

BS"D (B'Siyata D'Shamaya)  
Aramaic: With the help of Heaven

## Esnoga Bet Emunah

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

Three and 1/2 year Lectionary Readings	Fourth Year of the Reading Cycle
Tammuz 10, 5772 – July 12/13 2019	Fourth Year of the Shmita Cycle

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**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.**

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**Sabbath: “VayaVou Sh’nei HaMal’akhim”  
“And came the two angels”**

Shabbat	Torah Reading:	Weekday Torah Reading:
וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים		
“VayaVou Sh’nei HaMal’akhim”	Reader 1 – B’resheet 19:1-9	Reader 1 – B’resheet 21:1-3
“And came the two angels”	Reader 2 – B’resheet 19:10-17	Reader 2 – B’resheet 21:4-6
“Y llegaron, los dos ángeles”	Reader 3 – B’resheet 19:18-23	Reader 3 – B’resheet 21:7-9
B’resheet (Gen.) Gen. 19:1 – 38	Reader 4 – B’resheet 19:24-30	
Ashlamatah: Judges 19:16-24 + 20:27	Reader 5 – B’resheet 19:31-38	
	Reader 6 – B’resheet 20:1-9	Reader 1 – B’resheet 21:1-3
Psalms 16:1-11	Reader 7 – B’resheet 20:10-18	Reader 2 – B’resheet 21:4-6
	Maftir – B’resheet 20:15-18	Reader 3 – B’resheet 21:7-9
N.C.: Mark 2:1-12 Luke 5:17-26 & Acts 4:23-31	Judges 19:16-24 + 20:27	

**Blessing Before Torah Study**

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

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

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

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

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

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

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

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

**These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must**

be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when doing acts of kindness; and there is no maximum amount of Torah that a person must study.

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

### Contents of the Torah Seder

- The Angels, Sodom and Lot – Genesis 19:1-38
- Abimelech – Genesis 20:1-18

### Rashi & Targum Pseudo Jonathan for: B’resheet 19:1 – 38

Rashi’s Translation	Targum Pseudo Jonathan
1. And the two angels came to Sodom in the evening, <b>and Lot was sitting in the gate of Sodom</b> , and Lot saw and arose toward them, and he prostrated himself on his face to the ground.	1. Two angels came to Sedom at the evening; <b>and Lot sat in the gate of Sedom</b> . And Lot saw, and rose up to meet them from the gate of the tabernacle. And he bowed his face to the ground, JERUSALEM: <b>And Lot sat in the gate of Sedom</b> , and he saw them, and ran and saluted them, and bowed with his face to the ground.
2. And he said, "Behold now my lords, please turn to your servant's house and stay overnight and wash your feet, and you shall arise early and go on your way." And they said, "No, but we will stay overnight in the street."	2. and said, I beg now, my lords, turn now hither, and enter the house of your servant, and lodge, and wash your feet; and you will arise and proceed on your way. And they said to him, No; for in the street we will lodge. JERUSALEM: And wash your feet, and wash you in the morning, and go to your tents in peace. And they said to him, No; for in the open place of the city we will lodge.
3. And he urged them strongly, and they turned in to him, and came into his house, and he made them a feast, and he baked unleavened cakes, and they ate.	3. And he persuaded them earnestly, and they turned aside to be with him; and they entered his house, and he made a repast for them, and prepared <b>unleavened cakes</b> . And it seemed to him as if they did eat. JERUSALEM: And it appeared as if they ate and drank.
4. When they had not yet retired, and the people of the city, the people of Sodom, surrounded the house, both young and old, the entire populace from every end[of the city].	4. They had not yet lain down, when the wicked men of the city, the men of Sedom, came round upon the house, from the youth to the old man, all the people throughout.
5. And they called to Lot and said to him, "Where are	5. And they cried to Lot, and said to him, Where are

Rashi's Translation	Targum Pseudo Jonathan
the men who came to you tonight? Bring them out to us, and let us be intimate with them."	the men who entered with you tonight? Bring them out to us, and we will lie with them.
6. And Lot came out to them <b>to the entrance</b> , and he shut the door behind him.	6. And Lot went out to them <b>to the gate</b> , and shut the door after him.
7. And he said, "My brethren, please do not do evil.	7. And he said, I pray, my brethren, do not thus wickedly. JERUSALEM: And Lot said to them, Wait here a little, till we have besought mercy before the LORD.
8. Behold now I have two daughters who were not intimate with a man. I will bring them out to you, and do to them as you see fit; only to these men do nothing, because they have come under the shadow of my roof."	8. Behold, now, I have two daughters who have had no dealing with a man; I would now bring even them out to you to do to them as is meet before you, rather than you should do evil to these men, because they have entered in to lodge under the shadow of my roof. JERUSALEM: Who have not known dealing with man.
9. But they said, "Back away." And they said, "This one came to sojourn, and he is judging! Now, we will deal even worse with you than with them." And they pressed hard upon the man Lot, and they drew near to break the door.	9. And they said, Give up this. And they said, Did not this come alone to sojourn among us and, behold, he is making himself a judge, and judging the whole of us? But now we will do worse to you than to them. And they prevailed against the man, against Lot, greatly, and came near, to shatter the door.
10. And the men stretched forth their hands, and they brought Lot to them to the house, and they shut the door.	10. And the Men stretched forth their hands, and brought Lot unto them in the house, and shut the door.
11. And the men who were at the entrance of the house they struck with blindness, both small and great, and they toiled in vain to find the entrance.	11. But the men who were at the gate of the house they struck with a suffusion of the eyes, from the young to the old, and they wearied themselves to find the gate. JERUSALEM: With blindness.
12. And the men said to Lot, "Whom else do you have here? A son-in-law, your sons, and your daughters, and whomever you have in the city, take out of the place.	12. And the Men said to Lot, Have you yet in this city kinsman or brother? Your sons-in-law, your sons and your daughters, take forth from the place;
13. For we are destroying this place, because their cry has become great before the Lord, and the Lord has sent us to destroy it."	13. for we are about to destroy this place, for the cry of it before the LORD is great, and the LORD has sent us to destroy it.
14. So Lot went forth and spoke to his sons-in-law, the suitors of his daughters, and he said, "Arise, go forth from this place, for the Lord is destroying the city," but he seemed like a comedian in the eyes of his sons-in-law.	14. And Lot went forth, and spoke with his sons-in-law who had taken his daughters, and said, Arise, come forth from this place; for the LORD destroys the city. But the word was as a wonder, (and he) as a man ranting, in the eyes of his sons-in-law.
15. And as the dawn rose, the angels pressed Lot, saying, "Get up, take your wife and your two daughters who are here, lest you perish because of the iniquity of the city."	15. And at the time that the morning was about to rise, the angels were urgent upon Lot, saying, Up, take your wife and your two daughters who are with you, lest you perish in the condemnation of the inhabitants of the city. JERUSALEM: And it was at the time of the upcoming of the column of the morning.
16. But he tarried, and the men took hold of his hand and his wife's hand, and the hand of his two daughters,	16. But he delayed: and the men laid hold on his hand, and on the hand of his wife, and on the hand of his two

<b>Rashi’s Translation</b>	<b>Targum Pseudo Jonathan</b>
out of the Lord's pity for him, and they took him out and placed him outside the city.	daughters, for mercy from the LORD was upon them. And they brought them forth, and set them without the city.
17. And it came to pass, when they took them outside, that he said, "Flee for your life, do not look behind you, and do not stand in the entire plain. Flee to the mountain, lest you perish."	17. And it was that as they led them without, one of them returned into Sedom, to destroy it; and one remained with Lot, and said to him, Be merciful to your life; look not behind you, and stand not in all the plain; to the mountain escape, or you perish.
18. And Lot said to them, "Please, do not, O Lord.	18. And Lot said to him, I beseech of you endure with me a little hour, until I have prayed for mercy from before the LORD. Be steadfast here a little with us until I have besought mercy before the LORD.
19. Behold now, Your servant has found favor in Your eyes, and You have increased Your kindness, which You have done with me, to sustain my soul. But I cannot flee to the mountain, lest the evil overtake me, and I die.	19. Behold, now, your servant has found mercy before You, and You have multiplied the kindness You have done me in saving my life, and I am not able to escape to the mountain, lest evil overtake me, and I die.
20. Behold now, this city is near to flee there, and it is small. Let me please flee there. Is it not small? And my soul will survive."	20. Behold, now, I pray, this city, it is a near habitation, and convenient (for us) to escape thither; and it is small, and the guilt thereof light. I will flee thither, then. Is it not a little one? and my life will be preserved.
21. And he said to him, "Behold I have favored you also as regards this matter, that I will not overturn the city that you have mentioned.	21. And He said, Behold, I have accepted you in this matter also, that I will not overthrow the city for which you have spoken, to destroy it, that you may escape to it.
22. Hasten, flee there, for I will not be able to do anything until you arrive there." Therefore, he named the city Zoar.	22. Hasten and flee thither: for I cannot do anything till you have entered there. Therefore he called the name of the city Zoar.
23. The sun came out upon the earth, and Lot came to Zoar.	23. The sun had passed the sea, and come forth upon the earth, at the end of three hours, and Lot entered into Zoar.
24. And the Lord caused to rain down upon Sodom and Gomorrah brimstone and fire, from the Lord, from heaven.	24. And the Word of the LORD had caused showers of favour to descend upon Sedom and Amorah, to the intent that they might work repentance, but they did not: so that they said, Wickedness is not manifest before the LORD. Behold, then, there are now sent down upon them sulphur and fire from before the Word of the LORD from Heaven. JERUSALEM: And the Word of the LORD Himself had made to descend upon the people of Sedom and Amorah showers of favour, that they might work repentance from their wicked works. But when they saw the showers of favour, they said, So, our wicked works are not manifest before Him. He turned (then), and caused to descend upon them bitumen and fire from before the LORD from the heavens.

