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

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| **Three and 1/2 year Lectionary Readings** | **First Year of the Triennial Reading Cycle** |
| **Kislev 9, 5783 - December 2-3, 2022** | **First Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:** [**https://www.chabad.org/calendar/candlelighting.htm**](https://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

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His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

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

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

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

**Blessings Before Torah Study**

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

**Please Ha-Shem, our GOD, 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 GOD, 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!**

We pray for our beloved Hakham His Eminence Rabbi Dr. Yosef ben Haggai. **Mi Sheberach**…He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David, and Solomon, may He bless and heal the sick person HE Rabbi Dr. Yosef ben Haggai, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit, swiftly and soon, and we will say amen ve amen!

We pray for Her Honor Giberet Zahavah bat Sarah, the beloved wife of His Eminence Rabbi Dr. Haggai, who is struggling with health issues. Mi Sheberach – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Honor Giberet Zahavah bat Sarah and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

**A Prayer for Israel**

Our Father in Heaven, Rock, and Redeemer of Israel, bless the State of Israel, the first manifestation of the approach of our redemption. Shield it with Your lovingkindness, envelop it in Your peace, and bestow Your light and truth upon its leaders, ministers, and advisors, and grace them with Your good counsel. Strengthen the hands of those who defend our holy land, grant them deliverance, and adorn them in a mantle of victory. Ordain peace in the land and grant its inhabitants eternal happiness.

Lead them, swiftly and upright, to Your city Zion and to Jerusalem, the abode of Your Name, as is written in the Torah of Your servant Moses: “Even if your outcasts are at the ends of the world, from there the Lord your God will gather you, from there He will fetch you. And the Lord your God will bring you to the land that your fathers possessed, and you shall possess it, and He will make you more prosperous and more numerous than your fathers.” Draw our hearts together to revere and venerate Your name and to observe all the precepts of Your Torah, and send us quickly the Messiah son of David, agent of Your vindication, to redeem those who await Your deliverance.

**Shabbat: “Lekh – L’kha” - “Get up – Get out”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **לֶךְ-לְךָ** | Reader 1 – B’Resheet 12:1-5 |  |
| **“****Lekh – L’kha”** | Reader 2 – B’Resheet 12:6-9 | Reader 1 – B’resheet 14:1-3 |
| **“****Get up – Get out”** | Reader 3 – B’Resheet 12:10-13 | Reader 2 – B’resheet 14:4-6 |
| **“**Levántate y vete**”** | Reader 4 – B’Resheet 12:14-20 | Reader 3 – B’resheet 14:7-9 |
| B’resheet (Gen.) 12:1 – 13:18 | Reader 5 – B’Resheet 13:1-4 |  |
| Ashlamatah: Joshua 24:3-10 + 14 | Reader 6 – B’Resheet 13:5-12 |  |
|  | Reader 7 – B’Resheet 13:13-18 | Reader 1 – B’resheet 14:1-3 |
| Psalms 10:1-18 | Maftir: B’Resheet 13:16-18 | Reader 2 – B’resheet 14:4-6 |
| N.C.: Mark1:23-28; Luke 4:33-37 | Joshua 24:3-10 + 14 | Reader 3 – B’resheet 14:7-9 |

**Contents of the Torah Seder**

* The Call of Abraham – Genesis 12:1-9
* Abram in Egypt – Genesis 12:10-20
* Abram and Lot – Genesis 13:1-18

