need		Psa 16:2				

NAZAREAN TALMUD

SIDRA OF B'RESHEET (GENESIS) 22:1 – 23:20

“V'HAELLOHIM NISAH” “AND G-D TESTED”

BY: H. EM. RABBI DR. ELIYAHU BEN ABRAHAM &
HAKHAM DR. YOSEF BEN HAGGAI

HAKHAM SHAUL'S SCHOOL OF TOSEFTA
(Luke 5:33-35)
Mishnah §:§

And they said to him, "The talmidim of Yochanan often fast and offer prayers, the talmidim of the P'rushim (Pharisees) also do the same, but yours eat¹³ and drink." And Yeshua said to them, "You cannot make the sons (groomsmen) of the Chuppah (wedding canopy) fast while the groom is with them, can you? But the time (days) will come; and when the groom is taken away from them, then they will fast in that time (day)."

HAKHAM TSEFET'S SCHOOL OF PESHAT
(Mark 2:18-20)
Mishnah §:§

And the Shammaite P'rushim came testing¹⁴ him (Yeshua) saying the talmidim of Yochanan and those talmidim of the P'rushim (Pharisees) are fasting.¹⁵ And¹⁶ they¹⁷ also asked "Why do Yochanan's talmidim and those talmidim of the P'rushim fast, but your talmidim do not fast?" And Yeshua said to them, "Can the sons (groomsmen) of the Chuppah (wedding canopy) fast while the groom is present with them? As long as they have the groom with them they are not able to fast. But the days will come¹⁸ when the groom will be taken away from them, and they will fast in that day.

HAKHAM SHAUL'S SCHOOL OF REMES (2 Luqas - Acts 5:1-6)

And a certain husband (groom)¹⁹ named Chananyah,²⁰ sold a field²¹ with the consent of his wife²² Shaphira; And he kept back²³ a part of the price, his wife also conspiring with him, and brought only a portion and laid it at the emissaries' (Nazarean Hakhamim/Rabbis) feet. But Hakham Tsefet said, Chananyah, why has your Yetser HaRa (satan – the adversary) filled your heart (mind) for you to lie against

¹³ Verbal connection to B'resheet 22.6 However, this is a most unusual connection to the Hebrew word knife use in that location. Rashi explains that the Hebrew word means that the knife “consumes” flesh.

¹⁴ The idea of being “tested” is evident in the text and its context.

¹⁵ This “fasting” is not the fasting which was practiced by some as a semi-weekly fast. Cf. Lk. 18:12, Zech 7:3-48:19 Fasting is covered in many tractates of the Mishnah. However, we can briefly look at the following tractates. Hullin, Yoma, Ya'anit.

¹⁶ While this reference seems most plausible we can believe that a number of fast days were possible, excluding Yom Kippur. We have excluded Yom Kippur because the text says that the talmidim of Yochanan and the P'rushim were fasting. Yom Kippur is a Festival fast day. Regardless of the specific fast date we believe that the Scripture Zech 8:19 is at the heart of the question. This scripture suggests four fast dates. From the possible four we have selected the 9th of Ab because it matches the materials and best fits the context of our pericope.

¹⁷ The “they” is undefined and unspecified. We will posit our thesis as to who “they” are below. Indefinite, meaning “people.”

¹⁸ The phrase “Days to come” and “in that day” are a reference to the Y'mot HaMashiach.

¹⁹ ἀνήρ aner can mean man, husband, or groom to be married and or betrothed.

²⁰ The name Chananyah means the LORD is gracious.

²¹ **landed property, field, piece of ground**, Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*. "Based on Walter Bauer's Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der frühchristlichen [sic] Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) Chicago: University of Chicago Press. p. 572. **Verbal and thematic connection to B'resheet 23:9-20**

²² This translation is consistent with the New Revised Standard Version. This implies that there might have been a piece of property from a previous marriage owned by Shaphira and then sold conspiringly in mutual consent. These ideas are fostered by other scholars. However, they need to be more thoroughly researched.