<b>Rashi’s Translation</b>	<b>Targum Pseudo Jonathan</b>
25. And He turned over these cities and the entire plain, and all the inhabitants of the cities, and the vegetation of the ground.	25. And He overthrew those cities, and all the plain, and all the inhabitants of the cities, and the herbage of the earth.
26. And his wife looked from behind him, and she became a pillar of salt.	26. And his wife looked after the angel, to know what would be in the end of her father's house, for she was of the daughters of the Sedomites; and because she sinned by salt (bemilcha) she was manifestly punished; behold, she was made a statue of salt. JERUSALEM: And because the wife of Lot was of the children of the people of Sedom, she looked behind her, to see what would be the end of her father's house: and, behold, she was made to stand a statue of salt, until the time of the resurrection will come, when the dead will arise.
27. And Abraham arose early in the morning to the place where he had stood before the Lord.	27. And Abraham arose in the morning (and went) to the place where he had ministered in prayer before the LORD.
28. And he looked over the face of Sodom and Gomorrah and over the entire face of the land of the plain, and he saw, and behold, the smoke of the earth had risen like the smoke of a furnace.	28. And he looked towards Sedom and Amorah, and all the land of the plain, and saw, and, behold, the smoke of the land went up as the smoke of a furnace.
29. And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and He sent Lot out of the midst of the destruction when He overturned the cities in which Lot had dwelt.	29. And it was when the LORD destroyed the cities of the plain, that He remembered the righteousness/ generosity of Abraham, and sent forth Lot from the midst of the overthrow, when He overthrew the cities wherein Lot had dwelt.
30. And Lot went up from Zoar, and he dwelt in the mountain, and his two daughters were with him, for he was afraid to dwell in Zoar; so he dwelt in a cave, he and his two daughters.	30. And Lot went up from Zoar, and dwelt in the mountain, and his two daughters with him; because he feared to reside in Zoar. And he dwelt in a cavern, he and his two daughters.
31. And the elder said to the younger, "Our father is old, and there is no man on earth to come upon us, as is the custom of all the earth.	31. And the elder said to the younger, Our father is old, and there is no man in the land to come to us after the way of the whole earth: JERUSALEM: And there is not a man in the land who may come with us after the law of all the earth:
32. Come, let us give our father wine to drink, and let us lie with him, and let us bring to life seed from our father."	32. come, let us make our father drink wine, and when he is drunk we will lie with him, and raise up sons from our father.
33. And they gave their father wine to drink on that night, and the elder came and lay with her father, and he did not know of her lying down or of her rising up.	33. And they made their father drink wine that night, and he was drunk. And the elder arose, and lay with her father, nor did he know when she lay down, nor when she arose.
34. And it came to pass on the morrow, that the elder said to the younger, "Behold, last night I lay with my father. Let us give him wine to drink tonight too, and come, lie with him, and let us bring to life seed from our father."	34. And it was the day following, and the elder said to the younger, Behold, now, I lay last evening with our father; let us make him drink wine this night also, that he may be drunk; and you go and lie with him, that we may raise up sons from our father.
35. So they gave their father to drink on that night also,	35. And they made their father drink wine that night

Rashi’s Translation	Targum Pseudo Jonathan
and the younger arose and lay with him, and he did not know of her lying down or of her rising up.	also, and he was drunk, and the younger arose, and lay with him; and he knew not in her lying down nor in her rising up.
36. And Lot's two daughters conceived from their father.	36. And the two daughters of Lot became with child by their father.
37. And the elder bore a son, and she named him Moab; he is the father of Moab until this day.	37. And the elder brought forth a son, and she called his name Moab, because from her father she had conceived. He is the father of the Moabites unto this day.
38. And the younger, she too bore a son, and she named him Ben-ami; he is the father of the children of Ammon until this day.	38. And the younger also brought forth a son, and she called his name Bar-Ammi, because he was the son of her father. He is the father of the Ammonite people unto this day.

## Welcome to the World of P’shat Exegesis

In order to understand the finished work of the P’shat mode of interpretation of the Torah, one needs to take into account that the P’shat is intended to produce a catechetical output, whereby a question/s is/are raised and an answer/a is/are given using the seven Hermeneutic Laws of R. Hillel and as well as the laws of Hebrew Grammar and Hebrew expression.

The Seven Hermeneutic Laws of R. Hillel are as follows

[cf. <http://www.jewishencyclopedia.com/view.jsp?artid=472&letter=R>]:

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

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### 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. 220-273

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### Rashi’s Commentary for: B’resheet (Genesis) 19:1 – 38

**the...angels** But elsewhere (18:2) Scripture calls them men! When the Shechinah was with them, it calls them men. Another explanation: **In connection with Abraham, whose power was great, and the angels were as frequently with him as men, it calls them men, but in connection with Lot, it calls them angels.**-[from Gen. Rabbah 52; Tan. Buber, Vayera 20]

**in the evening** Now did the angels tarry so long from Hebron to Sodom? But they were angels of mercy, and they were waiting, perhaps Abraham would succeed in his defense for them [the cities].-[from Gen. Rabbah 50: 1]

**and Lot was sitting in the gate of Sodom** [The word  $\text{בָּשַׁט}$  is written without a "vav" so that it can be read  $\text{בָּשַׁט}$  "he sat," in the past tense]. **On that very day, they had appointed him judge over them.**-[from Gen. Rabbah 50:3]

**and Lot saw** From Abraham's house he learned to look for wayfarers.-[from Tan. Buber, Vayera 15]

**2 Behold now, my lords** -"Behold you are now lords to me since you have passed beside me." Another explanation: "Behold now you must pay heed to these wicked men, that they should not recognize you," and this is sound advice.

**please turn** Take a circuitous path to my house, in a roundabout way, that they should not recognize that you are entering there. That is why it says: "turn." (Gen. Rabbah 50:4).

**and stay overnight and wash your feet** Now is it customary for people to first stay overnight and afterwards to wash? Moreover, Abraham said to them first, "and wash your feet!" But so did Lot say (i.e., he reasoned), "If, when the people of Sodom come, they will see that they have already washed their feet, they will invent false accusations against me and say, 'Two or three days have already passed since they came to your house, and you did not let us know!'" Therefore, he said, "It is better that they remain here with the dust on their feet, so that they should appear as though they had just arrived now." Therefore he said, "Stay overnight" first and afterwards, "wash."-[from Gen. Rabbah 50:4]

**And they said, "No..."** But to Abraham they said, "So shall you do..." **From here [we learn] that one may refuse an offer by a person of lesser importance, but should not refuse an offer by a great man** (Gen. Rabbah 50:4).

**but we will stay overnight in the street** Heb.  $\text{בְּחַדְשֵׁנוּ}$ . This  $\text{בְּחַדְשֵׁנוּ}$  is used to mean "but," for they said, "We will not turn in to your house, but we will stay overnight in the street of the city."

**3 and they turned in to him** They took a circuitous path toward his house.-[from Gen. Rabbah 50:4]

**and he baked unleavened cakes** **It was Passover.**

**4 When they had not yet retired, the people of the city, the people of Sodom** It is interpreted in Gen. Rabbah (50:5) as follows: When they had not yet retired, the people of the city were the topic of conversation of the angels, for they were asking Lot about their character and their deeds, and he told them that most of them were wicked. While they were still speaking about them, "And the people of the city," etc. The simple meaning of the verse, however, is: "and the people of the city, people of wickedness, surrounded the house." Because they were wicked, they are called people of Sodom, as Scripture states (above 13:13): "And the people of Sodom were very evil and sinful..."

**the entire populace from every end** From one end of the city to the other, for not one of them protested, because there was not even one righteous man among them.-[from Gen. Rabbah 50:5]

**5 and let us be intimate with them** homosexually, as in (verse 8): "who were not intimate with a man."-[from Gen. Rabbah 55:5]



**8 these** Heb. הָאֵלֶּה, like הָאֵלֶּה [from Targumim]

**because they have come** Heb. כִּי יַעֲלֶה כְּנֹחַי. Do this favor in my honor because they have come into the shade of my roof [lit. my beam]. The Targum renders: שְׂרָרְתִּי בְּטֵלֵלִי שְׂרָרְתִּי in the shade of my beam. The Targum of קוֹרְתִּי, beam, is שְׂרָרְתִּי.

**9 But they said, "Back away."** Heb. שָׁגְהוּ אֶתְּהָרְגֵהוּ, "Get yourself away over there"; i.e., "Draw near to the sides and distance yourself from us." And similarly every [instance of] הָרָגָה in Scripture is an expression of distancing, as in (Num. 17:2): "Scatter away (הָרָגָה)"; (I Sam. 20:22, 37): "Behold the arrows are beyond you (הָרָגָה)." Thus, הָרָגָה שָׁגְהוּ, means: "Back away," in Old French: trete de nos, go away from us. This is a word of rebuke, as if to say. "We don't care about you," and similar to it is (Isa. 65:5): "Keep (בְּרָקָה) to yourself; do not come near me"; and so (ibid. 49:20): "Move aside (הָרָגָה) so that I may dwell," meaning, "Draw aside for my sake so that I will dwell beside you." [The Sodomites were saying as follows]: "You intercede for the wayfarers? How dare you?!" In response to what he said to them about his daughters, they said to him, "Go away," a mild expression, but in response to what he said in defense of the wayfarers, they said, "This one has come to sojourn." You are the only stranger among us, for you have come to sojourn here, "and he is judging," [meaning] and you have become our chastiser!?

**the door** Heb. הַדֶּלֶת. The door, which swings to lock and to open.

**11 the entrance** That is the space through which they enter and exit.

**with blindness** Heb. בְּסַגְּרֵי אֵינָם, a plague of blindness.-[from Pirkei d'Rabbi Eliezer, ch. 25]

**both small and great** -(Gen. Rabbah 50:8) The young ones started to sin first, as it is said (above verse 4): "both young and old"; therefore, the punishment began with them.

**12 Whom else do you have here?** The simple meaning of the verse is: Whom else do you have in this city besides your wife and your daughters who are at home?-

**A son-in-law, your sons, and your daughters** If you have a son-in-law or sons and daughters, take them out of this place.

**your sons** The sons of your married daughters. According to the Midrash Aggadah (Gen. Rabbah 50:5) the interpretation of דַּע is: "Still, after they have committed such a disgraceful deed, do you still have an excuse to defend them?" For the whole night he [Lot] was speaking in their favor. This may be read: דַּע מַי לְךָ פִּי: Do you still have a mouth? (i.e., Do you still have anything to say to justify them?)

**14 his sons-in-law** He had two married daughters in the city.

**the suitors of his daughters** to whom those in the house were betrothed.-[from Gen. Rabbah 50:9]

**15 pressed** Heb. וַיִּצְרֻהוּ, as the Targum renders: "and they pressed" [meaning] "they rushed him."

**who are here** who are ready at hand in the house for you to save them. There is also a midrashic explanation, but this is the proper way to explain the verse.

**perish** You will be destroyed. [The verse] "until all the generation expires" (Deut. 2:14) is rendered by Targum as, "until the entire generation perished."

**16 But he tarried** in order to save his possessions.-[from Gen. Rabbah 50:11]

**took hold** Heb. יָקַח [in the plural form] (Gen. Rabbah 50:11). One of them was an emissary to save him and his companion was to overturn Sodom; therefore, it is stated: “and he said: Flee...,” and it is not stated, “and they said.”

