

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)**

<b>Three and 1/2 year Lectionary Readings</b>	<b>Fourth Year of the Reading Cycle</b>
<b>Ab 02, 5772 – August 2/3, 2019</b>	<b>Fourth Year of the Shmita Cycle</b>

### **Candle Lighting and Habdalah Times:**

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

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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.**

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

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## 1<sup>st</sup> Sabbath of Rebuke

**Shabbat: “Va Adonai Paqad” &  
Shabbat Dibre Yirmeyahu & Shabbat Mevar’chim HaChodesh**

**Sabbath: “And Ha-Shem Visited” &  
“Words of Jeremiah” & Proclamation of the New Moon of Ab**

Shabbat	Torah Reading:	Weekday Torah Reading:
וַיְהִי כִּי הָיָה יְהוָה פֹּקֵד		
“VaAdonai Paqad”	Reader 1 – B’resheet 21:1-5	Reader 1 – B’resheet 22:1-3
“And Ha-Shem visited”	Reader 2 – B’resheet 21:6-8	Reader 2 – B’resheet 22:4-6
“Y visitó el SEÑOR”	Reader 3 – B’resheet 21:9-13	Reader 3 – B’resheet 22:1-6
B’resheet (Gen.) 21:1-34	Reader 4 – B’resheet 21:14-16	
Ashlamatah: I Sam 2:21-28 + 3:19-20	Reader 5 – B’resheet 21:17-21	
Special Jer. 1:1 – 2:3 & I Sam. 20:18,42	Reader 6 – B’resheet 21:22-27	Reader 1 – B’resheet 22:1-3
Psalms 18.1-20	Reader 7 – B’resheet 21:28-34	Reader 2 – B’resheet 22:4-6
	Maftir – B’resheet 21:32=34	Reader 3 – B’resheet 22:1-6
N.C.: Mark 2:13-17 Luke 5:27-32 & Acts 10:24-48	Jer. 1:1-2:3 & I Sam. 20:18,42	

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## 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!

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## Contents of the Torah Seder

- Isaac and Ishmael – Genesis 21:1-21
  - Alliance Between Abraham and Abimelech – Genesis 21:22-34
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## Rashi & Targum Pseudo Jonathan for: B’resheet 21:1-34

Rashi’s Translation	Targum Pseudo Jonathan
1. And the Lord remembered Sarah as He had said, and the Lord did to Sarah as He had spoken.	1. And the LORD remembered Sarah according to that which He had said to her; <b>and the LORD wrought a miracle for Sarah like to that for which Abraham had spoken in prayer for Abimelek.</b> JERUSALEM: And the Lord wrought miracles for Sarah, as He had spoken.
2. And Sarah conceived and bore a son to Abraham in his old age, at the time of which God had spoken to him.	2. And she conceived, and Sarah bare to Abraham a son, <b>who was like to himself in his age</b> , at the time of which the LORD had spoken to him.
3. And Abraham named his son who had been born to him, whom Sarah had borne to him, Isaac.	3. And Abraham called the name of his son whom Sarah had borne him Izhak.
4. And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him.	4. And Abraham circumcised Izhak his son, when he was the son of eight days, as the Lord had commanded him.
5. And Abraham was a hundred years old, when his son Isaac was born to him.	5. And Abraham was the son of an hundred years when Izhak his son was born to him.
6. And Sarah said, "God has made joy for me; whoever hears will rejoice over me."	6. And Sarah said, The LORD has done wondrously for me; all who hear will wonder at me.
7. And she said, "Who would have said to Abraham that Sarah would nurse children, for I have borne a son	7. And she said, How faithful was the messenger who <b>announced</b> to Abraham, and said, Sarah will nurse

Rashi’s Translation	Targum Pseudo Jonathan
to his old age!"	children, for she will bring forth a son in her old age! JERUSALEM: And she said, What was the <b>announcement</b> that <b>announced</b> to my lord Abraham at the beginning, and said, It will be that she will give suck, because she shall bring forth a son in her old age?
8. And the child grew and was weaned, and Abraham made a great feast on the day that Isaac was weaned.	8. And the child grew and was weaned. And Abraham made a great feast on the day when Izhak was weaned.
9. And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, making merry.	9. And Sarah observed the son of Hagar the Mizreitha, whom she bare to Abraham, <b>mocking with a strange worship</b> , and bowing to the LORD. JERUSALEM: And Sarah observed the son of Hagar the Mizreitha, whom she bare to Abraham, doing evil works which are not fitting to be done, <b>mocking in a strange worship</b> .
10. And Sarah said to Abraham, "Drive out this handmaid and her son, for the son of this handmaid shall not inherit with my son, with Isaac."	10. And she said to Abraham, Cast out this handmaid and her son: for it is not possible for the son of this handmaid to inherit with my son; and he to make war with Izhak.
11. But the matter greatly displeased Abraham, concerning his son.	11. And the thing was very evil in Abraham's eyes, on account of Ishmael his son, <b>who would practise a strange worship</b> .
12. And God said to Abraham, "Be not displeased concerning the lad and concerning your handmaid; whatever Sarah tells you, hearken to her voice, for in Isaac will be called your seed.	12. And the LORD said to Abraham, Let it not be evil in your eyes on account of the youth who goes forth from your nurturing, and of your handmaid whom you send away. Hearken unto all that Sarah says to you, because she is a prophetess; for in Izhak will sons be called unto you; and this son of the handmaid will not be genealogized after you.
13. But also the son of the handmaid I will make into a nation, because he is your seed."	13. But the son of the handmaid have I set for a predatory people (Le-Am Leistim), because he is your son.
14. And Abraham arose early in the morning, and he took bread and a leather pouch of water, and he gave [them] to Hagar, he placed [them] on her shoulder, and the child, and he sent her away; and she went and wandered in the desert of Beer sheba.	14. And Abraham rose up in the morning, and took bread and a cruse of water, and gave to Hagar to bear upon her shoulder, and bound it to her loins, to signify that she was a servant, and the child, and dismissed her with a letter of divorce (Be-Gitta). And she went, and wandered from the way into the desert which was hard by Beersheba. JERUSALEM: And the water was consumed from the cruse, and she took up the youth.
15. And the water was depleted from the leather pouch, and she cast the child under one of the bushes.	15. And it was when they came to the entrance of the desert, they remembered to wander after strange worship; and Ishmael was seized with a burning thirst, and drank of the water till all the water was consumed from the cruse. And he was dried up, and withered in his flesh; and she carried him, and was exhausted, and she cried unto the Fear of his father, and He answered her not; and she laid the youth down at once under one

<b>Rashi’s Translation</b>	<b>Targum Pseudo Jonathan</b>
	of the trees.
16. And she went and sat down from afar, at about the distance of two bowshots, for she said, "Let me not see the child's death." And she sat from afar, and she raised her voice and wept.	16. And she went and sat on one side, and cast away the idol (or the strange worship), and removed from her son, as the distance of an arrow from the bow; for she said, I am not able to see the death of the child. And she sat over against her son, and lifted up her voice and wept.
17. And God heard the lad's voice, and an angel of God called to Hagar from heaven, and said to her, "What is troubling you, Hagar? Fear not, for God has heard the lad's voice in the place where he is.	17. And the voice of the youth was heard before the LORD for the righteousness'/generosity's sake of Abraham; and the Angel of the LORD called to Hagar from heaven, and said, What to you, Hagar? Faint not, for the voice of the youth is heard before the LORD; neither will judgment be according to the evil which he will do, but according to the righteousness/generosity of Abraham is mercy upon him in the place where he is.
18. Rise, pick up the lad and grasp your hand upon him, for I shall make him into a great nation."	18. Arise, support the child, and strengthen your hand in him: for I have set him for a great people.
19. And God opened her eyes, and she saw a well of water, and she went and filled the pouch with water and gave the lad to drink.	19. And the LORD opened her eyes, and showed her a well of water, and she went and filled the cruse with water, and gave the youth to drink.
20. And God was with the lad, and he grew, and he dwelt in the desert, and he became an archer.	20. And the Word of the LORD was the helper of the youth, and he grew and dwelt in the wilderness, and became a skilful master of the bow.
21. And he dwelt in the desert of Paran, and his mother took for him a wife from the land of Egypt.	21. And he dwelt in the wilderness of Pharan, and took for a wife Adisha, but put her away. And his mother took for him Phatima to wife, from the land of Mizraim.
22. Now it came to pass at that time, that Abimelech and Phicol his general said to Abraham, saying, "God is with you in all that you do.	22. And it was at that time that Abimelek and Phikol, chief of his host, spoke to Abraham, saying, The Word of the LORD is in your aid in all whatsoever you do.
23. And now, swear to me here by God, that you will not lie to me or to my son or to my grandson; according to the kindness that I have done with you, you shall do with me, and with the land wherein you have sojourned."	23. And now, swear to me here, by the Word of the LORD, that you will not be false with me, nor with my son, nor with the son of my son: according to the kindness which I have done with you, you will do with me, and with the land in which you dwell.
24. And Abraham said, "I will swear."	24. And Abraham said to him, I swear.
25. And Abraham contended with Abimelech about the well of water that the servants of Abimelech had forcibly seized.	25. And Abraham remonstrated with Abimelek concerning the well of water of which the servants of Abimelek had deprived him.
26. And Abimelech said, "I do not know who did this thing, neither did you tell me, nor did I hear [of it] until today."	26. And Abimelek said, I knew not who did this thing; neither have you shown it to me; nor have I heard it from others, till today from yourself.
27. And Abraham took flocks and cattle, and gave them to Abimelech, and they both formed a covenant.	27. And Abraham took sheep and oxen, and gave to Abimelek; and they both made a covenant.
28. And Abraham placed seven ewe lambs by themselves.	28. And Abraham set seven lambs apart and separated them from the oxen.
29. And Abimelech said to Abraham, "What are these	29. And Abimelek said to Abraham, What are these

Rashi’s Translation	Targum Pseudo Jonathan
seven ewe lambs, which you have placed by themselves?"	seven lambs which you have set apart?
30. And he said, "For these seven ewe lambs you shall take from my hand, in order that it be to me for a witness that I dug this well."	30. And he said, That you may take the seven lambs from my hand, to be a testimony for me that I have dug this well.
31. Therefore, he named that place Beer sheba, for there they both swore.	31. Therefore he called that well the Well of the Seven Lambs; because there they two did swear.
32. And they formed a covenant in Beer-sheba, and Abimelech and Phicol his general arose, and they returned to the land of the Philistines.	32. And they struck a covenant at the Well of the Seven Lambs. And Abimelek and Phikol the Chief of his host arose and returned to the land of the Philistae.
33. And he planted an eishel in Beer- Sheba, and he called there in the name of the Lord, the God of the world.	33. And he planted <b>a garden, (lit., "a paradise,")</b> at the Well of the Seven Lambs, and prepared in the midst of it food and drink for them who passed by and who returned; <b>and he preached to them there, Confess, and believe in the Name of the Word of the LORD,</b> the everlasting God. JERUSALEM: And Abraham planted <b>a paradise</b> in Beer Sheba, and prepared in the midst of it food and drink for those who arrived at the border; and they ate and drank, and sought to give him the price of what they had eaten and drunk, but he willed not to receive it from them; but our father Abraham discoursed to them of that which he had said, that the world was by His word. Pray before your Father who is in heaven, from whose bounty you have eaten and drunk. <b>And they stirred not from their place until the time when he had made them proselytes, and had taught them the way everlasting.</b> And Abraham praised and prayed there in the name of the word of the LORD, the God of Eternity.