²³ Cf. Joshua 7 where the same verb used for financial fraud is used of Achan who took of the booty from Jericho (specifically: “a beautiful mantle from Shinar, two hundred shekels of silver, and a bar of gold weighing fifty shekels”) and hid the loot in his tent. Freedman, D. N. (1996, c1992). *The Anchor Bible Dictionary*. New York: Doubleday. 1:54, Bock, D. (2007). *Acts - Baker Exegetical Commentary on the New Testament*. (R. W. Yarbrough, & R. H. Stein, Eds.) Grand Rapids : Baker Academic. p. 221

the Oral Torah, and to keep back part of the price of the land, while it remained yours, was it not your own? And after it was sold, were its proceeds not under your authority? Why have you conceived this thing in your heart (mind)? You have not only lied to men and bore false witness, but you have bore false witness against God. And hearing these words, Chananyah fell down and expired. And great fear (awe) came upon all those who heard these things. And the young ones (young men) arose, wrapped up his body, carried him out, and they buried him.

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

Gen 22:1-23:20 | Ps. 16 | Is. 33:7-16, 22 | Mk 2:18-20 | Lk 5:33-35 | Acts 5:1-6

COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

With the opening of chapter two, the Mesorah of Mordechai (Mark) has begun an investigation into halakhic issues that might seem difficult to some scholars. Many scholars have taken advantage of the difficulties of these pericopes in order to propagate their personal theories, doctrines and agendas. We have noted the halakhic issues as they have risen in each pericope. This is not to say that we have exhausted these issues. In continuity with the previous discussions, where Yeshua has questioning parties, the present pericope addresses new issues. We will see in this pericope the solution and elucidation of a question concerning “fasting” on the minor fasts. The explanation will cover this pericope and the next few pericopes as we will see Yeshua’s answer unfolds in several aggadic examples.

The present pericope posits a problem in that it does not name the party who questions Yeshua concerning the “fasting” issue on the minor fasts. The text simply says “**And they came and asked to him**” with no explanation as to who “they” are. We surmise that it is not the talmidim of Yochanan as some suggest. We further note that “they” cannot be the P’rushim or their talmidim unless the question was asked in the third person. Most scholars agree this is not the case. Therefore, we are left with the question as to who “they” are. Rav Yitzchak Kanpanton in his “*Darchei ha Gemarah*” has taught us to ask several questions of the text. One of those questions is “who is speaking”? When we realize who is speaking in the present case we will be able to more readily understand the question and Yeshua’s answer. The coming pericope of Hakham Tsefet (Mk. 2:21-22) is a part of the answer to the present question by way of contiguity. The answer is VERY detailed with regard to those being addressed. However, if we do not have the answer to who is asking the question we CANNOT fully answer or understand the question! Furthermore Hakham Tsefet has placed these pericopes in a specific sequential order for specific reasons. Each pericope harmonizes with the Torah Seder and the previous halakhic solution. Therefore, a review of the previous pericope might be helpful.

UNDERSTANDING THE KALLAH – BRIDE

Firstly, let us point out that the word “Kallah” here refers to the “Bride” and not “Challah” the Shabbat bread.

We do not have time or space here to elaborate at length on the Sanhedrin, Yeshivot of the first century and Kallah. Nevertheless, we will offer a brief overview so that we can more readily understand our present pericope and questions concerning halakhah. We must also note that the ancient Yeshivot of the first century were extensions of the Sanhedrin. This is because; contrary to popular opinion the Sanhedrin was NOT exclusively a judicial body. When we refer to the Sanhedrin we are referring to the two distinct courts which met in Yerushalayim (Jerusalem) and later in other parts of Eretz Yisrael (the Land of Israel). The two courts being, the Great Sanhedrin composed of 71 members, and the Smaller Sanhedrin composed of 23 members. The Sanhedrin was **firstly an educational body** and **secondly a judicial body**. However, the two greater Bate Din (Houses of Judgment), were more educational than judicial, because Judaism functions by “precedent,” and the members the Bet Din relied on precedential cases

to solve halakhic issues. When questions were dispatched from lesser courts and sent to the greater courts, the Sanhedrin “sat” and deliberated these halakhic issues.

m. San 4:3 The sanhedrin was [arranged] in the shape of a half of a round threshing floor [that is, as an amphitheater], so that [the judges] should see one another. And two judges’ clerks stand before them, one at the right and one at the left. And they write down the arguments of those who vote to acquit and of those who vote to convict. R. Judah says, “Three: one writes the opinion of those who vote to acquit, one writes the opinion of those who vote to convict, and the third writes the opinions both of those who vote to acquit and of those who vote to convict.”²⁴