**17 Flee for your life** Let it suffice for you to save lives. Do not worry about possessions.-[from Tosefta Sanh. 14:1]

**do not look behind you** You dealt wickedly together with them, but in Abraham’s merit you are saved. You do not deserve to see their punishment while you are being saved.-[from obscure midrashic source]

**in the entire plain** the plain of the Jordan.

**Flee to the mountain** Flee to Abraham, who dwells on the mountain, as it is said (above 12:8): “And he moved from there to the mountain.” And even now, he was dwelling there, as it is said (above 13:3): “until the place where his tent had previously been.” And although it says (ibid. verse 18): “And Abram pitched his tents, etc.,” he had many tents, and they extended until Hebron.

**Flee** Heb. טָלַח. An expression of slipping away, and so is every [instance of] טָלַח in Scripture, as *asmuzer* in Old French, to escape, slip away. And so (Isa. 66:7): “She delivered (הֵיטָלַח) a male child,” meaning that the fetus was released from the womb; (Ps. 124:7): “escaped (הֵטַל) like a bird”; (Isa. 46:2): “they could not deliver (טָלַח) the burden” i.e., to release the burden of the excrement in their orifices.

**18 “Please do not, O Lord.”** Our Sages said (Shev. 35b) that this name is holy (referring to God), because it is stated in its context (verse 19): “to sustain my soul,” referring to He Who has the power to cause to die and to cause to live. And the Targum [similarly] renders: Please now, my Lord.

**Please, do not** Do not tell me to flee to the mountain.

**Please** Heb. שָׂא, an expression of request.

**19 lest the evil overtake me** When I was among the people of Sodom, the Holy One, blessed be He, saw my deeds and the deeds of the people of the city, and I appeared righteous and worthy of being saved. But when I shall come alongside a righteous/generous man, I will be considered a wicked man. And so did the woman of Zarephath say to Elijah (I Kings 17:18): “Have you come to me to cause my sins to be remembered?” Before you came to me, the Holy One, blessed be He, would see my deeds and the deeds of my people, and I was a righteous/generous woman among them, but since you have come to me, compared to your deeds, I am wicked.-[from Gen. Rabbah 50:11]

**20 this city is near** -(Shab. ch. 1, 10b) Its settlement is near [in time], meaning that it was recently settled. Therefore, its measure is not yet full. And how recently was it settled? From the Generation of the Dispersion, when the people commenced to disperse, and they started to settle, each one in his place, and that took place in the year of Peleg’s death. And from then until now, there were 52 years, for Peleg died when Abraham was 48 years old. How so? Peleg lived after he had begotten Reu, 209 years (above 11:19). Subtract from them 32 [years] when Serug was born, and 30 years from [the birth of] Serug until Nahor was born, totaling 62 years. And from [the birth of] Nahor until Terah was born were 29 years, totaling 91 years. And from then until Abraham was born were 70 years, totaling 161 years. Add 48 years to them, and the total is 209 years, and that was the year of the Dispersion. (See above 10:25). When Sodom was destroyed, Abraham was 99 years old. Hence, from the Generation of the Dispersion until now were 52 years. The settlement of Zoar took place after the settlement of Sodom and its companions by one year. That is the meaning of “Let me please (שָׂא) flee there.” **שָׂא has the numerical value of 51.**

**Is it not small?** Are not its iniquities few? Therefore, you can leave it alone.

**And my soul will survive therein.** This is its midrashic interpretation. But the simple meaning is [as follows]: It is a small city with a small population. You do not have to care if you spare it and my soul survives therein.-[from Targum Onkelos]

**21 also as regards this matter** Not only will you be saved, but I will save the entire city for your sake.

**that I will...overturn** Heb. אָנֹכִי אֶפְרָס, I overturn, as (below 48:5): “until I come (אָנֹכִי אֶפְרָס)”; (above 16:13): “after I have seen (אָנֹכִי אֶפְרָס)”; (Jer. 31: 19): “whenever I speak (אָנֹכִי אֶפְרָס) of him.”

**22 Hasten, flee there, for I will not be able to do** This is the angels’ punishment because they said (verse 13): “For we are destroying,” and they attributed the matter to themselves; therefore they did not move from there until they were compelled to say that the matter was not in their power.-[based on Gen. Rabbah 50:9]

**for I will not be able** [This expression is] in the singular. From here you learn that one was to overturn [the cities] and one was to save [Lot and his family], because two angels are not sent for one mission.-[from Gen. Rabbah 50:2]

**Therefore, he named the city Zoar** Because of [the words] “and it is small” (וְזוֹרָא קָטָן).

**24 And the Lord caused to rain down** Wherever it is written: “And the Lord” it refers to God and His tribunal.-[from Gen. Rabbah 51:2]

**caused to rain down upon Sodom** At the rise of dawn, as it is stated (verse 15): “And as the dawn rose,” a time when the moon is in the sky with the sun. **Since some of them worshipped the sun and some of them the moon,** the Holy One, blessed be He, said, “If I punish them by day, the moon worshippers will say, ‘Had it been at night, when the moon rules, we would not have been destroyed.’ And if I punish them at night, the sun worshippers will say, ‘Had it been by day, when the sun rules, we would not have been destroyed.’” Therefore, it is written: “And as the dawn rose”: He punished them at a time when the sun and the moon [both] rule.-[from Gen. Rabbah 60:12]

**caused to rain down, etc., brimstone and fire-** At first, it was rain, and it became brimstone and fire.-[from Mechilta Beshallah, Massechta d’Shiratha, ch. 5]

**from the Lord** It is customary for the Scriptural verses to speak in this manner, as in (above 4:23): “wives of Lemech,” and he did not say, “my wives.” And so did David say, (I Kings 1:33): “Take with you the servants of your lord,” and he did not say, “my servants”; and so did Ahasuerus say (Esther 8:8): “in the name of the king,” and he did not say, “in my name.” Here too it states “from the Lord,” and it does not state “from Him.”-[from Sanh. 38b]

**from heaven** This is what Scripture says (Job 36:31): “For He judges the nations therewith” [i.e., with the heavens]. When He comes to chastise mankind, He brings upon them fire from heaven, as He did to Sodom, and when He comes to let down the manna, [it is also] from heaven [as Scripture states] (Exod. 16:4): “Behold I am raining down to you bread from heaven.”-[from Tan. Buber, Beshallah 20]

**25 And He turned over these cities, etc.** The four of them were situated on one rock, and He turned them upside down, as it is said (Job 28:9): “He stretched forth His hand upon the flinty rock, etc.” [He turned it over from the root of the mountains.]-[from Gen. Rabbah 51:4]

**26 And his wife looked from behind him** from behind Lot.-[from Zohar, vol. 1, 108b]

**and she became a pillar of salt** **She sinned with salt, and she was punished with salt. He said to her, “Give a little salt to these guests.” She replied, “Also this evil custom you wish to introduce into this place?”**-[from Gen.

Rabbah 50:4]

**28 smoke** Heb. קִיטוֹר a pillar of smoke, torche in Old French, column of fire (or smoke).

**furnace** An excavation in which stones are burned into lime. This is the meaning of כִּבּוּשׁ wherever it appears in Scripture.

**29 that God remembered Abraham** What does the remembrance of Abraham have to do with Lot? He remembered that Lot knew that Sarah was Abraham's wife, and that he had heard in Egypt that Abraham said about Sarah, "She is my sister," yet he did not reveal the matter because he [Lot] had pity on him [Abraham]. Therefore, the Holy One, blessed be He, had pity on him.-[from Gen. Rabbah 51:6]

**30 for he was afraid to dwell in Zoar** Because it was near Sodom.-[from Zohar, vol. 1, 109a]

**31 Our father is old** And if not now, when? Perhaps he will die or will no longer be able to beget children.

**and there is no man on earth** They thought that the entire world had been destroyed, as in the Generation of the Flood (Gen. Rabbah 51:8).

**33 And they gave, etc., to drink Wine was made available to them in the cave to make it possible for two nations to emerge from them.**-[from Sifrei Ekev 43]

**and lay with her father** But in the case of the younger, it says: "and she lay with him." Since the younger one was not the initiator of the illicit relations, but rather her sister taught it to her, Scripture covers up for her and does not explicitly tell of her disgrace. But [concerning] the elder, who initiated the illicit relations, Scripture publicizes her explicitly (Tan. Buber, Balak 26). The word וּבְקִוּמָהּ, mentioned in conjunction with the elder, is dotted (i.e., there is a dot over the second "vav"), to denote that when she arose, he did know, but nevertheless, he was not careful not to drink on the second night (Nazir 23a). (Said Rabbi Levi: Whoever is inflamed by the lust for illicit relations, will ultimately be made to eat his own flesh (i.e., to commit incest). -[from Gen. Rabbah 51:9] [This does not appear in all editions of Rashi.]

**36 And...conceived** Although a woman does not conceive from the first intercourse, these controlled themselves and took out their maiden-hoods and conceived from the first intercourse.- [from Gen. Rabbah 51:9]

**37 Moab** This one, who was immodest, publicized that he was from her father (מִן־אָבִי, but the younger one named him euphemistically (בְּנֵי עַמִּי the son of my people) and was rewarded in the time of Moses, for it is stated concerning the children of Ammon (Deut. 2:19): "You shall not involve yourself in strife with them" at all, but concerning Moab, He warned them only not to wage war with them, but He permitted them [the Israelites] to cause them pain.-[from Nazir 23b]

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## Ketubim: Psalms 16:1-11

Rashi's Translation	Targum
1. A michtam of David; <b>O God, guard me for I have taken refuge in You.</b>	1. An honest inscription of David. <b>Protect me, O God, because I have hoped in Your word.</b>
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 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, <b>nor will I take their names upon my lips.</b>	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, <b>nor will I mention their name with my lips.</b>
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 <b>my conscience instructs me.</b>	7. I will bless the LORD, who has counseled me; even at night <b>my mind disciplines me.</b>
8. <b>I have placed the Lord before me constantly; because [He is] at my right hand, I will not falter.</b>	8. <b>I have placed the LORD before me always, for His presence rests on me; I will not be shaken.</b>
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; <b>You shall not allow Your pious one to see the pit.</b>	10. For You will not abandon my soul to Sheol, <b>You will not hand over Your innocent one to see corruption.</b>
11. <b>You shall let me know the way of life</b> , the fullness of joys in Your presence. There is pleasantness in Your right hand forever.	11. <b>You will tell me the way of life</b> ; 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 (מך) and perfect (ותם), whose wound (מכתו) was perfect (תמה), 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 לדוד מכתם, which may be interpreted: This song is David's, who was poor and perfect, but here, where it is stated לדוד מכתם, 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: מכתם is an expression of a crown, like כתר, 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: מַהֲרֵרָה is an expression of מְהֵרָה, 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: כוּסִי means "my share," as (in Exod. 12:4): **"you shall make your count (תַּכְסֹּר) 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. תוּמִיךָ. You lowered my hand onto the portion, an expression of (Ecc. 10:18): "the rafter sinks (יִמָּךְ)," 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 (וַיִּתְמַךְ) 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.