## Welcome to the World of P’shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

1. **Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
2. **Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
3. **Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
4. **Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two

Biblical passages.

**5. Kelal u-Perat and Perat u-kelal:** Definition of the general by the particular, and of the particular by the general.

**6. Ka-yoze bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.

**7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

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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. 274-309

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

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

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

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

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

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

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

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

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

**7 Who would have said to Abraham** An expression of praise and esteem, as in (Isa. 41:4): “Who has wrought and done?”; (ibid. 40:26): “Who has created these?” See what He is and Who He is (and how great He is), He Who keeps



His promise! The Holy One, blessed be He, promises and does.- [based on Targum Onkelos] said Heb. לַלְמַ . Scripture uses an unusual word and does not say לְמַ because its numerical value [of לַלְמַ ] is 100, i.e., at the end of one hundred [years] of Abraham.-[from Gen. Rabbah 53:3]

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

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

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

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

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

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

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

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

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

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

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

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

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

**the distance of two bowshots** As far as two bowshots, and it is an expression of shooting an arrow. [It is used so] in the language of the Mishnah (Yev. 90b, Sanh. 46a): “who cohabited (יָחַד) with his wife,” because the semen shoots like an arrow. Now if you ask: it should have been וְאֶתְּךָ , [I will answer you that] it is grammatically correct to insert a “vav” here, as in (Song 2:14): “in the clefts of (בְּרֵיבֵי הַבַּיַּת) the rock,” from the [same] root as (Isa. 19:17): “And the land of Judah will be to Egypt for a breach (בְּרֵיבֵי הַבַּיַּת) ,” and from the [same] root as (Ps. 107:27):



“They reeled (יִהְיוּ גֵּוֹרִים) and staggered like a drunkard.” Similarly (ibid. 65: 6): “the ends of (קְצוֹתָא) the earth,” being derived from קְצוֹתָא (end).

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

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

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

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

**21 from the land of Egypt** from the place where she grew up, as it is stated (above 16:1): “and she had an Egyptian handmaid, etc.” That is what people say, “Throw a stick into the air, and it will land on its place of origin (the ground).”-[from Gen. Rabbah 53:15]

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

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

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

**25 And Abraham contended with Abimelech** Heb. הוֹרִיבֵי אֲבִימֶלֶךְ. He disputed with him concerning this.-[from Targum Jonathan]

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

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

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

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

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

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

## Ketubim: Psalms 18.1-20

Rashi’s Translation	Targum
1. For the conductor; of the servant of the Lord, of David, who spoke to the Lord the words of this song on the day that the Lord saved him from the hand of all his enemies and from the hand of Saul.	1. For praise. About the miracles that occurred to the servant of the LORD, David, who sang in prophecy in the presence of the LORD the words of this song about all the days that the LORD delivered him from the hand of all his enemies and from the sword of Saul.
2. And he said, "I love You, O Lord, my strength.	2. And he said: I will love you, O LORD, my strength.
3. O Lord, my rock and my fortress and my rescuer; my God, my rock, I will take refuge in Him; my shield and the horn of my salvation, my refuge.	3. O LORD, my strength and my security and the one who delivers me; the God who has chosen me has brought me near to fear Him; my shield, from whose presence is given me strength and redemption over my enemies; my security.
4. With praise I call to the Lord, and from my enemies I will be saved.	4. David said in praise: "I pray in the LORD's presence, and from my enemies He redeems me."
5. Bands of death have encompassed me, and streams of scoundrels would affright me.	5. Distress has surrounded me, like a woman who sits on the birth stool and has no strength to give birth and so is in danger of death; a band of abusive men has terrified me.

Rashi's Translation	Targum
6. Bands of the nether world have surrounded me; the snares of death confronted me.	6. Armies of sinners have surrounded me; those armed with deadly weapons have confronted me.
7. When I am in distress, I call upon the Lord; yes, I cry out to my God; <b>out of His temple He hears my voice</b> , and my cry comes before Him in His ears.	7. When I am in distress, I pray in the presence of the LORD; and in the presence of my God I make supplication; <b>and He accepts my prayer from His temple</b> , and my petition in His presence is received by his ears, and is granted.
8. The earth shook and quaked, the foundations of the mountains did tremble; and they were shaken when He was angered.	8. The earth trembled and shook and the foundations of the mountains tottered, and split, for He was angry with it.
9. Smoke went up in His nostrils, and fire out of His mouth did devour; coals flamed forth from Him.	9. The arrogance of Pharaoh went up like smoke; then He sent his anger like a burning fire that consumes before Him; His rebuke burns at His utterance like coals of fire.
10. And He bent the heavens, and He came down, and thick darkness was under His feet.	10. And He bent down the heavens, and His glory was manifested, a dark cloud a path before Him.
11. And He rode on a cherub and did fly; He swooped on the wings of the wind.	11. So He was manifested in His strength over swift cherubs; and He proceeded in might on the wings of the storm-wind.
12. He made darkness His hiding-place about Him as His booth; the darkness of waters, thick clouds of the skies.	12. And He made His presence dwell in the mist, and surrounded Himself with the clouds of His glory as a covering; and He made favorable rains to fall on His people, and mighty waters from the massed clouds of darkness on the wicked from the eternal heights.
13. From the brightness before Him, His thick cloud passed, hail and coals of fire.	13. From the splendor of His glory the clouds of heaven passed by in rebuke like the coals of fire and burning hail from His word.
14. The Lord thundered from Heaven; and the Most High gave forth His voice with hail and coals of fire.	14. And the LORD gave a shout from heaven, and the Most High raised up His utterance; He cast hail and coals of fire.
15. And He sent out arrows and He scattered them; He shot lightning and He discomfited them.	15. And He sent His word like arrows, and scattered them; He sent many lightning bolts, and confounded them.
16. And the depths of the water appeared; the foundations of the world were laid bare by Your rebuke, O Lord, by the blast of the breath of Your nostrils.	16. And the depths of the sea became visible, and the pillars of the world were uncovered at the rebuke of the LORD, from the utterance of Your mighty wrath.
17. He sent forth from on high [and] He took me; <b>He drew me out of many waters.</b>	17. He sent his prophets, He who is a mighty king who reigns in strength; he took me <b>and delivered me from many Gentiles.</b>
18. He delivered me from my mighty enemy, and from those that hated me, for they were too powerful for me.	18. He delivered me from my enemies, for they are strong; from my foes, for they prevailed against me.
19. They confronted me on the day of my calamity, but the Lord was a support to me.	19. They confronted me in the day of my wandering; but the word of the LORD was my support.

## Rashi's Commentary on Psalm 18:1-20

**1 on the day the Lord saved him etc.** When he became old and all his troubles had already passed over him and he was saved from them.

**and from the hand of Saul** Was not Saul included? But [he is mentioned specifically] because he was the harshest to him and pursued him more than all of them. Similarly, you say (in Josh. 2:1): "see the land and Jericho."

**2 I love You** Heb. ארחהמך , I love You, as the Targum renders (Lev. 19:18): "and you shall love your neighbor," ותרחם .

**3 my rock** For You saved me at the Rock of the Divisions (I Sam. 23:28), when I was trapped between Saul and his men, to be caught, as it is stated (in I Sam. 23:26): "but Saul and his men were encircling to David and his men etc."

**and my fortress** Heb. ומצודתי , an expression of a fortress.

**my rock** Heb. צורי , an expression of a rock.

**I will take refuge** Abrier in French (to protect, cover; cf. Rashi to Isa. 30:2, Joel 4:16).

**I will take refuge in Him** I will take shelter in His shade, as the matter is stated (in Job 24:8): "and without shelter (מחסה) they embrace the rocks," because the rocks are a shelter and a shield for the travelers from the winds and from the downpour of rains.

**4 With praise I call to the Lord** With praises I call Him and pray before Him constantly, i.e., even before the salvation I praise Him, because I am confident that I will be saved from my enemies.

**5 Bands of death have encompassed me** On many occasions wicked men have surrounded me. סבבוני is like אפפוני . Similarly (below 40:13), "For countless evils...have encompassed (אפפי) me."

**Bands of death** Heb. חבלי , camps of enemies, as (in I Sam. 10:5): "a band (חבל) of prophets." But Jonathan renders: as a woman who sits on a birthstool, an expression of the pangs (חבלי) of a woman in confinement.

**and streams of scoundrels** That too is an expression of troops that flood like a stream.

**6 Bands of the nether world** Like "bands of death," camps of wicked men, and I - what did I do?

**7 When I am in distress, I call** I would always call upon the Lord.

**8 The earth shook and quaked** This is not connected to the preceding verse, but its beginning is connected to its end; i.e., when He was angered, the earth shook and quaked. [The word] כי is used as an expression of "when." When He was angered and came to wreak the vengeance of His people, His servants, on Pharaoh and his people, the earth shook and quaked.

**9 Smoke went up in His nostrils** (En ses nariles in Old French, in his nostrils.) So is the custom of every anger, to cause smoke to ascend from his nostrils.

**10 And He bent the heavens,** and He came down to pass through the land of Egypt. "He came down" is to be understood in its simple meaning. Another explanation is "i atonvit" in Old French, to flatten, as (in Exod. 39:3), and the radical is דרר .