The Hebrew word “Yeshiva” means, “**to sit.**” However, this is only an elementary definition of the word. Its uses developed into the idea of **study**, which in turn became the academy and court sessions. It is noteworthy to scrutinize the similarity between the “**sitting**” of the Judges in the Sanhedrin and the “**sittings**” of the Hakhamim in the Yeshivot or academies. However, we must note that the Sanhedrin is an assembly of Hakhamim primarily studying Torah. Their office is educational as well as judicial. This gives insight into the occupation of the Hakhamim of the Great Sanhedrin.

b. Bava Bathra 12a Further on,²⁵ Scripture enumerates them²⁶ according to their age²⁷ and here²⁸ according to their wisdom, this [is evidence] in support of R. Ammi. For R. Ammi said: At a **session**, (**Yeshiva**)²⁹ priority is to be given to³⁰ wisdom; at a festive gathering³¹ age takes precedence.³² R. Ashi said: This,³³ [only] when one is distinguished in wisdom; and that,³⁴ [only] when one is distinguished in old age.

The word Yeshiva is frequently translated “session.” In some of those cases, the intention is a court, or session of the Sanhedrin. On other occasions, the word “session” implies an educational setting where the Hakhamim taught their Talmidim.³⁵

Here Goodblatt sees the juxtaposition of the judicial “**session**,” “Yeshiva” with that of the festival gathering. In the judicial setting of the Sanhedrin, the Hakhamim sit in a semi-circle³⁶ so they can see one another. The juxtaposition of the festive gathering is one of sitting around a table at festival meals discussing the Festival.³⁷ Both sessions have the title “**yeshiva**.”

In antiquity, as is the case today Israel is viewed as the “Bride of G-d.” However, the Hebrew term “Kallah” carried other relative connotations. The term “Kallah” is often used to refer to either “academic instruction” or an “academic institution.”³⁸ These institutions were held in apparent sessions.³⁹

Superficially, it seems odd to call a Rabbinic Academy the “Bride,” “Kallah.” However, when we look at the

²⁴ Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 590

²⁵ Where their marriages are reported.

²⁶ Zelophehad's daughters.

²⁷ V. Num. XXXVI, II.

²⁸ Ibid. XXVII, I, dealing with their right of inheritance.

²⁹ In connection with matters of Law or study.

³⁰ Lit., go after.

³¹ Heb. mesibah a banqueting party reclining on couches round the room or round the tables.

³² Num. XXXVI, II, speaking of marriages, enumerates Zelophehad's daughters according to age, the elder ones being given priority of place as is done at festive assemblies. In Num. XXVII, I, however, where a question of Law is discussed, the enumeration is according to their wisdom, those possessing more wisdom being given priority of place as is done at Law, or similar sessions.

³³ That wisdom is the determining factor at sittings of Law or study.

³⁴ That age takes precedence at festive gatherings.

³⁵ David M. Goodblatt, *Rabbinic instruction in Sasanian Babylonia*, Brill Academic Pub, 1975 p.71

³⁶ Cf. San 4:4

³⁷ David M. Goodblatt, *Rabbinic instruction in Sasanian Babylonia*, Brill Academic Pub, 1975 p.71

³⁸ Ibid p.155

³⁹ B. Berakhot 6b I also run. R. Zera says: The merit of attending a lecture lies in the running. Abaye says: The merit of attending the Kallah sessions.

allegorical imagery of the festivals the idea of a rabbinic session being the “Kallah” (Bride of G-d) is clear. Without delving deeply into the imagery of the Festival of Shavuot, we understand that Har Sinai was covered with smoke as if a “**wedding canopy**” and the voices of G-d were heard audibly. However, on a mystical note the “voices” were said to have been seen.

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

It was from Har Sinai that G-d gave the Torah and betrothed the B’ne Yisrael as His “Bride.” Consequently, the connection to the Torah and Torah Study is very relevant to the Rabbinic Academy as the “Bride” of G-d. This information is given on an elemental level for the sake of understanding our pericope. The development of Yeshivot – Kallah Academies during the third and fourth centuries can be seen from the present pericope, which pictures the embryonic stages of these Kallot (Academies).