**Rashi’s Translation & Targum Pseudo Jonathan**

**for: B’resheet 12:1 – 13:18**‎

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
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| 1. And the Lord said to Abram, **"Go forth from your land and from your birthplace and from your father’s house to the land that I will show you.** | 1. **AND the LORD said to Abram, Go from your land; separate yourself from your kindred; go out from the house of your father; go into the land which I will show you.** |
| 2. And I will make you into a great nation, and I will bless you, and I will aggrandize your name, and [you shall] be a blessing. | 2. And I will make you a great people, and will bless you, and magnify your name, and you will be blessed. |
| 3. **And I will bless those who bless you**, and the one who curses you I will curse, and all the families of the earth shall be blessed in you." | 3. And I will bless the priests who will spread forth their hands in prayer, and bless your sons; and Bileam, who will curse them, I will curse, and they will slay him with the mouth of the sword; **and in you will be blessed all the generations of the earth**. |
| 4. And Abram went, as the Lord had spoken to him, and Lot went with him, and Abram was seventy five years old when he left Haran. | 4. And Abram went, according as the Lord had spoken with him, and Lot went with him. And Abram was the son of seventy and five years at his going forth from Haran. |
| 5. And Abram took Sarai his wife and Lot his brother's son, **and all their possessions that they had acquired, and the souls they had acquired in Haran, and they went to go to the land of Canaan**, and they came to the land of Canaan. | 5. And Abram took Sara his wife, and Lot his brother's son, and all the substance which they had acquired, **and the souls whom they had proselytized in Haran, and went forth to go to the land of Kenaan.** And they came to the land of Kenaan. |
| 6. And Abram passed through the land, until the place of Shechem, until the plain of Moreh, and the Canaanites were then in the land. | 6. And Abram passed through the land unto the place of Shekem, unto the plain which had been showed. And the Kenaanites were then in the land; for the time had not yet come that the sons of Israel should possess it. |
| 7. And the Lord appeared to Abram, and He said, "To your seed I will give this land," and there he built an altar to the Lord, Who had appeared to him. | 7. And the LORD was revealed unto Abram, and said, To your sons will I give this land. And he built there an altar before the LORD, who was revealed to him. |
| 8. And he moved from there to the mountain, east of Beth El, and he pitched his tent; Beth El was to the west and Ai was to the east, **and there he built an altar to the Lord, and he called in the name of the Lord.** | 8. And he went up from thence to a mountain which was eastward of Bethel, and outspread his tent, having Bethel on the west and Ai on the east; **and he built there an altar before the LORD, and prayed in the Name of the LORD.** |
| 9. And Abram traveled, continually traveling southward. | 9. And Abram migrated, going and migrating unto the south. |
| 10. And there was a famine in the land, and Abram descended to Egypt to sojourn there because the famine was severe in the land. | 10. And there was a famine in the land, and Abram went down into Mizraim to be a dweller there, because the famine was strong in the land. |
| 11. Now it came to pass when he drew near to come to Egypt, that he said to Sarai his wife, "Behold now I know that you are a woman of fair appearance. | 11. And it was, as he approached to enter the limit of Mizraim, and they had come to the river, and were uncovering their flesh to pass over, that Abram, said to Sara his wife, Behold, until this I have not beheld your flesh; but now I know that you are a woman of fair aspect. |
| 12. And it will come to pass when the Egyptians see you, that they will say, 'This is his wife,' and they will slay me and let you live. | 12. It will be, therefore, when the Mizraee see you, and view your beauty, that they will say, This is his wife; and they will kill me, and you will keep alive. |
| 13. Please say [that] you are my sister, in order that it go well with me because of you, and that my soul may live because of you." | 13. Say, I pray, that you are my sister, that it may be well with me for your sake, and that my life may be spared on your account. |
| 14. And it came to pass when Abram came to Egypt, that the Egyptians saw the woman, that she was very pretty. | 14. And it was when Abram had entered Mizraim, the Mizraee saw the woman to be very fair; |
| 15. And Pharaoh's princes saw her, and they praised her to Pharaoh, and the woman was taken to the house of Pharaoh. | 15. and the princes of Pharoh beheld her and praised her to Pharoh; and the woman was conducted to the royal house of Pharoh. |
| 16. And he benefited Abram for her sake, and he had flocks and cattle, and he donkeys and men servants and maid servants, and she donkeys and camels. | 16. And Pharoh did good to Abram for her sake; and he had sheep, and oxen, and asses, and servants, and handmaids, and she-asses, and camels. |
| 17. And the Lord plagued Pharaoh [with] great plagues as well as his household, on account of Sarai, Abram's wife. | 17. And the Word of the LORD sent great plagues against Pharoh and the men of his house, on account of Sara, Abram's wife. |
| 18. And Pharaoh summoned Abram, and he said, "What is this that you have done to me? Why did you not tell me that she was your wife? | 18. And Pharoh called Abram, and said, What is this that you have done to me? |
| 19. Why did you say, 'She is my sister,' so that I took her to myself for a wife? And now, here is your wife; take [her] and go." | 19. Why did you say, She is my sister? When I would take her to me to wife, plagues were at once sent against me, and I went not unto her. And now behold your wife, take (her) and go. |
