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

Three and 1/2 year Lectionary Readings	Fourth Year of the Reading Cycle
Tishri 01/02, 5779 – Sept. 09/12, 2018	FourthYear of the Shmita Cycle



Happy Rosh Hashanah - (Jewish/Biblical New Year) 5779

Candle Lighting and Habdalah Times:

Please go to the below webpage and type your city, state/province, and country to find candle lighting and Habdalah times for the place of your dwelling.

See: <http://www.chabad.org/calendar/candlelighting.htm>

Roll of Honor:

This Commentary comes out weekly and on the festivals thanks to the great generosity of:

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah
His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah
His Honor Paqid Adon David ben Abraham
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Her Excellency Giberet Sarai bat Sarah & beloved family
His Excellency Adon Barth Lindemann & beloved family
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His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill
His Excellency Adon Shlomoh ben Abraham
His Excellency Adon Ya'aqob ben David
Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

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 with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!

At this time of Rosh HaShanah, we pray that in G-d's mercy, that a remembrance for good come before G-d, most blessed be He, and remember the regular and sacrificial giving of the above most honorable Ladies and Gentlemen, providing the best oil for the lamps, and pray that G-d's richest blessings be upon their lives and those of their loved ones, and for a good year full of ample blessings, good health, and copious prosperity, together with all of our most noble and beloved Jewish brothers and sisters, and their Torah Teachers, amen ve amen!

On behalf of myself, and on behalf of His Eminence Rabbi Dr. Hillel ben David, His Eminence Rabbi Dr. Eliyahu ben Abraham, His Honor Paqid Adon David ben Abraham, and His Honor Paqid Adon Ezra ben Abraham, His Honor Paqid Adon Tsuriel ben Abraham, His Honor Paqid Adon Yoel ben Abraham, and His Excellency Adon Gabriel ben David we ask you most humbly that if in any way we as individuals or as a group have in any form shape or manner offended you, this last year, that you forgive our weaknesses, and trespasses, and we do apologize most sincerely for any harm or hurt done. We have promised to better ourselves this year and to offer a better quality of teaching, guidance and mentoring. Please forgive us for our mistakes and unnecessary hurts caused. Thankyou most sincerely for your understanding and loving-kindness towards us!

ROSH HASHANAH FIRST DAY

Tishri 01, 5779

Sunday Evening/Monday Evening September 09/10, 2018

Morning Service

Torah Seder: Genesis 21:1-34

Reader 1 – B'Resheet (Gen.) 21:1-4

Reader 2 – B'Resheet (Gen.) 21:5-12

Reader 3 – B'Resheet (Gen.) 21:13-21

Reader 4 – B'Resheet (Gen.) 21:22-27

Reader 5 – B'Resheet (Gen.) 21:28-34

Maftir: - B'Midbar (Num.) 29:1-6

Ashlamatah: I Samuel 1:1 – 2:10

Psalm: 81:1-17

N.C.: Yochanan 1:1-14 & Revelation 2:18-20

Blessings Before Torah Study

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

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

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

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

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

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

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

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

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

These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: Honoring one's father and mother; doing acts of kindness; early

attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!

Rashi & Targum Pseudo Jonathan for: B'Resheet (Gen.) 21:1-34

RASHI	TARGUM PSEUDO JONATHAN
1. Adonai remembered Sarah as He had said, and Adonai did for Sarah as He had spoken.	1. And the Lord remembered Sarah according to that which He had said to her; and the Lord wrought a miracle for Sarah like to that for which Abraham had spoken in prayer for Abimelek. [JERUSALEM. And the Lord wrought miracles for Sarah, as He had spoken.]
2. She conceived and Sarah gave birth to Abraham's son in his old age, at the designated time that Elohim had declared.	2. And she conceived, and Sarah bare to Abraham a son, who was like to himself in his age, at the time of which the Lord had spoken to him.
3. Abraham named his son that was born to him, to which Sarah had borne to him, Yitzchaq.	3. And Abraham called the name of his son whom Sarah had borne him Izhak.
4. Abraham circumcised his son, Yitzchaq, when he was eight days old, as Elohim had commanded him.	4. And Abraham circumcised Izhak his son, when the son of eight days, as the Lord had commanded him.
5. Abraham was one hundred years old when his son Yitzchaq was born to him.	5. And Abraham was the son of an hundred years when Izhak his son was born to him.
6. Sarah said, "Elohim has given me laughter. All who hear will laugh with me."	6. And Sarah said, The Lord has done wondrously for me; all who hear will wonder at me.
7. She said, "Who would have said to Abraham, that Sarah would nurse children? For I have given birth to a son in his old age."	7. And she said, How faithful was the messenger who announced to Abraham, and said, Sarah will nurse children, for she shall bring forth a son in her old age! [JERUSALEM. And she said, What was the announcement which announced to my lord Abraham at the beginning, and said, It will be that she will give suck, because she shall bring forth a son in her old age?]
8. The child grew and was weaned. Abraham made a great feast on the day Yitzchaq was weaned.	8. And the child grew and was weaned. And Abraham made a great feast on the day when Izhak was weaned.
9. Sarah saw that the son of Hagar, the Egyptian, that she had born to Abraham, was mocking.	9. And Sarah observed the son of Hagar the Mizreitha, whom she bare to Abraham, mocking with a strange worship, and bowing to the Lord. [JERUSALEM. And Sarah observed the son of Hagar the Mizreitha, whom she bare to Abraham, doing evil works which are not fitting to be done, mocking in a strange worship.]
10. She said to Abraham, "Drive out this slave-woman and her son, for the son of this slave-woman will not inherit with my son, with Yitzchaq." This thing was very wrong in the eyes of Abraham, on account of his son.	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. And the thing was very evil in Abraham's eyes, on account of Ishmael his son, who would practice a strange worship.

RASHI	TARGUM PSEUDO JONATHAN
11.	11.
12. Elohim said to Abraham, "Do not consider this wrong in your eyes on account of the boy and your slave-woman. Regarding all that Sarah tells you, listen to her, for [only] through Yitzchaq will seed be considered yours.	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 slave-woman I will make into a nation, for he is [of] your seed."	13. But the son of the handmaid have I set for a predatory people (le-am lestim), because he is your son.
14. Abraham got up early in the morning. He took bread and a skin [pouch] of water, and gave it to Hagar. He placed it on her shoulder with the lad, and sent her away. She went and lost her way 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.
15. The water in the skin was used up, and she threw the lad under one of the bushes.	15. And it was when they came to the entrance of the desert, they remembered to wander after strange worship; and Ishmael was seized with a burning thirst, and drank of the water till all the water was consumed from the cruse. And he was dried up, and withered in his flesh; and she carried him, and was exhausted, and she cried unto the Fear of his father, and He answered her not; and she laid the youth down at once under one of the trees. [JERUSALEM. And the water was consumed from the cruse, and she took up the youth.]
16. She went and sat facing him, about [the distance] of a bow-shot away. She said, "Let me not see the lad die." She sat facing him and wept in a loud voice.	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. Elohim heard the voice of the lad. An angel of G-d called to Hagar from heaven and said to her, "What is the matter, Hagar? Do not fear. Elohim has heard the voice of the lad 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. "Get up and lift up the lad. Keep your hand strong on him, for I will make him a great nation."	18. Arise, support the child, and strengthen your hand in him: for I have set him for a great people.
19. Elohim opened her eyes, and she saw a well of water. She went and filled the skin with water, and gave the lad to drink.	19. And the Lord opened her eyes, and showed her a well of water, and she went and filled the cruse with water, and gave the youth to drink.

RASHI	TARGUM PSEUDO JONATHAN
20. Elohim was with the lad and he grew up. He settled in the wilderness, [where] he became an expert 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. He lived in the desert of Paran, and his mother took a wife for him 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. It was at this time, Abimelekh and Pichol, his general spoke to Abraham, saying, "Elohim 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. "Now, swear to me here, by Elohim, that you will not deal falsely with me, with my son, or my grandson. The kindness that I have done to you, do to me and to the land in which you lived for a while."	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. Abraham said, "I will swear."	24. And Abraham said to him, I swear.
25. Abraham then reprimanded Abimelekh regarding the well of water that Abimelekh's servants had taken by force	25. And Abraham remonstrated with Abimelek concerning the well of water of which the servants of Abimelek had deprived him.
26. Abimelekh said, "I do not know who did this thing. You also never told me, and I also heard nothing 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 to-day from yourself.
27. Abraham took sheep and cattle and gave them to Abimelekh. The two of them made a covenant.	27. And Abraham took sheep and oxen, and gave to Abimelek; and they both made a covenant.
28. Abraham set seven ewes apart by themselves.	28. And Abraham set seven lambs apart and separated them from the oxen.
29. Abimelekh said to Abraham. "What is the reason for these seven ewes that you have set apart?"	29. And Abimelek said to Abraham, What are these seven lambs which you have set apart?
30. He [Abraham] said, "Take these seven ewes from my hand so that it will be proof for me, 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 called that place Beer Sheba, since the two had made an oath there.	31. Therefore he called that well the Well of the Seven Lambs; because there they two did swear.
32. They made a covenant in Beer Sheba. Abimelekh, and Pichol, his general, then rose and returned to the land of the Philistines.	32. And they struck a covenant at the Well of the Seven Lambs. And Abimelek and Phikol the Chief of his host arose and returned to the land of the Philistaeae.
33. Abraham planted an eishel [tree] in Beer Sheba, and there he proclaimed the Name Adonai, Almighty of the universe.	33. And he planted a garden, (lit., "a paradise,") at the Well of the Seven Lambs, and prepared in the midst of it food and drink for them who passed by and who returned; and he preached to them there, Confess you, and believe in the Name of the Word of the Lord, the everlasting God. [JERUSALEM. And Abraham planted a paradise in Beer Sheba, and prepared in the midst of it food and drink for those who arrived at the border; and they ate and drank, and sought to give him the price of what they had eaten and drunk, but he willed not to receive it from them; but our father Abraham discoursed to

RASHI	TARGUM PSEUDO JONATHAN
	them of that which he had said, that the world was by His Word. Pray before your Father who is in heaven, from whose bounty you have eaten and drunk. And they stirred not from their place until the time when he had made them proselytes, and had taught them the way everlasting. And Abraham praised and prayed there in the name of the Word of the Lord, the God of Eternity.]
34. Abraham lived in the land of the Philistines for many days.	34.

Rashi & Targum Pseudo Jonathan for: B'Midbar (Num.) 29:1-6

RASHI	TARGUM PSEUDO JONATHAN
1. And in the seventh month, on the first day, there shall be a holy convocation for you; you shall not perform any mundane work. It shall be a day of shofar sounding for you.	1. And in the seventh month, the month of Tishri, on the first of the month you will have a holy convocation, you may not do any servile work; it will be to you a day for the sounding of the trumpet, that by the voice of your trumpets you may disturb Ha-Satan who comes to accuse you.
2. You shall offer up a burnt offering for a spirit of satisfaction to the Lord: one young bull, one ram, and seven lambs in the first year, [all] unblemished.	2. And you will make a burnt sacrifice to be received with favour before the LORD; one young bullock, one ram, lambs of the year seven, unblemished;
3. And their meal offering [shall be] fine flour mixed with oil, three tenths for the bull and two tenths for the ram.	3. and their mincha of wheaten flour mingled with olive oil, three tenths for the bullock, two tenths for the ram,
4. And one tenth for each lamb, for the seven lambs.	4. and one tenth for each of the seven lambs;
5. And one young male goat as a sin offering, to atone for you.	5. and one kid of the goats for a sin offering to make an atonement for you;
6. [This is] besides the burnt offering of the new month and its meal offering, and the continual burnt offering and its meal offering, and their libations as prescribed for them, as a spirit of satisfaction, a fire offering to the Lord.	6. besides the sacrifice for the beginning of the month and its mincha, and the perpetual sacrifice and its mincha; and their libations according to the order of their appointments, an oblation to be received with favour before the LORD.

Rashi's Commentary for B'Resheet (Gen.) 21:1-34

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

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

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

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

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

at the time of which God had spoken Heb. אָתָּוּ. [Onkelos and Jonathan render:] דְּמַלִּיל יָתִי, 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 - לְקַנְיָו means that his [Isaac's] facial features were like his.-[from Gen. Rabbah 53:6]

6 will rejoice over me Heb. וְיִצְחָק 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. מָלַל. Scripture uses an unusual word and does not say דָּבַר because its numerical value [of מָלַל] is 100, i.e., at the end of one hundred [years] of Abraham.-[from Gen. Rabbah 53:3]

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

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

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

9 making merry Heb. מְצַחֵק. **An expression of idolatry, as it is said (Exod. 32:6): "and they rose up to make merry" (לְצַחֵק) . Another explanation: An expression of illicit sexual relations, as it is said (below 39:17): "to mock (לְצַחֵק) me." Another explanation: An expression of murder, as it is said (II Sam. 2:14): "Let the boys get up now and sport (וַיִּשְׂחָקוּ) 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. מִנְּגִיד, 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 (הִטָּה) with his wife," because the semen shoots like an arrow. Now if you ask: it should have been בְּמַטְחֵי קֶשֶׁת, [I will answer you that] it is grammatically correct to insert a "vav" here, as in (Song 2:14): "in the clefts of (בְּחַגְיֵי) the rock," from the [same] root as (Isa. 19:17): "And the land of Judah will be to Egypt for a breach (אֶקְרַע) ," and from the [same] root as (Ps. 107:27): "They reeled (יִחַוּ) and staggered like a drunkard." Similarly (ibid. 65:6): "the ends of (קְצוֹת) the earth," being derived from קֶצֶר(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 דְּדַנִּיִּם(Dedanites) but דְּדַנִּיִּם(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. רַבֵּה קִשֵּׁת, one who shoots arrows with a bow. קִשֵּׁת [He is so designated] because of his occupation, like חֹמֵר, donkey driver, גַּמְל, camel driver, צַיִד, 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. הוֹכִיחַ אֶת. He disputed with him concerning this.-[from Targum Jonathan]

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

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

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

33 an eishel Heb. 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 (נִטְעָה) used in conjunction with tents, as it is written (Dan. 11:45): "And he will pitch (וַיִּטֵּעַ) 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).

PESIQTA deRAB KAHANA PISQA Twenty-Three - The New Year

In the seventh month, on the first day of the month, [you will observe a day of solemn rest, a memorial proclaimed with blast of trumpets] (Lev. 23:24).

XXIII:I

Forever, O Lord, your word is firmly fixed in the heavens (Ps. 119:89). It was taught on Tannaite authority in the name of R. Eliezer, "On the twenty-fifth day of Elul, the world was created." The following statement of Rab accords with the view of R. Eliezer, for it has been taught in the verses Rab assembled to accompany the sounding of the ram's horn on the New Year, *This day [marks] the beginning of your works, a memorial to the first day. For it is a statue of Israel, an ordinance of the God of Jacob* (Ps. 81:4). **And concerning all countries, on that day it is declared, which is destined for the sword and which for peace, which for famine and which for plenty. On that day all creatures are judged, to be recorded for life or for death."**

[Since the New Year is the sixth day following the creation of the world, which took place on the twenty-fifth of Elul], you find that on the first of Tishri [the New Year] the first man was created [because he was created on the sixth day of creation]. In the first hour [the thought of creating him] entered [God's mind], in the second God consulted the ministering angels, in the third he collected dust, in the fourth, he kneaded it, in the fifth he wove together the parts, in the sixth he stood him on his feet as an unformed mass, in the seventh, he blew into it the breath of life, in the eighth, he put him into the Garden of Eden, in the ninth God gave him a commandment, in the tenth Adam violated His commandment, in the eleventh he was judged, in the twelfth God gave him a pardon.

Said to him the Holy One, blessed be He, "Adam, lo, you serve as omen for your children. Just as you came to judgment before Me and I gave you a pardon, so your children will come before Me in judgment, and I will give them a pardon."

When? *In the seventh month, on the first day of the month* (Lev. 23:24).

XXIII:II

R. Nahman commenced [his discourse by citing the following verse]: "Then fear not, O Jacob My servant, says the Lord, nor be dismayed, [O Israel, for lo, I will save you from afar, and your offspring from the land of their captivity. Jacob will return and have quiet and ease, and none will make him afraid] (Jer. 30:10).

The verse speaks of Jacob: *And he dreamed that there was a ladder [set up on the earth, and the top of it reached*

to heaven, and behold the angels of God were ascending and descending on it] (Gen. 28:12)." [Mandelbaum: Genesis 28:17 states "and Jacob feared."] Said R. Samuel b. R. Nahman, "They were the angelic princes representing the nations of the world." For R. Samuel b. R. Nahman said, "This teaches that God showed Jacob the prince of Babylonia going up seventy steps and then going down, the one of Media going up fifty-two steps, the one of Greece one hundred eighty steps. And as to the one representing Edom [Rome], he kept going up and Jacob did not know how many [steps he was going up, thus how long he would rule]. At that moment our father, Jacob, was afraid and said, 'Is it possible that that he is not subject to decline?' Said to him the Holy One, blessed be He, "*Then fear not, O Jacob [my servant, says the Lord, nor be dismayed, O Israel, for lo, I will save you from afar, and your offspring from the land of their captivity. Jacob will return and have quiet and ease, and none shall make him afraid]* (Jer. 30:10). Even if you see him sitting beside Me, from there I shall bring him down!" That is in line with the following verse of Scripture: "*Though you make your nest as high as the eagle, and though you set it among the stars, will I bring you down from there, says the Lord*" (Obad. 1:4).

R. Berekhiah, R. Helbo in the name of R. Simeon b. Menassia in the name of R. Meir: "This teaches that the Holy One, blessed be He, showed our father, Jacob, the prince of Babylonia going up and coming down, and the one of Media going up and coming down, and the one of Greece going up and coming down, and also the one of Edom going up and coming down." Said the Holy One, blessed be He, to him, "Jacob, you too will go up!" At that moment Jacob was afraid, and he said to Him, 'Is it the case that just as these are subject to decline, so I too am subject to decline?' He said to him, "*Then fear not, O Jacob [my servant, says the Lord, nor be dismayed, O Israel, for lo, I will save you from afar, and your offspring from the land of their captivity. Jacob will return and have quiet and ease, and none will make him afraid]* (Jer. 30:10). For the (sort of) ascent that you will make, there is no descent." Nonetheless, he did not believe and did not ascend.