In our previous pericope we saw that Yeshua and the School of Hillel would have embraced the Am HaAretz ("the people of the land" i.e. the uneducated Jews in the Torah) trying to bring them to teshuba (repentance). The Kallot Academies had very much the same agenda. Much like the 10 (11) Takanot of Ezra HaSopher⁴⁰ (Ezra the Scribe & Prophet) the Kallot Academies tried to develop a “**Nation of Hakhamim**.” In the words of Hayim Solomon, who designed the American one dollar bill, “One nation united **under one God** with freedom and liberty for every citizen.”⁴¹ The statement “One nation united **under one God** with freedom and liberty for every citizen” was intended to mean, Shema – One G-d not three. And “freedom and liberty” was for the sake of Torah study and its observance.

B’NE PIRKEI

Besides the *benei kallah* (the “members of the *Kallah*”) **who participated in the studies during the whole day**, many of the **ordinary people**, (Am HaAretz, “the people of Land” i.e. the uneducated Jews in the Torah known as *B’ne Pirkei*) would come just for the public sermon (**of the day**) and were called *benei pirkei* (Ket. 62a).⁴²

While much is to be said concerning these matters, we suggest that there are a number of possibilities. We have seen the Soferim (scribes), The P’rushim” (Pharisees) and Doctors of the Torah (Hakhamim) ask Yeshua questions in the past few pericopes. At present none of these voices are questioning Yeshua. Each of those parties has their normative halakhic practices. Therefore, we would surmise that the questioning parties of this pericope are “B’ne Pirkei,” the Am HaAretz, “the people of Land” i.e. the uneducated Jews in the Torah known as and also known as *B’ne Pirkei*.

A possible hint to the B’ne Pirkei in our present pericope is the word “day.” The word “day” is used first in the plural and then in the singular. “**But the time (days) will come when the groom will be taken away from them, and they will fast in that time** (day).” Some translations of the phrase “B’ne Pirkei” translate this phrase as “**Day Students**” as noted above. However, the point of interest is that Yeshua also mentions the “B’ne Chuppah” “Sons of the Groom” in the present pericope. The attendees of the Kallah Sessions/Academies were called “B’ne Kallah” – “children/sons of the Bride.” Consequently, the whole dialogue makes perfect sense if we realize that this question is a legitimate question coming from those students who work to support themselves by regular labor. In

⁴⁰ B. B.K. 82a

⁴¹ Jones, V. (1983). *Will the Real Jesus Please Stand..* Institute of Judaic-Christian Research. p. 2-19ff

⁴² Thomson Gale. (n.d.). *Encyclopedia Judaica*, (2 ed., Vol. 11). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd. p.741 My brackets for the sake of elucidation and emphasis.

many ways the entrepreneurial Am HaAretz was the financial and economic engine of Yisrael at that time as it is also the case today.

The question at hand is what is the “B’ne Pirkei” to do about fasting during the minor fasts? We see their logic in the process of presenting the question. “The talmidim of Yochanan fast [during the minor fasts],” “the Talmidim of the P’rushim fast [during the minor fasts].” We have noticed that your Talmidim do not fast [during the minor fasts]. **What is the appropriate thing to do for the Am HaAretz (B’ne Pirkei)?** Again, the question is a legitimate one, not some convoluted trap set by some beguiling P’rushim or Soferim as certain scholars would have it. We see that the Soferim, P’rushim and Hakhamim would all have been much closer in agreement with Yeshua than past and present scholars would admit.

PERORATION

Mark 2:1 “Can the sons (groomsmen) of the Chuppah (wedding canopy) fast while the groom is present with them? As long as they have the groom with them they are not able to fast. But the time (days) will come when the groom will be taken away from them, and they will fast in that time (day).

During the days of Messiah, King Yeshua we experienced the “first-fruits” of the “Days of Messiah. Or we might say that we experienced a token of what it will be like in the “days of Messiah.” The allegorical narrative that Hakham Tsefet uses here teaches us that the four fasts of Z’kharyah (Zechariah) 8:19 will end during the Days of Messiah. In the following passage Messiah is equated with the “groom.”

Yesha'yahu 61:10 I will rejoice greatly in the LORD, My soul will exult in my God; For He has clothed me with garments of salvation, He has wrapped me with a robe of righteousness/generosity, As a groom decks himself with beauty (Tiferet)⁴³, And as a bride adorns herself with her jewels.

The word “Salvation” is an allegorical reference to Messiah King Yeshua. Pəsiqtā de-Rab Kahānā elucidates this passage as follows.