**11 He swooped** Heb. וידא , He flew, as (in Deut. 28:49), "as the eagle swoops (ידאה) ."

**12 the darkness of waters that are in the thick clouds of the skies** are the darkness that is about Him. Lest you say that within the darkness there is no light, Scripture tells us: From the brightness before Him, and from within His partition, His thick clouds that are about Him are split, and hail and coals of fire pass through them.

**13 passed** Heb. עברו , trepasant in Old French, passed. The hail split and passes through onto the Egyptians at the Sea of Reeds.

**16 And the depths of the water** appeared when the sea split.

**the foundations of the world** were laid bare for all the waters in the world split.

**by the blast** from the blowing.

**17 He sent forth from on high** His angels to save Israel from the sea and from the Egyptians.

**He drew me out** Heb. ימשני , an expression of drawing out, as (in Exod. 2: 10), “I drew him out (משיתהר) of the water.”

**19 They confronted me** My enemies would hasten and attack me early on the day of my calamity, but the Lord was, etc.

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**Meditation from the Psalms**  
**Psalms 18:1 – 20**  
**By: H.Em. Rabbi Dr. Hillel ben David**

**Bereshit (Genesis) 21:1-33**  
**Tehillim (Psalms) 18**  
**Shmuel alef (I Samuel) 2:21-28 + 3:19-20**  
Mk 2:6-12, Lk 5:21-26, Acts 10:24-48

This extraordinary Psalm popularly known as שירת דוד, 'the Song of David' was composed in his old age after a life full of trial and tribulation.<sup>1</sup> Specifically, it was recited on the day that David's army swore that their old and venerable king would no longer be allowed to expose himself to the dangers of the battlefield with them.<sup>2</sup>

This Psalm has the distinction of being the only chapter in Scriptures which is recorded twice: here and in II Shmuel Chapter 22. Abarbanel, in his commentary to Samuel, is of the opinion that David originally composed this song in his youth when he was still deeply enmeshed in his many problems and misfortunes. He created this song to be an all-inclusive one which would relate to every woe which could possibly occur in his life. Throughout his long life David kept this psalm at hand, reciting it on every occasion of personal salvation.

The original version appears in Samuel. This version, composed at the end of David's life, differs from the original in a number of minor variations enumerated in Soferim 18.

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<sup>1</sup> Rashi

<sup>2</sup> II Shmuel 21:17 (Ibn Ezra)

This second version is not a triumphant song of personal victory. David made a gift to Israel of his personal feelings as a prayer and a consolation in times of distress. He who seeks to meditate in solitude, he who seeks private communion with his Maker, he who seeks to pour out his anguished soul in fervent prayer, all of these will find in it the precise words with which to express the depths of his feelings.

The Vilna Gaon<sup>3</sup> designates this psalm as the שיר של יום, 'Song of the Day', for the *Seventh Day of Passover*.

On the seventh night of Passover, known as Shvi'ee shel Pesach, the Israelites passed through the parted Reed Sea. Towards morning, the Sea rolled over on the Egyptian army, and shortly afterwards the Jews sang the *Az Yashir*, the song of praise which is today part of our daily morning prayers.

This holiday marks the final conclusion of the Egyptian bondage. As long as their Egyptian taskmasters were alive, the Jews could not rid themselves of the fear that perhaps one day the Egyptian army would overpower them and force them back into slavery. While this irrational trepidation may be difficult for us to comprehend, we cannot relate to the psyche of a nation which had been dominated, brutally enslaved and humiliated for many generations. Only after the Egyptians were totally annihilated were the Jews truly a free nation, in spirit as well as in body.

HaRav Gifter<sup>4</sup> explains that the universal and eternal nature of this psalm is particularly suited to the Seventh Day of Passover when HaShem split the Sea representing the climax of redemption and the forerunner of all future redemptions.<sup>5</sup>

Rashi says that this psalm was composed by David in his old age, the Talmud shares an additional insight:

*Mo'ed Katan 16b* And David spoke unto the Lord the words of this song in the day that the Lord delivered him out of the hand of all his enemies and out of the hand of Saul.<sup>6</sup> The Holy One, blessed 'be He, said to David, David do you compose a song on the downfall of Saul? Had you been Saul and he David, I would have annihilated many a David out of regard for him.

King David often represents the entire Jewish people, and his plights are often seen as paradigms of the entire Jewish struggle, and his personal redemptions as preludes to national redemptions. According to the *Tehillah L'David*,<sup>7</sup> this is why David made this psalm the eighteenth one, corresponding to the eighteen wars

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<sup>3</sup> Elijah ben Shlomo Zalman, known as the Vilna Gaon, Elijah of Vilna, by his Hebrew acronym HaGra ("HaGaon Rabbenu Eliyahu"), or Elijah Ben Solomon, (Vilnius April 23, 1720 – Vilnius October 9, 1797), was a Talmudist, halakhist, kabbalist, and the foremost leader of mitnagdic (non-hasidic) Jewry of the past few centuries. He is commonly referred to in Hebrew as ha-Gaon he-Chasid mi-Vilna, "the saintly genius from Vilnius".

<sup>4</sup> Rabbi Mordechai Gifter (October 15, 1915 - January 18, 2001) was the rosh yeshiva of the Telz Yeshiva in Cleveland and among the foremost religious leaders of Orthodox Jewry in the late 20th century. He studied in yeshivas in Lithuania and held several rabbinical positions in the United States of America.

<sup>5</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>6</sup> שגין (from שגה) is here taken to mean an error'. It was an error on his part to celebrate in song the downfall of Saul.

<sup>7</sup> Rabbi David ben Judah Messer Leon was a Sephardic Rabbi who wrote the book, *Tehillah L'David*, (Glory to David) a vast summary of Jewish theology on the scale of an encyclopedia. Published by the author's grandson Aaron le-Bet David,

he had to wage in his lifetime. This is one of the reasons why HIS psalms are OUR psalms, allowing us to say HIS words as if they are OUR words. Hence, it is fitting that his praise of HaShem for his own personal redemption from his enemies be used as *our* praise for our redemption from *our* national enemies.

Since the Vilna Gaon designates this psalm as the שיר של יום, 'Song of the Day', for the Seventh Day of Passover, let's examine this festival Shabbat and see if we can see the connection to our psalm.

The seventh day of Pesach<sup>8</sup> (Passover), *Shvi'i shel Pesach* - פסח של שביעי, is the last day of the seven-day Feast of Unleavened Bread,<sup>9</sup> which is also known as Passover. The centrality of the *Exodus story*, in the Torah, is so absolute that its memory is linked with Shabbat, the festival of Pesach, the seder, the day of Bikkurim (firstfruits), the festival of Succoth, the Shema, tefillin, mezuzah, and the future redemption. The crossing of the Yam Suf,<sup>10</sup> The Sea of Reeds, completed our time in Egypt. When we crossed the Yam Suf we finally had our freedom from the slavery of Egypt, and Paro. (We would not be truly free until we received the Torah on Shavuot, when we made HaShem our G-d.) This seminal event occurred on the seventh day of Pesach. The crossing of the Yam Suf represented the birth of the nation.

Our Sages consider two events, the Exodus from Egypt and the Splitting of the Reed Sea (on the seventh day of Passover),<sup>11</sup> to be of such fundamental importance that they require us to recall them every day.<sup>12</sup> This obligation indicates that they are not simply incidents in history. Instead, the Exodus from Egypt and the Splitting of the Reed Sea reflect two continually relevant stages in our service of HaShem.

When the Children of Israel crossed the Yam Suf, on the seventh day of Pesach, *a new nation was literally born!*

Let's examine the Torah portion where the observance of the seventh day of Pesach is commanded:

*Vayikra (Leviticus) 23:5-8 HaShem's Pesach begins at twilight on the fourteenth day of the first month. On the fifteenth day of that month HaShem's Feast of Unleavened Bread begins; for seven days you must eat bread made without yeast. On the first day hold a sacred assembly and do no regular work. For seven days present an offering made to HaShem by fire. And on the seventh day hold a sacred assembly and do no regular work.*

The seventh day of the Feast of Unleavened Bread is a Shabbat (*do no regular work*) that is commemorated with a "sacred assembly". This festival Shabbat, this Yom Tov, is celebrated for two days (the seventh and eighth days) *outside the land of Israel* and for one day in *eretz Israel*.

Our observance of the seventh day of Pesach is commanded a second time, in the Torah, to bear witness of

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Constantinople, 1577, in three parts: (1) on the excellence of the Law; (2) on the elements of faith, which latter is superior to speculative reasoning; (3) on the principles of God, the divine attributes, providence, free will, etc.

<sup>8</sup> Pesach - פסח is the Hebrew word for Passover,

<sup>9</sup> Passover lasts eight days in the diaspora and the seventh day Sabbath is celebrated for both the seventh and the eighth days.

<sup>10</sup> Shemot (Exodus) chapter 14.

<sup>11</sup> Midrash Rabbah - Exodus 19:7

<sup>12</sup> Tosefta, Berachot 2:1; Shulchan Aruch HaRav 66:12.



HaShem’s command.

***Shemot (Exodus) 12:14-17*** “This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to HaShem--a lasting ordinance. For seven days you are to eat bread made without yeast. On the first day remove the yeast from your houses, for whoever eats anything with yeast in it from the first day through the seventh must be cut off from Israel. On the first day hold a sacred assembly, and another one on the seventh day. Do no work at all on these days, except to prepare food for everyone to eat--that is all you may do. “Celebrate the Feast of Unleavened Bread, because it was on this very day that I brought your divisions out of Egypt. Celebrate this day as a lasting ordinance for the generations to come.

We can see that The Feast of Unleavened Bread has a Sabbath and a sacred assembly on both the first *and* the seventh days of the feast.

***Shemot (Exodus) 13:4-10*** Today, in the month of Abib, you are leaving. When HaShem brings you into the land of the Canaanites, Hittites, Amorites, Hivites and Jebusites--the land he swore to your forefathers to give you, a land flowing with milk and honey--you are to observe this ceremony in this month: For seven days eat bread made without yeast and on the seventh day hold a festival to HaShem. Eat unleavened bread during those seven days; nothing with yeast in it is to be seen among you, nor shall any yeast be seen anywhere within your borders. On that day tell your son, ‘I do this because of what HaShem did for me when I came out of Egypt.’ This observance will be for you like a sign on your hand and a reminder on your forehead that the law of HaShem is to be on your lips. For HaShem brought you out of Egypt with his mighty hand. You must keep this ordinance at the appointed time year after year.