R. Berekhiah, R. Helbo, and R. Simeon b. Yosina: "R. Meir expounded (the following verse:) *Nonetheless they still sinned and did not believe in his wondrous works* (Ps. 78:32). [This verse] speaks of Jacob, who did not believe and so did not ascend.

Said to him the Holy One, blessed be He, "[Jacob!] If you had believed and ascended, you would never again have gone down. Now that you do not believe and did not ascend, lo, your sons will be enslaved by the four kingdoms in this world, liable for the taxes on crops and herds and exactions and head taxes [Leviticus Rabbah adds: from Babylonia to Media, from Media to Greece, and from Greece to Edom]."

[He said before Him, "Lord of the ages], is it forever?" Said to him the Holy One, blessed be He, "*[Then fear not, O Jacob my servant].. .nor be dismayed, O Israel, for lo, I will save you from afar* (Jer. 30:10): from Gallia and Aspamea and nearby lands. *And your offspring from the land of their captivity: Jacob will return:* from Babylonia. *And have quiet:* from Media. *And ease:* from Greece. *And none will make him afraid:* on account of Edom."

"*For I will make a full end of all the nations* (Jer. 30:11): As to the nations of the world, because they make a full end (when they harvest even the corner of) their field, concerning them Scripture states: *I will make a full end of all the nations among whom I scattered you*. But as to Israel, because they do not make a full end (when they harvest, for they leave the corner of) their field, therefore: *But of you I will not make a full end*" (Jer. 30:11).

I will chasten you in just measure, and I will by no means leave you unpunished (Jer. 30:11). I will chasten you through suffering in this world, so as to leave you unpunished in the world to come. When? *In the seventh month, [on the first day of the month]* (Lev. 23:24).

XXIII:III

Judah b. R. Nahmani in the name of R. Simeon b. Laqish commenced [his discourse by citing the following verse:]

"God has gone up with the shofar blast, [the Lord at the sound of the shofar]" (Ps. 47:5). When the Holy One, blessed be He, ascends to take his seat on the throne of justice on the New Year, it is for the sake of strict justice that he ascends. That is in line with the following verse of Scripture: *God has gone up with the shofar blast*. But when Israel take up their shofars and sound them, forthwith: *The Lord [the name of God (Ha-Shem) that refers to the attribute of mercy] at the sound of the shofar forgives them*. [Leviticus Rabbah:] He rises from the throne of judgment and takes his seat on the throne of mercy. He is filled with mercy for them and for them turns the measure of justice into the measure of mercy. When? *In the seventh month, [on the first day of the month, you will observe a day of solemn rest, a memorial proclaimed with blast of trumpets]* (Lev. 23:24).

XXIII:IV

R. Josiah commenced [his discourse by citing the following verse:] *Blessed is the people that knows the sound of the shofar blast. O Lord, in the light of your face do they walk the way* (Ps. 89:16). R. Abbahu interpreted the verse [as follows]: "[It speaks of] five elders when they come together to intercalate the year. What does the Holy One, blessed be He do? He leaves his counsellors above and brings His Presence to rest among them below. At that moment the ministering angels say (the acclamation), 'Look at this! Look at this! Is this power! Is this power! Is this ornament! Is this ornament! Should He, concerning whom it is written, A God in the great council of the holy ones, great and terrible above all that are round about him (Ps. 89:8) – should such a one leave His counsellors above and descend and bring His Presence to rest among the lower beings? But why does He do all this? [He does so for], if they should make an error, the Holy One, blessed be He, enlightens their eyes fin deciding the Law in the right] way. *O Lord, they walk the way in the light of Your face*" (Ps. 89:16).

Said R. Josiah, "It is written, *Blessed is the people who knows the sound of the shofar blast* (Ps. 89:15). Now do not the nations of the world know how to make a blast on a trumpet? How many horns, bucinae, and trumpets do they have? Yet you say, *Blessed is the people that knows the sound of the shofar blast!* But: *Blessed is the people that knows how to propitiate their Creator with the sound of the shofar blast*. When? *In the seventh month, on the first day of the month, [you will observe a day of solemn rest, a memorial proclaimed with blast of trumpets]* (Lev. 23:24).

XXIII:V

R. Jeremiah commenced [his discourse by citing the following verse]: *The wise man's path of life leads upward, that he may avoid Sheol beneath* (Prov. 15:24). *The path of life*: The path of life refers only to the words of the Torah, for it is written, *It is a tree of life* (Prov. 3:18).

Another matter: *The path of life*: The path of life refers only to suffering, as it is written, *The way of life is through rebuke and correction* (Prov. 6:23). *[The wise man's path] leads upward* refers to one who looks deeply into the Torah's religious duties, [learning how to carry them out properly].

What then is written just prior to this same matter (of the New Year)? *When you harvest your crop of your land, you will not make a full end of the corner of your field* (Lev. 23:22). The Gentiles, because they make a full end when they harvest even the corner of their field, [and the rest of the matter is as is given above: *1 will make a full end of all the nations among whom 1 have driven you* (Jer. 30:11). But Israel, because they do not make a full end when they harvest, for they leave the corner of their field, therefore, *But of you I will not make a full end* (Jer. 30:11). *1 will chasten you in just measure, and 1 will by no means leave you unpunished* (Jer. 30:11)." When? *In the seventh month, on the first day of the month, (you will observe a day of solemn rest, a memorial proclaimed with blast of trumpets!* (l.cv. 23:24).

R. Berekhiah commenced [his discourse by citing the following verse:] *Blow the shofar horn at the new moon,*

when it is concealed for our feast day (Ps. 81:4). Now is there not a new moon every lunar month? Rather: *when it is concealed*. But is not the new moon concealed every month? Rather: *for our feast day*. But, is it not the case that there is the month of Nisan, moon to begin with is concealed, and in that month, there [namely, Passover]? [Does one blow the shofar on Nissan of Passover? No!] However [the difference is] a month, with a concealed holiday, and the holiday is on the same day [of the month] And what is that? It is Tishri. Tishri is interpreted in the sense in which the letters of that word can also mean, 'release,' hence, 'release and forgive all our debts.' When is that? *In the seventh month, on the first day of the month, [you will observe a day of solemn rest, a memorial proclaimed with blast of trumpets]* (Lev. 23:24).

XXIII: VII

R. Levi in the name of R. Hama bar Hanina commenced [his discourse by citing the following verse of Scripture:] *Thus says the Lord, your Redeemer, the Holy One of Israel: [I am the Lord your God, who trains you to profit, who leads you in the way you should go]* (Is. 48:17). What is the meaning of *trains you*? I train you as a herdsman trains an ox.

The same object bears three names: staff, goad, and lead. Staff (MLMD), because it shows (MLMD) the way for a cow so as to plough [Leviticus Rabbah: in order to give sustenance for its owner]. Goad (MRD'), because it imparts knowledge (MWRH D'H) to the cow. Lead (DREW), for it provides understanding (MDR BYNH) to the cow.

Said the Holy One, blessed be He, "[Now is it not an argument a fortiori (Kal Vachomer)?] If for a cow a man makes a goad, then for his (own) impulse to do evil, which leads him away from the life of this world and from the life of the world to come as well, how much the more so (should he make a goad)! Thus: *Who leads you in the way you should go* (Is. 48:17)]."

Who leads you in the way you should go (Is. 48: 17). R. Levi in the name of R. Hama b. R. Hanina: "The matter may be compared to the case of a prince who had to bring a case before his own father. His father said to him, 'My son, if you want to be acquitted before me in this case, retain as your counsel Mr. So-and-So, and you will be acquitted by me in this case.' So did the Holy One, blessed be He, say to Israel, 'My children, if you want to be acquitted before me in this case, you should make mention before me the merit accruing on account of the patriarchs, and you will be acquitted before me in this case.'"

[In the seventh month,] on the first day [of the month, you will observe a day of solemn rest, a memorial proclaimed with blast of trumpets] (Lev. 23:24). The first refers to Abraham, for it is written, *Abraham was the first, and he inherited the land* (Ez. 33:24). *A memorial proclaimed with the blast of trumpets* (Lev. 23:24): This refers to Isaac, for it is written, *And ... looked and behold, a ram caught by its horns (same word as trumpet) in a bush* (Gen. 22:13). *A holy convocation* (Lev. 23:24): This refers to Jacob, for it is written, *Listen to me O Jacob, and Israel, whom I have convoked* (Is. 48:12). When will you make mention before Me of the merit of the patriarchs and be acquitted before Me in judgment? *On the New Year: In the seventh month, [on the first day of the month, you will observe a day of solemn rest, a memorial proclaimed with blast of trumpets]* (Lev. 23:24).

XXIII:VIII

R. Hiyya bar Maré in the name of R. Levi commenced [his discourse by citing the following verse:] *Sons of Adam are vanity, and sons of man are a lie; [if they are placed in the balance, they go up; they are together lighter than a breath]* (Ps. 62:9) [Adam and "man" are the same word in Hebrew]: Under ordinary circumstances, people say, 'Mr. So-and-so is marrying Miss Such-and-such.' *Sons of men are vanity*: [That is, it is a vain act on the part of men to speak as if they initiate marriage, for it is God who does it]. Under ordinary circumstances, people say, 'Miss Such-and-such is married to Mr. So-and-so.' *The sons of man are a lie*: [It is a lie that man initiates marriage for it

is God who does so.]

If they are placed in the balance, they go up; they are together lighter than breath: Said R. Hiyya bar Maré, "Said the Holy One, blessed be He, 'Even before they were made of nothing in their mother's womb, I designated them and matched them for one another.'"

Said R. Nahman, "All of the vanities and lies that the Israelites do in this world — Abraham, our father, is worthy of effecting atonement for all of them. What is the Scriptural proof text? *He was the greatest man among the Anakim* (Josh. 14:15). *If they are placed in the balance*, when does he effect atonement for them in the scales? It is in the month that is subject to the constellation of the scales [of Libra]. And which month is subject to the constellation of Libra? It is Tishri

in the month... (Ps. 81:4): [Reading the letters of the word for *month* to spell out the word for new:] renew your deeds.

..shofar... : [Reading the letters of the word for *shofar* to spell out the word for beautify:] improve your deeds.

Said the Holy One, blessed be He, "If you improve your deeds before me, lo, I will become for you like a shofar. Just as a shofar takes in at one side and lets out at the other, so will I arise from the throne of justice and take my seat on the throne of mercy and become filled with mercy for you and have mercy on you and turn the attribute of justice into the attribute of mercy." When? *In the seventh month, [on the first day of the month, you will observe a day of solemn rest, a memorial proclaimed with blast of trumpets]* (Lev. 23:24).

XXIII:IX

In the seventh (SBY'Y,) month, on the first day of the month (Lev. 23:24): A month which is sated (MSWB') in the performance of religious duties, (for) the shofar I sounded on the New Year is in it, the day of Atonement is in it, [the religious duty of building a tabernacle is in it, the religious duty of taking] the palm branch (lulab) and the willow is in it.

Another matter: *In the seventh month* (Lev. 23:24): A month which is sated with all things: the vintage is in it, the threshing floor is in it, all sorts of delicious things are in it.

Another matter: *In the seventh (SBY'Y) month* (Lev. 23:24): R. Berekhiah would call (that month) the month of the oath (SBW'T'), namely, the month in which the Holy One, blessed be He, took an oath (NSB`) to our father, Abraham, *By Myself have I taken an oath, says the Lord* (Gen. 22:16). What need was there for this oath? R. Bibi bar Abba in the name of R. Yohanan: "Abraham said before the Holy One, blessed be He, 'Lord of the ages! It is perfectly evident before the throne of Your glory that, when You said to me, *Take your son, your only son, whom you love, Isaac* (Gen. 22:2), I had in mind what to answer You and to say to You, *Yesterday You said to me, For through Isaac will seed be called forth for you* (Gen. 21:12). And today you say to me, *Take your son, your only son*. But just as I had in mind what to answer You, but made no reply to You, so, when the descendants of Isaac will come to the toils of transgression and bad deeds, You must remember in their behalf the binding of Isaac, their father, and therefore effect atonement for them and turn the attribute of justice to the attribute of mercy for them." When? *In the seventh month, [on the first day of the month, you will observe a day of solemn rest, a memorial proclaimed with blast of trumpets]* (Lev. 23:24).

XXIII:X

And Abraham raised his eyes, and he saw, and behold, a ram (Gen. 22:13). Said R. Yudan, "That verse teaches that

the Holy One, blessed be He, showed Abraham a ram tearing itself out of one thicket and getting caught in another, over and over again. He said to him, 'So will your children be trapped by sins and entangled among troubles, but in the end they will be redeemed through the horn of a ram [sounded on the New Year]. *Then the Lord will appear over them, and his arrow go forth like lightning, [the Lord God will sound the trumpet, and march forth in the whirlwinds of the south. The Lord of hosts will protect them]* (Zech. 9:14-15) [Leviticus Rabbah adds: That is in line with the following verse of Scripture: *And in that day a great trumpet will be blown* (Is. 27:13)].

Said R. Haninah, "This verse teaches that the Holy One, blessed be He, showed Abraham a ram tearing itself out of one thicket and getting caught in another, over and over again. He said to him 'So will your children be trapped among the nations and entangled among the kingdoms, and dragged from one kingdom to the next, from Babylonia to Media, from Media to Greece, from Greece to Edom, but in the end they will be redeemed through the horn of a ram [sounded on the New Year].' *Then the Lord will appear over them, [and his arrow go forth like lightning; the Lord God will sound the trumpet, and march forth in the whirlwinds of the south. The Lord of hosts will protect them]* (Zech. 9:14-15)."

In the seventh month (Lev. 23:24): Under all circumstances the seventh is preferred. Above in Heaven, the seventh is preferred. There are seven heavens: the veil, the firmament, the heights, the most high, the habitation, the established, and the clouds. Of the last-named, it is written, *Cast up a highway for him who rides through the clouds* (Ps. 68:5). Among kinds of land, the seventh is preferred: land, earth, ground, valley, dry land, territory, and world: *And he will judge the world in righteousness/generosity* (Ps. 96:13). Among generations, the seventh is preferred: Adam, Seth, Enoch, Kenan, Mehallah, Jered, and Enoch: *And [among all seven] Enoch walked with God* (Gen. 5:24). Among patriarchs, the seventh is preferred: Abraham, Isaac, Jacob, Levi, Kehath, Amram, and Moses: *And Moses went up to God* (Ex. 19:3). Among the sons, the seventh is preferred: Eliab, Abinadab, Shemaiah, Nethanel, Raddai, Ozem, *and David was the seventh* (1 Chron. 2:15). Among kings the seventh is preferred: Saul, Ishbosheth, David, Solomon, Rehoboam, Abijah, and Asa: *And Asa called to the Lord his God* (2 Chron. 14:10). Among years of the sabbatical cycle the seventh is preferred: *And in the seventh there will be a year of rest* (Ex. 23:11). Among days the seventh is preferred: *And God blessed the seventh day* (Gen. 2:3). Among months the seventh is preferred: *In the seventh month on the first day of the month* (Lev. 23:24).

XXIII:XI

R. Abba son of R. Pappi and R. Joshua of Sikhnin in the name of R. Levi says, "On all the other days of the year, the Israelites are taken up with their daily work, but on the New Year they take up shofars and sound them, and the Holy One, blessed be He, arises from the throne of strict justice and takes his seat on the throne of mercy and is filled with mercy for them and turns the attribute of justice into the attribute of mercy. When? *In the seventh month, on the first day of the month, [you shall observe a day of solemn rest, a memorial proclaimed with blast of trumpets]*" (Lev. 23:24).

XXIII: XII

It happened: R. Yohanan and R. Simeon b. Laqish were in session: "We have learned [at Mishnah Rosh HaSahanh 4:1], **In the case of the festival day of the New Year that coincided with the Sabbath, in the sanctuary they would sound the shofar horn, but not in the countryside. [When the house of the sanctuary was destroyed, Rabban Yohanan ben Zakkai made the ordinance that they should sound the shofar horn wherever a court was located.]** Now [they said] "if it is a matter of Torah Law [that the shofar is sounded], then it should override [the considerations of Sabbath rest even] in the provinces. And if it is not [a matter of Torah Law], then even in the sanctuary, [sounding the shofar horn] should not override [the considerations of Sabbath rest]." While they were in session and raising these difficult questions, Kahana came by. They said, "Lo, here comes the authority for the tradition. Let us arise and raise our question for him." They arose and asked him. He said to them, "One verse of

Scripture states, *You will have a day for sounding the horn* (Num. 29:1). Another verse of Scripture says, *A Sabbath of remembrance of the sounding of the horn, a holy convocation* (Lev. 23:24). Now how (may the two verses be harmonized)? **On an occasion on which [the holiday] coincides with an ordinary day [not a Sabbath], You will have a day for sounding the horn** (Num. 29:1). **On an occasion on which the holiday coincides with the Sabbath, A Sabbath of remembrance of the sounding of the horn, a holy convocation** (Lev. 23:24), meaning that they make mention of the sounding of the horn but they do not sound the horn."

R. Zeirah instructed the associates, "Go and listen to R. Levi expounding, because it is not possible for him to present a passage without instruction in Law." They went and he expounded in their presence: "One verse of Scripture states, *You will have a day for sounding the horn* (Num. 29:1). Another verse. of Scripture says, *A Sabbath of remembrance of the sounding of the horn, a holy convocation* (Lev. 23:24). Now, how may the two verses be harmonized? On an occasion on which the holiday coincides with an ordinary day [not a Sabbath], *You will have a day of sounding of the horn* (Num. 29:1). On an occasion on which the holiday coincides with the Sabbath, *A Sabbath of remembrance of the sounding of the horn, a holy convocation* (Lev. 23:24), meaning that they make mention of the sounding of the horn but they do not sound the horn."

R. Simeon b. Yohai taught on Tannaite authority, "It should override the Sabbath restrictions in the sanctuary, where people know the proper time for the beginning of the new month [of Tishri, so there is no possibility of doubt about the matter]. But it should not override the restrictions of the Sabbath in the provinces, where people do not know the proper time for the beginning of the new month."

R. Simeon b. Yohai taught on Tannaite authority, "*You will have a day for sounding the horn, and you will prepare [a burnt-offering]* (Num. 29:1-2). [You therefore sound the horn] where the offerings are prepared."