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## Meditation from the Psalms

### Psalm 16:1-11

By: HH Rosh Paqid Adon Hillel ben David

**Bereshit (Genesis) 19:1-38**

**Tehillim (Psalms) 16**

**Shoftim (Judges) 19:16-24 + 20:27**

Mk. 2:1-2, Lk 5:16, Acts 5:1-6

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.<sup>1</sup>

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.<sup>2</sup>

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’.<sup>3</sup>

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.<sup>4</sup>

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.<sup>5</sup>

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

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<sup>1</sup> Midrash Shocher Tov 18:28

<sup>2</sup> Zohar

<sup>3</sup> Tanna d’Bei Eliyahu 18

<sup>4</sup> v. 6

<sup>5</sup> v. 11

back to the time 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.<sup>6</sup>

The Nazarean Codicil confirms in at least two places that Psalms 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 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 that David is looking at the Akeida,<sup>7</sup> the binding of Yitzchak.<sup>8</sup> 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

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

<sup>7</sup> The Binding of Isaac, Aqedat Yitzhaq, in Hebrew also simply "The Binding", is a story from the Bible found in Bereshit (Genesis) chapter 22. In the biblical narrative, God asks Abraham to sacrifice his son, Yitzhaq on Moriah. Abraham begins to comply, when a messenger from God interrupts him. Abraham then sees a ram and sacrifices it instead.

<sup>8</sup> Bereshit (Genesis) chapter 22.



Coincidence is usually described as the occurrence of events together or in sequence in a startling way, without any casual 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 Gilgulet (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:

***Bereshit (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?”<sup>9</sup> 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.”

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:

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<sup>9</sup> Marqos (Mark) 15:34

*“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 (Bereshit 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. Berekiah 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.<sup>10</sup> And what did He say: ‘O that I may see the building of the Temple!’*

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<sup>10</sup> Tehillim 76:3

*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 *Chashmoniam* 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 Ananias [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 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:

***Bereshit (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 Gilgulet.*”

Again, co-incidentally in the passage of Bereshit (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 Bereshit 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 Bereshit (Genesis) 22:17, and in relation to the Gentiles in Bereshit (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 Bereshit (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 Bereshit (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.** As we learn from this Midrash:

*Pirke DeRabbi Eliezer, ch. 31 Rabbi Yehudah said: Once the knife reached Yitzchak's throat, his soul fled.<sup>11</sup> When God spoke from between the two Keruvim<sup>12</sup> and said, "Do not raise your hand to the boy!" the soul returned to his body. He untied him and he stood on his feet, [then] Yitzchak knew that the resurrection of the dead was insured by the Torah, that in the future all the dead will be resurrected. Then he opened up and said, “Blessed are You, God, Who resurrects the dead.”*

**Who killed Yeshua? Answer: No one killed Him, he gave up His own life.** As we learn from His beloved talmid:

*Yochanan (John) 10:17-18 Therefore doth my Father love me, because I lay down my life, that I might take it again. 18 No man taketh 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 have I received of my Father.*

In a few weeks we will read in our Torah portion 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:

*Tehillim (Psalms) 16:3 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.<sup>11</sup> 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.<sup>12</sup>

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,<sup>13</sup> 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!

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## Ashlamatah: Shof”tim (Judges) 19:16-24 + 20:27

Rashi	Targum
1. ¶ <b>And it was in those days, when there was no king in Israel</b> , that there was a Levite man dwelling by the edge of the mountain of Ephraim, who took for himself a concubine from Beth- lehem to Judah.	1. <b>And in those days there was no king in Israel;</b> and a Levite man was sojourning in remote parts of the hill country of the house of Ephraim. And he took for

<sup>11</sup> Midrash Rabbah - Genesis LVIII:5

<sup>12</sup> 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.

<sup>13</sup> II Luqas (Acts) 2:25-31, and II Luqas (Acts) 13:33.



Rashi	Targum
	himself a woman as concubine from Bethlehem of the house of Judah.
2. <b>And his concubine turned away from him</b> , and went from him to her father's house, to Beth-lehem of Judah. And she was there for a period, (of) four months.	2. <b>And his concubine despised- him</b> and went from him to the house of her father, to Bethlehem of the house of Judah. and she was there for four months.
3. And her husband arose and went after her, to persuade her to return, and his servant was with him, and a team of donkeys. And she brought him into her father's house, and (when) the father of the girl saw him, he rejoiced to meet him.	3. And her husband arose and went after her to speak unto her heart for her return; and his young man was with him, and a pair of asses. And she brought him into the house of her father, and the father of the girl saw him and rejoiced to meet him.
4. And his father-in-law, the girl's father, kept him, and he abode with him for three days. And they ate and drank and lodged there.	4. And his father-in-law, the father of the girl, pressured him; and he stayed with him for three days. And they ate and drank and lodged there.
5. And it was on the fourth day, that they arose early in the morning, and he rose up to depart. And the girl's father said to his son-in-law, "Refresh yourself with a morsel of bread, and afterward you shall depart."	5. And on the fourth day they got up early in the morning, and he arose to go; and the father of the girl said to his son-in-law: "Strengthen your heart with a piece of bread, and afterwards you may go."
6. And they sat down and both of them ate together, and they drank. And the girl's father said to the man, "Accept now and lodge, and let your heart be content."	6. And the two of them together reclined and ate and drank. And the father of the girl said to the man: "Camp now, and lodge, and let your heart be pleased."
7. And the man rose up to depart; but his father-in-law urged him, and he returned and lodged there.	7. And the man arose to go, and his father-in-law pressured him, and he returned and lodged there.
8. And he arose early in the morning on the fifth day to depart, and the girl's father said, "Refresh yourselves now," and they tarried until the day declined, and they both ate.	8. And he got up early in the morning on the fifth day to go, and the father of the girl said: "Strengthen now your heart." And they were detained until the turn of the day, and the two of them ate.
9. And the man rose up to depart, he, his concubine, and his servant. And his father-in-law, the girl's father, said to him, "Behold, now the day has weakened to set, lodge now, behold it is the resting (part) of the day, lodge here, and your heart will be content, and you will arise early for your way, and go to your dwelling place."	9. And the man arose to go - he and his concubine and his young man. And his father-in-law, the father of the girl, said to him: "Behold now the day has turned to evening. Lodge here now; this day only lodge here, and let your heart be pleased. And you will get up early tomorrow on your way, and you will come to your city."
10. But the man did not want to lodge, and he arose and departed, <b>and came over against Jebus, which was Jerusalem</b> . And with him was a team of saddled donkeys, and his concubine was with him.	10. And the man was not willing to lodge, and he arose and went <b>and came unto opposite Jebus, that is, Jerusalem</b> . And with him was a pair of saddled asses, and his concubine was with him.
11. They were near Jebus as the sun descended very much; and the servant said to his master, "Come now, and let us turn aside to this city of the Jebusites and lodge in it."	11. And they were near Jebus, and the day was sunk very low, and the young man said to his master: "Come now, and let us turn aside to this city of the Jebusite and lodge in it."

Rashi	Targum
12. And his master said to him, "We will not turn aside into (this) city of heathens, (nor to any other cities) that are not of the children of Israel, but we will journey up to Gibeah."	12. And his master said to him: "We will not turn aside to the city of the sons of the Gentiles who are not from the sons of Israel. And we will travel unto Gibeah."
13. And he said to his servant, "Come and let us approach to one of these places; and we will lodge in Gibeah or in Ramoh."	13. And he said to his young man: "Come, and let us draw near in one of the places, and we will lodge in Gibeah or in Ramah."
14. And they passed on and went. And the sun set upon them near Gibeah which belonged to Benjamin.	14. And they passed on and went, and the sun went down on them beside Gibeah which belongs to the tribe of Benjamin.
15. And they turned aside there to come and lodge in Gibeah. And he came and sat in the thoroughfare of the city, <b>but no one brought them home to lodge.</b>	15. And they turned aside to there to enter to lodge in Gibeah, and he came and sat in the square of the city. <b>And there was no man who was taking them into the house to lodge.</b>
16. And behold, an old man came from his work out of the field at evening, and the man was from the mountain of Ephraim, and he resided in Gibeah; but the people of the area were Benjamites.	16. And behold an old man came from his work from the field in the evening, and the man was from the hill country of the house of Ephraim. and he was sojourning in Gibeah; and the men of the place were sons of the tribe of t he house of Benjamin."
17. And he raised his eyes, and saw the wayfaring man in the thoroughfare of the city; and the old man said, "Where are you going and from where do you come?"	17. And he lifted up his eyes and saw the man who was taking up lodging in the square of the city. And the old man said: "Where are you going, and from where are you coming?"
18. And he said to him, "We are passing from Bethlehem of Judah to the edge of the mountain of Ephraim, from there am I, and I went until Beth-lehem of Judah; and I am going to the House of the Lord, and no one takes me home.	18. And he said to him: "We are passing from Bethlehem of the house of Judah unto the remote parts of the hill country of the house of Ephraim. I am from there. And went unto Bethlehem of the house of Judah, and to the house of the sanctuary of the Lord I am going. And there is no one taking me into their house.
19. And also there is straw and provender for our donkeys, and also bread and wine for myself, for your maidservant, and for the lad who is with your servants; there is no want of anything."	19. And there is both straw and fodder for our asses, and also there is bread and wine for me and for your maidservant and for the young man who is with your servant. Nothing at all is lacking."
20. And the old man said, "Peace be to you, just let all your needs be upon me, but do not lodge in the street."	20. And the old man said: "Peace to you; only everything you lack is up to me; only do not lodge in the square."
21. And he brought him into his house, and gave fodder to the donkeys, and they washed their feet, ate and drank.	21. And he brought him into his house, and he threw down the fodder's for the asses, and they washed their feet, and they ate and drank.
22. As they were enjoying themselves, and behold, <b>the men of the city, men of wickedness, surrounded the house, (and were) beating at the door. And they</b>	22. They were making their hearts merry, and behold <b>the men of the city, men of the sons of wickedness, surrounded the house beating so as to break the</b>