The seventh day is the end of a seven-day feast.

***Bamidbar (Numbers) 28:16-25*** “‘On the fourteenth day of the first month HaShem’s Pesach is to be held. On the fifteenth day of this month there is to be a festival; for seven days eat bread made without yeast. On the first day hold a sacred assembly and do no regular work. Present to HaShem an offering made by fire, a burnt offering of two young bulls, one ram and seven male lambs a year old, all without defect. With each bull prepare a grain offering of three-tenths of an ephah of fine flour mixed with oil; with the ram, two-tenths; And with each of the seven lambs, one-tenth. Include one male goat as a sin offering to make atonement for you. Prepare these in addition to the regular morning burnt offering. In this way prepare the food for the offering made by fire every day for seven days as an aroma pleasing to HaShem; it is to be prepared in addition to the regular burnt offering and its drink offering. On the seventh day hold a sacred assembly and do no regular work.

The *sacred assembly* is defined by Strong’s as:

4744 miqra’, mik-raw’; from 7121; something called out, i.e. a public meeting (the act, the persons, or the place); also a **rehearsal**:-assembly, calling, convocation, reading.

So, our sacred assembly is a rehearsal for some momentous future event(s).

The seventh day of Pesach is not a separate festival. It is still a part of Pesach. This is different from the feast of Succoth where the eighth day is also considered a separate festival. The Talmud explains what this means to us:

***Sukkah 47a** R. Johanan ruled, We recite the benediction of the season<sup>13</sup> on the Eighth Day of the Festival,<sup>14</sup> but we do not say the benediction of the season on the seventh day of Pesach. [In connection with this] R. Levi b. Hama or, as some say, R. Hama b. Hanina stated, You can have proof that this is so,<sup>15</sup> since [the Eighth Day] is different [from the preceding days] in three respects: In those of Sukkah, Lulav and water libation,<sup>16</sup> and according to R. Judah who maintained that with one log<sup>17</sup> of water they performed the water libation for eight days,<sup>18</sup> it is different at least in two respects. If so, is not the seventh day of Pesach also different in respect of the commandment to eat unleavened bread, since a Master has said, On the first night<sup>19</sup> it is an obligation [to eat unleavened bread], and henceforth it is voluntary?<sup>20</sup> — What a comparison! In the case of Pesach, it is different from the first night, but not from the day,<sup>21</sup> whereas in the case of the Eighth Day, it is different even from the preceding day. Rabina replied, The Eighth Day is different from the day immediately preceding it, whereas the seventh day of Pesach is different from what is prior [to the period] which precedes it.<sup>22</sup> R. Papa replied,<sup>23</sup> In one case<sup>24</sup> it is written ‘bullock’, in the other<sup>25</sup> ‘bullocks’. R. Nahman b. Isaac replied, In this case<sup>26</sup> it is written, ‘on the day’, in the other,<sup>27</sup> ‘and on the day’. R. Ashi replied, In the case of the Eighth Day it is written, ‘According to the ordinance’ while in the case of the seventh day it is written, ‘according to their ordinance’.*

The seventh day of Pesach and the eighth day of Succoth are also likened in other ways:

***Chagigah 9a GEMARA.** Whence do we know this?<sup>28</sup> — R. Johanan in the name of R. Ishmael said:*

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<sup>13</sup> The benediction, ‘Blessed . . . who hast kept us in life . . . to reach this season’ (cf. P.B. p. 231) which is said only on the first day of a festival. R. Johanan regards the eighth day as a separate festival.

<sup>14</sup> The Eighth Day of Solemn Assembly, which is regarded as a festival distinct from that of Tabernacles.

<sup>15</sup> That the Eighth Day is a festival of its own.

<sup>16</sup> None of which obtains on the Eighth Day.

<sup>17</sup> Not, as the first Tanna stated, with three logs.

<sup>18</sup> Infra 48b; and only for the seven days.

<sup>19</sup> Of Pesach.

<sup>20</sup> Pesachim 120a.

<sup>21</sup> Since even on the first day of Pesach the eating of unleavened bread is voluntary.

<sup>22</sup> The first night.

<sup>23</sup> The next three statements point out that in the section dealing with the sacrifices of the festival, Bamidbar (Numbers) XXIX, 12-39, there are differences between the first seven days, and the Eighth Day either in respect of the laws of the sacrifices or the expressions used in connection with them; proving that the latter is a separate festival. These differences are that (a) on each of the seven days a number of bullocks were sacrificed while on the Eighth Day only one was offered (v. 36). (b) the descriptions of the sacrifices of the second to the seventh day begin with the word ‘and’ (‘And on the day’), suggesting continuity, while that of the Eighth Day commences ‘On the eighth day’ omitting the ‘and’, (c) on the seventh day it was ‘According to their ordinance’, connecting it with the previous days whereas the Eighth Day has, ‘according to the ordinance’.

<sup>24</sup> The Eighth Day.

<sup>25</sup> The first seven days.

<sup>26</sup> The Eighth Day.

<sup>27</sup> The first seven days.

<sup>28</sup> I.e., that if the festal-offering was not brought earlier, it can still be offered up on the last day of Tabernacles.

*[The expression] ‘Atzeret [‘solemn assembly’] is used of the seventh day of Pesach,<sup>29</sup> and [the expression] ‘Atzeret is used of the eighth day of the Feast [of Tabernacles].<sup>30</sup> Just as there it<sup>31</sup> intimates that one can make good [thereon the festal-offering due on the first day] so here<sup>32</sup> it intimates that one can make good [thereon the festal-offering of the first day]. And it is free [for interpretation],<sup>33</sup> for were it not free one might object: whereas [this<sup>34</sup> applies] to the seventh day of Pesach which is not differentiated from the preceding [days], can you say this of the eighth day of the Feast [of Tabernacles] which is differentiated from the preceding [days].<sup>35</sup> But it is not so; it is quite free [for interpretation]. Consider, what does ‘Atzeret mean? [Evidently it means], restrained [‘Azur]<sup>36</sup> in respect of doing work. But behold it is written: Thou shalt do no work;<sup>37</sup> wherefore, then, has the Divine Law written ‘Atzeret?<sup>38</sup> You must infer therefrom [that it is] in order to leave it free [for interpretation]. But the Tanna<sup>39</sup> [of the following Baraita] deduces it from here. For it is taught: And ye shall keep it a feast unto the Lord seven days.<sup>40</sup> One might think that he must go on bringing festal-offerings the whole of the seven days. Scripture, therefore, says, ‘it’: on it [only] are you to offer festal-offerings, but you are not to offer festal-offerings on all the seven days. If so, why does it say, ‘seven’? To intimate that one may make good [the festal-offering during the seven days of the festival]. And whence [do we learn] that if he did not bring the festal-offering on the first festival day of the Feast [of Tabernacles] that he can go on bringing it during the course of the whole Festival, even on the last festival day? Scripture says: Ye shall keep it in the seventh month.<sup>41</sup> If, now, [it is to be kept] in the seventh month, one might think that one can go on bringing the festal-offering throughout the whole month, therefore Scripture says. ‘it’:<sup>42</sup> on ‘it’ [only] are you to offer festal-offerings, but you are not to offer festal-offerings outside it.*

This next scripture from Yehezkel (Ezekiel) is clearly future (the Temple he describes will not even fit on Mt. Zion as we know it!) and yet we still see sin sacrifices:

***Yehezkel (Ezekiel) 45:21-24*** “*In the first month on the fourteenth day you are to observe the Pesach, a feast lasting seven days, during which you shall eat bread made without yeast. On that day the prince is to provide a bull as a sin offering for himself and for all the people of the land. Every day during the seven days of the Feast he is to provide seven bulls and seven rams without defect as a burnt offering to HaShem, and a male goat for a sin offering. He is to provide as a grain offering an ephah for each bull and an ephah for each ram, along with a hin of oil for each ephah.*

<sup>29</sup> Debarim (Deuteronomy) 16:8.

<sup>30</sup> Vayikra (Leviticus) 23:36; Bamidbar (Numbers) 29:35.

<sup>31</sup> I.e., in the case of the seventh day of Pesach which is essentially part of the Pesach Festival.

<sup>32</sup> I.e., in the case of the eighth day of Tabernacles, even though it has the status of a separate festival; v. infra 17a.

<sup>33</sup> I.e., the word עֲזָרָה is redundant; this makes the inference by analogy irrefutable.

<sup>34</sup> That one can make good on the last day the festal-offering of the first.

<sup>35</sup> Cf. Yoma 3a.

<sup>36</sup> Cf. A.V. Marg. ‘restraint’ in Debarim (Deuteronomy) 16:8; Vayikra (Leviticus) 23:36.

<sup>37</sup> Debarim (Deuteronomy) 16:8.

<sup>38</sup> V. p. 7, n. 8.

<sup>39</sup> An authority quoted in Mishnah and Baraita in contradistinction to Amora such as R. Johanan above. V. Glos.

<sup>40</sup> Vayikra (Leviticus) 23:41.

<sup>41</sup> Ibid. I.e., you can bring the festal-offering on every festival day in the month.

<sup>42</sup> The second ‘it’ of the verse.

Now, let's examine each of the seven days of Pesach as they were in the days of the Exodus.

**Thursday, Nisan 15:**

On Thursday, the fifteenth of Nisan, all of HaShem’s host departed from Ramses and on that same day they arrived in Succoth. There the Holy One, Blessed is He, encompassed them with the seven clouds of glory.

**Friday, Nisan 16:**

The next day, the sixteenth of Nisan, they traveled from Succoth and encamped at Etham on the edge of the wilderness.

**Saturday, Nisan 17:**

It was Shabbat so they remained encamped at Etham.

**Sunday, Nisan 18:**

On Sunday, the eighteenth of Nisan, the Bne Israel began to prepare their belongings and animals for departure. Paro’s couriers said to them, “Your period of freedom has ended, it is time for you to return to Egypt, for you said that you would be going on a three-day journey”. Israel replied, “It was not by Paro’s permission that we left Egypt. It was HaShem’s exalted hand that brought us out”. The Couriers countered, “Whether you like it or not, in the end you must obey the royal command”. Israel rose up against them and struck them, killing some and injuring others. Those who remained went back to report to Paro.