Said R. Tahalipa of Caesarea, "In regard to all other additional offerings, it is written, *And you will offer up* (Num. 28:19, 27). But in this regard (that is, in respect to the New Year), it is written, *And you will prepare [a burnt-offering]* (Num. 29:2). **Said the Holy One, blessed be He, to Israel, 'My children, since you have come before Me to judgment and gone forth with a pardon, I credit it to you as if on this very day you were made afresh before Me, as if today I created you as a new creation.'** That is in line with the following verse of Scripture: ***For as the new heavens and the new earth [which I will make will remain before Me, says the Lord, so will your descendants and your name remain]* (Is. 66:22).**"

Ketubim: Targum Tehillim (Psalms) 81

JPS TRANSLATION	TARGUM
1. For the Leader; upon the Gittith. A Psalm of Asaph.	1. For praise; on the lyre that comes from Gath, composed by Asaph.
2. Sing aloud unto God our strength; shout unto the God of Jacob.	2. Give praise in the presence of God, our strength; shout in the presence of the God of Jacob.
3. Take up the melody, and sound the timbrel, the sweet harp with the psaltery.	3. Lift up the voice in praise, and set out timbrels, the lyre whose sound is sweet with harps.
4. Blow the horn at the new moon, at the full moon for our feast-day.	4. Blow the horn in the month of Tishri, in the month in which the day of our festivals is concealed.
5. For it is a statute for Israel, an ordinance of the God of Jacob.	5. For He made a covenant for Israel; it is a legal ruling of the God of Jacob.
6. He appointed it in Joseph for a testimony, when He went forth against the land of Egypt. The speech of one that I knew not did I hear:	6. He made it a testimony for Joseph, who did not go near the wife of his master; on that day he went out of the prison and ruled over all the land of Egypt. The tongue I

JPS TRANSLATION	TARGUM
	did not know I have taught [and] heard.
7. I removed his shoulder from the burden; His hands were freed from the basket.	7. I have removed his shoulder from servitude; his hands were taken away from casting clay into a pot.
8. You did call in trouble, and I rescued you; I answered you in the secret place of thunder; I proved you at the waters of Meribah. Selah	8. In the time of the distress of Egypt, you called and I delivered you; I made you fast in the secret place where My Presence is, where wheels of fire call out before him; I tested you by the waters of Dispute forever.
9. Hear, O My people, and I will admonish you: O Israel, if you would hearken unto Me!	9. Hear, O My people, and I will bear witness for you, O Israel, if you will accept My Word.
10. There will no strange god be in you; neither will you worship any foreign god.	10. There will not be among you worshippers of a foreign idol, and you will not bow down to a profane idol.
11. I am the LORD your God, who brought you up out of the land of Egypt; open your mouth wide, and I will fill it.	11. I am the Lord your God, who brought you up from the land of Egypt; open wide your mouth with the words of Torah, and I will fill it with all good things.
12. But My people hearkened not to My voice; and Israel would none of Me.	12. But My people did not receive My voice; and Israel did not want My Word.
13. So I let them go after the stubbornness of their heart, that they might walk in their own counsels.	13. And I expelled them for the thoughts of their heart, they went away in their wicked/lawless counsel.
14. Oh that My people would hearken unto Me, that Israel would walk in My ways!	14. Would that My people had listened to Me – that Israel would walk in My ways!
15. I would soon subdue their enemies, and turn My hand against their adversaries.	15. In a little while I will humble their enemies, and I will turn my strong blow against their enemies.
16. The haters of the LORD should dwindle away before Him; and their punishment should endure for ever.	16. The enemies of the Lord will be false to him; and their harshness will last forever.
17. They should also be fed with the fat of wheat; and with honey out of the rock would I satisfy you.'	17. But He will feed him with the best of wheat bread; and I will satisfy you with honey from the rock.

Midrash on Psalm 81

I. For the leader; upon the Gittith. [A Psalm] of Asaph. Sing aloud unto God our strength; shout unto the God of Jacob (Ps. 81:1-2). These words are to be considered in the light of what Scripture says elsewhere: *None has beheld iniquity/lawlessness in Jacob* (Num. 23:21). Why did Balaam choose to mention Jacob—not Abraham and not Isaac—only Jacob? Because Balaam saw that out of Abraham had come base metal—Ishmael and all the children of Keturah; and he also saw that out of Isaac there had come Esau and his princes. But Jacob was all holiness, for to his sons—*All these are the twelve tribes of Israel* (Gen. 49:28) — Scripture says, *You are all fair, my love* (Song 4:7). Hence Balaam mentioned no Patriarchs other than Jacob when he said *None has beheld iniquity/lawlessness in Jacob*. So, too, Asaph said: Seeing that there was some base metal in all the Patriarchs except Jacob, in whom there was no base metal at all, I, too, will mention only Jacob. Hence *Shout unto the God of Jacob*.

II. Another comment. Why did Balaam mention Jacob, and not any of the other Patriarchs? Our Masters taught: In the measure that a man measures out, so is it measured out to him. For in the verse, *In full measure (sè'assè'ah), when You send her away, You do contend with her* (Isa. 27:8), *sè'assè'ah*, taken as a reduplicating form, is read *se'ah for se'ah*—that is “*measure for measure*.” This verse would seem to prove that only for a *se'ah*, a deed that bulks large, does God give measure for measure. Whence do we know that also for a *tarkab*, a half *tarkab*, a *kab*, a *roba'*, a half *roba'*, a *toman*, or an *'ukla* is His measure for measure given? From Scripture which says, *For every sé'on, a so'en is returned in fierceness* (Isa. 9:4). Mark the variety of measures hinted at in this verse. The reference to them would seem to prove that God measures only by bulk. Whence do we know, however, that God also measures [by number] by small coins which can add up to a large sum? From Scripture, which says, *Adding one to*

one, to find out the sum (Eccles. 7:27).

A parable of a king who had three friends. Desiring to build a palace for himself, he sent for the first friend to whom he said: "Behold this place where I would build me a palace." The friend replied: "From the very beginning I have been mindful of this mountain." The king sent for the second friend and said to him: "I would build me a palace here." The friend replied: "From the very beginning I have been mindful of this field." But when he sent for the third friend and said: "I would build me a palace here," the friend replied: "From the very beginning I have been mindful of this place as a palace." The king said to him: "As you live, I will build this palace, and I will call it by your name." Even so, Abraham, Isaac, and Jacob were friends of the Holy One, blessed be He. But Abraham called the Temple mountain, as is said *In the mountain where the Lord is seen* (Gen. 22:14); and Isaac called the Temple field, as is said *See, the smell of my son is as the smell of a field which the Lord hath blessed* (ibid. 27:27); but Jacob called it a house even before it was built, as is said *This is none other than the house of God* (ibid. 28:17). Therefore, the Holy One, blessed be He, said to him: "As you live, because you did call it a house even before it was built, I will call it by your name," as is said *Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob* (Isa. 2:3), and as Jeremiah also said: *Behold, I will turn the captivity of Jacob's tents* (Jer. 30:8). And Asaph corroborated Balaam's assertion [that there was no iniquity/lawlessness in Jacob], for when Asaph spoke of the shouting in the Temple he mentioned only Jacob, as is said *Shout unto the God of Jacob*.

III. *Take up the melody, and sound the timbrel, the sweet harp with the psaltery* (Ps. 81:3). R. Hiyya bar Abba taught: The psaltery and the harp were the same. R. Simeon taught: The psaltery was one thing, the harp was another; they differed one from the other in the number of their bass and treble strings. R. Huna said in the name of R. Asi: Nor did they differ only in the number of their bass and treble strings, for the skin [of the sounding-board] of one of them was not dressed. And why was the psaltery called *nebel*? Because it put to shame (*ménabbel*) every other kind of musical instrument.

R. Judah said in the name of R. Ilai: How many strings were there to the psaltery? Seven, as is said *With seven a day do I praise You* (Ps. 119:164). In the days of the Messiah, however, there will be eight strings to the psaltery, for it is said *For the leader; on the Sheminith ("eight strings")* (Ps. 12:1). And in the time-to-come, the psaltery will be made with ten strings, as is said *Upon an instrument of ten strings, upon the psaltery* (Ps. 92:4).

IV. *Blow the trumpet at the new moon, at the full moon* (Ps. 81:4). These words are to be considered in the light of what Scripture says elsewhere: *Blessed is the people that knew the trumpet sound; they walk, O Lord, in the light of Your countenance* (Ps. 89:16). Blessed is the people that knew the trumpet sound: The generation of the wilderness knew by the sounding of the trumpet when to pitch camp and when to journey forward, as is said *"Make thee two trumpets of silver . . . and you will use them for the calling of the congregation, and for the journeying of the camps"* (Num. 10:2). Accordingly, the end of the verse, *They walk, O Lord, in the light of Your countenance*, is to be read in the light of the words *"And the Lord went before them by day in a pillar of cloud . . . and by night in a pillar of fire, to give them light"* (Ex. 13:21).

Another comment: The words *Blessed is the people that know the trumpet sound* refer to the people who intercalate the year and designate the day that is the proper day for the sounding of the trumpet; and the words *They walk, O Lord, in the light of Your countenance* mean, according to R. Abbahu, that the Holy One, blessed be He, conforms to the calendar of the children of Israel.

In a different interpretation, the words are read *Blessed is the people that know the joyful sound*—that is, blessed are the members of the Sanhedrin who know the joyful sound of the give-and-take of Torah study. *They walk, O Lord, in the light of Your countenance*: The Holy One, blessed be He, conforms to their decisions and makes their faces shine with the radiance of the Law.

R. Jose ben Jacob taught in the name of R. Idi who taught it in the name of R. Aha: The verse *Naphtali is a hind let loose: he gives words of a horn* (Gen. 49:21) means that when the children of Naphtali were on a mission of Torah, they were as swift as the hind. And *words of a horn* refers to the fact that the words of Torah were given to Israel

with shouts of joy and with the voice of the horn, as is said “*And all the people perceived the thunderings, and the lightnings. the voice of the trumpet, and the mountain smoking*” (Ex. 20:15). Hence it is said *Blow the trumpet at the new moon*.

In a different exposition of *Blessed is the people that know the trumpet sound*, R. Josiah said: But the nations of the earth, have they not many trumpets, too? Have they not many bugles? Have they not many horns? But *Blessed is the people that know the trumpet sound* refers to Israel, the people who know how to propitiate their Creator with their shouts of joy and with the voice of the trumpet, as when *They walk, O Lord, in the light of Your countenance* in the ten days between New Year's Day and the Day of Atonement.

V. *Blow the trumpet at the new moon* (Ps. 81:4). At a particular new moon? Yes, the one that comes in *the time appointed, on our solemn feast day* (ibid.). The only new moon that comes in with a particular feast day, a feast day that arrives at the new moon, is New Year's Day.

In another exposition, the verse is read *Trumpet our renewal (hodesh), our becoming acceptable to God (shofar), at the pardoning (keseh) on our solemn feast day*. Our Masters taught that God meant by this: “Renew your deeds. Make your deeds acceptable to Me, and on this day I shall pardon your iniquities/lawlessness,” as is said *You have forgiven the iniquity/lawlessness of Your people, You have pardoned all their sin* (Ps. 85:3).

R. Berechiah bar Abba—some say, R. Berechiah in the name of R. Abba—taught that God meant: “Renew your deeds. Then, I”—if one may be permitted to speak thus of God—“like a trumpet into which a man blows from one end and makes the sound come out of the other, will let in one ear and out of the other the charges that any accuser whatsoever brings against you before me.” Hence *Blow the trumpet at renewal* (Ps. 81:4).

VI. *When it is a statute for Israel, it is an ordinance of the God of Jacob* (Ps. 81:5): Therefore, what is not a statute for Israel, is not—if one be permitted to speak thus—an ordinance of the God of Jacob. And so R. Hoshai taught: When an earthly court decrees, saying: “Today is New Year's Day,” the Holy One, blessed be He, tells the ministering angels: “Raise up the dais. Summon the advocates. Summon the clerks. For the court on earth has decreed and said that today is New Year's Day.” If, however, the witnesses of the new moon are delayed in coming, or if the court has decided to intercalate the year, and to advance New Year's Day to the next day, the Holy One, blessed be He, tells the ministering angels: “Remove the dais, dismiss the advocates, and dismiss the clerks, since the court on earth has decreed and said: ‘Tomorrow is New Year's Day.’” And the proof? *When it is a decree for Israel, it is an ordinance of the God of Jacob*.

R. Phinehas and R. Hilkiyah taught in the name of R. Simon: When all the ministering angels gather before the Holy One, blessed be He, and say, “Master of the universe, what day is New Year's Day?” He replies: “Are you asking Me? Let us, you and I, ask the court on earth.” And the proof? *When it is a decree for Israel, it is an ordinance of the God of Jacob*.

VII. In the verse *He appointed it (shamo) in Jehoseph for a testimony* (Ps. 81:6), read not *shamo*, but *shemo*, “His name.” *Jeh*, that is, the name of the Holy One, blessed be He, [in Jehoseph], testified for Joseph that he had not touched Potiphar's wife. The end of the verse, *When he went out through the land of Egypt* (ibid.), implies, so our Masters taught, that [pardoned] on New Year's Day, Joseph went out from his prison, for the next verse reads: *I removed his shoulder from under the burden [of sin]* (Ps. 81:7). What is meant at the end of this verse by the words *his hands were delivered from the pots (dud)*? They mean that he was delivered from being a servant to the chief of the cooks, for *dud* is read as in the verse *And he struck it unto the pan or pot (dud)* (I Sam. 2:14).

The Rabbis quote the phrase *delivered from the pots* as meaning delivered from the servitude in Egypt, to prove that Joseph's children were not enslaved in Egypt. For the verse *His firstling bullock, majesty is his* (Deut. 33:17) means that like the firstling bullock with which no work is done, as it is said “*You will do no work with the firstling of your bullock*” (Deut. 15:19), so the children of Joseph were not enslaved in Egypt. That the *pots (dud)* clearly refers to the servitude in Egypt is indicated by the verse *In the land of Egypt, when we sat by the flesh-pots* (Ex. 16:3), a

word rendered *duda* ' in the Aramaic Targum.

Incidentally, the proof that the children of Israel, when dismissed [from work] to go to their houses, used to pilfer food from the marts of Egypt, comes from the verse *Remember the fish, which we were wont to eat in Egypt, for nought* (Num. 11:5). On the other hand, the verse *When we sat by the fleshpots* (Ex. 16:3) does not apply to the children of Joseph: They were not enslaved and they sat not by the flesh-pots, for they were shield-bearers and warriors, as another verse says of them *The children of Ephraim being armed and carrying bows* (Ps. 78:9). Hence it is said of Joseph *I removed his shoulder from under the burden* (Ps. 81:7).

Ashlamatah: I Samuel 1:1 - 2:10

Rashi	Targum
1. ¶ And there was one man from Ramathaim Zophim, from Mt. Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite.	1. And there was a certain man from Ramah, from the students of the prophets, from the hill country of the house of Ephraim. And his name was Elkanah, the son of Jehoram, son of Elihu, son of Tohu, son of Zuph, a man dividing a share in the holy things in the hill country of «he house of Ephraim.
2. And he had two wives; the name of the one was Hannah and the name of the second was Peninnah; and Peninnah had children, but Hannah had no children.	2. And he had two wives. The name of the one was Hannah, and the name of the second was Peninnah. And Peninnah had sons and Hannah had no sons.
3. And that man was wont to go up from his city from appointed time to appointed time, to prostrate himself and to slaughter (peace offerings) to the Lord of Hosts in Shiloh, and there the two sons of Eli, Hophni and Phinhas, were serving the Lord.	3. And that man went up from his city from the time of festival to festivals to worship and to sacrifice before the LORD of Hosts in Shiloh. And there the two sons of Eli, Hophni and Phinehas, were serving before the LORD.
4. And when it was the day, and Elkanah slaughtered (peace offerings), and he would give to Peninnah his wife and to all her sons and daughters portions.	4. And it was the day of the festival and Elkanah sacrificed, and he gave portions to Peninnah his wife and to all her sons and her daughters.
5. And to Hannah he would give one choice portion, for he loved Hannah, and the Lord had shut up her womb.	5. And he gave to Hannah one choice portion, for he loved Hannah. And from before the LORD a child was withheld from her.
6. And her rival would frequently anger her, in order to make her complain, for the Lord had shut up her womb.	6. And her rival was provoking her, also angering her, so as to make her jealous, because from before the LORD a child was withheld from her.
7. And so he would do year by year, as often as she went up to the house of the Lord, so she would anger her, and she wept and would not eat.	7. And so it was happening year by year in the time when she went up to the house of the Sanctuary of the LORD. Thus she was angering her; and she was weeping and not eating.
8. And Elkanah her husband said to her, "Hannah, why do you weep? And why do you not eat? And why is your heart sad? Am I not better to you than ten sons?"	8. And Elkanah, her husband, said to her: "Hannah, why are you weeping? And why are you not eating? And why is your heart sad to you? Is not my good will to you more than ten sons?"
9. And Hannah arose after eating and after drinking, and Eli the priest was sitting on the chair beside the doorpost of the Temple of the Lord.	9. And Hannah arose after she had eaten in Shiloh and after they had drunk. And Eli the priest was sitting upon the chair by the side of the doorpost of the temple of the LORD.
10. And she was bitter in spirit, and she prayed to the Lord, and wept.	10. And she was bitter of soul and was praying before the LORD and weeping very much.
11. And she vowed a vow, and said: to Lord of Hosts, if	11. And she swore an oath, and said: "LORD of Hosts,