The splendor of the garment He puts on the Messiah will stream forth from world's end to world's end, as implied by the words As a bridegroom putteth on a priestly diadem (Isa. 61:10). Israel will live in his radiance and say: Blessed is the hour in which the Messiah was created! Blessed is the womb whence he came! Blessed is the generation whose eyes behold him! Blessed is the eye which has been given the privilege of seeing him whose lips open with blessing and peace, whose diction is pure delight, whose garments are glory and majesty, who is confident and serene in his speech, the utterance of whose tongue is pardon and forgiveness, whose prayer is a sweet savor, whose supplication during his study of Torah is purity and holiness.⁴⁴

The Hakhamim have debated on just how long the Days of Messiah will last.

And how long is the “day” of the Messiah? R. Eliezer asserted: A thousand years, as it is said **For a thousand years in Your sight are but as yesterday when it is past** (Ps. 90:4)... R. Joshua said: Two thousand years for the plural days in **According to the days wherein You have afflicted us** implies two days, one day of the Holy One, blessed be He, being a thousand years, as is said **For a thousand years in Your sight are but as yesterday when it is past**. R. Berechiah and R. Dosa the Elder said: Six hundred years, as is said **For the days of my people will be as the days of a tree** (Isa. 65:22), and the trunk of a sycamore-tree remains standing in the ground for six hundred years. R. Jose said: Sixty years, as is said **They will fear You ... so long as the moon, throughout a generation and generations** (Ps. 72:5); **a generation** implies twenty years, and **generations** implies forty years, making sixty. R. Akkiba said: Forty years, for **According to the days wherein You have**

⁴³ Note the verbal connection to 2 Luqas 5:1-6

⁴⁴ Huckel, T. (1998). *The Rabbinic Messiah*. Philadelphia: Hananeel House. Is 61:10

afflicted us refers to the forty years which the people of Israel spent in the wilderness, years of which is said And He afflicted you, and suffered you to hunger (Deut. 8:3). The Rabbis said: Four thousand years, as is said And the time of My acts of redemption is come (Isa. 63:4). R. Abba said: Seven thousand years, reckoning by the days of a bridegroom in the marriage chamber, as is said For as a young man espouses a virgin so will your sons espouse you; and as the bridegroom rejoices over the bride, so will your God rejoice over you (Isaiah 62:5). And how many are the days of the bridegroom? Seven days, for Laban said to Jacob: Fulfill the week of this one (Genesis 29:27).⁴⁵

It should be very obvious to our readers that there is a link between Yeshua HaMashiach and Yitzchaq as noted in His Eminence Hakham Dr. Hillel's commentary to the Psalms and elucidation by His Eminence Rabbi Dr. Yosef ben Haggai. Yeshua is the "missing groom" and in the present Torah Seder Yitzchaq disappears for "three days" allegorically speaking. The wise will understand.

REMES COMMENTARY TO HAKHAM SHAUL

The overwhelming connection of our Remes comments by Hakham Shaul raises a flag to tell us where we are in the season. His "retelling" of the Abrahamic story in these few words reveals his true genius. The Greek ἀλληγορέω allegoreo – allegory means "another meaning." In the hermeneutic of allegorical interpretation there are three basic types of allegory.

1. Figurative
2. Narrative, and
3. Typological (symbolic)⁴⁶

Of the three types of allegorical hermeneutic Hakham Shaul prefers the first two, his preference being "Narrative allegory." Hakham Tsefet's Peshat cannot be anchored in any allegorical style, but vacillates between "figurative" and "narrative speech." The present "narrative" is demonstrative of this fact. Hakhham Shaul weaves an ethical (Mussar) aggadic narrative to teach us how to behave in the Nazarean community.

DAYS OF SORROW

The Sages tell us that the phrase "and it came to pass" as in the opening phrase of our Torah Seder, indicates sorrow.⁴⁷ On some occasions it can be a reference to joy.⁴⁸ In the present setting the relation is to the "test" of our father Abraham. In the present Remes Hakham Shaul uses this hint to launch his allegorical narrative by saying...