When the Couriers left at midday on the eighteenth of Nisan, Moshe said to Israel, “Go back towards Egypt so that Paro shall not claim that you are fleeing. Let him catch up with you near his land and if he has the power to stop you, let him come and stop you”. Moshe sounded the shofar and the people returned to Pi Hahiroth, a day and a half’s journey from Egypt.

When the blast of the shofar was heard, those with little faith began to tear out their hair and rend their clothes, for they thought that Moshe was returning them to Egypt. They were calmed when Moshe told them, “HaShem Himself has told me that you are free men. Our apparent retreat is only to entice the Egyptians and mislead them”.

**Monday, Nisan 19:**

The Couriers traveled a day and a half and at the end of Monday, the nineteenth of Nisan, they came to Paro and informed him that the people had fled.

**Tuesday, Nisan 20:**

On Tuesday, the twentieth of Nisan, Paro assembled his chariots and, gathering his nation to accompany him, set out in pursuit of the Bne Israel, catching up to them as they encamped on the banks of the sea.

**Wednesday, Nisan 21:**

On Wednesday, the seventh night of Pesach, the beginning of the twenty-first of Nisan, Israel entered the sea and in the morning they came out and saw what HaShem’s exalted Hand had done to the Egyptians. It was then that Moshe and the Bne Israel sang<sup>43</sup> / will sing their song of praise.

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<sup>43</sup> The Hebrew word suggests both a future and a past tense.

## Birth Process

The Egyptian exile was a birth process. *The Egyptians were the placenta* for the Bne Israel during their gestation in Mitzrayim.<sup>44</sup> On the seventh day of Pesach, after the birth of the Bne Israel, the placenta became the afterbirth, a worn out, useless organ that was now dead.

*Shemot (Exodus) 14:22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. 23 And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh’s horses, his chariots, and his horsemen. 24 And it came to pass, that in the morning watch HaShem looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, 25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for HaShem fighteth for them against the Egyptians. 26 And HaShem said unto Moshe, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. 27 And Moshe stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and HaShem overthrew the Egyptians in the midst of the sea. 28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.*

With the collapse of the placenta and its expulsion from the body, comes the realization that with the birth of the Bne Israel, the Egyptians are no longer needed. The Egyptians are cast out of the womb of Mitzrayim, dead:

*Shemot (Exodus) 14:30 Thus HaShem saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.*

The Bne Israel were united into a single body with a single purpose when they were born. The ending of the cycle of pregnancy and birth resulted in a unified song. The essence of the celebration of this day is the song that Moses and Israel were Divinely inspired to sing on this day a song that merited being included in the Torah, a song to which G-d and His heavenly consorts listened. Since this is also a future song; we would do well to learn this song:

*Shemot (Exodus) 15:1 Then sang<sup>45</sup> Moshe and the children of Israel this song unto HaShem, and spake, saying, I will sing unto HaShem, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. 2 HaShem is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father’s God, and I will exalt him. 3 HaShem is a man of war: HaShem is his name. 4 Pharaoh’s chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Reed sea. 5 The depths have covered them: they sank into the bottom as a stone. 6 Thy right hand, HaShem, is become glorious in power: thy right hand, HaShem, hath dashed in pieces the enemy. 7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble. 8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the*

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<sup>44</sup> Mitzrayim is the transliteration of the Hebrew word for Egypt.

<sup>45</sup> See also Revelation 15:3

*depths were congealed in the heart of the sea. 9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. 10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. 11 Who is like unto thee, HaShem, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? 12 Thou stretchedst out thy right hand, the earth swallowed them. 13 Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. 14 The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina. 15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. 16 Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, HaShem, till the people pass over, which thou hast purchased. 17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, HaShem, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established. 18 HaShem shall reign forever and ever. 19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and HaShem brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea. 20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. 21 And Miriam answered them, Sing ye to HaShem, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.*

This song that Moshe and the Bne Israel sang and *will sing*,<sup>46</sup> is a great hint to the future Techiyat HaMeitim, the resurrection of the dead.

Az *Yashir*, the song at the sea, symbolizes the birth of the Jewish people. It marks the first time that the nation, acting as one, recognized both their redemption and their redeemer. One cannot find any other place in Jewish history where, unified, the People of Israel burst spontaneously into song praising HaShem and his miracles.

***Pesachim 117a*** Rab Judah said in Samuel's name: *The Song in the Torah*<sup>47</sup> was uttered by Moshe and Israel when they ascended from the [Red] Sea. And who recited this Hallel<sup>48</sup>? The prophets among them ordained that Israel should recite it at every important epoch and at every misfortune — may it not come upon them! and when they are redeemed they recite [in gratitude] for their redemption.

No wonder this song of Moses will be sung in the days of Messiah:

***Revelation 15:1-3*** *And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. 2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. 3 **And they sing the song of Moses the servant of God**, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.*

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<sup>46</sup> Revelation 15:3

<sup>47</sup> 'Torah' bears here its narrower connotation of Pentateuch. The 'Song' referred to is that contained in Shemot (Exodus) 15.

<sup>48</sup> Ps. 113-118. [MS.M. (gloss) inserts: Moshe and Yisrael recited it].

Finally, several significant events occurred on the seventh day of Passover:

- Jacob left Laban’s home to return to Israel. **Genesis 31:17.**<sup>49</sup>
- Yocheved hides Moses after a 6 month and one day pregnancy - day 44.<sup>50</sup>
- Pharaoh’s decree against Israelite male infants was canceled. **Sotah 12b**
- Moses is set adrift in an ark on the Nile river, 81 years before The Exodus. **Sotah 12b**
- Moses saw the burning bush in 2447 – Day 7 of 7. **Exodus 3:2**<sup>51</sup>
- Moses departed from Midian to redeem Israel from Egypt. **Eliyahu Kitov – “Our Heritage”**
- Moses tells the Israelites to see the salvation of HaShem. **Exodus 14:13, Sotah 12b**
- Israelites cross the Reed Sea. **Exodus 14:26-29, Sotah 12b**
- God removes wheels from Egyptian chariots. **Exodus 14:24-25**
- God destroys Pharaoh's army, chariots, and horses with water. **Exodus 14:21-28**
- Moses and Miriam sing the song of Moses to the Lord. **Exodus 15**
- Joshua and the Israelites march around Jericho, day 7. Jericho is destroyed. **Joshua 6:1ff**

The destruction of the wicked and the redemption of the righteous are the predominate themes of each of these events. A perusal of our psalm with these events in mind will show that David was clearly writing our psalm to speak of *this day*.

On the last days of Passover, we experience the spiritual reenactment of these great historic moments: we have the ability to tune in to a Divine energy which allows us to put the finishing touch on our personal redemption which commenced by the Seder.

*The beginning is enwedged in the end.*<sup>52</sup>

We celebrate the Messianic Redemption on Passover because the exodus from Egypt “opened the floodgates” of redemption, thus enabling us to ultimately merit the final and eternal Redemption. Thus does our psalmist conclude:

***Tehillim (Psalms) 18:3*** *The LORD is my rock, and my fortress, and my deliverer; my God, my rock, in Him I take refuge; my shield, and my horn of salvation, my high tower.*

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

Rashi	Targum
11. ¶ And Elkanah went to Ramah, to his house, and the child was serving the Lord before Eli the priest.	11. ¶ And Elkanah went to Ramah, to his house. And the boy was serving before the LORD during the life of Eli the priest.

<sup>49</sup> Book of Jubilees 29:5.

<sup>50</sup> ArtScroll Mesorah on Shavuot, page 61.

<sup>51</sup> Bachya, Bo, Midrash Rabbah – Vayikra (Leviticus) 11:6

<sup>52</sup> Sefer Yetzirah, Ch. I, mishnah 7



Rashi	Targum
<p>12. And Eli's sons, unscrupulous men, knew not the Lord.</p> <p>13. And this was the due of the priests from the people: (whenever) any man would slaughter a sacrifice, the servant of the priest would come when (one) cooked the flesh, with a three-pronged fork in his hand.</p> <p>14. And he would thrust into the fire-pot, or into the pot, or into the cauldron, or into the pan, everything which the fork would pick up, the priest would take therewith; so would they do to all Israel who came there in Shiloh.</p> <p>15. Also, before they would make the fat smoke, and the servant of the priest would come, and would say to the man who slaughtered, 'Give meat to roast for the priest, and he will not take from you cooked meat, but raw.</p> <p>16. And (if) the man said to him, 'Let them make the fat smoke now, and (then) take for yourself, as your soul desires,' And he would say, 'No, but now you shall give. And if not, I shall take by force.'</p> <p>17. And the sin of the lads was great before the Lord, for the men despised the offering of the Lord.</p> <p>18. And Samuel was serving before the Lord, being a lad girded with a linen robe.</p> <p>19. And a small robe his mother would make for him, and she would bring it up to him from appointed time to appointed time, when she ascended with her husband, to slaughter the sacrifice of the (festive) days.</p> <p>20. And Eli would bless Elkanah and his wife, and he would say, "May the Lord grant you seed from this woman," because of the request which he had requested of the Lord, and they would go to his place.</p> <p>21. <b>For the Lord remembered Hannah</b>, and she conceived and bore three sons and two daughters. And the lad Samuel grew up with the Lord. {S}</p>	<p>12. And the sons of Eli were evil men. They did not know to fear from before the LORD.</p> <p>13. And the custom of the priests from the people - every man who was slaughtering a sacrificial animal, and the young man of the priest was coming, when the meat was boiling, and his three-pronged fork (was) in his hand,</p> <p>14. And he set it in the pan or in the cauldron or in the pot or in the cooking vessel. Everything that the fork brought up, the priest took for himself. Thus they were doing to all Israel who were coming to sacrifice there in Shiloh.</p> <p>15. Even before the fat pieces were brought to the altar, the young man of the priest was coming and saying to the man who was slaughtering: "Give the meat to the priest to roast. And he will not take from you boiled meat but when it is fresh."</p> <p>16. And the man said to him: "Wait until the fat pieces be brought up, and take for yourself according to the good pleasure of your soul." And he said to him that "Now you will give it; and if not, they will take from you against your will."</p> <p>17. And the sin of the young men was very great before the LORD, for the men robbed the sacrifices of the LORD.</p> <p>18. And Samuel was serving before the LORD; the young man was girt with a sleeved tunic of linen.</p> <p>19. And his mother was making for him a little robe and bringing it up to him from the time of festival to festival when she went up with her husband to sacrifice the sacrifice of the festival</p> <p>20. And Eli blessed Elkanah and his wife. And he said: "May the Lord raise up for you worthy sons from this woman on account of the petition that he asked from before the LORD." And they went to their» place.</p> <p>21. <b>For the memory of Hannah entered before the LORD</b> and she became pregnant and bore three sons and two daughters. And the child Samuel grew up, serving the LORD. {S}</p>
<p>22. Now, Eli had become very old, and he heard all that his sons were doing to all Israel, and that they</p>	<p>22. And Eli was very old. And he heard everything that his sons were doing to all Israel and that they were</p>