Rashi	Targum
You will look upon the affliction of Your bondswoman, and You will remember me, and You will not forget Your bondswoman and You will give Your bondswoman a man-child, and I shall give him to the Lord all the days of his life, and no razor shall come upon his head.	indeed the affliction of your handmaid was uncovered before You, and let my memory come in before You. And may You not keep Your handmaid far away. And may You give to Your handmaid a son in the midst of the sons of men. And I will hand over him, who will be serving before the LORD all the days of his life. And the dominion of man will not be upon him.
12. And it was, as she prayed long before the Lord, that Eli watched her mouth.	12. And from the time that she prayed very much before the LORD, Eli was waiting for her until she stopped.
13. But Hannah, she was speaking in her heart, only her lips were moving, and her voice was not heard, and Eli thought her to be a drunken woman.	13. And Hannah was praying in her heart only. Her lips were moving, and her voice was not being heard. And Eli considered her [to be] like a drunken woman.
14. And Eli said to her: Until when will you be drunk? Throw off your wine from upon yourself.	14. And Eli said to her: "How long are you demented? Will you not let your wine evaporate from you?"
15. And Hannah answered and said: No, my lord, I am a woman of sorrowful spirit, and neither new wine nor old wine have I drunk, and I poured out my soul before the Lord.	15. And Hannah answered and said: "No, my master. I am a woman anguished of spirit. And new and old wine I have not drunk. And I have told the sorrow of my soul in prayer before the LORD.
16. Deliver not your bondswoman before the unscrupulous woman, for out of the abundance of my complaint and my vexation have I spoken until now.	16. Do not rebuke your handmaid before the daughter of Belial (wickedness/Lawlessness) for from the abundance of my jealousy and my anger I have prolonged prayer until now."
17. And Eli answered and said: Go in peace, and the God of Israel will grant your request which you have asked of Him.	17. And Eli answered and said: "Go in Shalom. And may the God of Israel grant your request that you requested from before Him."
18. And she said: May your bondswoman find favor in your eyes; and the woman went on her way and ate, and her face was not (sad) anymore.	18. And she said: "Let your handmaid find favour in your eyes." And the woman went on her way, and she ate and her face was no longer sad.
19. And they arose early in the morning, and prostrated themselves before the Lord: and they returned and came to their house, to Ramah, and Elkanah knew Hannah, his wife, and the Lord remembered her.	19. And they got up early in the morning and worshipped before the LORD and turned and went to their house to Ramah. And Elkanah knew Hannah his wife, and her memory went in before the LORD.
20. And it was, when the time came about, after Hannah had conceived, that she bore a son, and she called his name Samuel, because (she said); "I asked him of the Lord."	20. And it happened at the time of the completing of the days that Hannah became pregnant and bore a son. And she called his name "Sh'muel," for she said: "From before the LORD I asked for him."
21. And the man, Elkanah and his entire household, went up to slaughter to the Lord, the sacrifice of the days and his vow.	21. And the man Elkanah and all the men of his house went up to sacrifice before the LORD the sacrifice of the festival and to fulfil his vow.
22. But Hannah did not go up, for she said to her husband: "Until the child is weaned, then I shall bring him, and he shall appear before the Lord, and abide there forever.	22. And Hannah did not go up, for she said to her husband: "Until the child is weaned and I bring him and he be seen before the LORD and live there forever."
23. And Elkanah her husband said to her: "Do what seems good to you. Stay until you have weaned him, only, may the Lord fulfill His word." And the woman stayed and nursed her son, until she weaned him.	23. And Elkanah her husband said to her: "Do what is good in your eyes. Wait until you wean him. But may the LORD fulfil His Word." And the woman waited and nursed her son until she weaned him.
24. And she brought him with her when she had weaned him, with three bulls, and one ephah of meal, and an earthenware jug of wine, and she brought him to the	24. And she brought him up with her when she weaned him, with three bulls and one measure of flour and a skin of wine. And she brought him to the house of the

Rashi	Targum
house of the Lord, to Shiloh, and the child was young.	sanctuary of the LORD, to Shiloh. And the child was very young.
25. And they slaughtered the bull, and they brought the child to Eli.	25. And they slaughtered the bull and brought the child unto Eli.
26. And she said, "Please, my lord! As surely as your soul lives, my lord, I am the woman who was standing here with you, to pray to the Lord.	26. And she said: "Please, my master, by your life, my master, I am the woman who stood with you here to pray before the LORD.
27. For this child did I pray, and the Lord granted me my request, which I asked of Him.	27. For this child I prayed, and the LORD granted me my request that I requested from before Him.
28. And I also have lent him to the Lord; all the days which he will be alive, he is borrowed by the Lord." And he prostrated himself there to the Lord. {S}	28. And I have handed over him who will be serving before the LORD. All the days that he lives, he will be serving before the LORD." And he worshipped before the LORD there.
1. And Hannah prayed and said: "My heart has rejoiced through the Lord; My horn has been raised by the Lord. My mouth is opened wide against my enemies, For I have rejoiced in Your salvation.	1. And Hannah prayed in a spirit of prophecy and said: "Now Sh'muel my son is to be a prophet on behalf of Israel. In his days they will be saved from the hand of the Philistines, and by his hands signs and mighty deeds will be done for them. Therefore my heart is strong in the portion that the LORD has given to me. And also Heman, the son of Joel, the son of my son Sh'muel who is to arise - he and his fourteen sons are to be speaking in song by means of lyres and lutes with their brothers the Levites to give praise in the house of the Sanctuary. Therefore my horn is exalted in the gift that the LORD has appointed for me. And also concerning the marvellous revenge that will be against the Philistines who are to bring the ark on a new cart, and with it the guilt offering. Therefore the assembly of Israel will say: Let my mouth be open to speak great things against my enemies, for I rejoice in Your saving power.
2. There is none as holy as the Lord, For there is none besides You; And there is no rock like our God.	2. Concerning Sennacharib the king of Assyria - she prophesied and said that he and all his armies would come up against Jerusalem, and a great sign would be worked on him; there the corpses of his camp would fall. Therefore all the Gentiles, peoples, and language groups will confess and say: "There is not one who is holy except the LORD, for there is no one apart from You;" and your people will say: "There is no one who is strong except our God."
3. Do not increasingly speak haughtily; Let not arrogance come out of your mouth, For the Lord is a God of thoughts, And to Him are deeds counted.	3. Concerning Nebuchadnezzar the king of Babylon - she prophesied and said: "You Chaldeans and all the peoples who are to rule in Israel, do not say many boastful things. Let not blasphemies go forth from your mouth, for the all-knowing God is the LORD and upon all His works he fixes judgment. And also to you He is to repay the revenge of your sins."
4. The bows of the mighty are broken; And those who stumbled, are girded with strength.	4. Concerning the kingdoms of Greece - she prophesied and said: "The bows of the Greek warriors will be broken; and those of the house of the Hasmonean who

Rashi	Targum
	were weak - mighty deeds will be done for them."
5. Those who were satiated have hired themselves out for bread, While the hungry have ceased. While the barren woman has born seven, She that had many children, has been bereaved.	5. Concerning the sons of Haman - she prophesied and said: "Those who were filled up on bread and growing in wealth and abounding in money have become poor; they have returned to working as labourers for bread, the food of their mouth. Mordechai and Esther who were needy became rich and forgot their poverty; they returned to being free persons. So Jerusalem, which was like a barren woman, is to be filled with her exiled people. And Rome, which was filled with great numbers of people - her armies will cease to be; she will be desolate and destroyed."
6. The Lord kills and makes alive; He brings down to the grave and raises up.	6. All these are the mighty works of the LORD, who is powerful in the world. He puts to death and speaks so as to make alive; He brings down to Sheol, and He is also ready to bring up in eternal life.
7. The Lord impoverishes and makes rich. He humbles; He also exalts.	7. The LORD makes poor and makes rich; He humbles, also He exalts.
8. He lifts the poor from the dust; From the dunghill, He raises the pauper, To seat them with princes, And a seat of honor He causes them to inherit, For the pillars of the earth are the Lord's, And He placed the world upon them.	8. He raises up the poor from the dust, from the dunghill He exalts the needy one, to make them dwell with the righteous/generous ones, the chiefs of the world; and He bequeaths to them thrones of glory, for before the LORD the deeds of the sons of men are revealed. He has established Gehenna below for the wicked/Lawless ones. And the just ones - those doing His good pleasure, He has established the world for them.
9. The feet of His pious ones He will guard, And the wicked shall be cut off in darkness, For not by strength will man prevail.	9. He will keep away from Gehenna the bodies of His servants, the righteous/generous ones. And the wicked/Lawless ones will walk about in Gehenna in the darkness, to make it known that there is no one in whom there is strength having claim for the day of judgment.
10. Those who strive with the Lord will be broken; Upon him will He thunder in Heaven; The Lord will judge the ends of the earth. And He will grant strength to His King, And raise the horn of His anointed one. {P}	10. The LORD will shatter the enemies who rise up to do harm to His people. The LORD blasts down upon them from the heavens with a loud voice. He will exact just revenge from Gog and the army of the violent nations who come with him from the ends of the earth. And He will give power to His king and will magnify the kingdom of His anointed one (Messiah)."

Correlations:

By: H.H. Giberet Dr. Elisheba bat Sarah

Hebrew:

Hebrew	English	Torah Seder Ge 21:1-34	Spec. Seder Nu 29:1-6	Psalms Ps 81:1-17	Ashlamatah I Sa 1:1-2:10
אֶחָד	one, first, certain	Ge 21.15	Nu 29.1		1 Sa 1.1
אֹיְבֵי	enemies			Ps 81.14	1 Sa 2.1

Hebrew	English	Torah Seder Ge 21:1-34	Spec. Seder Nu 29:1-6	Psalms Ps 81:1-17	Ashlamatah I Sa 1:1-2:10
אָכַל	feed, eat			Ps 81.16	1 Sa 1.7
אֵל	God	Ge 21.33		Ps 81.9	1 Sa 2.3
אֱלֹהִים	GOD	Ge 21.2		Ps 81.1	1 Sa 1.17
אָמָה	maid, maidservant	Ge 21.10			1 Sa 1.11
אָמַר	said	Ge 21.1			1 Sa 1.8
אָרֶץ	land, earth	Ge 21.21		Ps 81.5	1 Sa 2.8
אִשָּׁה	wife, wives	Ge 21.21			1 Sa 1.2
בַּד	by themselves, besides	Ge 21.28	Nu 29.6		
בָּכָה	wept	Ge 21.16			1 Sa 1.7
בְּלֹתִי	until, besides	Ge 21.26			1 Sa 2.2
בֵּן	son, bull	Ge 21.2	Nu 29.2		1 Sa 1.1
בָּקָר	oxen, bull	Ge 21.27	Nu 29.2		
בֹּקֵר	morning	Ge 21.14			1 Sa 1.19
גָּמַל	weaned	Ge 21.8			1 Sa 1.22
דָּבַר	promised, speaking	Ge 21.1			1 Sa 1.13
דְּבַר	matter, his word	Ge 21.11			1 Sa 1.23
דְּרֹךְ	her way, in My ways			Ps 81.13	1 Sa 1.18
הָיָה	became, shall also have,	Ge 21.20	Nu 29.1		1 Sa 1.2
הִלְךְ	departes, to walk, go	Ge 21.14		Ps 81.12	1 Sa 1.17
הֵנָּה	here, now	Ge 21.23			1 Sa 1.16
הָרָה	conceived	Ge 21.2			1 Sa 1.20
זָרַע	descendents, son	Ge 21.12			1 Sa 1.11
חֹדֶשׁ	month, new moon		Nu 29.1	Ps 81.3	
יָד	hand	Ge 21. 18		Ps 81.14	
יָדַע	know, had relations,	Ge 21.26		Ps 81.5	1 Sa 1.19
יְהוָה	LORD	Ge 21.1	Nu 29.2	Ps 81.10	1 Sa 1.3
יּוֹם	days, yearly	Ge 21.4	Nu 29.1	Ps 81.3	1 Sa 1.3
יָלַד	bore, gave birth	Ge 21.2			1 Sa 1.20
יְלָדִים	child, children	Ge 21.8			1 Sa 1.2
יָנַק	nurse, nursed	Ge 21.7			1 Sa 1.23
יָצָא	come, went			Ps 81.5	1 Sa 2.3
יָרַשׁ	shall not be a heir,	Ge 21.10			1 Sa 2.7
יָשַׁב	sat down, was sitting	Ge 21.16			1 Sa 1.9
יִשְׂרָאֵל	Israel			Ps 81.4	1 Sa 1.17
כָּל	everyone, no, and to all	Ge 21.6	Nu 29.1		1 Sa 1.4
לֹא	nor, no, shall never	Ge 21.26	Nu 29.1	Ps 81.9	1 Sa 1.11
לֵב	heart			Ps 81.12	1 Sa 1.13
לֶחֶם	bread	Ge 21.14			1 Sa 2.5

Hebrew	English	Torah Seder Ge 21:1-34	Spec. Seder Nu 29:1-6	Psalms Ps 81:1-17	Ashlamatah I Sa 1:1-2:10
מָה	what, why	Ge 21.17			1 Sa 1.8
מַיִם	water	Ge 21.14		Ps 81.7	
מָלֵא	filled, I will fill	Ge 21.19		Ps 81.10	
מִנִּי	through, besides,	Ge 21.12	Nu 29.6		1 Sa 1.8
מִצְרַיִם	Egypt	Ge 21.21		Ps 81.5	
מִשְׁפָּט	ordinance		Nu 29.6	Ps 81.4	
נֶעַר	lad, child	Ge 21.12			1 Sa 1.22
וָצֵב	set, who stood	Ge 21.28			1 Sa 1.26
נִשָּׂא	lifted, raise	Ge 21.16		Ps 81.2	
נָתַן	gave, strike, give	Ge 21.14		Ps 81.2	1 Sa 1.4
שׂוּר	put away, relieved			Ps 81.6	1 Sa 1.14
עוֹלָם	everlasting, forever	Ge 21.33		Ps 81.15	1 Sa 1.22
עֹז	strength			Ps 81.1	1 Sa 2.10
עֵינַי	eyes, your sight	Ge 21.19			1 Sa 1.18
עַל	because, throughout,	Ge 21.11		Ps 81.5	1 Sa 2.1
עָלָה	would go, brought			Ps 81.10	1 Sa 1.3
עֵת	time	Ge 21.22		Ps 81.15	
פֶּה	mouth			Ps 81.10	1 Sa 1.12
פָּר	bull		Nu 29.3		1 Sa 1.24
צְבָא	army, hosts	Ge 21.22			1 Sa 1.3
צוּר	rock			Ps 81.16	1 Sa 2.2
קוֹל	voice	Ge 21.16		Ps 81.11	1 Sa 1.13
קוּם	arise, rose	Ge 21.18			1 Sa 1.9
קָרָא	called, named	Ge 21.33		Ps 81.7	1 Sa 1.20
קֶשֶׁת	bowshot, bows	Ge 21.16			1 Sa 2.4
רָאָה	saw, indeed look	Ge 21.9			1 Sa 1.11
רָחַב	speaks boldly, open wide			Ps 81.10	1 Sa 2.1
שֶׁבַע	seven	Ge 21.28	Nu 29.2		1 Sa 2.5
שׁוּב	returned, turn	Ge 21.32		Ps 81.14	1 Sa 1.19
שׂוּם	make, established	Ge 21.13		Ps 81.5	
שָׁחָה	worship			Ps 81.9	1 Sa 1.3
שָׁחַם	rose early, arose	Ge 21.14			1 Sa 1.19
שֶׁכֶם	shoulder	Ge 21.14		Ps 81.6	
שָׁלַח	sent away, gave over	Ge 21.14		Ps 81.12	
שְׁלֹשׁ	three-tenths, three year old		Nu 29.3		1 Sa 1.24
שָׁם	where there	Ge 21.17			1 Sa 1.1
שֵׁם	name	Ge 21.3			1 Sa 1.1
שָׁמַיִם	heaven	Ge 21.17			1 Sa 2.10

Hebrew	English	Torah Seder Ge 21:1-34	Spec. Seder Nu 29:1-6	Psalms Ps 81:1-17	Ashlamatah I Sa 1:1-2:10
שמע	hears, heard	Ge 21.6		PS 81.5	1 Sa 1.13
שנה	years	Ge 21.5	Nu 29.2		1 Sa 1.7
שנים	two, two tenths	Ge 21.27	Nu 29.3		1 Sa 1.2
שפה	lips, a language			Ps 81.5	1 Sa 1.13
ענה	replied, answered			Ps 81.7	1 Sa 1.15
השע	did, offer, happened	Ge 21.1	Nu 29.2		1 Sa 1.7
רב	many	Ge 21.34			1 Sa 2.5
רעע	distressed, sad	Ge 21.11			1 Sa 1.8

Greek:

Greek	English	Torah Seder Ge 21:1-34	Added Seder Nu 29:1-6	Psalms Ps 81:1-17	Ashlamatah I Sa 1:1-2:10	N.C. Jn 1:1-14	N.C. Rev 2:18-20
ἄγγελος	angel	Gen 21:17					Rev 2:18
ἄνθρωπος	man, husband				1 Sa 1.8	Jn 1.13	
ἄνθρωπος	of men, man				1 Sa 1.1	Jn 1.4	
ἀποστέλλω	being sent	Ge 21.14				Jn 1.6	
γίνομαι	born, existed, there was	Ge 21.3			1 Sa 1.11	Jn 1.3	
γινώσκω	knew	Ge 21.26		Ps 81.5	1 Sa 1.19	Jn 1.10	
γυνή	wife, woman	Gen 21:21			1Sa 1:2		Rev 2:20
δόξα	glory				1 Sa 2.8	Jn 1.14	
ἐγώ	him, you, helper, his	Gen 21:2	Num 29:1	Psa 81:1	1Sa 1:1	Jn 1.3	Rev 2:18
εἶδω	beholding, know	Gen 21:9					Rev 2:19
ἔργον	work		Num 29:1				Rev 2:19
ἐσθίω	eat				1Sa 1:7		Rev 2:20
θεός	GOD	Ge 21.4		Ps 81.1	1 Sa 1.17	Jn 1.1	Rev 2:18
κατά	to, according, before, by, against	Gen 21:14	Num 29:6	Ps 81:12	1Sa 1:7		Rev 2:20
λαμβάνω	took, take, received	Ge 21.14		Ps 81.2		Jn 1.12	
λέγω	says	Gen 21:22			1Sa 1:11		Rev 2:18
ὄνομα	name	Ge 21.3				Jn 1.6	
ὄφθαλμός	eye	Gen 21:19			1Sa 1:18		Rev 2:18
περί	concerning, for	Ge 21.11	Nu 29.5		1 Sa 1.5	Jn 1.7	
πλανάω	wanderning, misleads	Gen 21:14					Rev 2:20
πλήρης	full				1 Sa 2.5	Jn 1.14	
πολύς	many, more	Gen 21:34			1 Sa 2.5		Rev 2:19
τέκνον	children				1 Sa 1.8	Jn 1.12	
υἱός	sons	Gen 21:2			1Sa 1:1		Rev 2:18
φαίνω	appears, as a flame	Ge 21.11				Jn 1.5	Rev 2:18
χάριν	favor				1 Sa 1.18	Jn 1.14	

Readings From the Nazarean Codicil

Yochanan 1:1-14

1. In (At) the beginning [of creation] was the Word (Torah), and the Word (Torah) was with [or, in communion with] God [Ha-Shem], and the Word (Torah) was a God (Elohim = Judge).
2. This One was in/at the beginning [of creation] with God (Ha-Shem).
3. All [things] came to be through him, and without him not even one thing came to be which has come to be.
4. In him was life, and the life was the light of the people.
5. And the light shines in the darkness, and the darkness cannot comprehend it.
6. There came a man having been sent from God, [the] name to him [fig., whose name was] Yochanan [the Immerser].
7. This one came for a testimony, so that he should testify concerning the light, so that all should faithfully obey [the Torah] through him.
8. That one was not the light, but [he came] so that he should testify concerning the light.
9. He was the true light which enlightens every person coming into the world.
10. He was in the age, and the age came to be through him, and the age did not know him.
11. He came to his own [inheritance – Ps. 2:8], and his own [inheritance – Ps. 2:8] did not receive him.
12. But as many as receive him, he gives to them authority/power to become B'ne Elohim [i.e. Torah Judges] - to the ones being faithfully obedient [to the Torah] though his name (authority),
13. who were begotten, not from [or, by] blood, nor from a will of flesh, nor from a will of a man, but from God [Ha-Shem].
14. And the Word (Torah) became flesh and tabernacled among us, and we beheld his glory, glory as of an only-begotten [first-born] from [the] Father, full of mercy and truth.