And a certain husband (groom) named Chananyah, **sold a field** with the consent of his wife Shaphira; And he kept back a part of the price,

The unwritten subtlety is so great that we cannot comment on all the facets of this allegory. The allegorical understanding as we use inductive hermeneutic is that Chananyah is about to be tested. The translation of B'resheet 22:1 suffers when we read it in any other language than Hebrew. The text tells us that the "testing of Abraham is "nisah" indicating that Abraham's test will bring elevation. This specific case demonstrates the richness of the allegorical nature of the Talmud, which our Nazarean Codicil has inspired. This Remes teaches us that the Oral Torah MUST be passed from Hakham to talmid. The multifaceted allegory looks like a tree when we begin to

⁴⁵ Ibid Ge 29:27

⁴⁶ The Biblical student must be VERY CAREFUL with this type of allegory. It must be STRICTLY monitored and NEVER abused for the sake of contorting text for personal ambitions!

⁴⁷ B. Meg 10b

⁴⁸ Beresheet Rabba 42:3

examine its construct. From this allegorical view the trees of Gan Eden are in sight.

AND SO THE FIELD OF EPHRON

The connection between Hakham Shaul's Remes and the Torah Seder is immediately noticed. Ephron “**sold a field**” to Abraham, is matched in the words “Chananyah, **sold a field** with the consent of his wife Shapphira.” Therefore, Hakham Shaul notes allegorically speaking, that Chananyah is Ephron. Rashi's translation calls Ephron “the merchant.”⁴⁹ To a certain degree, this translation places Ephron in negative light and therefore depicts Ephron as a shyster. This matches the Greek νοσφίζωμαι (*nosphizomai*) means to “embezzle.” These words are far-reaching and implicative. However, we must note that from these allegorical statements we are to derive halakhah as well. The case of Abraham and Ephron is slightly different than our Remes. Our Remes against Chananyah and Shaphira builds upon three Mishnayot.

m. Abot 2:10 They [each] said three things. R. Eliezer says, “Let the respect owing to your fellow be as precious to you as the respect owing to you yourself. “And don't be easy to anger. “And repent one day before you die. **“And warm yourself by the fire of the sages, but be careful of their coals, so you don't get burned. “For their bite is the bite of a fox, and their sting is the sting of a scorpion, and their hiss is like the hiss of a snake. “And everything they say is like fiery coals.”**⁵⁰

m. Abot 4:12 R. Eleazar b. Shammua says, “The honor owing to your disciple should be as precious to you as yours.” “And the honor owing to your fellow should be like the reverence owing to your master.” **“And the reverence owing to your master should be like the awe owing to Heaven.”**

m. Abot 4:13 R. Judah says, **“Be meticulous about learning,” “for error in learning leads to deliberate violation [of the Torah].”** R. Simeon says, “There are three crowns: the crown of Torah, the crown of priesthood, and the crown of sovereignty.” “But the crown of a good name is best of them all.”⁵¹

The summary halakhah can be said, **“A son honors his father, a servant honors his master and a talmid honors his Hakham.”**

This halakhic conclusion is not the sum of our aggadic narrative. Hakham Shaul will reinforce this halakhah with further allegorical commentary.

MACHPELAH DOOR TO GAN EDEN

Rashi tells us that Kiriath-Arba means “the city of the four.” His reference to Adam and Havah is of special interest to us. Allegorically, Chananyah and Shapphira represent Adam and Havah. The “sin” of Adam and Havah was a breach of Oral Torah. We have already stated that the Oral Torah came before the written Torah and that Adam and Hava were taught the Oral Torah daily.⁵²

Hakham Tsefet said, Chananyah, why has your Yetser HaRa (satan – the adversary) filled your heart (mind) for you to lie against the Oral Torah.

This translation is extremely difficult. When scholars and translators have their minds fixed on a translation such as “Ruach HaKodesh” being the “Holy Spirit” as an object of Deity the text will be butchered each place that phrase occurs. When we understand that the “Ruach” is the “breath” of the “Holy,” i.e. the Divine, we see that the “Breath

⁴⁹ Cf. Beresheet 23:16

⁵⁰ Neusner, J. (1988). *The Mishnah: A new translation..* New Haven, CT: Yale University Press. p. 677

⁵¹ Ibid p. 683

⁵² Cf. Gen 3:8 where the phrase “cool of the day” is the “Ruach of the Day” meaning the breath G-d breathed (Oral Torah) daily.

of the Divine" refers to the Oral Torah. Thus, whenever anyone speaks the Oral Torah he is speaking from the Divine Breath or his mouth is said to be filled with the Divine Breath. This cannot happen unless they are saturated, filled" with the Oral Torah.⁵³ When the Hakhamim use these words correctly they become words of prophecy.