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

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

Rashi	Targum
<p>6. And the Lord continued to call again to Samuel, and Samuel arose, and went to Eli, and said, "Here I am, for you have called me." And he said, "I have not called, my son. Go back and lie down."</p> <p>7. Now, Samuel had not yet known the Lord, and the word of the Lord had not yet been revealed to him.</p> <p>8. And the Lord continued to call Samuel for the third time; and he arose and went to Eli, and said, "Here I am, for you called me." And Eli understood that that the Lord was calling the youth.</p> <p>9. And Eli said to Samuel, "Go, lie down. And it shall be, if He will call you, that you shall say, 'Speak, O Lord, for Your bondsman is listening.' " And Samuel went and lay down in his place.</p> <p>10. And the Lord came and stood, and He called as at the other times, "Samuel! Samuel!" And Samuel said, "Speak, for Your bondsman is listening." {P}</p> <p>11. ¶ And the Lord said to Samuel, "Behold, I am about to do something in Israel, about which the two ears of everyone who hears it, will tingle.</p> <p>12. On that day, I shall execute against Eli all that I have spoken concerning his household, beginning and ending.</p> <p>13. And I have told him that I am about to execute judgment upon his household forever, for the iniquity (of the matter) that he knew that his sons were bringing disgrace upon themselves, and he did not rebuke them.</p> <p>14. And, therefore, I have sworn to the house of Eli, that the iniquity of the house of Eli shall not be purged by sacrifice or by offering forever."</p> <p>15. And Samuel lay down until the morning, and he opened the doors of the House of the Lord. And Samuel was afraid to relate the vision to Eli.</p> <p>16. And Eli called Samuel, and said, "Samuel, my son!" And he said, "Here I am."</p> <p>17. And he said, "What is the thing which He spoke to you? Do not conceal from me now. So shall God do to you, and so shall He continue, if you conceal from me anything of the whole matter which He spoke to you."</p> <p>18. And Samuel told him all the things and did not</p>	<p>6. And the LORD called again: "Samuel." And Samuel rose and went unto Eli. And he said: "Here I am, for you have called to me." And he said: "I did not call, my son. Go back, sleep."</p> <p>7. And Samuel had not yet learned to know instruction from before the LORD and the word of the prophecy of the LORD was not yet revealed to him.</p> <p>8. And the LORD called again "Samuel" a third time. And he rose and went unto Eli and said: "Here I am, for you have called me." And Eli understood that from before the LORD it was being called to the boy.</p> <p>9. And Eli said to Samuel: "Go, sleep. And if He calls to you, you will say: 'Speak, O LORD, for your servant hears.'" And Samuel went and slept in his place.</p> <p>10. And the glory of the LORD was revealed and stood forth. And it called as before: "Samuel, Samuel." And Samuel said: "Speak, for your servant hears." {P}</p> <p>11. ¶ And the LORD said to Samuel: "Behold I am doing something in Israel; everyone who will hear it, his two ears will tingle.</p> <p>12. In that day I will fulfill against Eli everything that I spoke concerning the men of his house. I will consume and destroy.</p> <p>13. And I told him that I am taking vengeance from the men of his house forever for the sins that he knew that his sons were blaspheming for themselves, and he did not restrain them.</p> <p>14. And thus I have sworn to the house of Eli that the sins of the house of Eli will not be forgiven by the gift of holy things and by offerings forever."</p> <p>15. And Samuel slept until morning, and he opened the doors of the house of the sanctuary of the LORD. And Samuel was afraid to tell the vision of prophecy to Eli.</p> <p>16. And Eli called to Samuel and said: "Samuel, my son." And he said: "Here I am."</p> <p>17. And he said: "What is the word that He spoke with you? Now do not hide it from me. May God do thus to you and more so, if you hide from me a word from every word that He spoke with you."</p> <p>18. And Samuel told him all the words and did not hide</p>

Rashi	Targum
conceal from him. And he said, "He is the Lord. May He do what is good in His eyes." {P}	from him. And he said: "He is the LORD. Whatever is good before Him, He will do." {P}
19. ¶ And Samuel grew up, and the Lord was with him, and did not let any of his words fall to the ground.	19. ¶ And Samuel grew, and the Memra of the LORD was at his aid and he did not depart from anyone of His words.
20. And all Israel from Dan to Beer Sheba, knew that Samuel was established as a prophet to the Lord. {S}	20. And all Israel from Dan and unto Beer-sheba knew that Samuel was faithful in the words of the prophecy of the LORD. {S}
21. And the Lord continued to appear in Shiloh, for the Lord revealed Himself to Samuel in Shiloh with the word of the Lord. {P}	21. And the LORD continued to reveal Himself in Shiloh, for the LORD revealed himself to Samuel in Shiloh by the word of the LORD. {P}

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

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

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

**14 or into the pot** דוד is a [small] pot.

**or into the cauldron** קלחת is a large pot.

**17 כי נאצו** , an expression of being despised.

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

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

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

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

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

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

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

**the judge** Heb. elohim.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**35 a faithful priest** i.e., Zadok.

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

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

**טפחני** Take me...into.

### Chapter 3

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

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

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

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

**4 The Lord called** And a voice emanated from the Temple of God, from the Holy of Holies, which called, 'Samuel!' The end of the above verse is connected to the beginning of the following verse. This is what is inferred by the



Scriptural verse (Job 37:5): The Lord thunders wondrously with His voice....Now, Eli was a priest, and was watching from within, while Samuel was lying without. Yet, the voice jumped over Eli to Samuel. Tractate Tamid.

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

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

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

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

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

**beginning and ending** Commencant et accomplissant, in French.

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

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

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

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

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

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

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

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## Special Ashlamatah: Yirm’yahu (Jeremiah) 1:1 – 2:3

Rashi	Targum
1. ¶ The words of Jeremiah son of Hilqiah, of the priests who were in Anathoth in the land of Benjamin.	1. ¶ The words of the prophecy of Jeremiah the son of Hilqiah, one of the leaders of the course of the priests, of the temple officers who were in Jerusalem: the man who received his inheritance in Anathoth in the land of

Rashi	Targum
	the tribe of Benjamin,
2. To whom the word of the Lord came in the days of Josiah son of Amon, king of Judah, in the thirteenth year of his reign.	2. with whom was the word of prophecy from before the LORD in the days of Josiah the son of Amon, the king of the tribe of the house of Judah, in the thirteenth year of his reign.
3. And he was in the days of Jehoiakim son of Josiah, king of Judah, <b>until the end of eleven years of Zedekiah son of Josiah, king of Judah, until the exile of Jerusalem in the fifth month.</b>	3. And it continued in the days of Jehoiakim, the son of Josiah, the king of the tribe of the house of Judah, until the eleventh year of his brother Zedekiah, the son of Josiah, the king of the tribe of the house of Judah, was completed; <b>until Nebuchadnezzar the king of Babylon came and besieged Jerusalem for three years and took the people who were in it into exile, in the fifth month.</b>
4. And the word of the Lord came to me, saying:	4. And the word of prophecy from before the LORD was with me, saying:
5. When I had not yet formed you in the womb, I knew you (Heb. <b>Y'da'trikha</b> ), and when you had not yet emerged from the womb, I had appointed you (Heb. <b>Hiq'dash'tikha</b> ); a prophet to the nations I made you.	5. "Before I created you from the womb I established you, and before you came into the world I appointed you; I designated you as a prophet who should make the nations drink a cup of cursing,"
6. And I said, "Alas, O Lord God! <b>Behold, I know not to speak for I am a youth.</b> {S}	6. But I said: "Receive my petition, O LORD God. <b>See, I do not know how to prophesy. because I am a youth;</b> and from my beginning I have been prophesying trouble and exile about this people." {S}
7. And the Lord said to me; Say not, "I am a youth," for wherever I send you, you shall go, and whatever I command you, you shall speak.	7. And the LORD said to me: "Do not say, 'I am a youth'; for you will go to every place I send you, and all that I command you, you will prophesy.
8. Fear them not, for I am with you to save you, says the Lord.	8. Do not be afraid from before them, for My Memra will be at your assistance to deliver you, says the LORD."
9. And the Lord stretched out His hand and reached my mouth, and the Lord said to me; Behold, I have placed My words in your mouth.	9. And the LORD sent the words of his prophecy. and set them in order in my mouth; and the LORD said to me; "Behold. I have put the words of My prophecy in your mouth.
10. Behold, I have appointed you over the nations and over the kingdoms, to uproot and to crush, and to destroy and to demolish, to build and to plant. {P}	10. See that I have appointed you today over the nations and over the kingdoms - to uproot and to tear down, and to destroy and to break up; and over the house of Israel - to build and to establish." {P}
11. ¶ And the word of the Lord came to me, saying: What do you see, Jeremiah? And I said, "I see a rod of an almond tree."	11. ¶ And the word of prophecy from before the LORD was with me, saying: "What do you see, Jeremiah?" And I said: "I see a king hastening to do evil."
12. And the Lord said to me; You have seen well, for I hasten My word to accomplish it. {S}	12. Then the LORD said to me: "You have seen well; for I am hastening concerning My Word, to do it." {S}
13. And the word of the Lord came to me a second time, saying: What do you see? And I said, "I see a bubbling pot, whose foam is toward the north."	13. And the word of prophecy from before the LORD was with me a second time, saying: "What do you see?" And I said: "I see a king who seethes like a cauldron. and the arrangement of his troops who are advancing and coming from the direction of the north."
14. And the Lord said to me; <b>From the north the</b>	14. And the LORD said to me: " <b>From the north evil</b>