Rashi	Targum
spoke to the man, the elderly master of the house, saying, "Bring out the man that came into your house, so that we may be intimate with him."	door. And they said to the old man, the master of the house, saying: "Bring forth the man who entered your house, and we will know him."
23. And the man, the master of the house, went out to them and said to them, "No, my brothers, do not do so wickedly now. Since this man has come into my house, do not commit this disgraceful deed.	23. And the man, the master of the house, went forth unto them and said to them: "Please, my brothers, do not do evil now after this man entered my house; do not do this shameful thing.
24. Here is my virgin daughter, and his concubine, I will bring them out now and (you should) afflict them, and do with them as you please, but to this man do not do this disgraceful act."	24. Behold my virgin daughter and his concubine; I will bring them forth. Ravish them and do to them what is good in your eyes. And to this man do not do this shameful deed."
25. But the men did not want to listen to him, and the man grabbed his concubine, and brought her forth to them outside. And they were intimate with her, and abused her the entire night until the morning, and they sent her away when the day began to dawn.	25. And the men were not willing to accept from him, and the man took hold of his concubine and brought her forth unto them outside, and they knew her and ridiculed her all night until morning, and they sent her away at the going up of morning.
26. And the woman came as the morning began. And she fell down at the entrance of the man's house, where her master was, until it was light.	26. And the woman came as morning appeared, and she fell at the gate of the house of the man where her master was until it was light.
27. And her master arose in the morning, and opened the doors of the house, and went out to go his way. And behold, the woman, his concubine, was lying after having fallen at the entrance of the house, with her hands on the threshold.	27. And her master arose in the morning, and he opened the doors of the house, and he went forth to go on his way, and behold his concubine woman was lying at the gate of the house, and her hands were resting upon the threshold.
28. And he said to her, "Arise, and let us go," but no one answered. And he took her upon the donkey, and the man rose up and went to his place.	28. And he said to her: "Arise, and let us go." And she was not answering, and he took her upon the ass, and the man arose and went to his place.
29. And he came to his house, and took the knife, and took hold of his concubine and cut her into limbs, into twelve pieces, and he sent her throughout all the borders of Israel.	29. And he came to his house and took a knife and took hold of his concubine, and he dissected her by her pieces into twelve parts, and he sent her in all the territory of the land of Israel.
30. And it came to pass anyone that saw (it), would say, "There has not happened nor has there been seen (anything) like this from the day that the children of Israel came up from the land of Egypt until this day; concern yourself about it, take counsel, and speak." {P}	30. And everyone who saw her said: "There was not, nor was there seen anything like this from the day that the sons of Israel went up from the land of Egypt unto this day. Set your heart upon her, take counsel, and speak." {P}
1. ¶ And all the children of Israel went out, and the congregation was assembled as one man, from Dan to Beer-sheba, and the land of Gilead, to the Lord, to Mizpah.	1. ¶ 1. And all the sons of Israel went forth, and the assembly was gathered as one man from Dan and unto Beer-sheba and the land of Gilead before the LORD to Mizpah.

<b>Rashi</b>	<b>Targum</b>
2. And there presented themselves the chiefs of all the people, of all the tribes of Israel, in the assembly of the people of God, (which consisted of) four hundred thousand footmen that drew the sword. {P}	2. And the heads of all the people, of all the tribes of Israel, readied themselves in the assembly of the people of the LORD. 400,000 men on foot drawing the sword. {P}
3. ¶ And the children of Benjamin heard that the children of Israel had gone up to Mizpah. And the children of Israel said, "Speak, how has this wickedness come about?"	3. ¶ And the sons of Benjamin heard that the sons of Israel had gone up to Mizpah. And the sons of Israel said: "Tell how this wickedness happened."
4. And the Levite man, the husband of the murdered woman answered and said, "I came into Gibeah that belongs to Benjamin, I and my concubine to lodge.	4. And the Levite man, the husband of the woman who was killed answered and said: "I and my concubine entered Gibeah which belongs to the tribe of Benjamin- to lodge there.
5. And the residents of Gibeah arose against me, and surrounded the house upon me at night. Me they intended to kill, and my concubine they afflicted, (following which) she died.	5. And the inhabitants of Gibeah arose against me and surrounded the house by night against me; they planned against' me to kill (me), and they raped my concubine, and she died.
6. So I grabbed my concubine and dissected her and sent her throughout the territory of the inheritance of Israel; for they committed lewdness and disgrace in Israel.	6. And I took hold of my concubine and dissected her and sent her in all the territory" of the inheritance of the land of Israel for they have done the counsel of sinners and what is not right in Israel.
7. Behold, you are all children of Israel, give yourselves a decision and advice here."	7. Behold all you sons of Israel, give to yourselves a word and counsel here.
8. And all the people arose as one man saying, "No man will go to his tent and no man will turn to his house.	8. And all the people arose as one man, saying: "Let no one go to his tent, and let no one turn aside to his house.
9. And now this is the thing which we will do to Gibeah; (we will go up) against it by lot.	9. And now this is the thing that we swill do to Gibeah: We will be mustered against it by lot.
10. And we will take ten men of a hundred, from all the tribes of Israel, and a hundred of a thousand, and a thousand out of ten thousand, to take provisions for the people, that they may do when they come to Gibeah of Benjamin, according to all the disgrace that was done in Israel."	10. And we will take ten men for a hundred for all the tribes of Israel, and a hundred for a thousand, and a thousand for ten thousand, to take provisions to the people, to do to bring them to Gibeah of the house of Benjamin according to all the shame that has been done in Israel."
11. And all the men of Israel were gathered concerning the city, as one man in unison. {P}	11. And all the men of Israel were gathered to the city, joined as one man. {P}
12. ¶ And the tribes of Israel sent men throughout all the tribes of Benjamin saying, "What wickedness is this that has come about among you?"	12. ¶ And the tribes of Israel sent men in all the tribes of Benjamin, saying: "What is this evil that has happened among you?"
13. Therefore now deliver the wicked men that are in Gibeah and we will put them to death, and we will remove (the perpetrators of) evil from Israel." But the children of Benjamin did not want to obey their	13. And now bring forth the men, the sons of wickedness who are in Gibeah; and we will kill them and remove the evildoers from Israel." And the sons of Benjamin were not willing to accept the word of their

<b>Rashi</b>	<b>Targum</b>
brothers, the children of Israel.	brothers, the sons of Israel.
14. And the children of Benjamin were gathered out of the cities to Gibeah, to go out to battle against the children of Israel.	14. And the sons of Benjamin were gathered from the cities to Gibeah to go forth to wage battle" with the sons of Israel.
15. And the children of Benjamin numbered on that day, out of the cities twenty-six thousand men that drew the sword, besides the inhabitants of Gibeah, who numbered seven hundred chosen men.	15. And the sons of Benjamin were mustered on that day from the cities 26,000 men drawing the sword; apart from those inhabiting Gibeah where seven hundred strong men were mustered.
16. Of all these people there were seven hundred chosen men (with a) shriveled right hand. All these could sling a stone at a hair-breadth and not miss. {P}	16. From all this people there were seven hundred strong men, men whose right hand was bound, all these were ones who were shooting the rock in the sling and aiming at a strand of hair, and they were not missing {P}
17. ¶ And the men of Israel numbered, excluding Benjamin, four hundred thousand men that drew the sword, all these were men of war.	17. ¶ And the men of Israel were mustered apart from those of the house of Benjamin 400,000 men drawing the sword; all these were men waging battle.
18. And they arose and went up to Beth-el, and asked of God, whereupon the children of Israel said, "Who shall go up for us first to battle against the children of Benjamin?" And the Lord said, "Judah first."	18. And they arose and went up to Bethel and inquired of the Memra of the LORD. And the sons of Israel said: "Who will go up for us first to wage battle with the sons of Benjamin?" And the LORD said: "Judah first."
19. And the children of Israel rose up in the morning, and they encamped against Gibeah.	19. And the sons of Israel arose in the morning and camped against Gibeah.
20. And the men of Israel went out to battle against Benjamin. And the men of Israel arrayed battle against them at Gibeah.	20. And the men of Israel went forth to wage battle with those of the house of Benjamin and the men of Israel set up battle with them against Gibeah.
21. And the children of Benjamin came out of Gibeah, and they destroyed of the Israelites on that day twenty-two thousand men, (down) to the ground.	21. And the sons of Benjamin went forth from Gibeah and destroyed in Israel on that day 22,000 men, killed, cast on the ground.
22. And the people, the men of Israel, encouraged themselves, and set again in array the battle in the place where they set themselves in array on the first day.	22. And the people, the men of Israel, strengthened themselves and continued to set up battle in the place where they set it up on the first day.
23. And the children of Israel went up, and wept before the Lord until the evening, and they asked of the Lord saying, "Shall I again draw near to battle against the children of Benjamin my brother?" And the Lord said, "Go up against him," {P}	23. And the sons of Israel went up and wept before the LORD until evening, and they inquired of the Memra of the LORD, saying: "Will I continue to draw near to wage battle with the sons of Benjamin my brother?" And the LORD said: "Go up against them." {P}
24. ¶ And the children of Israel approached the children of Benjamin on the second day.	24. ¶ And the sons of Israel drew near unto the sons of Benjamin on the second day.
25. And Benjamin went out towards them from Gibeah on the second day, and destroyed of the children of	25. And those of the house of Benjamin went forth to meet them from Gibeah on the second day, and

Rashi	Targum
Israel another eighteen thousand men (down) to the ground; all these were swordsmen.	destroyed among the sons of Israel another 18,000 men, killed, cast to the ground, all those drawing the sword.
26. <b>And all the children of Israel went up, and all the people, and they came to Beth-el and wept, and sat there before the Lord, and fasted on that day until the evening. And they offered burnt-offerings and peace-offerings before the Lord.</b>	26. <b>And all the sons of Israel and all the people went up and came to Bethel and wept and sat there before the LORD and fasted on that day until evening and brought up holocausts and holy offerings before the LORD.</b>
27. And the children of Israel asked of the Lord, for there was the ark of the covenant of God in those days.	27. And the sons of Israel inquired of the Memra of the LORD, and the ark of the covenant of the LORD was there in those days.
28. And Phinehas the son of Elazar the son of Aaron stood before it in those days (while they were) saying, "Shall I again go out to battle with the children of Benjamin my brother, or shall I cease?" And the Lord said, "Go up, for tomorrow I will deliver them into your hand."	28. And Phinehas, the son of Eleazar, the son of Aaron, was standing before it in those days, saying: "Will I continue to go forth to wage battle with the sons of Benjamin my brother, or will I hold back?" And the LORD said: "Go up, for tomorrow I will give them into your hand."
29. And Israel set liers-in-wait against Gibeah around. {P}	29. And Israel set men in ambush against Gibeah round about. {P}

## Rashi's Commentary for: Shof'tim (Judges) 19:16-24 + 20:27

**2 And his concubine turned away from him** She turned from his house to the outside. Every expression of תָּנַחֵת implies going out (rendered נפקת ברא , e.g., **departing from her husband to love others.**

**6 Accept now** and lodge Overnight.

**9 has weakened** I.e., the sun (has weakened) from its might and has declined to set.

**it is the resting (part) of the day** It is the time that all wayfarers turn to rest indoors.

**12 but we will journey up to Gibeah** Of Benjamin.

**13 and we will lodge** Heb. וְלַגְנוּ . To be understood as וְלַגְנוּ , since the "dagesh" of the "nun" replaces the appropriate second "nun".