Revelation 2:18-20

- 18 And unto the prophet of the community in Thyatira write: These things says the Son of G-d, who has his eyes like unto a flame of fire, and his feet [are] like fine brass;
- 19 "I know your [good] works, and tzedakah (charity/generosity), and Avodah (service/worship), and Emunah (faithful obedience), and your patience, and your [good] works; and the last [to be] more than the first.
- 20 Notwithstanding I have a few things against you, because you suffer that woman Jezebel, which calls herself a prophetess, to teach and to seduce my servants to commit fornication (idolatry), and to eat things sacrificed unto idols (i.e. non-Kosher food)."

Some Questions to Ponder:

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?
 2. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week?
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Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléech 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!"

LESHANÁ TOBÁ TIKATEBÚ VETECHATEMÚ!

*For a good year may you be inscribed and sealed [in the Book of Eternal Life]!
¡Para un año bueno sea usted inscrito y sellado [en el Libro de la Vida Eterna]!*

ROSH HASHANAH SECOND DAY

Tishri 02, 5779

Monday Evening/Tuesday Evening September 10/11, 2018

Morning Service

Torah Seder: Genesis 22:1-24
Reader 1 - Gen. 22:1-3
Reader 2 - Gen. 22:4-8
Reader 3 - Gen. 22:9-14
Reader 4 - Gen. 22:15-19
Reader 5 - Gen. 22:20-24
Maftir - Numbers 29:1-6
Ashlamatah: Jeremiah 31:1-19
Ketubim: Proverbs 7:1-27
N.C. Yochanan 1:1-14 & Revelation 2:18-20

Blessings Before Torah Study

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

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

Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!

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

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

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

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

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

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

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

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

Rashi & Targum Pseudo Jonathan for: B'Resheet (Gen.) 22:1-24 & B'Midbar (Num.) 29:1-6

RASHI	TARGUM PSEUDO JONATHAN
1. After these events, Elohim tested Avraham and said to him, "Avraham!" and he [Avraham] said, "Here I am."	1. And it was after these things that Izhak and Ishmael contended; and Ishmael said, It is right that I should inherit what is the father's because I am his firstborn son. And Izhak said, It is right that I should inherit what is the father's, because I am the son of Sarah his wife, and you are the son of Hagar the handmaid of my mother. Ishmael answered and said, I am more righteous/generous than you, because I was circumcised at thirteen years; and if it had been my will to hinder, they should not have delivered me to be circumcised; but you were circumcised a child eight days; if you had had knowledge, perhaps they could not have delivered you to be circumcised. Izhak responded and said, Behold now, today I am thirty and six years old; and if the Holy One, blessed be He, were to require all my members, I would not delay. These words were heard before the Lord of the world, and the Word of

RASHI	TARGUM PSEUDO JONATHAN
	the Lord at once tried Abraham, and said to him, Abraham! And he said, Behold me. JERUSALEM. And it was after these things that the Lord tried Abraham with the tenth trial, and said to him, Abraham! And he said, Behold me.
2. He said, "Please take your son, your only one, who you love---Yitzchaq--- and go to the land of Moriah. Sacrifice him as a burnt-offering on one of the mountains which I will designate to you.	2. And He said, Take now your son, your only one whom you love, Izhak, and go into the land of worship, and offer him there, a whole burnt offering, upon one of the mountains that I will tell you. [JERUSALEM. At Mount Moriah.]
3. Avraham awoke early in the morning, saddled his donkey, and took his two attendants with him, and also his son, Yitzchaq. He split the wood of the burnt-offering, rose, and went to the place that Elohim had designated to him.	3. And Abraham rose up in the morning and saddled his ass, and took two young men with him, Eliezer and Ishmael, and Izhak his son, and cut the small wood and the figs and the palm, which are provided for the whole burnt offering, and arose and went to the land of which the Lord had told him.
4. On the third day, Avraham raised his eyes and saw the place from afar.	4. On the third day Abraham lifted up his eyes and beheld the cloud of glory fuming on the mount, and it was discerned by him afar off.
5. Avraham said to his attendants, "Remain here with the donkey and I and the lad will go to that place. We will prostrate ourselves [in worship] and return to you."	5. And Abraham said to his young men, Wait you here with the ass, and I and the young man will proceed yonder, to prove if that which was promised will be established:--So will be your sons:--and we will worship the Lord of the world, and return to you.
6. Avraham took the wood of the burnt-offering and placed it on his son Yitzchaq. In his hand he took the fire and the knife, and they both went together.	6. And Abraham took the wood of the offering and laid it upon Izhak his son, and in his hand he took the fire and the knife; and they went both of them together.
7. Yitzchaq spoke to Avraham, his father, and said, "Father," and he [Avraham] said, "Here I am, my son." He said, "Here are the fire and the wood, but where is the lamb for the burnt-offering?"	7. And Izhak spoke to Abraham his father and said, My Father! And he said, I am. And he said, Behold the fire and the wood: where is the lamb for the offering?
8. Avraham said, "Elohim will show the lamb for a burnt-offering, my son." And the two of them went together.	8. And Abraham said, The Lord will choose for Himself a lamb for the offering. And they went both of them in heart entirely as one. [JERUSALEM. And Abraham said, The Word of the Lord will prepare for me a lamb; and if not, then you are the offering, my son! And they went both of them together with a contrite heart.]
9. They came to the place that Elohim had designated to him. Avraham built the altar there, and arranged the wood. He bound his son Yitschaq, and placed him on the altar, on top of the wood.	9. And they came to the place of which the Lord had told him. And Abraham built there the altar which Adam had built, which had been destroyed by the waters of the deluge, which Noah has again built, and which had been destroyed in the age of divisions; and he set the wood in order upon it, and bound Izhak his son, and laid him on the altar upon the wood.
10. Avraham extended his hand and took the knife to slaughter his son.	10. And Abraham stretched out his hand, and took the knife to slay his son. And Izhak answered and said to his father, Bind me properly (aright), lest I tremble from

RASHI	TARGUM PSEUDO JONATHAN
	<p>the affliction of my soul, and be cast into the pit of destruction, and there be found profaneness in your offering. (Now) the eyes of Abraham looked on the eyes of Izhak; but the eyes of Izhak looked towards the angels on high, (and) Izhak beheld them, but Abraham saw them not. And the angels answered on high, Come, behold how these solitary ones who are in the world kill the one the other; he who slays delays not; he who is to be slain reaches forth his neck. [JERUSALEM. And Abraham stretched out his hand, and took the knife to slay Izhak his son. Izhak answered and said to Abraham his father, My father, bind my hands rightly, lest in the hour of my affliction I tremble and confuse you, and your offering be found profane, and I be cast into the pit of destruction in the world to come. (Now) the eyes of Abraham reached unto the eyes of Izhak; but the eyes of Izhak reaching to the angels on high. And Izhak beheld them, but Abraham saw them not. In that hour came forth the angels on high, and said, these to these, Come, behold two righteous/generous ones alone in the midst of the world: the one slays, the other is slain. He who slays defers not, and he who is to be slain stretches out his neck.]</p>
<p>11. An angel of Adonai called to him from heaven and said, "Avraham, Avraham!" and he said, "Here I am."</p>	<p>11. And the Angel of the Lord called to him from the heavens, and said to him, Abraham! Abraham! And he said, Behold me. [JERUSALEM. And He said, Abraham! Abraham! And Abraham answered in the language of the sanctuary, and said, Behold me.]</p>
<p>12. He [G-d] said, "Do not touch the lad, nor do anything to [harm] him; for now I know that you are one who fears Elohim and have not withheld your son, your only one, from Me."</p>	<p>12. And He said, Stretch not out your hand upon the young man, neither do him any evil; for now it is manifest before Me that you fear the Lord; neither have you withheld your son the only begotten from Me.</p>
<p>13. Avraham looked up and beheld a ram after it had been caught in the thicket by its horns. Avraham went and took the ram and sacrificed it as a burnt-offering instead of his son.</p>	<p>13. And Abraham lifted up his eyes and saw, and, behold, a certain ram which had been created between the evenings of the foundation of the world, was held in the entanglement of a tree by his horns. And Abraham went and took him, and offered him an offering instead of his son. And Abraham gave thanks and prayed there, in that place, and said, I pray through the mercies that are before Thee, O Lord, before whom it is manifest that it was not in the depth of my heart to turn away from doing Your decree with joy, that when the children of Izhak my son will offer in the hour of affliction, this may be a memorial for them; and You may hear them and deliver them, and that all generations to come may say, In this mountain Abraham bound Izhak his son, and there the Shekina of</p>

RASHI	TARGUM PSEUDO JONATHAN
	the Lord was revealed unto him.
<p>14. Avraham called the name of that place, "Adonai will see"; as it is said [to] this day, "On Adonai's mountain, He will be seen."</p>	<p>14. JERUSALEM. And Abraham prayed in the name of the Word of the Lord, and said, You are the Lord who sees, and are not seen. I pray for mercy before You, O Lord. It is wholly manifest and known before You that in my heart there was no dividing, in the time that You did command me to offer Izhak my son, and to make him dust and ashes before You; but that forthwith I arose in the morning and performed Your Word with joy, and I have fulfilled Your Word. And now I pray for mercies before You, O Lord God, that when the children of Izhak offer in the hour of need, the binding of Izhak their father You may remember on their behalf, and remit and forgive their sins, and deliver them out of all need. That the generations who are to arise after him may say, In the mountain of the house of the sanctuary of the Lord did Abraham offer Izhak his son, and in this mountain of the house of the sanctuary was revealed unto him the glory of the Shekinah of the Lord.</p>
<p>15. An angel of Adonai called to Avraham, as second time, from heaven.</p>	<p>15. And the Angel of the Lord called to Abraham the second time from the heavens,</p>
<p>16. And said, " 'I have sworn by Myself,' declares Adonai, 'that because you performed this deed, and did not withhold your only son.</p>	<p>16. and said, By My Word have I sworn, says the Lord, forasmuch as you hast done this thing, and has not withheld your son, your only begotten,</p>
<p>17. I will greatly bless you and make your descendants as numerous as the stars of the sky and like the sand on the seashore. Your descendants will inherit the gate of their enemies.</p>	<p>17. that in blessing I will bless you, and in multiplying I will multiply your sons as the stars of the heavens, and they will be as the sand which is upon the shore of the sea, and your sons will inherit the cities before their enemies.</p>
<p>18. Through your children, will be blessed all the nations of the world, because you heeded My voice."</p>	<p>18. And all the peoples of the earth will be blessed through the righteousness/generosity of your son, because you have obeyed My Word.</p>
<p>19. Avraham returned to his attendants, and they rose and went together to Beer Sheva. Avraham dwelt in Beer Sheva.</p>	<p>19. And the angels on high took Izhak and brought him into the school (Bet Midrash) of Shem the Great; and he was there three years. And in the same day Abraham returned to his young men; and they arose and went together to the Well of the Seven, and Abraham dwelt at Beer-Sheva.</p>
<p>20. After these events, it was told to Avraham, saying, "Behold, Milkah has also born children to Nachor, your brother."</p>	<p>20. And it was after these things, after Abraham had bound Izhak, that Satana came and told unto Sarah that Abraham had killed Izhak. And Sarah arose, and cried out, and was strangled, and died from agony. But Abraham had come, and was resting in the way. And it was told Abraham, saying, Behold, Milcha also has born; she has enlargement, through the righteousness/generosity of her sister, for bring forth sons unto</p>

RASHI	TARGUM PSEUDO JONATHAN
	Nachor your brother:
21. Utz, his first born, Buz his brother, and Kemuel, the father of Aram.	21. Uts, his firstborn, and Booz, his brother, and Kemuel, master of the Aramean magicians,
22. [Also] Kesed, Chazo, Pildash, Yidlaf and Betuel.	22. and Keshed, and Chazo, and Pildash, and Jidlaph, and Bethuel.
23. Betuel fathered Rivkah. These eight, Milkah bore to Nachor, the brother of Avraham.	23. And Bethuel begat Rivekah. These eight bare Milcha to Nacor the brother of Abraham.
24. His concubine was named Re'umah. She also gave birth to Tevach, Gacham, Tachash and Ma'achoh.	24. And his concubine, whose name was Rëuma, she also bare Tebach, and Gacham, and Tachash, and Maacha. [JERUSALEM. And his concubine...and her name...]
1. The first day of the seventh month shall be a sacred holiday to you when you shall not do any work of consequence. It shall be a day of sounding the ram's horn.	1. And in the seventh month, the month of Tishri, on the first of the month you will have a holy convocation, you may not do any servile work; it will be to you a day for the sounding of the trumpet, that by the voice of your trumpets you may disturb Satan who comes to accuse you.
2. You shall bring a burnt-offering of a pleasing aroma to Adonai, [consisting of] one young bull, one ram, and seven yearling lambs, [all] without blemish.	2. And you will make a burnt sacrifice to be received with favor before the Lord; one young bullock, one ram, lambs of the year seven, unblemished;
3. Their meal-offering [shall be] fine flour mixed with [olive] oil, three tenths [of an ephah] for the bull, two tenths [of an ephah] for the one ram,	3. and their mincha of wheaten flour mingled with olive oil, three tenths for the bullock, two tenths for the ram,
4. and one tenth [of an ephah] for each of the seven lambs.	4. and one tenth for each of the seven lambs;
5. [You should also bring] one he-goat as a sin-offering to make atonement for you.	5. and one kid of the goats for a sin offering to make an atonement for you;
6. Aside from the [Rosh] Chodesh burnt-offering and its meal-offering, and the constant (daily) burnt-offering and its required meal-offering and libations, for a pleasing aroma, a fire-offering to Adonai.	6. besides the sacrifice for the beginning of the month and its mincha, and the perpetual sacrifice and its mincha; and their libations according to the order of their appointments, an oblation to be received with favor before the Lord.

Rashi's Commentary for B'Resheet (Gen.) 22:1-24

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

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

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

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

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

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

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

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

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

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

and he split Heb. וַיִּבְקַע. The Targum renders וַיִּצְלַח, as in (II Sam. 19:18): "and they split (וַיִּצְלַחוּ) the Jordan," an expression of splitting, fendre in Old French.

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

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

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

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

6 the knife Heb. הַמִּצְחָלֶת, so called because it consumes (אוֹכֵלֶת) the flesh, as it is stated (Deut. 32: 42): “and My sword will consume (תֹּאכְלוּ) flesh,” and because it renders meat fit for consumption (אֲכִילָה) . Another explanation: This [knife] was מִמְּאֲכָלֶת because the people of Israel still eat (אוֹכְלִים) the reward given for it.-[from Gen. Rabbah 56:3]

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

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

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

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

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

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

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

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

after After the angel said to him, “Do not stretch forth your hand,” he saw it as it [the ram] was caught. And that is why the Targum translates it: “And Abraham lifted his eyes after these [words], i.e., after the angel said, “Do not stretch forth your hand.” (Other editions: and according to the Aggadah, “after all the words of the angel and the Shechinah and after Abraham’s arguments”).

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

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

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

were sprinkled, as if my son were flayed, as if he were burnt and reduced to ashes."-[from Tan. Shelach 14]

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

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

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

17 I will surely bless you Heb. בְּרַךְ אֲבִירְכֶּךָ, one [blessing] for the father and one for the son.-

and I will greatly multiply Heb. וְהִרְבֵּה אֲרַבֶּה, one for the father and one for the son.-[from Gen. Rabbah 56:11]

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

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

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

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

Midrash Tanhuma Yelammedenu on B'Resheet (Genesis) 22:1-24

18. And it came to pass after these words that God did prove Abraham (Gen. 22:1). What words were spoken? Ishmael had said to Isaac: I am superior to you, for I underwent circumcision at the age of thirteen, and underwent the pain (that accompanied it), while you were merely eight days old at the time of your circumcision and could feel no pain. Why, even if your father had wished to slaughter you, you would not have known the difference. If you had been thirteen years old, you could not have tolerated the anguish that accompanies circumcision. Isaac retorted: That is not so! Even if the Holy One, blessed be He, should command my father: "Slaughter your son Isaac," I would not resist. Immediately thereafter Scripture states: *And it came to pass after these things that God did prove Abraham.*

When the Holy One, blessed be He, embarked upon the creation of the world, the ministering angels said to him: *What is man, that You are mindful of (lit, remember) him?* (Ps. 8:5). The Holy One, blessed be He, responded: *You have asked me, What is man, that You are mindful of him?* because you beheld the wickedness of the generation of Enosh, but now I will reveal to you the greatness of Abraham so that you may remember him, as is said: *And God remembered Abraham* (Gen. 19:29).