Rashi	Targum
<b>misfortune will break forth upon all the inhabitants of the land.</b>	<b>will begin to come upon all the inhabitants of the land.</b>
15. For, behold I am summoning all the families of the kingdoms of the north, says the Lord, and they will come and place, each one his throne at the entrance of the gates of Jerusalem and against all its walls around and against all the cities of Judah.	15. For behold, I am summoning all the descendants of the kingdom of the north, says the LORD; and they will come and each set up his throne in front of the gates of Jerusalem, and against all her walls round about, and against all the cities of the house of Judah.
16. And I will utter My judgments against them concerning all their evil, that they left Me and offered up burnt-offerings to other gods and they prostrated themselves to the work of their hands.	16. And I will utter the punishment army judgment on them concerning all their wickedness; for they have forsaken my worship and have offered up incense to the idols of the nations and have become enslaved to the works of their hands.
17. And you shall gird your loins and arise and speak to them all that I command you; be not dismayed by them, lest I break you before them.	17. But you, strengthen your loins and stand up and prophesy to them all that I command you: do not hold back from reproving them, lest I should break you before them.
18. And I, behold I have made you today into a fortified city and into an iron pillar, and into copper walls against the entire land, against the kings of Judah, against its princes, against its priests, and against the people of the land.	18. And behold, I have made you today as strong as a fortified city, and like a pillar of iron, and like a bronze wall, so that you may give a cup of cursing to drink to all the inhabitants of the land. to the kings of the house of Judah, to her princes, to her priests, and to the people of the land.
19. And they shall fight against you but they shall not prevail against you, for I am with you says the Lord, to save you. {P}	19. And they will dispute and fight before you so as to destroy the words of your prophecy; but they will not prevail over you, because My Memra will be at your assistance to deliver you, says the LORD." {P}
1. ¶ And the word of the Lord came to me, saying:	1. ¶ And a word of prophecy from before the LORD was with me, saying:
2. Go and call out in the ears of Jerusalem, saying: so said the Lord: I remember to you the lovingkindness of your youth, the love of your nuptials, your following Me in the desert, in a land not sown.	2. “Go, and prophesy before the people who are in Jerusalem, saying: Thus says the LORD. I remember in your favor the good things of the days of old, the love of your fathers who believed in My Memra and followed My two messengers. Moses and Aaron, in the wilderness for forty years without provisions in a land not sown.
3. Israel is holy to the Lord, the first of His grain; all who eat him shall be guilty, evil shall befall them, says the Lord. {P}	3. The house of Israel are holy before the LORD - in respect of those who plunder them - like fruits of heave-offering of harvest of which whoever eats is guilty of death; and like firstlings of harvest, the sheaf of the heave-offering, of which everyone who eats, before the priests the sons of Aaron offer it as a sacrifice upon the altar is guilty. {P}

## Special Ashlamatah: I Samuel 20:18,42

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

<sup>1</sup> Here our pericope is reminiscent of the previous pericope dealing with the leper. Mk. 1:40-45; Lk. 5:12-16

<sup>1</sup> ἐπιγινώσκω, ἐπιγινώσκω – *epiginosko* perceiving is here related to the spiritual quality of Da’at devoted to the ministerial quality of Unity and virtue.

<sup>1</sup> That which was “hidden” has now been revealed. The P’rushim are able to know the abilities and ministries of the Son of Man i.e. the Prophet. Therefore, we learn from this encounter that the P’rushim (specifically of Shammai) were unable to apprehend prophetic materials.

<sup>1</sup> παραχρήμα (*parachrema*) rather than εὐθέως This is the preferential Lucan way of saying εὐθέως

<sup>1</sup> Here the text implies that he became a talmid of Yeshua.

<sup>1</sup> 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 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 possibly 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.”

<sup>1</sup> διαλογίζομαι – *dialogizomai* demonstrates that they were trying to hermeneutically debate or rationalize what Yeshua was saying.

<sup>1</sup> Here our pericope is reminiscent of the previous pericope dealing with the leper. Mk. 1:40-45; Lk. 5:12-16

<sup>1</sup> 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 triad of Hokhmah, Binah and Da’at.

<sup>1</sup> That you may know that it is legally permitted for the “Son of Man” to announce the forgiveness of sins.

<sup>1</sup> Ibid

<sup>1</sup> Jewish brothers who believed Yeshua to be the Messiah

<sup>1</sup> It is most likely that Hakham Shaul is showing the Cornelius was equating Hakham Tsefet with the supernatural visitation he experienced beforehand.

<sup>1</sup> The phrase “**until this hour**” will reveal that the “assembly” was for the sake of saying the afternoon prayers together with his household and those pious soldiers who had accepted Jewish authority. Furthermore, we note that Cornelius accepted the authority of the Jewish Bate Din because he supersedes the Seven Laws of Noach. Or, we might say that he understood the Seven Laws of the B’ne Noach in Acts 15 as a “pars pro toto.” We make mention of this because Cornelius has accepted the yoke of Jewish Siddur, Tsedaqah and other acts of piety.

<sup>1</sup> We must take caution when trying to understand this phrase. Hakham Tsefet is NOT saying that the Torah forbade interaction between Jew and Gentile. Actually, there are a number of instances in the Torah where we are clearly taught how to interact with the Gentiles. In the present case, we have a dogma, which Shammai established concerning the interaction between Jews and Gentiles. ἀθέμιτος also means not permitted or not allowed. It is not a halakhah in any sense.

<sup>1</sup> ἐξαύτης – (*exautēs*) is synonymous with, εὐθύς (*euthus*). However, ἐξαύτης – (*exautēs*) does not contain the idea of moral expediency like εὐθύς (*euthus*). Nevertheless, ἐξαύτης – (*exautēs*) shows Cornelius’ readiness to obey the things of G-d “immediately.”

<sup>1</sup> Na’asēh V’Nishmā “We will do and [then] we will hear.” cf. Exodus 19:8.

<sup>1</sup> The phrase “I perceive” refers to the Prophetic revelation received in the previous pericope. This vocabulary corresponds with the Peshat materials above.

<sup>1</sup> cf. Mt 5:16 Let your light so shine before men, that they may see your **good works**, and glorify your Father, which is in the heavens. Please note that this passage from Matityahu is the Midrashic parallel to the Marqan and Luqan pericope cited above.

<sup>1</sup> We have translated the Greek λόγος – *logos* as Mesorah due to contextual constraints. While λόγος – *logos* is clearly a “word” we understand that here the “word” indicates the message of the Master as a whole. The word of the Master is the Mesorah, i.e. Oral Torah.

<sup>1</sup> Verbal connection to B’resheet 46:28. Here we find a subtle reference to the Bet Midrash, which Rashi cites (See Rashi and Hakham’s note 46:28 above) from the Midrash Tanchuma. Ya’aqob **sends** Y’hudah ahead of the family to establish a Bet Midrash establishing the precedent for all the Jewish people throughout history. The Bet Midrash is the soul of the Jewish people because from it we receive the Torah. The 2 Luqan passages follows the same precedent in that G-d “sent” the Mesorah through the Master so that it would be the elemental structure for

Jewish education as the Jewish people were “dispersed” into the Diaspora. If we pay special attention to the verbal connections here in 2 Luqas we will not that there is very similar language including the “sent” ones and that the Mesorah came “First” to Y’hudah. In our Torah Seder Y’hudah is dispatched into “Diaspora” (Mitzrayin/Egypt) to sow seed of the Oral Torah. In the Torah Seder we see Y’hudah dispatched to seed the “Word” (Oral Torah). In 2 Luqas we see G-d sending (dispatching) the Word/Oral Torah through Yeshua and Hakham Tsefet as he goes into Diaspora.

<sup>1</sup> We must bear in mind that Hakham Tsefet is speaking to the Gentiles who he says “you KNOW!” How did the Gentiles know the Mesorah and that it related specifically to Messiah?

<sup>1</sup> ἄρχω – *archomai* synonymous with ית ראש – *re’shiyth* From the same as H7218 (*rosh*); the *first*, in place, time, order or rank (specifically a *firstfruit*): - beginning, **chief** (-est), first (-fruits, part, time), **principal thing**.

<sup>1</sup> Generally speaking, χριω – *chrio* means “anointed,” however the appropriate translation is as we have translated “consecrated.” This is because Yeshua was never formally “anointed” as a Kohanic Priest or a King. Therefore, these titles are honorary. This does not in any way diminish the role or office of the Master. His consecration to office as Messiah is as important as that of any Prophet, Priest or King.

<sup>1</sup> There is a great deal of controversy concerning the title “Nazareth” as the place where Yeshua “grew up” or resided during his early years. Nazareth is not mentioned in any Jewish literature i.e. Mishnah, Talmud, Midrash or Josephus. The etymology of the word seems to be related to the idea that Messiah would be from the stock or “branch” of David. Further research shows that נִצְרַת also means to guard or watch. Therefore, it is suggested that the “City of Branches” or the “City of “Guardians” or “City of Watchmen” is Tzfat. Consequently, this would make Tzfat the actual place of Yeshua’s early residence. This interpretation seems to be more in line with the thought of Yeshua being from the “branch” of Jessie (Davidic stock). Given the Remes interpretation of the present materials we would suggest that Yeshua was the “guardian, watchman of the “soul,” “Oral Torah,” “Wisdom” – Hokhmah and Tzfat was the “secret garden” or “garden of secrets” (So’od).

<sup>1</sup> Messiah Must be a Prophet “like Moshe” (De. 18:15-19)

<sup>1</sup> Verbal connection to Zech 10:6.

While we see the miracle working power, this is **NOT** a proof that Yeshua was Messiah. We have no need of wonders or miracles as a proof for Messiah. As the Rambam has written, cf. Rambam, M. M. (1998). *Mishneh Torah, Hilchot Yesodei HaTorah* (Vol. 1:4). (R. E. Touger, Trans.) Moznaim Publishing Corp. p. 294ff

<sup>1</sup> προκεχειροτονημένοις from προχειροτονέω – *procheirotoneo* is not found in the LXX. Philo use this word on two occasions. Firstly, as noted here “sacred ambassadors” and secondly the pointing of the finger or **hand**. (See **Yad Ha-Chazaqáh** below)

<sup>1</sup> Verbal connection to B’resheet 47:3ff

To command is based on the idea of **Mesoraizing** if we can use such a word. The idea of commanding is bound up in the idea of spreading the Mesorah.