| 20. And Pharaoh commanded men on his behalf, and they escorted him and his wife and all that was his. | 20. And Pharoh commanded men concerning him, and they led him out, and his wife, and all that he had. |
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| 1. And Abram came up from Egypt, he and his wife and all that was his, and Lot with him, to the south. | 1. And Abram went up from Mizraim, he and his wife (and) all that he had; and Lot with him, to go to the south. |
| 2. And Abram was very heavy with cattle, with silver, and with gold. | 2. And Abram had become very strong in cattle, in silver, and in gold. |
| 3. And he went on his journeys, from the south and until Beth El, until the place where his tent had been previously, between Beth El and between Ai. | 3. And he proceeded in his journeys from the south unto Bethel, and returned to the place where he had outspread his tabernacle at the first, between Bethel and Ai, |
| 4. To the place of the altar that he had made at first, **and Abram called there in the name of the Lord.** | 4. to the place of the altar which he had made there at the beginning; **and Abram prayed there in the Name of the LORD.** |
| 5. **And also Lot, who went with Abram, had flocks and cattle and tents.** | 5. **And also unto Lot, who was remembered through the righteousness/generosity of Abram, there were sheep and oxen and tents.** |
| 6. And the land did not bear them to dwell together, for their possessions were many, and they could not dwell together. | 6. And the land could not sustain them to dwell together, because their possessions were great, and they were not able to dwell together. |
| 7. And there was a quarrel between the herdsmen of Abram's cattle and between the herdsmen of Lot's cattle, and the Canaanites and the Perizzites were then dwelling in the land. | 7. And contentions arose between the shepherds of Abram's flock, and the shepherds of the flocks of Lot; for the shepherds of Abram had been instructed by him not to go among the Kenaanaee and the Pherizaee, who, as yet, had power in the land, and to restrain the cattle that they should make no depredation in going to the place of their pasture: but the shepherds of Lot would go and feed in the grounds of the Kenaanaee and Pherizaee who yet dwelt in the land. |
| 8. And Abram said to Lot, "Please let there be no quarrel between me and between you and between my herdsmen and between your herdsmen, **for we are kinsmen.** | 8. And Abram said to Lot, Between me and you let there not now be controversy, nor between my shepherds and your shepherds; **for we are brother-men. (Heb. אֲנָשִׁים אַחִים, אֲנָחְנוּ. – Anashim Achim Anachnu).** |
| 9. Is not all the land before you? Please part from me; if [you go] left, I will go right, and if [you go] right, I will go left." | 9. Is not all the land before you? Separate then from me. If you go to the north, I will go to the south: if you go to the south, I go to the north. |
| 10. And Lot raised his eyes, and he saw the entire plain of the Jordan, that it was entirely watered; before the Lord destroyed Sodom and Gomorrah, like the garden of the Lord, like the land of Egypt, as you come to Zoar. | 10. And Lot uplifted his eyes towards (the place of) fornication; and beheld all the plain of the Jordan that it was altogether well watered, before the LORD in his wrath had destroyed Sedom and Amorah; a land admirable for trees, as the garden of the LORD, and for fruitage, as the land of Mizraim as you go up to Zoar. |
| 11. And Lot chose for himself the entire plain of the Jordan, and Lot traveled from the east, and they parted from one another. | 11. And Lot chose to him all the plain of the Jordan; and Lot journeyed from the east, and they separated the one man from his brother. |
| 12. Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and he pitched his tents until Sodom. | 12. Abram dwelt in the land of Kenaan, and Lot dwelt in the towns of the plain, and spread his tabernacle towards Sedom. |
| 13. And the people of Sodom **were very evil and sinful against the Lord.** | 13. And the men of Sedom **were depraved in their wealth one with another, and they sinned in their bodies; they sinned with open nakedness, and the shedding of innocent blood, and practiced strange worship,** **and rebelled greatly against the name of the LORD.** |
| 14. And the Lord said to Abram after Lot had parted from him, "Please raise your eyes and see, from the place where you are, northward and southward and eastward and westward. | 14. And the LORD said to Abram, after that Lot had separated from him, Lift up now your eyes, and look, from the place where you are, to the north and to the south, to the east and to the west: |
| 15. For all the land that you see I will give to you and to your seed to eternity. | 15. for all the land that you see will I give unto you, and to your sons, forever. |
| 16. And I will make your seed like the dust of the earth, so that if a man will be able to count the dust of the earth, so will your seed be counted. | 16. And I will make your sons manifold as the dust of the earth, as that, as it is impossible for a man to number the dust of the earth, so also it will be impossible to number your sons. |
| 17. Rise, walk in the land, to its length and to its breadth, for I will give it to you." | 17. Arise journey in the land and make occupation of it in length and breadth; for to you will I give it. |
| 18. And Abram pitched his tents, and he came, and he dwelt in the plain of Mamre, which is in Hebron, and there he built an altar to the Lord. | 18. And Abram stretched his tent (and made folds) for oxen and sheep and came and dwelt in the valley of Mamre which is in Hebron and built there an altar before the LORD. |