**18 and (I am going) to the House of the Lord** I am going to Shiloh (which was in Ephraim).

**21 and gave fodder to the donkeys** And he gave food (יְבוּל) to the donkeys. לְיִבְרָה is aprovender in O.F.

**22 so that we may be intimate with him** (lit., know him) Homosexually.

28 but no one answered **Because she was dead.**

## Chapter 20

2 פּוֹתְנֵי כְּלֵי הָעָם The chiefs of the people.

5 דְּמִי לְהַרְוֹגָם They intended to kill. Adesmernt in O.F.

10 that they may do when they come I.e., when they come at this time to Gibeah of Benjamin, according to all the disgrace, etc.

11 in unison Agreeing to the same plan.

12 throughout all the tribes of Benjamin His ten families were reckoned as ten tribes, so that from Rachel would (also) issue twelve tribes (two coming from Joseph).

16 (with a) shriveled right hand Their right hands were shriveled. They had no use of it, as though it was closed, as in, (Psalms 69:16) “Do not close (תִּטְּאֶת) upon me, O well, your mouth.”

All these I.e., these seven hundred men.

at a hair breadth At a thread of a hair breadth. וְלֹא יִחַטְּטֶינָא And not miss.

16 Judah first But they did not attempt to ask whether they would be the victor or the vanquished. However, eventually when they did ask, God said, (v. 28) “Go up, for tomorrow I will deliver them into your hand.” Then they (i.e., the Urim and Tummim) agreed (וַיִּמְרוּ) and fulfilled their words.

21 and they destroyed **They were punished because they were not equally zealous about the incident of the image of Micah which had already occurred.**

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## NAZAREAN TALMUD

Sidra Of B’resheet (Gen.) 19:1-38

“וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים”

“VayaVou Sh’nei HaMal’akhim” - “And came the two angels”

H. Em. Rabbi Dr. Eliyahu ben Abraham

Hakham Shaul’s School of Tosefta (Luqas)

Hakham Tsefet’s School of Peshat Mordechai

But he (Yeshua) would withdraw to isolated places And when he entered, (came) K’far Nachum for prayer.<sup>14</sup>

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<sup>14</sup> Thematic connection to B’resheet 18:22

(Capernaum) a **second** time **after a few days**<sup>15</sup>, **and it was reported**<sup>16</sup> (heard) **that he** (Yeshua) **is in the house**<sup>17</sup> (at home),<sup>18</sup>

## HAKHAM SHAUL’S SCHOOL OF REMES (2 Luqas – Acts 9:32 – 43)

**Now it happened**<sup>19</sup> **that as Hakham Tsefet was traveling through the whole region** where Yeshua was believed to be Messiah, **he also came down to the tsadiqim who lived in Lud. And there he came across a man named Aniyas who was paralyzed, and bedridden since he was eight years old.**<sup>20</sup> **And Hakham Tsefet said to him, “Aniyas, the name (authority) of Yeshua HaMashiach heals you! Get up and make your bed yourself!” And immediately he got up. And all those living in Lud and Sharon who saw him, turned to the Master.**

**Now in Yafo there was a certain female talmid named Ts’viah** (which translated means “gazelle”). **She was unusually full of good works**<sup>21</sup> **and acts of charitable giving, which she was constantly doing. Now it happened that in those days after becoming sick, she died. And after washing her, they placed her in an upstairs room. And because Lud was near Yafo, the talmidim, when they heard that Hakham Tsefet was in Lud, sent two men to him, urging, “Please come to us as quick as you can!” So Hakham Tsefet got up and went with them. When he arrived, they brought him up upstairs (upper) room, and all the widows came to him, weeping and showing him tunics and other clothing that Ts’viah used to make while she was with them. But Hakham Tsefet sent them all outside, and, falling to his knees, he prayed. And turning toward the body, he said, “Ts’viah, get up!” And she opened her eyes, and when she saw Hakham Tsefet, she sat up. And he gave her his hand and raised her up. And he called the tsadiqim and the widows and presented her alive. And it became known throughout all Yafo, and many believed in the Master. And it happened that he stayed many days in Yafo with a certain Shim’on, a leather-tanner.**

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

015 – Gen. 19:1-38 Psa 16:1-11 Jud 19:16-24 + 20:27 Mk. 2:1-2 Lk 5:16 Acts 9:32-43

## COMMENTARY TO HAKHAM TSEFET’S SCHOOL OF PESHAT

### CONNECTING TO THE TORAH SEDER

The Nazarean Codicil stealthily connects to the Torah Seder saying, Yeshua **came** **K’far Nachum** a **second** time. This corresponds to the “two angels (messengers) entering Sodom. Here we find a reference to the idea that the Soferim (scribes), possibly from the House of Shammai, were “studying Torah” with Yeshua. The fact that the

<sup>15</sup> Donahue translates verse 1 “After several days he entered into Capernaum a **second time**” making his translation connect verbally with B’resheet 19:1 Vayabo’u Sh’ne”” “And [the] two”

<sup>16</sup> Lit. “it was said”

<sup>17</sup> Verbal connection to B’resheet 19:2

<sup>18</sup> The correct meaning, however, is ‘at home’ Moulton, J. H., & Milligan, G. (2004). *Vocabulary of the Greek New Testament*. Peabody, MA: Hendrickson Publishers.

<sup>19</sup> Verbal connection with Luqas 8:19. Also, note that ἐγένετο hints at the Hebrew construction with יהי.

<sup>20</sup> Scholars suggest that Aniyas could have been paralyzed since he was eight years old or possibly for eight years. The Greek text is ambiguous.

<sup>21</sup> Works of “Righteousness”



Soferim are “sitting” should be noticed in contrast to the remainder of the multitude crowded around the door. There is a tendency to always make the encounters with Yeshua negative. This need not always be the case. The P’rushim were not all close-minded hypocrites (painted ones) as many scholars and teachers suggest. Therefore, we might possible note that the P’rushim were sitting in a session which halakhah was being discussed. This “sitting” makes a verbal connection with B’resheet 19:1 Lot sat at the gate to the city, the place where judgment took place. This is intimated in B’resheet 19:9 Lot is accused of “playing “Judge.”

The present double pericope of Mordechai conjoined with the Lucan double pericope presents some halakhic problems as well as some fascinating materials for building an allegorical interpretation of halakhic import. Before we begin we must assert that there is an amazing amount of subliminal continuity with the present Torah’s Seder. We have noted some of these connections; however, it would be worthwhile to scrutinize the materials closely for all the possible connections and their implications.

Hakham Tsefet uses the story of the paralytic man to illustrate and dramatize his halakhic materials. Hakham Tsefet demonstrates the perfect use of Aggadic input for his purposes. Neusner notes...

Halakhic discourse seldom invokes Aggadah to accomplish its purposes. In Rabbinic literature, rarely indeed does a fully articulated halakhic category-formation encompass and utilize a fully articulated aggadic category-formation. To be sure, an aggadic composition may find a place in proximity to a halakhic exposition. But the Halakhah within its own categorical bounds will not then exploit the aggadic discourse for its purpose, e.g., allude to the aggadic fact to make the halakhic point. That is so, even though the rare exceptions to that rule show that the halakhic discourse could have done so. Conversely, when the aggadic category-formation defines the primary discourse, e.g., in a Midrash-compilation, the Halakhah in its cogent category-formations still more rarely occurs in aggadic composites.<sup>22</sup>

Consequently, we see that Hakham Tsefet intertwines just enough of a “story” into his materials to hold the mind while he establishes his halakhic provisions. This pericope might be better served in the cycle which would allow its division into two pericopes. Nevertheless, the materials before us sum the halakhic thoughts he wishes to convey as a single unit.

Let us take note of the structure of the double pericope

- Return to K’far Nachum
- Teaching the Torah - Oral Torah
- Yeshua at home
- Assembly of the many
- The arrival of the paralytic
- The blocked door
- The faithful commitment of the four in seeing their friend healed
- Faithful Obedience
- Assembly of the P’rushim and Soferim
- Demonstration of Da’at
- Announcement of the forgiveness of the paralytic’s sins
- The paralytic stands

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<sup>22</sup> Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The encyclopaedia of Judaism*. "Published in collaboration with the Museum of Jewish Heritage, New York." (4:1593-1594). Brill "With more than 100 lengthy essays, this exceptional work on Judaism covers more than its historical framework. The Encyclopaedia of Judaism provides complete and accurate coverage of Judaism--everything from its history, beliefs, and observances, from the beginning to modern times. It is an excellent source written by scholars."--"Outstanding Reference Sources," American Libraries, May 2001.

- The Paralytic’s return home
- The Awe of God – The Father

At the core of this pericope are two daunting questions.

1. What is sin, or what happens when one sins?
2. What is forgiveness of sin?

The Lucan Tosefta alters the story very little. However, it does have minute points that will assist us in elucidating present materials. We will not be able to comment on more than a small amount of this material because of our restraints of time and space.

## **THE ANNOUNCEMENT**

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At the core of the pericope are “the result of sin” and the question of “forgiveness of sin.” The question of the latter is the real question of Yeshua as Messiah’s ability to, “forgive sin.” This argument is one of the most debated issues in contemporary Christianity. We will see that this is not the issue in the present pericope. Likewise, a history of poor or agendized translations has led the flock in the wrong direction.

Scholars suggest a number of possible interpretative solutions.

1. The Divine Passive
2. Authority to forgive sin
3. The Principle (power) of Divine Agency

In the wisdom of our Hakham, His Eminence Rabbi Dr Yosef ben Haggai we will not try to reinvent the wheel. In other words, this argument has been taken up by others. As a result, we will gloss the issue superficially. Guelich offers the possible variations of the argument.