<sup>1</sup> b. San 98b

<sup>1</sup> We make the argument of Pars pro toto for our insertion here.

<sup>1</sup> Metaphorically it means bitter, cruel, malignant (James 3:14, indicating bitter, harsh, cruel feelings). Zodiates, S. (2000). The complete word study dictionary: [N.C.](#) Chattanooga, TN: AMG Publishers.

<sup>1</sup> Jealous envy. As we will see in v. 16 this is the source of EVERY EVIL work, all evil activity. It should be noted that this does not have any relationship to the “devil,” demons and or evil spirits. here the notion is the evil of man against man. And in the worst case it relates to “brother against brother.” πικρός has the connotation of sharp pointed arrows that are aimed at brethren. Compare to Heb. קָרַן

<sup>1</sup> Zondervan. Amplified Reading Bible. Grand Rapids, MI: Zondervan, 2018. James 3.13-4.5

<sup>1</sup> Cf. *The Holy Bible: New Revised Standard Version*. (1989). (James 3.14). Nashville: Thomas Nelson Publishers.

<sup>1</sup> Related to self-ambition, i.e. being “arrogant” self-aggrandizement.

<sup>1</sup> Thus, Hakham Ya’aqob is showing the difference between “secular Gentile wisdom” which is not G-dly.

<sup>1</sup> G5591 Ψυχικός - *psuchikos* From G5590; sensitive that is, animate (in distinction on the one hand from G4152, which is the higher or renovated nature; and on the other from G5446, which is the lower or bestial nature): - natural, sensual.

<sup>1</sup> Not from a demon or evil spirit but similar in result as practiced by evil men.

<sup>1</sup> The evil discussed here is not demonic. It is the work of an individual not as a demonic spirit. This activity is like the “workings” (activities) of evil spirits but rather perpetrated by human beings, permeated by self-ambitious activities. This is compared to the idea of men acting like demons.

<sup>1</sup> Cf Isaiah 58

<sup>1</sup> Cf. Sukkah 28a

<sup>1</sup> Neusner, Jacob, William Scott Green, and Ernest S. Frerichs, eds. *Judaisms and Their Messiahs at the Turn of the Christian Era*. Cambridge [Cambridgeshire]; New York: Cambridge University Press, 1987. p. 140

<sup>1</sup> Cf. Sanhedrin 10.1

<sup>1</sup> Wedderburn, A. J. M. “Philo’s ‘Heavenly Man.’” *Novum Testamentum*, vol. 15, no. 4, 1973, pp. 301–326. *JSTOR*, [www.jstor.org/stable/1560268](http://www.jstor.org/stable/1560268).

<sup>1</sup> We must take caution when trying to understand this phrase. Hakham Tsefet is NOT saying that the Torah forbade interaction between Jew and Gentile. Actually, there are a number of instances in the Torah where we are clearly taught how to interact with the Gentiles. In the present case, we have a dogma, which Shammai established concerning the interaction between Jews and Gentiles. ἀθέμιτος also means not permitted or not allowed. It is not a halakhah in any sense.

<sup>1</sup> Cf. Matthew 28.19

<sup>1</sup> Falk, Harvey. *Jesus the Pharisee: A New Look at the Jewishness of Jesus*, 2003. p. 28



<sup>1</sup> We must take caution when trying to understand this phrase. Hakham Tsefet is NOT saying that the Torah forbade interaction between Jew and Gentile. There are several instances in the Torah where we are clearly taught how to interact with the Gentiles. In the present case, we have a dogma, which Shammai established concerning the interaction between Jews and Gentiles. ἀθέμιτος also means not permitted or not allowed. It is not a halakhah in any sense.

<sup>1</sup> What gentiles consider food but now what the Jewish people know as kosher.

<sup>1</sup> This is a very complex matter that we will not fully discuss here.

<sup>1</sup> The usual rendering of ברית (διαθήκη – *diatheke*) is “covenant.” This is not really a translation but a paraphrase. Hence, we must use it with caution if we are to penetrate to the significant part as presented in statements of such widely divergent character. The word ברית may be divided into two main groups. To the one belong those in which the concept is understood as the firmly regulated form of a fellowship between God and man or man and God. To the other belong those in which the covenant is presented as the half-legal and half-sacral form of a fellowship between man and man. By way of supplement, note should also be taken of a number of cases in which the word is obviously used poetically and metaphorically to denote a relationship of either God or man to animals or things.

<sup>1</sup> **Romans 1:16 ¶ For I am not ashamed of the Master’s Mesorah, for it is the virtuous power of God for strengthening everyone who is faithfully obedient, being proclaimed by the Jew first and also by the Hellenistic Jews.**”

<sup>1</sup> From this reference, we can see that the place of being “messiah” is to the Jewish people. Here the meaning can be that the place of Messiah is among the Jewish people and that the Jewish people are the “Messiah” per se.

<sup>1</sup> To understand the **doxology as separate from Paul’s reference to the Messiah** (thus, “. . . the Christ. God who is over all be blessed forever!”) is the stylistic consideration that in Jewish usage both biblical and extra-biblical, when *eulogetos* occurs in independent doxologies, it is invariably the first word of the sentence (for example, LXX Gen. 9.26)—Bryan, Christopher (2000): *A preface to Romans. Notes on the Epistle in its literary and cultural setting*. Oxford, New York: Oxford University Press pp. 170-1

Paul’s favorite title for Jesus is Lord (*kurios*). In Greek the word *kurios* describes someone who has undisputed possession of a person or a thing. **It means master or owner in the most absolute sense.** The opposite of Lord (*kurios*) is slave (*doulos*). Paul thought of himself as the slave of Jesus Christ, his Master and his Lord. Jesus had loved him and given himself for him, and therefore Paul was sure that he no longer belonged to himself, but entirely to Jesus. On the one side slave describes the utter obligation of love. Barclay, William (©1975): *The Letter to the Romans*. Rev. ed. Philadelphia: Westminster Press (Daily study Bible series.—Rev. ed) p. 11

“A man must say Jesus Christ is Lord.” The word for Lord is *kurios*. This is the key word of early Christianity. It has four stages of meaning. (a) It is the normal title of respect like the English **sir**, the French **monsieur**, the German **herr**. (b) It is the normal title of the Roman Emperors. (c) It is the normal title of the Greek gods, prefaced before the god’s name. *Kurios Serapis* is Lord Serapis. (d) In the Greek translation of the Hebrew Scriptures it is the regular translation of the divine name, Jahveh or Jehovah. So, then, if a man called Jesus *kurios* he was ranking him with the Emperor. . . . To call Jesus *kurios* was to count him unique. First, then, a man to be a Christian must have a sense of the utter uniqueness of Jesus Christ. Barclay 1975 . p. 97

<sup>1</sup> The usual translation “made in the flesh by hands” seems to imply certain negativity. The translation “what **Royal men do to their bodies**” shows spiritual conduct. The allegorical meaning is that “circumcision” is a picture of control over the appetites of the “flesh.” This allegorical phrase also refers to the control of the sexual appetite bringing the sexual union into spiritual connection with G-d. “Circumcision” is also an allegorical phrase with the intended meaning of being “Torah Observant.” This allegorical thought shows that the Torah is the “*modus operandi*” for controlling the Yetser HaRa, the “evil inclination.” Therefore, we should not look at “circumcision” as a negative statement. Furthermore, we should now understand that circumcision is indicative of full conversion to Judaism, not some convoluted version of Christianity. Consequently, the notion of “uncircumcision” means those who do not have a covenantal relationship with G-d and secondly, those who have not turned to the Torah as a means of controlling the “flesh”/Yetser HaRa.

<sup>1</sup> It is noteworthy to mention that the “alien” mind is in direct opposition against the Torah, as a way of life. And this is the mission of two-thirds of the shedim / fallen angels. Therefore, the darkened mind refers to those Gentiles who are either simply ignorant of the Torah as a way of life. And, those who are vehemently opposed to it because of their “**unyielding obstinacy of mind.**”

To be “alien” is to be morally bereft of all sensible mores. The depth of this statement is only understood from a Hebraic mindset. To be כָּרַת “cut off” means completely estranged from G-d’s presence and protection. Those who were “cut off” while traveling through the wilderness were subjected to every evil influence, without G-d’s protection or chesed/grace. Therefore, this is a crime of excommunication by Divine Decree. cf. Eph. 4:18 below

<sup>1</sup> cf. Strong’s G4174 #1 (TDNT 6:516)

<sup>1</sup> ξένος from ξένος means a stranger who is permitted within the country but has not rights except what he might have agreed to as a treaty, per se. Here we see that idea of the Ger HaSha’ar (Stranger of the Gate). It would appear that the School of Shammai allowed the Gentiles to become “strangers of the gate” but would not allow the Gentile full conversion. Yeshua, a representative from the House of Hillel rescinded these dogmas allowing the Gentile the ability to become a full proselyte.

<sup>1</sup> Many Christian authors stumble over this phrase trying to understand the plurality of “covenants.” They fail to realize that the “covenants” are plural because the Covenant is ever changing. While they have been established on firm foundations, we must realize that G-d has repeatedly updated the covenant on many occasions. However, the Gentile was never able to join in the benefits of the covenant/s because he was estranged from G-d “ἀθεοι” and subordinate to the worldly system.

<sup>1</sup> Gaston, L. (1987). *Paul and the Torah*. Vancouver: University of British Columbia Press. p. 9

<sup>1</sup> Ibid p. 27

## 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. 21:1?
  3. What questions were asked of Rashi regarding Gen. 21:2?
  4. What questions were asked of Rashi regarding Gen. 21:9?
  5. What questions were asked of Rashi regarding Gen. 21:14?
  6. What questions were asked of Rashi regarding Gen. 21:17?
  7. What questions were asked of Rashi regarding Gen. 21:23?
  8. What questions were asked of Rashi regarding Gen. 21:30?
  9. What questions were asked of Rashi regarding Gen. 21:33?
  10. What questions were asked of Rashi regarding Gen. 21:34?
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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 the 10<sup>th</sup> of AB

(Sunday August 10/11, 2019)

For further study and information see:

<http://www.betemunah.org/tishabav.html>

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

H. Em. Rabbi Hillel ben David

H. Em. Rabbi Dr. Eliyahu ben Abraham