You (angels) say (to Me), *What is man, that You do remember Him?* because it is said *The Lord remembered Sarah*, but now you are destined to see a father who is willing to slay his own son, and a son who is willing to be sacrificed for the sake of My Holy Name.

19. And it came to pass after these words that God did prove Abraham (Gen. 22:1). Scripture states elsewhere in reference to this verse: *Forasmuch as the king's word hath power; and who may say unto him: "What are you doing?" whosoever keeps the commandment will know no evil thing* (Eccles. 8:4-5). What is meant by this verse? Whatsoever the Holy One, blessed be He, desires to do, He may do, and none may stay His hand. What then can be the meaning of *And who may say unto Him: "What are you doing?" whosoever keeps the commandment*, etc.? These words *whosoever keeps the commandment* allude to the righteous/generous men who perform the commandments of the Holy One, blessed be He. And it is their decree that He fulfills, as it is written: *You will also decree a thing and it will be established unto you, and the light will shine upon your ways* (Job 22:28). An example of this is what occurred after they made the golden calf. Though the Holy One, blessed be He, desired to destroy them, our master, Moses, restrained the Holy One, blessed be He, as though that were possible, just as a man restrains his companion. Hence the Holy One, blessed be He, said to him: *And now let Me be* (Exod. 32:10). We learn this as well from the verse: *Let Me alone that I may destroy them* (Deut. 9:14). Therefore Scripture says: *Who may say unto him: "What are you doing?" whosoever keeps the commandment*.

20. And God did prove Abraham (Gen. 22:1). Scripture states elsewhere in allusion to this verse: *The Lord tries the righteous/generous* (Ps. 11:5). R. Jonah maintained: If you pound a good-quality flax, its quality will improve, but if you pound a poor-quality flax, it will crumble. So the Holy One, blessed be He, tests only the righteous/generous.

R. Judah the son of Shalum said: A potter never tests a defective vessel for fear that it might break while being tested, but he always tests a perfect one. Likewise, the Holy One, blessed be He, tests the righteous/generous but not the wicked, as it is said: *The Lord tries the righteous/generous*.

R. Eleazar declared: If a householder has two cows, one of which is strong while the other is weak, he places the yoke on the stronger cow and not on the weaker one. Hence, Scripture says: *The Lord tries the righteous/generous* and God did prove Abraham.

21. And God did prove Abraham (Gen. 22:1). Observe this difference between the earlier generations and the later generations: The earlier generations were tested by the Holy One, blessed be He, as it is said: *And God did prove Abraham*. And Scripture elsewhere states regarding the generation of the desert: *That He might afflict you to prove you, to know what was in your heart/mind* (Deut. 8:2). But later generations were tested by the nations of the world, for it is said: *Now these are the nations which the Lord left, to prove Israel by them* (Judg. 3:1).

Similarly, you find that though the Holy One, blessed be He, decreed that Daniel and his companions should eat unclean bread, as it is said: *And the Lord said. "Even thus will the children of Israel eat their bread unclean, among the nations whither I will drive them"* (Ezek. 4:13), nevertheless when Nebuchadnezzar commanded them to eat his food, as is said: *And the king appointed for them a daily portion of the king's food and of the wine which he drank* (Dan. 1:5), Daniel would not obey. He declared: Even though the Holy One, blessed be He, has decreed that we should eat unclean food, He did so only to test us. We will do our part, let Him do His part. Then he said to the

chief of the officers: *Try your servants, I beseech you, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before you, and the countenance of the youths that eat of the king's food; and as you see, deal with your servants* (Dan. 1:12-13). The officers retorted: "Are you descended from nobility that you are able to withstand the test of ten days without food or wine?" "Yes, indeed," they replied, "for we are the descendants of that righteous man who was tried ten times. Perhaps his merit will assist us. After all, has not the king found us to be ten times as wise as all his magicians and sorcerers?"

Forthwith, the Holy One, blessed be He, made the officer feel well disposed toward Daniel: *So he hearkened unto them in this matter and tried them for ten days. And at the end of ten days their countenances appeared fairer and they were fatter in flesh, than all the youth that did eat of the king's food* (ibid., vv. 14—15).

22. And He said unto him: "Abraham"; and he said: "Here am I" (Gen. 22:1). What does the expression *hineni* ("here am I") signify? It signifies meekness and piety. The meekness of pious men is indicated in every instance by the use of these words. *And He said: "Take, please, your son"* (ibid., v. 2). The word *na* ("please") is always used to indicate a request. For example, there was once a king who was constantly engaged in wars, and he had in his army a powerful warrior who was victorious in every engagement. At one time a crucial battle developed, and he said to his mighty warrior: "Stand beside me now (*na*), lest my officers say that the earlier battles were minor engagements." Similarly, the Holy One, blessed be He, said to Abraham: I have tried you nine times, and you underwent those trials successfully; now endure this final trial so that men may not say the earlier trials were of little consequence.

And He said: "Take now (na) your son, your only son" (ibid.). Abraham asked: "Which son is that?" The Holy One replied: *Your only son.* "But," he said, "one of my sons is the only son of his mother, and the other is the only son of his mother." The son you love, He replied. "I love them both," Abraham responded. "The one you love the most," said God. "Is there a limit in the viscera?" (i.e., Is there a measure within which a man gauges the love he bears his sons), he asked. Forthwith, God replied: Isaac.

And get yourself into the land of Moriah (ibid., v. 2). What is suggested by the word *get yourself*? It implies that the last trial was similar to the first. At the first trial, The Lord said unto Abram: *"Get yourself out of your country and from your kindred"* (Gen. 12:1), and at the last trial He said: *Get yourself into the land of Moriah.*

Forthwith, Abraham arose early in the morning, and saddled his ass, and took two of his young men with him (ibid. 22:3). How many servants and maids that righteous/generous man possessed! Yet he saddled the ass himself. This reveals his eagerness to fulfill God's command.

On the third day, Abraham lifted up his eyes and saw the place from afar off (ibid., v. 4). Why was he able to see the place on the third day, but not on the first or second day? Lest the inhabitants of the world assert that he was still in shock from God's command and therefore was willing to sacrifice his son.

And he saw the place from afar off. Abraham had asked himself: What will I do? If I tell Sarah all about it, consider what may happen. After all, a woman's mind becomes distraught over insignificant matters; how much more disturbed would she become if she heard something as shocking as this! However, if I tell her nothing at all, and simply steal him away from her when she is not looking, she will kill herself. What did he do? He said to Sarah: "Prepare some food and drink that we may eat and rejoice." "But why is this day different from other days?" she asked. "What are you celebrating?" He replied: "When a couple our age has a son, it is fitting, indeed, that they should eat, drink, and rejoice." Whereupon she prepared the food. While they were eating, he said to her: "When I was a child of three, I already knew my Creator, yet this child is growing up and still has had no instruction. There is a place a short distance away where children are being taught, I will take him there." She answered: "Go in peace."

Immediately: And Abraham arose early in the morning (ibid., v.3). Why did he arise early in the morning? He had said to himself: Perhaps Sarah will change her mind and not permit me to go; I will arise before she does."

Another comment on *early in the morning*: Righteous/generous men are always anxious to fulfill their religious duties as early as possible. For example, though Scripture states; *And on the eighth day the flesh of his foreskin will be circumcised* (Lev. 21:3), thereby indicating that the entire day is appropriate for circumcision, a righteous/generous man will fulfill the precept of circumcision as early in the day as possible.

And he took two of his young men with him (Gen. 22:3). He said to himself: While I am sacrificing him they will guard the supplies.

Satan appeared before him on the road in the guise of an old man and asked: "Where are you going?" Abraham replied: "To pray." "And why," Satan retorted, "does one going to pray carry fire and a knife in his hands, and wood on his shoulders?" "We may tarry there for several days," said Abraham, "and slaughter an animal and cook it." The old man (Satan) responded: "That is not so; I was present when the Holy One, blessed be He, ordered you to take your son. Why should an old man, who begets a son at the age of a hundred, destroy him? Have you not heard the parable of the man who destroyed his own possessions and then was forced to beg from others? If you believe that you will have another son, you are listening to the words of a seducer. And furthermore, if you destroy a soul, you will be held legally accountable for it." Abraham answered: "It was not a seducer, but the Holy One, blessed be He, who told me what I must do, and I shall not listen to you."

Satan departed from him and appeared at Isaac's right hand in the guise of a youth. He inquired: "Where are you going?" "To study the law," Isaac replied. "Alive or dead?" he retorted. "Is it possible for a man to learn the law after he is dead?" Isaac queried. He said to him: "Oh, unfortunate son of an unhappy mother, many days your mother fasted before your birth, and now this demented old man is about to sacrifice you." Isaac replied: "Even so, I will not disregard the will of my Creator, nor the command of my father." He turned to his father and said: "Father, do you hear what this man has told me?" He replied: "Pay no heed to him, he has come only to torment us." Forthwith, *And Isaac spoke* (ibid., v. 7).

On the third day Abraham lifted up his eyes (ibid., v. 4). Since the distance was extremely short, what delayed them three days? When Satan realized that they would not pay any attention to him, he went ahead and created a river in their path. When Abraham stepped into the river, it reached his knees. He ordered his young men to follow him, and they did so. But in the middle of the river the water reached his neck. Thereupon, Abraham lifted his eyes heavenward and cried out: Master of the Universe, You have chosen me; You have instructed me; You revealed Yourself to me; You have declared: I am one and You are one, and through You shall my name be made known in My world. You have ordered me: Offer, Isaac, thy son, as a sacrifice, and I did not refuse; but now, as I am about to fulfill Your command, these waters endanger my life. If either I or my son, Isaac, should drown, who will fulfill Your decrees, and who will proclaim the Unity of Your Name? The Holy One, blessed be He, responded: Be assured that through you the Unity of My Name will be made known through the world. Thereupon the Holy One, blessed be He, rebuked the source of the water, and caused the river to dry up. Once again, they stood on dry land.

What did Satan do then? He said to Abraham: "*Now a word was secretly brought to me* (Job 4:12); that is, I have heard from behind the heavenly curtain that a lamb will be sacrificed as a burnt offering instead of Isaac." Abraham responded; "It is a liar's fate that even though he should speak the truth, no one will believe him." Immediately, *And he saw the place from afar off*. How was he able to see the place from afar off? This verse teaches us that the place was a valley at the time. However, when the Holy One, blessed be He, decided to make His Shekhinah hover over it and to make it the site of the Temple, He observed that it is not fitting for a king to

dwell in a valley, but rather in a lofty and beautiful place, visible to every eye. Thereupon, the Holy One, blessed be He, called upon the hills in the surrounding area to come together in order to make a fitting abode for the Shekhinah. Hence, the mountain is called *Moriah*, for it was fashioned out of reverence (*yirah*) for the Holy One, blessed be He.

23. And he saw the place from afar off (Gen. 22:4). Abraham said to Isaac: "Do you see what I see?" "I behold a glorious mountain encircled by a cloud," he replied. Then he asked his young men: "Do you see anything at all?" "We see only desert," they answered. "Then abide with the ass," he commanded, "for the ass sees nothing and you see nothing." *Abide here with the ass* (ibid., v. 5), for you are like unto them.

And I and the lad will go yonder (ibid.). What is meant by the word *yonder* (*Heb. koh*, which also means "thus, so")? It means: "Let us see what will be the final outcome of *koh*. The Holy One, blessed be He, promised me: *So (koh) will your seed be* (Gen. 15:1)." *And we will worship and come back to you* (ibid. 22:5). His own mouth foretold him that they would both return in peace. *And he took in his hand fire and a knife* (ibid., v. 6). Why was it called a slaughtering knife (*ma'akhelet*)? Because it made food (*okhalin*) suitable for eating.

Forthwith, *And Isaac spoke unto Abraham, his father and said: "My father." And he replied: "Here am I, my son." Then Isaac asked: "Behold the fire and the wood; but where is the lamb for a burnt-offering?"* (ibid., v. 7). Immediately, an overpowering fear and violent trembling seized Isaac, for when he saw nothing to be sacrificed, he realized what was about to transpire. Yet he asked once again: "Where is the lamb for the burnt-offering?" And Abraham responded: "Since you ask, the Holy One, blessed be He, has selected you." "If he has chosen me," Isaac replied, "I will willingly surrender my soul to Him, but I am gravely concerned about my mother." Nevertheless, *they went both of them together* (ibid., v. 8), of one mind: convinced that one was to slaughter and the other to be slaughtered. Isaac was thirty-seven years old at the time of his binding.

And they came to the place which God had told him of. . . and bound Isaac, his son (ibid., v. 9). As Abraham was about to slaughter him, Isaac cried out: "Father, bind my hands and feet, for the will to live is strong within me, and when I see the knife descending, I may tremble and the offering may become defective (as a result of the knife slipping). I implore you not to make me a blemished offering." *Then Abraham stretched forth his hand and took the knife to slay his son* (ibid., v. 10). Isaac said to him: "Father, do not tell my mother about this while she is standing at the edge of a pit or a roof lest she hurl herself down and die." After they had constructed the altar, Abraham bound Isaac upon it and took the knife in hand to slaughter him until a fourth of a measure of blood would flow from his body, Satan appeared and pushed Abraham's hand, causing the knife to fall. As he reached out to grasp the knife again, a voice emanated from heaven, saying: *Lay not your hand upon the lad* (ibid., w. 13). If this had not happened, Isaac would certainly have been sacrificed.

While all this was transpiring, Satan visited Sarah in the guise of Isaac. When she saw him she asked: "What did your father do to you, my son?" He replied: "My father led me over mountains and through valleys until we finally reached the top of a certain mountain. There he erected an altar, arranged the firewood, bound me upon the altar, and took a knife to slaughter me. If the Holy One, blessed be He, had not called out, Lay not thy hand upon the lad, I would have been slaughtered." He had hardly completed relating what had transpired when she fainted and died, as it is written: *And Abraham came to mourn for Sarah, and to weep for her* (ibid. 23:2). From where did he come? From Moriah.

When he was about to slaughter Isaac, an angel of the Lord called out to him from heaven, saying: *Abraham, Abraham* (ibid. 22:11). Why was his name repeated? Because he was hastening to slaughter him. And He said: *Lay not your hand upon the lad* (ibid., v. 12). Abraham asked: "Who are you?" And he replied: "An angel." Thereupon Abraham retorted: "When I was commanded, *Take now your son*, it was the Holy One, blessed be He, who spoke to me; if He now wishes to stop me, let Him tell me so."

Thereupon, *And the angel of the Lord called unto Abraham out of heaven a second time* (ibid., v. 15), for he had refused to heed the first call. Then Abraham cried out to the Holy One, blessed be He: "Master of the Universe, a man tests his companion because he does not know what is in his heart, but You know what is in the heart and the kidneys, the seat of deliberation. Surely, You did not need to test me." He answered: *Now, indeed, do I know that you are a God-fearing man* (ibid., v. 12).

Thereupon, the Holy One, blessed be He, opened the sky and the cloud (surrounding Him) and said: "*By myself have I sworn,*" *said the Lord* (ibid., v. 16). "You have sworn." Abraham replied, "and now I swear that I will not descend from this altar until I say what I wish to say." "Speak," He answered. "Did You not tell me," said Abraham, "*Count all the stars, if thou be able to count them; so will your seed be* (Gen. 15:5)?" "Yes," He replied. "But from whom will my seed descend?" queried Abraham. "From Isaac," the Holy One answered. "It was in my heart, yesterday, to remind You that You told me that Isaac was my seed, when You said to me: *Take him for a burnt-offering*. But I restrained myself and did not challenge You. Therefore, when Isaac's descendants sin and are being oppressed, recall the binding of Isaac, reckon it as if his ashes were piled upon the altar, and pardon them and release them from their anguish."

The Holy One, blessed be He, answered: "You have spoken what was in you heart, now I will say what I wish to say. In the future Isaac's descendants will sin against Me, and I will judge them on Rosh Hashanah. If they want Me to discover something to their credit, and to recall for their advantage the binding of Isaac, let them blow upon this shofar." Abraham asked: "What shofar?" The Holy One, blessed be He, said: "Turn around. *Then it was that Abraham lifted up his eyes, and looked, and behold, behind a ram caught in the thicket by his horns* (Gen. 22:13). This was one of the ten things that were created at twilight.'

A ram caught in the thicket by his horns (ibid.). The Holy One, blessed be He, said to Abraham: "Let them blow upon the ram's horn to Me, and I will save them and redeem them from their sins." This is what David meant when he sang: *My shield and my horn of salvation, my high tower* (Ps. 18:3). Then I will remove the yoke of exile from them and comfort them in the midst of Zion, as it is said: *For the Lord has comforted Zion* (Isa. 5 1:3). Amen!

Ketubim: Proverbs 7

1 ¶ My son, keep My words and treasure up My commandments within you.
2 Keep My commandments and live, and My law as the pupil of your eye.
3 Tie them upon your fingers; write them upon the tablet of your heart.
4 Say to wisdom, You are my sister, and call understanding your kinsman,
5 that they may keep you from the strange woman, from the foreigner who makes smooth her words.

6 ¶ For I looked through my lattice, at the window of my house,
7 and I saw among the simple ones, I observed among the children a young man lacking heart,
8 passing through the street near her corner; and he went the way to her house,
9 in the twilight, in the evening of the day, in the middle of the darkness of night.
10 And behold, a woman came to meet him, with the attire of a harlot, and a heart of secrecy.
11 She is boisterous and stubborn; her feet do not settle down in her own house.
12 At one moment she is outside, the next in the streets, and she lies in wait at every corner.
13 So she has seized him and kissed him; and with straight face says to him,
14 Regarding my peace offerings, today I have completed my vows;
15 therefore I came out to meet you, earnestly to seek your face, and I have found you.

- 16 I have spread my bed with coverings, with striped cloths of linen from Egypt.
 17 I have sprinkled my bed with myrrh, aloes and cinnamon.
 18 Come, let us take our fill of love until the morning; let us delight ourselves with lovemaking.
19 For my husband is not at home; he has gone on a long journey.
20 He has taken in hand a bag of money, and will come home on the day appointed (the new moon).
 21 With great persuasion she influences him; with her seductive lips she moves him.
 22 In an instant he goes after her, as an ox goes to the slaughter, or as a fool goes to correction in fetters;
 23 till an arrow strikes through his liver, as a bird hastens to the snare; and does not realize that it is for his soul.
- 24 ¶ Now then, listen to me, O sons, and pay attention to the words of my mouth:
 25 Do not let your heart turn aside to her ways; do not go astray in her paths.
 26 For many are the wounded she has caused to fall, and countless are the ones slain by her.
 27 Her house is the way to Sheol, going down to the rooms of death.