So, how is it that Chananyah violates the Oral Torah? Or, we can further refine the question by asking, what was the sin that Chananyah and Shaphira deserved to die at the hands of the Heavenly Bet Din?

One can ponder this question for hours before coming to a resolve. The truth (answer) is often so simple that we have a tendency to overlook it.

m. Mak 1:4 Witnesses are declared to be **perjurers** only if they **will incriminate themselves**. How so? [If] they said, "We testify concerning Mr. So-and-so, that he killed someone," [and] they said to them, "How can you give any testimony, for lo, this one who is supposed to have been killed, or that one who is supposed to have killed, was with us on that very day and in that very place"— they are not declared perjurers. But if they said to them, "How can you give testimony, and lo, you yourselves were with us on that very day in that very place"— lo, these are declared perjurers, and they are put to death on the basis of their own testimony [against the third party].⁵⁴

The cited Mishnah is more restrained speaking of capital cases. However, from Sevarah (logical deduction) we can understand that false witnesses are put to death. In the present case Chananyah and Shaphira are put to death at the hands of the Divine court, therefore we deduce that they bore false witness. However, we must determine how they really committed the crime of being a false witness. Firstly, we must say that Shaphira only perjures herself by admitting that her statement was a "lie." Technically, as a woman she does not qualify as a "witness." This is in no way biased. This was a means of protecting women. By conspiring with his wife, Chananyah has jeopardized her life. The undertow of our allegorical narrative leaves several points indeterminate. On one hand the conspiracy is the machination of Chananyah. Our translation suggests that Chananyah needs permission from Shaphira. This vague detail leaves many things to be speculated. Nevertheless we can determine that the conspiracy is a combined effort.

We have yet to define whether Chananyah and Shaphira were "false-witnesses." Before we answer the question we should consider the matter of perjury as stated in Scripture.

Isa 5:21-24 Woe to those who are Hakhamim in their own eyes and knowing in their own sight! Woe to those who are great when they drink wine, and valiant men in mixing strong drink, who justify the wicked for a bribe, And take away the righteousness/generosity of the ones who are the righteous/generous! Therefore, as a tongue of fire consumes stubble, and dry grass collapses into the flame, so their root will become like rot and their blossom blow away as dust; For they have rejected the (Oral) Torah of the LORD of Hosts And despised the Word (Mesorah) of the Holy One of Israel (i.e. Messiah).

Note the similarity of thought between Hakham Yaakov (James) and Yesha'yahu (Isaiah) HaNabi.

Jam 1:26 If anyone thinks himself to be a man of piety, and yet does not control his tongue is deceived by his heart (mind), this man's piety is worthless.

Jam 3:5-6 So also the tongue is a small part of the body, and *yet* it boasts of great things. See how great a forest is set aflame by such a small fire! And the tongue is a fire, the world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of life, and is set on fire by hell.

We could elaborate at length on the subject of perjury, however, this suggestion will suffice for the readers to

⁵³ Cf. Yermiyahu (Jeremiah) 31:31

⁵⁴ Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 610

understand the implications of this heinous crime. Literally translated “perjury” is “a violation of an oath.” Therefore, **when perjury is committed justice is perverted.**

The astute will know that Chananyah and Shaphira did commit perjury. The parties in our narrative are the community and the Bet Din. Chananyah and Shaphira bear false-witness before them. They have borne false-witness against them by saying “he gave me so much for my field,” when this was untrue then they took only part of that money and gave it to the emissaries (Nazarean Hakhamim/Rabbis) as if they had given the total sum, clearly defrauding the community and the Bet Din. This is a crime equal to murder, allegorically speaking.

LIKE MASTER LIKE TALMID

Our Hakhamim teach us how to act when we have to enter into judgment. Notice the similarity between the Hakham (Yeshua) and the talmid who has become a Hakham (Hakham Tsefet).

And immediately the leprosy went from him and he was clean. And after harshly reprimanding him [for gossip – Lashon HaRa] he (Yeshua) sent him away immediately, saying see never speak [Lashon HaRa – gossip] against anyone; now go!