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| **Reading Assignment:**  **The Torah Anthology: Yalkut Me’Am Lo’Ez – Vol II**  By: Rabbi Ya’aqob Culi  Published by: Moznaim Publishing Corp.  (New York, 1988)  **Vol. 2 – “Genesis”, pp. 3-49** | **Reading Assignment:**  **Ramban: Commentary on the Torah**  Translated and Annotated  by Rabbi Dr. Charles Chavel  Published by Shilo Publishing House, Inc.  (New York, 1971)  **pp. 164 - 181** |

**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

**1. Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.

**2. Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

**3. Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.

**4. Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.

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

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

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

**Rabbi Hillel ben David’s elaboration of Rabbi Hillel’s first rule**

The seven laws of R. Hillel are used for the Pshat interpretation of the Torah. However, you will also find that several of these laws are identical to the laws found in the rules for remez and drash interpretation. I would like to offer some small insights into our understanding of these the first law.

**1**. **Kal Va-Chomer**:

Argument that reasons: If a rule or fact applies in a situation where there is relatively little reason for it to apply, certainly it applies in a situation where there is more reason for it to apply. For example, in the verse: Moses says, “If Israel, for whom my message is beneficial, will not listen to me, certainly Pharaoh, for whom the message is detrimental, will not listen”.[[1]](#footnote-1)

Another reason that Pharaoh would not listen is because Moses was “of blocked lips”, and it is unbefitting that one with a speech defect should speak before the king. However, to the general populace such an impediment is not significant. So, if the Israelites who should not have demurred because of Moses’ blocked lips, nevertheless ignored him, certainly Pharaoh, who was unused to such speech, would reject his message. Thus, the statement, “I am of blocked lips”, is part of the val vachomer. And it is to emphasize this that Rashi commented on “blocked lips” before “So how will Pharaoh listen to me?”[[2]](#footnote-2)

***Midrash Rabbah - Genesis XCII:7*** *AND WHEN THEY WERE GONE OUT OF THE CITY... IS NOT THIS IT IN WHICH MY LORD DRINKETH... AND HE OVERTOOK THEM... AND THEY SAID UNTO HIM:... BEHOLD, THE MONEY, etc. (XLIV, 4-8). R. Ishmael taught: This is one of the* ***ten a fortiori arguments*** *recorded in the Torah. (i) BEHOLD, THE MONEY, WHICH WE FOUND IN OUR SACKS’ MOUTHS, WE BROUGHT BACK UNTO THEE; does it then not stand to reason, How THEN SHOULD WE STEAL, etc. (ii) Behold, the children of Israel have not hearkened unto me; surely all the more, How then shall Pharaoh hear me.[[3]](#footnote-3) (iii) Behold, while I am yet alive with you this day, ye have been rebellious against the Lord; does it not follow then, And how much more after my death.[[4]](#footnote-4) (iv) And the Lord said unto Moses: If her father had but spit in her face; surely it would stand to reason, Should she not hide in shame seven days.[[5]](#footnote-5) (v) If thou hast run with the footmen, and they have wearied thee, is it not logical to say, Then how canst thou contend with horses.[[6]](#footnote-6) (vi) Behold, we are afraid here in Judah; surely it stands to reason, How much more then if we go to Keilah.[[7]](#footnote-7) (vii) And if in a land of Peace where thou art secure [thou art overcome], is it not logical to ask, How wilt thou do in the thickets of the Jordan? Jer. loc. cit.). (viii) Behold, the righteous shall be requited in the earth; does it not follow, How much more the wicked and the sinner.[[8]](#footnote-8) (ix) And the king said unto Esther the queen: The Jews have slain and destroyed five hundred men in Shushan the castle; it stands to reason, What then have they done in the rest of the king's provinces.[[9]](#footnote-9) (x) Behold, when it was whole, it was meet for no work; surely it is logical to argue, How much less, when the fire hath devoured it, and it is singed, etc.[[10]](#footnote-10))*

**Rashi’s Commentary for: ‎ D’barim (Deut.) 32:46 Set your hearts** A person must direct his eyes, his heart, and his ears to the words of the Torah, for Scripture states (Ezek. 40:4),"Son of man, see with your eyes, and listen with your ears, and set your heart [upon all that I show you]" [namely, the plan of the Holy Temple]. **Now, here, we have an inference from major to minor: If in the case of the plan of the Holy Temple, which is visible to the eyes and which is measured with a measuring-rod, a person must direct his eyes, ears, and heart to understand, how much more so must he do so to understand the words of the Torah, which are likened to “mountains suspended by a hair” [i.e., numerous laws derived from a single word of the Torah]?![[11]](#footnote-11)**