Ashlamatah: Jeremiah 31:1-19

Rashi	Targum
1. So says the Lord: In the wilderness, the people who had escaped the sword found favor; He [therefore] went to give Israel their resting place.	1. "At that time, says the LORD, I will be God for all the seed of Israel, and they will become a people before Me."
2. From long ago, the Lord appeared to me; With everlasting love have I loved you; therefore have I drawn you to Me with loving-kindness.	2. Thus says the LORD, who gave mercy to the people whom he brought up from Egypt, supplying their needs in the wilderness when they were there, when they were fleeing from before those who kill with the sword, leading them by His Memra to make them dwell in a place of ease, even Israel:
3. Yet again will I rebuild you, then you shall be built, O virgin of Israel; yet again shall you be adorned with your tabrets, and you shall go out with the dances of those who make merry.	3. "Jerusalem said, from of old the LORD was revealed to our fathers. O prophet, say to them, Behold, I have loved you with an everlasting love: therefore I have led you with good things.
4. Yet again shall you plant vineyards on the mountains of Samaria, indeed planters shall plant [them] and redeem [them].	4. Again I will set you up, and you will be established. O assembly of Israel: again you will adorn yourself with your ornaments, and will go forth with the company of those who praise.
5. For there is a day, the watchers (Hebrew: נֹצְרִים—NOTS'RIM - Nazareans) shall call on the mountains of Ephraim; Rise! Let us go up to Zion, to the Lord, our God.	5. Again you will plant vineyards on the mountains of Samaria: plant the plants, and eat them as common produce.
6. For so says the Lord to Jacob, "Sing [with] joy and shout at the head of the nations, make it heard, praise, and say, 'O Lord, help Your people, the remnant of Israel!' "	6. For there is length of days and much goodness which is about to come for the righteous/generous who have kept My Law from of old: their portion is in the land of Israel, because they were longing for the years of consolations which are coming, saying: 'When will we arise and go up to Zion, and appear before the LORD our God?'
7. Behold I bring them from the north country and gather them from the uttermost ends of the earth, the	7. For thus says the LORD: "Give praise, O you of the house of Jacob, with rejoicing, and dance with

Rashi	Targum
blind and the lame amongst them, the woman with child and she who travails with child all together; a great company shall they return there.	uncovered head in the sight of all the Gentiles: tell the good news, give praise, and say: The LORD has redeemed His people, the remnant of Israel.
8. With weeping will they come, and with supplications will I lead them, along brooks of water will I make them go, on a straight road upon which they will not stumble, for I have become a Father to Israel, and Ephraim is My firstborn.	8. Behold, I am bringing them suddenly from the land of the north, and will gather them from the ends of the earth, those who were blind and lame among them; the pregnant women and those giving birth all together will increase among them; they will return hither in many troops.
9. Hear the word of the Lord, O nations, and declare it on the islands from afar, and say, "He Who scattered Israel will gather them together and watch them as a shepherd his flock.	9. When they were exiled, when they were weeping, they were taken into exile: but on their return from among their exiles I will bring them near with great mercies. I will lead them to streams of water by a straight road: they will not stumble on it, for my Memra will be like a father for Israel, and Ephraim is beloved before me.'
10. For the Lord has redeemed Jacob and has saved him out of the hand of him who is stronger than he.	10. Listen to the Word of the LORD, O Gentiles, and declare it among the islands afar off, and say: 'He who has scattered Israel will gather him, and will preserve him as a shepherd preserves his flock.'
11. And they shall come and jubilate on the height of Zion, and they will stream to the goodness of the Lord, over corn, wine, and oil, and over sheep and cattle, and their soul shall be like a well-watered garden, and they shall have no further worry at all.	11. For the LORD has redeemed those of the house of Jacob, and has rescued them from the power of those too strong for them.
12. Then shall the virgin rejoice in the round dance with music, and the young men and the old men together, and I will turn their mourning into joy and will comfort them and make them rejoice from their sorrow.	12. And they will come and give praise on the mountain of the house of the Sanctuary which will be built in Zion, and delight themselves on the goodness which the LORD has given to them with corn, with wine, and with oil; with sheep and oxen. And their soul will be full of delights like a well-irrigated, saturated garden, and they will not be afraid any more.
13. And I will refresh the soul of the priests with fat, and My people-they will be satisfied with My goodness, is the word of the Lord.	13. Then the assembly of Israel will rejoice when they are in the dances, both the young men and elders together; and I will turn their mourning into rejoicing, and will comfort them, and make them rejoice out of their sorrow.
14. So says the Lord: A voice is heard on high, lamentation, bitter weeping, Rachel weeping for her children, she refuses to be comforted for her children for they are not.	14. And I will satisfy the soul of the priests with delights, and My people the house of Israel will be satisfied with My good things which I have given to them, says the LORD."
15. So says the Lord: Refrain your voice from weeping and your eyes from tears, for there is reward for your work, says the Lord, and they shall come back from the land of the enemy.	15. Thus says the Lord: "The voice has been heard in the height of the world, the house of Israel who weep and lament after Jeremiah the prophet, when Nebuzaradan, the chief of' the killers, sent him from Ramah,' with a dirge; and those who weep for the bitterness of' Jerusalem, as she weeps for her children,

Rashi	Targum
	refusing to be comforted for her children, because they have gone into exile."
16. And there is hope for your future, says the Lord, and the children shall return to their own border.	16. Thus says the LORD: "Restrain your voice from weeping, and your eyes from flowing with tears; for there is a reward for the deeds of your righteous/generous fathers, says the LORD, and they will return from the land of their enemies.
17. I have indeed heard Ephraim complaining, [saying,] "You have chastised me, and I was chastised as an ungoaded calf, O lead me back, and I will return, for You are the Lord, my God.	17. So there is hope for your end, says the LORD; and the sons will return to their border.
18. For after my return I have completely changed my mind, and after I had been brought to know myself, I smote upon my thigh; I was ashamed, yea I stood confounded, for I bore the reproach of my youth."	18. The house of Israel is heard and revealed before Me, for they weep and lament because they are exiled, saying: 'You have brought sufferings upon us, but we were not instructed, like a calf which has not been instructed.'" Now restore us to Your worship, and we will return; for You are the LORD our God.
19. "Is Ephraim a son who is dear to Me? Is he a child who is dandled? For whenever I speak of him, I still remember him: therefore, My very innards are agitated for him; I will surely have compassion on him," says the Lord.	19. For when we return to the Law He shows mercy upon us, and when it was revealed to us we struck our thighs: we were ashamed, and indeed we humbled ourselves: for we receive the shame of our sins which are from of old.'
	20. Is not Israel already beloved before Me? Is he not a beloved child?

Correlations:

By: H.H. Giberet Dr. Elisheba bat Sarah

Hebrew:

Hebrew	English	Torah Seder Ge 22:1-24	Maftir Nu 29:1-6	Proverbs Pr 7:1-27	Ashlamatah Jer 31:1-19
אהב	love	Ge 22.2			Je 31.3
אחד	one, first	Ge 22.15	Nu 29.1		
אחר	after, follows	Ge 22.15		Pr 7.22	Je 31.19
אויב	enemies	Ge 22.17			Je 31.16
אל	against, over	Ge 22.12			Je 31.12
אלהים	GOD	Ge 22.1			Je 31.1
אמר	said, say, says	Ge 22.1		Pr 7.4	Je 31.2
ארץ	land, country	Ge 22.2			Je 31.8
בוא	came, come, bring	Ge 22.9		Pr 7.20	Je 31.8
בכור	firstborn	Gen 22.21			Je 31.9
בן	son, bull, young	Ge 22.2	Nu 29.2	Pr 7.1	Je 31.12

Hebrew	English	Torah Seder Ge 22:1-24	Maftir Nu 29:1-6	Proverbs Pr 7:1-27	Ashlamatah Jer 31:1-19
בָּנָה	built, rebuilt	Ge 22.9			Je 31.4
בָּקָר	oxen, bull		Nu 29.2		
בֹּקֶר	morning	Ge 22.3		Pr 7.18	
גּוֹי	nations	Ge 22.18			Je 31.7
דְּבַר	things, words	Ge 22.1			Je 31.10
דֶּרֶךְ	way, path			Pr 7.8	Je 31.9
הָיָה	came, have, for I am	Ge 22.1	Nu 29.1		Je 31.9
הָלַךְ	go, come, went	Ge 22.2		Pr 7.18	Je 31.2
הִנֵּה	here, behold	Ge 22.1		Pr 7.10	Je 31.8
הַר	mountain, hills	Ge 22.2			Je 31.5
יָד	hand	Ge 22.6			Je 31.11
יָדַע	know, instructed	Ge 22.12		Pr 7.23	Je 31.19
יְהוָה	LORD	Ge 22.11	Nu 29.6		Je 31.1
יוֹם	day	Ge 22.4	Nu 29.1		Je 31.6
יָלַד	has born, labor	Ge 22.20			Je 31.8
יָצָא	I have come, go forth			Pr 7.15	Je 31.4
כֹּה	over there, thus	Ge 22.5			Je 31.2
כָּל	all, no, by every	Ge 22.18	Nu 29.1	Pr 7.12	Je 31.1
לֹא	no, will never		Nu 29.1		Je 31.12
לָקַח	take, taken	Ge 22.2		Pr 7.20	
מָצָא	found			Pr 7.15	Jer 31.2
נָאֵם	declares	Ge 22.16			Je 31.1
נִגַּד	told, declare	Ge 22.20			Je 31.10
נָעַר	young men	Ge 22.3		Pr 7.7	
נֶפֶשׁ	life			Pr 7.23	Je 31.12
נֶצֶר	cunning, watchman			Pr 7.10	Je 31.6
נִשָּׂא	raised, bore	Ge 22.4			Je 31.19
עַד	over there, until	Ge 22.5		Pr 7.18	
עֵינַי	eyes	Ge 22.4		Pr 7.2	Je 31.16
עַל	I was due, therefore			Pr 7.14	Je 31.3
עָלָה	offer, let us go	Ge 22.2			Je 31.6
עַתָּה	for now	Ge 22.12		Pr 7.24	
קוֹל	voice	Ge 22.18			Je 31.15
קָם	arose, arise	Ge 22.3			Je 31.6
קָרָא	called, call	Ge 22.11		Pr 7.4	Je 31.6
רָאָה	saw, appeared	Ge 22.4		Pr 7.7	Je 31.3
רָגַע	drink our fill, I will fill			Pr 7.18	Je 31.14
רְחוֹק	distance, long, from afar	Ge 22.4		Pr 7.19	Je 31.3

Hebrew	English	Torah Seder Ge 22:1-24	Maftir Nu 29:1-6	Proverbs Pr 7:1-27	Ashlamatah Jer 31:1-19
שוב	return	Ge 22.5			Je 31.8
שמע	obeyed, listened, proclaim	Ge 22.18		Pr 7.24	Je 31.7
שמר	keep			Pr 7.1	Je 31.10
שנים	two, two-tenths	Ge 22.3	Nu 29.3		
שפה	seashore, lips	Ge 22.17		Pr 7.21	
יחדו	together	Ge 22.6			Je 31.8
איל	ram	Ge 22.13	Nu 29.2		
עלה	burnt offering	Ge 22.3	Nu 29.2		
עשה	do	Ge 22.12	Nu 29.1		

Greek:

Greek	English	Torah Seder Ge 22:1-24	Maftir Nu 29:1-6	Proverbs Pr 7:1-27	Ashlamatah Jer 31:1-19	N.C. Jn 1:1-14	N.C. Rev 2:18-20
ἄγγελος	angels	Ge 22:11					Rev 2:18
ἄνθρωπος	man			Pro 7:19		Jn 1:13	
γεννάω	born, procreated	Ge 22:23				Jn 1:13	
γίνομαι	existed, came to pass	Ge 22:1			Je 31:9	Jn 1:3	
γυνή	woman			Pro 7:5			Rev 2:20
διδάσκω	taught, teaches				Jer 31:18		Rev 2:20
ἑαυτοῦ	himself, herself	Ge 22:3					Rev 2:20
ἐγώ	him, you	Ge 22:1	Nu 29:1	Pro 7:2	Jer 31:1	Jn 1:3	Rev 2:18
εἶδω	behold	Ge 22:4		Pro 7:7			Rev 2:19
εἷς	one	Ge 22:23	Nu 29:1			Jn 1:3	
ἐμός	my	Ge 22:18		Pro 7:1			Rev 2:20
ἔργον	works		Nu 29:1		Jer 31:16		Rev 2:19
ἔσχατος	ends, last				Jer 31:8		Rev 2:19
ἔχω	having			Pro 7:10			Rev 2:18
θεός	GOD	Ge 22:1			Je 31:1	Jn 1:1	Rev 2:18
λαμβάνω	received, take	Ge 22:23		Pro 7:20	Je 31:4	Jn 1:12	
λέγω	saying	Ge 22:15			Jer 31:16		Rev 2:18
λόγος	word			Pro 7:1	Je 31:10	Jn 1:1	
ὁ	the					Jn 1:1	Rev 2:18
ὄνομα	name	Ge 22:14				Jn 1:6	
ὄφθαλμός	eyes	Ge 22:4			Jer 31:16		Rev 2:18
παραλαμβάνω	having received	Ge 22:3				Jn 1:11	
πατήρ	father	Ge 22:7			Je 31:9	Jn 1:14	
περί	concerning		Nu 29:5	Pro 7:23		Jn 1:7	
πλανάω	mislead			Pro 7:25			Rev 2:20
πολύς	vast, great, more			Pro 7:20	Jer 31:8		Rev 2:19
πούς	feet			Pro 7:11			Rev 2:18
πῦρ	fire	Ge 22:6					Rev 2:18
τέκνον	children	Ge 22:7		Pro 7:7		Jn 1:12	
υἱός	son	Ge 22:2		Pro 7:1	Jer 31:14		Rev 2:18
χάρις	favor			Pro 7:5		Jn 1:14	

Readings from the Nazarean Codicil

Yochanan 1:1-14

1. In (At) the beginning [of creation] was the Word (Torah), and the Word (Torah) was with [or, in communion with] God [Ha-Shem], and the Word (Torah) was a God (Elohim = Judge).
2. This One was in/at the beginning [of creation] with God (Ha-Shem).
3. All [things] came to be through him, and without him not even one thing came to be which has come to be.
4. In him was life, and the life was the light of the people.
5. And the light shines in the darkness, and the darkness cannot comprehend it.
6. There came a man having been sent from God, [the] name to him [fig., whose name was] Yochanan [the Immerser].
7. This one came for a testimony, so that he should testify concerning the light, so that all should faithfully obey [the Torah] through him.
8. That one was not the light, but [he came] so that he should testify concerning the light.
9. He was the true light which enlightens every person coming into the world.
10. He was in the age, and the age came to be through him, and the age did not know him.
11. He came to his own [inheritance – Ps. 2:8], and his own [inheritance – Ps. 2:8] did not receive him.
12. But as many as receive him, he gives to them authority/power to become B'ne Elohim [i.e. Torah Judges] - to the ones being faithfully obedient [to the Torah] though his name (authority),
13. who were begotten, not from [or, by] blood, nor from a will of flesh, nor from a will of a man, but from God [Ha-Shem].
14. And the Word (Torah) became flesh and tabernacled among us, and we beheld his glory, glory as of an only-begotten [first-born] from [the] Father, full of mercy and truth.

Revelation 2:18-20

- 18 And unto the prophet of the community in Thyatira write: These things says the Son of G-d, who has his eyes like unto a flame of fire, and his feet [are] like fine brass;
- 19 "I know your works, and tzedakah (charity/generosity), and Avodah (service/worship), and Emunah (faithful obedience), and your patience, and your works; and the last [to be] more than the first.
- 20 Notwithstanding I have a few things against you, because you suffer that woman Jezebel, which calls herself a prophetess, to teach and to seduce my servants to commit fornication (idolatry), and to eat things sacrificed unto idols (i.e. non-Kosher food)."

Some Questions to Ponder:

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?
 2. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week?
-

Blessing After Torah Study

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

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

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

LESHANÁ TOBÁ TIKATEBÚ VETECHATEMÚ!

*For a good year may you be inscribed and sealed [in the book of Eternal Life]!
¡Para un año bueno sea usted inscrito y sellado [en el Libro de la Vida Eterna]!*

Fast of Gedaliah

Tishri 03, 5776
Wednesday September 15/16, 2015

Morning Service

Torah Reading: Exodus 32:11-14; 34:1-11
Reader 1 - Ex. 32:11-14
Reader 2 - Ex. 34:1-5
Reader 3 - Ex. 34:6-11
Ashlamatah: Isaiah 55:6 – 56:8

For further information see: <http://www.betemunah.org/gedaliah.html>

The days in between Rosh HaShanah and Yom Kippur (10 days after Rosh HaShanah) are also known as Yamim HaNoraim - “The Days of Awe” and also known as the “Ten Days of Repentance,” these are the ten days between Rosh Hashanah and Yom Kippur. In Hebrew, they are called Aseret Yeme T’shuvah, and offer another chance for spiritual renewal.

On the third day of Tishri (if the 3rd day is Shabbat the the day following), Jews observe a minor fast known as the Tzom Gedaliah, the fast of Gedaliah. This commemorates the assassination of Gedaliah, the last governor of Judea following the destruction of the first temple, in 586 B.C. His death marked the end of Jewish rule and led to the Babylonian exile of the Jewish people. It is one of four fast days relating to the destruction of the temple and known in Scripture as “the fast of the seventh month,” kept on the third of Tishri (comp. 2 Kings 25), the anniversary of the murder of Gedaliah (Jer. 41:1, 2).

**The Murder of Gedaliah: An Anatomy of Self Destruction
(Jeremiah, Chapters 40-43)**

**by Prof. Uriel Simon
Department of Talmud
Bar-Ilan University**

<http://www.biu.ac.il/Spokesman/Tolerance/simon.htm>

Four days of fasting and mourning were decreed by the exiles to Babylon in order to retain the destruction of the First Temple in our collective memory. (Zechariah 7:3; 8:19) Three of them commemorate the tragedies brought upon us by the Babylonians -- the onset of the siege, the breach of the wall and the burning of the Temple. The fourth, the Fast of Gedaliah recalls the two-fold calamity which we brought upon ourselves: the loss of the last remnant of Jewish autonomy in Judea and the self-imposed exile to Egypt. Those were the political results. From the religious point of view, expressed verbally by the prophet of destruction Jeremiah, the first three are punishment by G-d for the sins of Judea while the fourth is an entirely new set of sins into which the punishment is built from the start.