But Hakham Tsefet said, Chananyah, why has your Yetser HaRa (satan – the adversary) filled your heart (mind) for you to lie against the Oral Torah,

Hakham Shaul has demonstrated that the lesser cannot speak evil of one greater. While the Oral Torah concerning perjury is far greater than we have room to comment on we can determine the severity of the crime. Even if we attribute the punishment for the crime of perjury to hyperbole we can see that standard which is to be upheld in the Nazarean community.⁵⁵

Note that Hakham Tsefet does not simply accuse Chananyah of perjury against men.

You have not only lied to men, but (you have) bore false witness against God.

The accusation (judgment of a Hakham) notes that Chananyah bore false witness against G-d – i.e. the Bet Din. Hakham Tsefet’s reference to G-d in the first clause of his indictment is as follows.

Chananyah, why has your Yetser HaRa (satan – the adversary) filled your heart (mind) for you to lie against the Oral Torah?

The indictment is that Chananyah lied against the Oral Torah – the G-d breathed Torah. As such, the penalty allegorically speaking is death by the hands of and according to the Heavenly Bet Din⁵⁶.

PERORATION

Shaphira a woman of beauty is an allegory for the beautiful Sarah. Rashi’s and the Midrash Rabba’s comments demonstrate Sarah’s natural beauty. On more than one occasion we have seen that Abraham comments on her beauty as do the Scriptures. The word “Shaphira” is associated with the word Tiferet – beauty. However, like all names, the potential we have is in our name. This potential is for us to achieve. If we fail, the usual case is to become the opposite of our name. The present allegorical narrative demonstrates that the two names Chananyah (The LORD is gracious) and Shaphira “beauty,” have great potential. However, the present pericope of 2 Luqas

⁵⁵ See following footnote.

⁵⁶ The allusion here is just as the ten spies perjured themselves by bringing a false testimony against the land and were condemned to death at the hands of the Heavenly Bet Din, so too Chananyah and Shaphira for their perjury (false witness) were similarly condemned.

demonstrates the distortion of character and true essence because of sin. Unlike Abraham, Chananyah and Shapphira failed the test and brought reproach upon themselves as well as upon the Nazarean Community. Had they succeeded in their evil plan they would have succeeded in dividing the Nazarean Community, destroying the “one mind and one soul.” That single-mindedness was to walk (Peshat) and think (Remes) like the Master.

Our God, God of our forefathers! Remember us favorably before You and evoke for us a remembrance of salvation and compassion from the earliest and highest heavens. Remember for our sake, Adonai our God, the love of the ancients – Your servants, Abraham Yitzchaq, and Yisrael, [and] the covenant, and the kindness, the oath that You swore to our Patriarch Abraham at Mount Moriah, and the binding that he bound Yitzchaq his son upon the altar...

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 and Hakham Shaul's Gemarah provide adequate answers?
 3. Taking into consideration all the readings for this Shabbat what is the prophetic statement for this week?
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Blessing After Torah Study

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

Barúch Atáh Adonái, Notén HaToráh. Amen!

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

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

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

Next Shabbat: "V'Abraham Zaqen" - "And Abraham was old"

Shabbat	Torah Reading:	Weekday Torah Reading:
וְאַבְרָהָם זָקֵן		
"V'Abraham Zaqen"	Reader 1 – B'resheet 24:1-9	Reader 1 – B'resheet 24:42-44
"And Abraham was old"	Reader 2 – B'resheet 24:10-14	Reader 2 – B'resheet 24:45-47
"Y Abraham [era] anciano"	Reader 3 – B'resheet 24:15-18	Reader 3 – B'resheet 24:42-47
B'resheet (Gen.) 24:1-41	Reader 4 – B'resheet 24:19-21	
Ashlamatah: Isaiah 51:2-11	Reader 5 – B'resheet 24:22-26	
	Reader 6 – B'resheet 24:27-33	Reader 1 – B'resheet 24:42-44
Psalms 17:1-15	Reader 7 – B'resheet 24:34-41	Reader 2 – B'resheet 24:45-47
	Maftir – B'resheet 24:39-41	Reader 3 – B'resheet 24:42-47
N.C.: Mark 2:21-22 Luke 5:36-39 & Acts 5:7-11	Isaiah 1:1-27	

שְׁבָת שָׁלוֹם
Shabbat Shalom!

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