“Your sins are forgiven” (ἀφίενταί σου αἱ ἁμαρτίαι). If one takes this construction as a divine passive (e.g., Jeremias, *Theology*, 114; Schweizer, 61; Pesch, 1:156; Grundmann, 76), Jesus declares that God forgives the paralytic his sins (similarly, 3:28; 4:12; Luke 7:47–48; John 20:23). Or if Jesus authoritatively declares that the man’s sins are forgiven, he himself usurps God’s prerogative to forgive sins).<sup>23</sup>

For the answer to this argument we allow Lane to solve the problem.

“The passive expression was a customary Jewish way of **making a pronouncement about G-d’s action while avoiding the Divine Name**. Cf. II Samuel 12:13, “David said to Nathan, ‘I have sinned against the LORD.’ And Nathan said to David, ‘The LORD has pardoned your sin.’” When transposed to the passive, in keeping with first century usage, Nathan’s statement becomes: “your sin is pardoned.” Yeshua’s word to the paralytic would be understood as the pronouncement, “G-d forgives you.”<sup>24</sup>

Consequently, the apparent “evil words” of Yeshua are not his “forgiveness of sin.” The question at hand is Yeshua’s authority to **announce** the “forgiveness of sins as a Divine Agent i.e. Messiah. The English readings of this pericope are difficult and strained. Even the Hebrew translation by Franz Delitzsch is fraught with problems offering little help. At the core of this pericope are two words, which need elucidation. We have tried to make the translation lucid

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<sup>23</sup> Guelich, R. A. (2002). *Vol. 34A: Word Biblical Commentary: Mark 1-8:26*. Word Biblical Commentary. Dallas: Word, Incorporated. p. 85

<sup>24</sup> Lane, W. L. (1974). *The New International Commentary on the New Testament: The Gospel According to Mark*, . Grand Rapids, Michigan: W. B. Eerdmans Publishing Co. p. 94 footnote 9

and apropos.

## ἀφίημι

ἀφίημι, (*aphiemi*) typically translates as “forgiveness.” While “forgiveness” is certainly within the realm of a possible way to translate this word, it is not the most fitting translation, given our present context. At the root of this word is the concept of “release.”<sup>25</sup> This being the case we see Hakham Tsefet laying the foundation for release in the Yobel (Jubilee) as it approaches.<sup>26</sup>

As the Divine agent, Messiah does not “forgive sin.” Messiah as a Divine agent **announces** the forgiveness of sin. The question is how we can possibly derive this conclusion? Simply stated the answer is found in the phrase “Son of Man.” This Hebraism is a title denoting the office of a Prophet. Herein the principle of agency is compounded. Firstly, because this makes Yeshua a prophet (Divine Spokesman). Secondly, because he is Messiah. Accordingly, Messiah the Prophet has full authority to **announce** the forgiveness of sin. The full ramifications of these thoughts have yet to be comprehended and explored.

Yeshua’s declaration that “at that moment” the “child’s sins were forgiven” demonstrates a healing of his paralysis. This causes us to leave behind the masked materials of the superficial and try to look beyond the letters and words of the text in a more abstract way.

And **immediately** Yeshua, knowing in his spirit [having Da’at].

ἐπιγινώσκω, ἐπιγινώσκω – *epiginosko* perceiving is here related to the spiritual quality of Da’at devoted to the ministerial quality of Unity and Virtue. “Epi” gives the full weight of “ginosko” indicating the fullness of Yeshua’s relationship with the upper triad of Hokhmah, Binah and Da’at (ChaBaD). In other words, Yeshua is “full” of Da’at. We tread lightly here understanding the implications of our words. The Divine agency of Messiah/Prophet makes Yeshua able to perceive – intuitively “**intimately know**,” the contrivances of the arguments in their minds. The solution is truly Peshat. Yeshua’s ability to “perceive” – intuitively “intimately know” is related to his deep association with the quality of virtue as noted above. Therefore, his perception allows him the opportunity to see the consequence of sin. This is what it is like to see through the eyes of a Hakham.

## PARALYSIS

Because Hakham Tsefet is primarily concerned with halakhah, we must believe that some halakhic breach had “paralyzed” the man. Here we must guard ourselves from crossing into Remes hermeneutics for our answer. The aggadic materials naturally lead to deeper interpretations. Nonetheless, grammatical analysis of the Greek παραλυτικός, - *paralutikos* superficially mean to be lame or paralyzed. *Paralutikos* is a host of possible diseases as used in the Biblical Greek text. Some scholars suggest that *paralutikos* is only used of paralysis.<sup>27</sup> In some unexplained way<sup>28</sup> sin has a lasting effect on the soul. We might say that sin blemishes the soul in some unseen, manner. And while we do not believe that sin is the cause of every sickness we must assert that sin brings about some of the most unexplainable manifestations of illness the medical profession has ever had to deal with. Therefore,

<sup>25</sup> Corresponding is the use of the rarer substantive. ἄφεσις, which often has the legal sense of “release” from office, marriage, obligation etc., as also from debt or punishment, though never religiously (Plato *Leges*, IX, 869d: φόνου; Demosthenes, 24, 45 f.: ὀφλήματος or τῶν ὀφλημάτων; we find it in these senses in inscriptions and Papyrus, e.g., as “pardon” in *Papyri Greci e Latini*, 392, 6 (3rd cent. B.C.): τοῦ βασιλέως ἐπιγράψαντος τὴν ἄφεσιν. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 1:509

<sup>26</sup> Cf. Mark 6:1ff, Lk. 4:16ff

<sup>27</sup> Plummer, A. (1933). *Critical and Exegetical Commentary on The Gospel According to S. Luke* (Fifth ed.). New York: T. & T. Clark. p. 152

<sup>28</sup> That is from a Peshat hermeneutic

medicine needs to deal with the whole man, mind<sup>29</sup> body and soul. Consequently, Yeshua deals with “sin” rather than illness in this case. Are we suggesting that the paralytic was a “sinner”? No, by no means! It would be erroneous to believe so. Nevertheless, we must remember that “ALL MEN” sin including our paralytic. The present case may well have been somewhat psychosomatic. Yeshua’s announcement of forgiveness brings cleansing to the mind and soul freeing the paralytic from his “cot.”

## PERORATION

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In summary we note that sin can cause seeming irreparable damage to the mind and soul. However, the medicinal application of teshuba brings forgiveness and reparation to the soul. Therefore, we must take note that sin leaves a blemish on the soul. Teshuba brings forgiveness for sin; however, teshuba does not eradicate the consequence of sin. The question remains as to how to derive a halakhic interpretation from this pericope. Again we resort to Abot 1:1

**And as it is said: “Mosheh received the Torah from Sinai and gossiped it down to Yehoshua, and Yehoshua gossiped it down to the Elders, the Elders to the Prophets, and the Prophets gossiped it down to the Men of the Great Assembly. They (the Men of the Great Assembly) emphasized three things; Be deliberate in judgment, make stand many disciples, and make a fence around the Torah” (P. Abot 1:1).**

Here we must be careful to avoid Remes hermeneutic. Nevertheless, we note that the present pericope of Mordechai and Luqas tell us that if we are careful to make the halakhic fence we will not feel the effects of sin. We would also suggest the abiding by these fences is the Rabbinic way of protecting talmidim and the Esnoga (Synagogue).from the effects of sin.

## HAKHAM SHAUL’S COMMENTARY ON SCHOOL OF REMES

### NOW IN YAFO<sup>30</sup> THERE WAS A CERTAIN FEMALE TALMID NAMED TS’VIYAH

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Our pericope of 2 Luqas is divided into two sections. The first tells the story of a man named Aniyas and the second tells the story of a talmid named Ts’viah meaning “gazelle.” Our pericope of 2 Luqas lists Ts’viah as the only woman in the Nazarean Codicil to specifically be called a “talmid” (disciple). Hakham Tsefet comes to her home by way of request because she had been sick and died. The petition by other “talmidim” suggests their belief that her rising from the dead would be the result of...

1. Her righteous/generous deeds
2. The Merit of Yeshua
3. The Merit of Hakham Tsefet

The previous healing of Aniyas who was bedridden since he was EIGHT years old in Lud and now the rising of Ts’viah (a picture of Yael<sup>31</sup>/Ibex and Yehudit) speaks allegorically of the month of Kislev and Hanukah. The two cases, one of Aniyas and the other of Ts’viah are also “miracle” stories that remind us of the miracle of Hanukah. The telling of these stories brings Hakham Shaul to the boarder of Remes/with Midrash. His style in this case is nearly Midrash. However, because the stories are still concise Remes we look for allegorical meaning in their words. Therefore, our Gazelle, Ts’viah and Aniyas are allegorical pictures reminding us of Hanukah.

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<sup>29</sup> We have addressed all three aspects of man because the soul must be seen as an interface between mind and the esoteric abstract world.

<sup>30</sup> Yafo is near modern Tel Aviv

<sup>31</sup> Shofitim (Judges) 4:17-21

## MIRACLE OF MIRACLES

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The present miracle stories end with two preparatory lines. The first being “**And it became known throughout all Yafo, and many believed in the Master**” and the second being “**And it happened that he stayed many days in Yafo with a certain Shim’on, a leather-tanner.**” These words teach us that there is a great miracle about to take place. This miracle demonstrates the depth of the Jewish paradox. We will not rehearse the Hanukah story here for the sake of time and space. However, we might suggest that the war of the Maccabees was a war of Jewish ideals against western Grecian amorality. Or, put it more succinctly, the Jewish were at war with these dissolute Gentiles. The great miracle that we are approaching in the 2 Luqan passages is the acceptance of the Gentile into the “House” of Yeshua HaMashiach. Their acceptance of Torah and the Mesorah is juxtaposed against the backdrop of Hanukah. Furthermore, these preparatory remarks teach us that the Gentiles accepted the Torah and Mesorah (Oral Torah) of the Master. This paradox is especially interesting when we see that the Soreg (wall of demarcation separating the court of Gentiles from the Courts of the Israelites) was breached in thirteen places by Greek invaders as defiance of the Mesorah. The Gentiles who came to Nazarean Judaism accepted the fact that they were prohibited from going any farther than the Soreg. In fact, this was often a motivational factor for complete conversion to Nazarean Judaism. However, the greatest miracle to take place was the Gentile acceptance of the Mesorah.