In the meeting at the city of Ramah between the Babylonian commander Nebuzadran and the prophet Jeremiah, who was set free from among the bound and chained captives being led out to Babylon, the destroyer of the Temple and of Jerusalem speaks in the conceptual terms of the prophet: "Because you have sinned against the Lord and did not listen to His voice, that is why this has happened to you"(40:3)! Indirectly it is implied that he is the executor of the word of G-d to his prophet, and that he must repay Jeremiah for his prophecies which have been realized. He presents Jeremiah with four options, which are in fact, really three: "To come with him to Babylon and there receive preferential status from the government", to go as a private citizen to any destination he chooses (in the Land of Israel or outside), or to join Gedaliah Ben Ahikam who was chosen by the King of Babylon as Regent over the Remnant of Judea and "to dwell" with him in Mitzpah, (which archaeological findings indicate was not destroyed), "among the people".

The starving Jeremiah received an allowance and a meal from his captor and left him without any word of reply (apparently wishing to escape the bear hug of the conqueror and oppressor of his people who was being kind to him personally) and went to join Gedaliah in Mitzpah. When corruption had become rampant in Jerusalem, the prophet expressed the desire to break off from his people ("Oh, that I were in the wilderness in a lodging for travelers that I might leave my people and go forth from them, for they are all adulterers, an assembly of treacherous men!" [9:1]), but during the siege he refrained from deserting his people though he advised others to do so (37:14; 38:2). Now, with the fall of the city and destruction of the land, he casts his lot with that of the Remnant and joins Gedaliah in the work of reconstruction: "and he dwelled with him among the people who remained in the land" (40:6).

There is an obvious affinity between the option chosen by the prophet and the reconstruction plans of Gedaliah, as he presented them to the seven "captains of the troops in the open country (outside Jerusalem) and their men" (40:7). He swore to them that they had no reason to fear serving the Chaldeans (Babylonians) even though they had fought against them previously, and encouraged them to "dwell in the land" like Jeremiah, rather than to seek personal resolutions to their troubles abroad. He promised to defend their rights before the occupation power and encouraged them to insure their economic well-being by gathering the crops left behind by the exiles and occupying deserted homes and lands ("and dwell in the cities you have taken" [40:10]). Their reaction is not given. Instead we are told of the initial success of the reconstruction plan of Gedaliah: "All the Judeans returned from all the places to which they were driven (among others -- from Moab, Ammon and Edom which were not conquered by the Babylonians) and they came to the Land of Judea, to Gedaliah at Mitzpah, and gathered an

abundance of wine and summer fruits" (40:12).

In a second meeting between Gedaliah and "all the captains of the troops" except for Ishmael ben Netaniah, Gedaliah learns from them that the missing captain intends to murder him: "Do you know that Baalis, king of Ammon, sent Ishmael ben Netaniah to kill you?" (40:14). But Gedaliah "believed them not", though there was reason to believe that commonality of interest existed between the king of Ammon, who had participated in the rebellion against Babylonia (27:3) and with whom King Zedekiah had apparently hoped to find refuge in his flight to Jericho (39:4-5), and Ishmael ben Netaniah who was of "royal seed" (41:1) and could object to the position of power bestowed upon one who was not of the Davidic Line and criticize the co-operation with the Babylonians. (Gedaliah was of a family of long-standing loyalty to the worship of the G-d of Israel and supporting Jeremiah: His grandfather, Shafan, had been the scribe of King Josiah [Second Kings 22:3], his father Ahikam, was sent by Josiah to the prophetess Hulda [Second Kings 22:12] and had saved the life of Jeremiah [Jeremiah 26:24]).

The second intelligence warning came under cover: one of the most important warrior chieftains, Yochanan ben Kereach requested permission from Gedaliah to quietly assassinate Ishmael in order to avert a serious national disaster: "Why should he kill you and then all the Jews who gathered around you will be scattered and the remnant of Judea will perish?" (40:15). Gedaliah ignored the issue of the justification of committing murder to prevent murder and chose to deny very strongly the verity of the information and the reliability of the informant: "Do not do this thing, for you speak falsely of Ishmael"(40:16). The reader, who does not yet know what is about to happen, asks himself: are the two warnings some part of a conspiracy? Is it reasonable to assume that Yochanan, motivated by jealousy among the officers, would falsely accuse Ishmael? Could the complacency of Gedaliah result from his deep conviction in the correctness of his policies and from his simple belief that it would be inconceivable that a Judean army officer would even consider murdering him and thus mortally wound the attempts at rehabilitation of the "Remnant of Judea"?

Gedaliah disdained even passive security measures, inviting Ishmael and ten of his soldiers to share a meal with him. There, during the meal, the guests rose up against their host and murdered him, declaring their motive as political: "And they killed him because the King of Babylon had put him in charge of the land" (41:2). Ishmael, not content with killing the Jewish leader who had proposed collaboration with the Babylonians, also put to death all those who were in his immediate entourage -- "all the Judeans who were with him" as well as the Chaldean soldiers "who were stationed there" (41:3).

One iniquity brings on another: the assassinations soon led to slaughter. To prevent the news of the murder from becoming known outside Mitzpah, Ishmael massacred the participants in a caravan of eighty men from Schechem, Shiloh and Samaria who were traveling as penitents "their beards shaven, their clothing torn and having cut themselves" (41:5) to the Temple Mount to offer sacrifices and express their deep anguish over the destruction of the Temple (which took place only two months earlier). In order to convince them to enter the city Ishmael went out to them and by cynical manipulation of the power of attraction of the fraternity of mourners he went to them "weeping as he walked" (41:6) inviting them to be the guests of Gedaliah. Perhaps, their acceptance proved to him that they agreed to the policies of Gedaliah. In any case, as soon as they entered the city Ishmael and his men killed seventy of them and with contempt and disrespect threw their bodies into a huge cistern which, three hundred years earlier, had been a part of the northern fortification of the Kingdom of Judea.

This horrible disregard of the value human life is indicated not only by the act of mass murder but also by Ishmael sparing the lives of the remaining ten pilgrims who bought their lives with high priced bribery: "Do not kill us for we have stores hidden in the fields -- wheat, barley, oil and honey. So he stopped and did not kill them along with their fellows" (41:8).

Now, all that Ishmael ben Netaniah was left to do was "to go over to the Ammonites"(thus confirming after the

fact the information about the Ammonite conspiracy related in the first warning to Gedaliah), taking with him by force all the survivors of Mitzpah: "and Ishmael carried off all the remnant of the people" (41:10).

Yochanan ben Kareach and the other captains were not in Mitzpah during the two days of massacre. When "all the evil that Ishmael ... had done" (41:11) became known to them, they regrouped their forces and pursued Ishmael and his captives. The latter, upon seeing their rescuers approaching, went gladly over to their side while Ishmael "escaped with eight men from Yochanan and went to the Ammonites" (41:15). The emphasis on the ridiculous smallness of this militant band (which presumably had incurred two losses) seems to be an indication that a very few determined men, devoid of all restraints, can inflict an enormous, grave historic damage. Yochanan ben Kareach did not return to Mitzpah, fearing that a Babylonian reprisal force would not distinguish between friend and foe and punish him for the sins of Ishmael. This is, in fact, the way of all conquering, imperialist armies which instill terror in the local population through collective punishment, tending to see the assassination of their appointed official as an excuse for the cancellation of the few rights granted previously to the conquered. Just as Yochanan feared reprisal from the Babylonians for the death of Gedaliah, so he could expect reward from the Egyptians for the blow dealt by Ishmael to their Babylonian enemy. He therefore turned, with his entire camp -- soldiers and civilians alike -- to go down into Egypt.

Only at this point are we made aware that the prophet Jeremiah was also in the camp of Yochanan, (but we are not told whether he was among those taken captive in Mitzpah, or whether he had been outside the city and joined the warrior chieftains following the murder). In contrast to Gedaliah, who did not consult Jeremiah concerning the intentions of Ishmael, Yochanan and his fellow commanders now turned to Jeremiah, requesting that he pray on their behalf and ask of G-d a clear instruction concerning where to go and what to do. One gets the impression that the destruction and murder had a deep influence upon them since this was the first time that the men of Judea acknowledged the presence of a prophet among them, who could serve as their messenger to G-d. Jeremiah agreed to pray for them in their hour of distress and also to pass on to them the Divine answer, hiding nothing. They, on their part, swore to obey the word of G-d whether or not it would be acceptable to them, "that it may go well with us when we listen to the voice of the Lord our G-d" (42:6).

Ten days Jeremiah waited until the word of G-d came to him, proof positive that he did not answer them on the basis of his own opinion alone. His words indicated that God demanded of them to continue the policies of Jeremiah and Gedaliah. This can be deduced from the emphasized use of the verb to dwell: "if you continue to dwell (Hebrew verb root used twice for emphasis!) in this land I will build you and not destroy I will plant you and not uproot; for I regret the evil I have done to you" (42:10). G-d informed them that the time of retribution was over and a period of Divine Grace was at hand. Clearly referring to the terms of the prophetic dedication of Jeremiah, He told them that from this time forth He would cease "to uproot and pull down, to overthrow and destroy", and would begin "to build and to plant" (1:10). Gedaliah had told these military officers "Do not be afraid to serve the Chaldeans" (40:9) and G-d now broadens the scope of this encouragement to include the expected reprisal by the Chaldeans after the murder: "Do not fear the King of Babylonia...for I am with you to save you and I will dispose him to be merciful to you; he shall show you mercy and return you to your own land" (42:11-12). These last words echo those of Gedaliah "And dwell in the cities you have captured." (40:10), as does the Divine warning "if you turn your faces to come to Egypt and you come to live there..." (42:15) echo the first option rejected by Jeremiah (when it was offered by Nebuzadran): "if it seems good to you to come with me to Babylon, come" (40:4). They are forbidden to escape to Egypt because, with the end of the era of punishment, voluntary exile is sinful, and if rebellion and disobedience continue, so will punishment continue: "As My anger and wrath poured down upon the inhabitants of Jerusalem, so will My wrath pour down upon you if you go to Egypt..." (42:18).

In stark contrast to their previous commitment to obey the word of G-d, the two most important of the commanders -- Azariah and Yochanan -- "and all the arrogant men" (43:2) refused to keep their promise. They

claimed that Jeremiah had presented his own political views (formed under the influence of Baruch ben Neriah) as the word of G-d, and that if they were to listen to him some of them would be executed by the Babylonians and the others would be exiled to Babylon: "You speak falsehood! The Lord our G-d did not send you...rather Baruch ben Neriah is inciting you against us to deliver us into the hands of the Chaldeans to be killed or exiled to Babylon"(43:2-3). This grave accusation echoes that of Gedaliah to Yochanan: "You speak falsely of Ishmael!"(40:16). Gedaliah, out of an inflated sense of security, refused to believe the warning of Yochanan (which proved true several days later) and Yochanan and his companions, out of fear and poor judgment, did not believe the word of G-d as related to them by Jeremiah (which proved true several years later with the conquest of Egypt by Nebuchadnezzar).

Lack of caution on the part of Gedaliah made his murder possible along with the murders of many others with him. Lack of faith on the part of Yochanan and his companions led to voluntary exile and the wrath of G-d. Though they had seen the prophecies of destruction of Jeremiah proven true, the Remnant of Judea could not accept his present prophecies as the true word of G-d. Their inability to draw proper conclusions from the destruction of Jerusalem and the Temple brought a further destruction upon them.

The three central figures in this sad story of self-destruction were: the killer, Ishmael ben Netaniah, his victim, Gedaliah ben Achikam and his successor, Yochanan ben Kereach.

The killer was motivated by a combination of disgraceful opportunism and a zealous loyalty to a specific political doctrine which may have had some legitimacy before the destruction but was totally unrealistic afterwards. His short term way of thinking made it impossible for him to consider either the immediate results of his actions (the reprisal by the military chieftains) or to predict the long-term damage (cessation of the reconstruction process and the return to the Land, the loss of the remainder of Jewish autonomy under Babylonian rule and the increased flow of the remaining Jewish population into exile). The complete lack of moral restraints prevented him from understanding that political assassination, which dramatically shatters the taboo of the sanctity of human life, would result in a terrifying chain reaction of bloodshed.

The victim was warned in advance concerning his murder and the destruction of his efforts in national reconstruction but his moral-political naivety caused his downfall and the murders of those who had chosen to cast their lot with his leadership. Our Sages, displaying extreme moral sensitivity, attach to Gedaliah the blame for the disastrous results of his failure: "Since he should have paid attention to the advice of Yochanan ben Kereach and did not do so, Scripture sees him as having killed them (the seventy men who were thrown into the cistern)" (Bavli, Niddah, 61a). From here Rava derives the maxim: "Though one must not accept slander -- one must be cautious because of it".

The successor, onto whose shoulders fell the responsibility for the fate of the remnant of the people after the murder of Gedaliah and the rescue of the captives, panicked as a result of the act of terror committed by his rival. He knew enough to ask the word of G-d from Jeremiah but lacked the courage to follow it. His cowardice, lack of judgment and paucity of faith made him an accomplice to self-destruction since he compounded it by voluntary exile.

In our two thousand years of exile we became "merciful sons of merciful fathers", unable to commit murder. With our return to our own land we once again possess the means and our souls have the ability to spill blood. The Fast of Gedaliah is meant to give us the opportunity to stand face to face with the horrors of our past so that we may muster the strength to prevent their repetition in the present.

LESHANÁ TOBÁ TIKATEBÚ VETECHATEMÚ!

**For a good year may you be inscribed and sealed [in the book of
Eternal Life]!**

**¡Para un año bueno sea usted inscrito y sellado [en el Libro de la
Vida Eterna]!**

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

Shalom Your Excellencies!

We have just inaugurated a new Jewish and Biblical year (5779) with the festival of Rosh Hashana, and we are now in the midst of the ten days of awe and repentance before the Awesome Day of Yom HaKippurim (Day of Atonements). As I have explained in past seasons, it is customary in Jewish congregations all over the world to pass a special collection addressing special needs of the local congregation.

Since we started, we have come a very long way with our lectionary research. This soon finishing cycle of Torah reading will see the complete translation and commentary of the books of Mark, Luke, Acts, Romans, and James, as well as Ephesians and 1, 2, 3 John. Thanks to your contributions this all has been made possible. We have made many and great discoveries as we labored with much dedication and great joy.

During this new Torah Reading cycle (spring 2019 – fall 2022), we will endeavor, HaShem willing, to work and refine our translation and commentary of Mark, Luke, Acts, Romans, Ephesians, James, 1, 2, 3, John, as well as presenting you with a brand new translation and commentary on the books of 1 & 2 Timothy, Titus, Philippians, Colossians, & Bereans (Hebrews).

We are also now working on a code of Nazarean Halakha which relates the 613 commandments of the Torah and other Jewish Halakhic rulings as restated in the Nazarean Codicil. Your prayers are much coveted for the success of this sacred enterprise and one which is much needed.

All of this requires our investment in special books. Therefore we appeal to all of our readers, particularly those who have never contributed to help this research to respond to this appeal before the High Holidays and fulfill in you and your family the blessings that come from the commandment: “Three times a year all your males shall appear before the LORD your God at the place that he will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Booths. They shall not appear before the LORD empty-handed.” (Deuteronomy 16:16).

So as you appear before G-d, most blessed be He during these fall holy days why not make a generous offering as a gesture of Teshuba (repentance/returning) to G-d which is the one of the major themes of this Biblical month of Ellul? Or as Yochanan the Immerser (aka John the Baptist) taught: “Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.” (Luke 3:8).

On behalf of myself and on behalf of His Eminence Rabbi Dr. Hillel ben David, His Eminence Rabbi Dr. Eliyahu ben Abraham, His Honor Paqid Adon David ben Abraham, His Honor Paqid Adon Ezra ben Abraham, and His Honor Paqid Adon Tsuriel ben Abraham, we want to beseech you for forgiveness if in anything, we may have offended or transgressed against anyone associated with us during this soon closing year of 5778. We are human with many frailties, and susceptible as leaders to mistakes. If in anything, or in any way shape or manner we have offended or done wrong to you, we most sincerely beg for your

forgiveness, as we promise ourselves to do better, to become better and trustworthy leaders, and that our quality of teaching bring much honor to G-d, and His Messiah, so that this vineyard may grow in strength and in quality, amen ve amen!

May you and your loved ones reach Rosh HaShana having accomplished a good returning/repentance, amen ve amen!

With respect and affection, Shalom UBrakhot!

Hakham Dr. Yoseph ben Haggai

P.S. Offerings should be sent to ravybh@bigpond.com via PayPal unless otherwise instructed. Many thanks!

Next Shabbat:

Shabbat: "Shuva" – Sabbath "of Returning/Repentance"

Shabbat	Torah Reading:	Weekday Torah Reading:
וְהָיָה עִקְבֹּ		Saturday Afternoon
"V'Hayah Eqev"	Reader 1 – D'barim 7:12-16	Reader 1 – D'barim 9:1-3
"It will come about, because"	Reader 2 – D'barim 7:17-21	Reader 2 – D'barim 9:4-6
"Y será que, por haber"	Reader 3 – D'barim 7:22-26	Reader 3 – D'barim 9:1-6
D'barim (Deut.) 7:12 – 8:20	Reader 4 – D'barim 8:1-3	
Ashlamatah: Is 54:10-11 + 55:6-13	Reader 5 – D'barim 8:4-6	Monday and Thursday Mornings
Special: Hosea 14:2-10; & Micah 7:18-20	Reader 6 – D'barim 8:7-10	Reader 1 – D'barim 9:1-3
Psalms: 116:1- 117:2	Reader 7 – D'barim 8:11-20	Reader 2 – D'barim 9:4-6
	Maftir: D'barim 8:16-20	Reader 3 – D'barim 9:1-6
Mk 14:10-11: Luke 22:3-6 James 1:19-22	Hosea 14:2-10; Micah 7:18-20	