## ACCEPTANCE OF THE MESORAH

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Hakham Tsefet’s going to Lud and Yafo is undoubtedly to the Esnogas where there are talmidim who believe that Yeshua is Messiah. Exactly why Hakham Tsefet is here is not told. Nevertheless, we see that he has come by Divine design. As the Av Bet Din, Hakham Tsefet was preoccupied with one agenda, that being Shalom Bayit. Allegorically speaking the phrase Shalom Bayit refers to the Esnoga. Likewise, the mother and brother of Yeshua from our Marqan Peshat allegorically refer to the Esnoga as well.<sup>32</sup>

Acceptance of the Mesorah by the Gentile presents some problems that initially seem insurmountable. Number one was the idea that Yisrael was subordinate to Rome. Much like Egypt in Yosef’s time Rome was the superpower over the known world. This created a deal of obstacles for Jew and Gentile alike. Hakham Shaul demonstrates those issues in his letter to the Romans.

Romans 13:1-10 **Let every gentile soul be subject to the governing authorities** (of the Jewish Synagogue). **For there is no legitimate authority except** (that of the Jewish Bet Din) **from God, and the authorities (of the Bet Din) that exist are appointed by God. Therefore, whoever resists the authority** (of the Bet Din) **resists the ordinance of God, and those who resist will bring judgment** (of the heavens) **upon themselves. For the Rulers of the Synagogue<sup>33</sup> are not a terror to good works** (acts of righteousness/generosity), **but to those who do evil. Do you want to (be) irreverent to the authority** (of the Bet Din)? **Do what is beneficial, and you will have praise from the same. For he, the Chazan<sup>34</sup> is God's servant to you for what is beneficial. But if you do that which is unprofitable, be afraid; for he** (the Chazan)<sup>35</sup> **does not bear the circumcision knife<sup>36</sup> in vain;**

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<sup>32</sup> Aquinas, S. T. (2009). *Catena Aurea, Commentary on the Four Gospels; Collected out of the Works of the Fathers* (Vol. Mark). London: Baronius Pess Ltd. p. 70

<sup>33</sup> Corresponding to 1<sup>st</sup> Hakham, 2<sup>nd</sup> Hakham and Apostle 3<sup>rd</sup> of the bench of three - Chokhmah, Bina and Da’at

<sup>34</sup> The Mohel (circumciser) like the Chazan (cantor) embody the aspirations and authority of the local congregation and the Bet Din. (Jewish court of authority)

<sup>35</sup> Connected with the concept of Yir’ah, the fear of G-d. The ministry of the Sheliach – Chazan – Bishop

<sup>36</sup> Here when everything is contextualized we can understand the meaning of these verses. The Jewish authorities hold in their power the ability to allow or prohibit circumcision, acceptance of gentile conversion. Interestingly enough the Greek μάχαρᾶν holds the idea of some sort of contention. This is not always the case with the μάχαρᾶν, however in our present case the μάχαρᾶν is the judgment for or against conversion. The servant who holds the circumcision knife is the final word on ritual circumcision and conversion.

**for he is God's minister** (Deputy of the Bet Din), **avenger to execute wrath on him who practices evil.** **Therefore, you must be subject** (obey), **not only because of wrath but also for conscience' sake.** **For this reason, the servants of God** (Parnasim) **are devoted to collections of dues. Pay all their dues: revenues to whom revenues are due, reverence to whom reverence** (to the bench of three), **fear<sup>37</sup> to whom fear, honour to** (the Parnasim) **whom honour** (are due the honour of their office). **Owe no one anything except to love<sup>38</sup> one another** (following the guidance of the Masoret), **for he who loves another has accomplished** (the intent of) **the Torah. For the commandments, "You will not commit adultery," "You will not murder," "You will not steal," "You will not bear false witness," "You will not covet," and if there is any other** (negative) **commandment, are all summed up in this saying, namely, "You will love your neighbour as yourself."** **Love does no harm to a neighbour; therefore, love is the summation** (intent) **of the Torah.**

Submission to Jewish authority, the only genuine authority under G-d was a risky business for the Romans. In the coming pericope we will see Cornelius submit to Hakham Tsefet as his Hakham along with his whole house. We must reiterate that this was the proper acceptance of Yeshua and the Mesorah. By this, we mean that the whole "house" accepted the Mesorah and Master. When a "house" followed this protocol, everything was in peace and there was Shalom Bayit. In those cases where only one person in a house accepted the "Yoke of Messiah," things were often catastrophic. Hakham Matityahu states the matter in Midrash succinctly.

**Matityahu (Matthew) 10:34** Think not that I am come to send peace on earth: I came not to send peace, but a sword.<sup>39</sup>

Reducing the Midrashic statement to allegory and Remes shows us the thought behind the Midrashic content. The truth is in the detail. Consequently, we must pay special attention to the details. By this, we mean the language. If we only look at a translation without looking deeper, we will have missed the whole exercise. Therefore, we must use the catechistic method to determine the meaning. Did Yeshua intend for family members to take up swords against one another in murderous contention?

Superficially looking at the whole pericope of the Midrashic text,<sup>40</sup> we would think that this is the case. As we have stated the Midrash teaches us an ethic. Therefore, the ethical message should be pondered to understand the Midrashic meaning. Our Remes is not concerned with the "Midrashic ethic." We are interested in the allegory of this pericope.

Yeshua's words "I came not to send peace, but a sword" are the same as those of Hakham Shaul in the letter to the Romans. **"Be afraid; for he** (the Chazan)<sup>41</sup> **does not bear the sword in vain."** If our readers will note the translation above, they will note that the word "sword" is translated **"circumcision knife."** This is because the Greek word used for "sword" is μάχαιρα – *machaira*, which in these cases is not a sword, but a circumcision knife<sup>42</sup> in both Matityahu and Romans.

Therefore, we see the allegory clearly. A sword is no longer a weapon of war but a circumcision knife, which transforms the soul of the Gentile into the Nefesh Yehudi. Or, we may say that it is the μάχαιρα – *machaira*, which carves away, in a matter of speaking the outer shell allowing the Nefesh Yehudi already resident to surface. The Mesorah can also strip away the veneer of hardened souls. By "hardened souls," we mean those souls that are callous to the Torah. For Hakham Tsefet and his talmid, Hakham Shaul the universal answer is the Mesorah. This answer is

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<sup>37</sup> Fear, Yir'ah is related to the Chazan or Bishop (Sheliach/Apostle of the Congregation)

<sup>38</sup> Here love, agape is associated with the Masoret – Catechist – Evangelist

<sup>39</sup> μάχαιραν *máchairan*;

<sup>40</sup> Mt. 10:34-39

<sup>41</sup> Connected with the concept of Yir'ah, the fear of G-d. The ministry of the Sheliach – Chazan – Bishop

<sup>42</sup> Nanos, M. D. (1996). *The Mystery of Romans, The Jewish context of Paul's Letter*. Minneapolis: Augsburg Fortress Press. pp. 305-307

for the Jewish soul who wishes to join Messiah and the Gentile proselyte who was estranged from the covenants of promise.<sup>43</sup>

## THE MESORAH’S APPEAL TO THE GENTILE

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During the mid-late first century, the number of Gentiles that joined Nazarean Judaism was copious. Why would a Gentile accept the Mesorah? Did these Gentiles believe that those who persuaded them to accept the Mesorah were Judaizers and legalists? We, in our modern world tend to think of the first century as a period of barbarism. We fail to realize that the Roman world was that of avant-gardism. The Romans were not the Barbarian Hoard. They were the civilized and enlightened people of their age. Therefore, the structure and order of the Mesorah appealed to them greatly. Much like the pomp of the upper class, they accepted the Mesorah as a sign of being civilized and enlightened. And, enlightened they were. Those who followed Messiah and his Mesorah did not think of themselves as being “Judaized” or submitting to “legalism.” The plethora of “gods” wearied the soul of the civilized Roman. While there were those Romans like the Samaritans that mixed their paganism with the Mesorah, there was a remnant of legitimately enlightened and liberated souls.

Why has the Mesorah lost its appeal to the contemporary Gentile world? Is it the excessive preaching of “grace” by the Church? Or, is there some other reason? Why does the Gentile prefer lawlessness to the Mesorah? While there might be a million reasons, there is one simple and short answer. Civilization or **the lack thereof!** The degradation of society has made the appeal of the Mesorah appear legalistic.

## FREEDOM

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The world at large wants “freedom,” after all we deserve it so they say. Unfortunately, the truth of freedom has been contorted. How does the Mesorah bring anyone to freedom if it is so legalistic? Again, the concept of freedom is so distorted that modern society has lost sight of what freedom really is and has confused it for anarchy. If we choose to be “free” of the Mesorah, we can expect to be “bound” by shedim (demons) promoting anarchy and ultimate suicide. If we choose the Mesorah, we are freed from the shedim and bound to G-d who gives life and order. If we reject the Mesorah, we will be bound by sin and depravity. If we choose the Mesorah, we will be free from sin and death.

“But if serving the LORD seems undesirable to you, then choose for yourselves today who you will serve, whether the gods your forefathers served beyond the River, or the gods of the Amorites, in whose land you are living. **But as for me and my household, we will serve the LORD.**”

אמן ואמן סלה

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## Questions for Understanding and Reflection

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. What questions were asked of Rashi regarding Gen. 19:1?
3. What questions were asked of Rashi regarding Gen. 19:2?
4. What questions were asked of Rashi regarding Gen. 19:11?
5. What questions were asked of Rashi regarding Gen. 19:17?
6. What questions were asked of Rashi regarding Gen. 19:20?
7. What questions were asked of Rashi regarding Gen. 19:26?
8. What questions were asked of Rashi regarding Gen. 19:33?
9. What questions were asked of Rashi regarding Gen. 20:12?

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<sup>43</sup> Cf. Eph. 2:12

10. What questions were asked of Rashi regarding Gen. 20:15?
11. The Targum Pseudo-Jonathan for Gen. 19:1 states: “Two angels came to Sedom at the evening; and Lot sat in the gate of Sedom. And Lot saw, and rose up to meet them from the gate of the tabernacle. And he bowed his face to the ground ".What was Lot doing in the Gate of Sedom and what does it mean " and rose up to meet them from the gate of the tabernacle"? Is there a pearl of wisdom to be derived from the statement: “and Lot sat in the gate of Sedom"?
12. What important lesson in G-dly protocol can we learn from Genesi19:3 ?Please explain your answer.
13. 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!”

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**Coming Fast:**

**Fast of Tammuz**

**(Sunday July 08, 2012)**

**For further study and information see:**

<http://www.betemunah.org/mourning.html> & <http://www.betemunah.org/tamuz17.html>

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

H. Em. Rabbi Dr. Adon Hillel ben David

H. Em. Rabbi Dr. Eliyahu ben Abraham