There are ten val chomer arguments, enumerated in Bereshit Rabbah 92:7, that appear in Torah, as cited by Rashi:

Genesis 44:8

Exodus 6:12

Numbers 12:14

Deuteronomy 31:27

I Samuel 23:3

Jeremiah 12:5 (2 arguments)

Ezekiel 15:5

Proverbs 11:31

Esther 9:12

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) 12:1 – 13:18‎**

**1 Go forth** Heb. לֶךְ לְךָ , lit. go to you, for your benefit and for your good, and there I will make you into a great nation, but here, you will not merit to have children. Moreover, I will make your character known in the world.-[from Rosh Hashanah 16b, Tan.]

**2 And I will make you into a great nation** Since traveling causes three things: 1) it diminishes procreation, 2) it diminishes money, and 3) it diminishes fame (lit. name), therefore, he required these three blessings, namely that He blessed him concerning children, concerning money, and concerning fame. (Other editions: And this is the meaning of, and I will aggrandize your name. I will add a letter to your name, for until now, your name was אַבְרם From now on [your name will be] אַבְרהָם , and אַבְרהָם equals 148, corresponding to a person’s limbs. (Found in an old Rashi.-[from Gen. Rabbah 39:11; Tan. Buber, Chaye Sarah 6)

**and I will bless you** with money (Genesis Rabbah 39:11).

**and [you shall] be a blessing** The blessings are entrusted into your hand. Until now, they were in My hand; I blessed Adam and Noah. From now on, you may bless whomever you wish. (Gen. Rabbah) (ad loc.). Another explanation:

**And I will make you into a great nation** This is [the basis] of saying the God of Abraham.

**and I will bless you** This is [the basis] of saying the God of Isaac.

**and I will aggrandize your name** This is [the basis] of saying the God of Jacob [in the initial benediction of the Silent Prayer.] You might think that [the first benediction of the Silent Prayer] should be concluded [by mentioning] them all. Therefore, Scripture states: and [you shall] be a blessing with you they will conclude, and not with them. [i.e., The closing of the blessing is the shield of Abraham, and not the shield of Abraham, Isaac, and Jacob.] [from Pes. 117b]

**from your land** Now had he not already gone out of there with his father and come as far as Haran? Rather, thus did He say to him, “Distance yourself more from there and leave your father’s house.”

**that I will show you** He did not reveal the land to him immediately, in order to make it dear in his eyes and to give him reward for every command. Similarly (below 22:2): your son, your only one, whom you love, Isaac. Similarly (ibid. 2): on one of the mountains that I will say to you. Similarly (Jonah 3:2): and proclaim upon it the proclamation that I will speak to you. [from Gen. Rabbah 39:9]

**3 shall be blessed in you** There are many aggadoth, but this is its simple meaning: A man says to his son, May you be like Abraham. And so is every instance of [the words] “shall be blessed with you” in Scripture. And the following [text] proves this (below 48:20): “With you, Israel shall bless, saying: May God make you like Ephraim and like Manasseh.”-[from Sifrei, Naso 18]

**5 and the souls they had acquired in Haran** **whom he had brought under the wings of the Shechinah. Abraham would convert the men, and Sarah would convert the women, and Scripture ascribes to them [a merit] as if they had made them (Gen. Rabbah 39:14). (Hence, the expression אֲשֶׁר עָשׂוּ , lit. that they made.)** The simple meaning of the verse is: the slaves and maidservants that they had acquired for themselves, as in [the verse] (below 31:1): He acquired (עָשָׂה) all this wealth [an expression of acquisition]; (Num. 24:18): and Israel acquires an expression of acquiring and gathering.

**6 And Abram passed through the land** He entered therein.

**until the place of Shechem** to pray for Jacob’s sons when they would come to wage war in Shechem. [from unknown midrashic source, also quoted by Redak]

**until the plain of Moreh** That is Shechem. He showed him Mount Gerizim and Mount Ebal, where Israel accepted the oath of the Torah. [from aforementioned midrashic source]

**and the Canaanites were then in the land** He [the Canaanite] was gradually conquering the Land of Israel from the descendants of Shem, for it fell in Shem’s share when Noah apportioned the land to his sons, as it is said (below 14: 18): “And Malchizedek the king of Salem.” Therefore, (below verse 7): And the Lord said to Abram: To your seed will I give this land. I am destined to restore it to your children, who are of the descendants of Shem. [from Sifra, end of Kedoshim]

**7 and there he built an altar** **[in thanksgiving]** for the good tidings concerning his descendants and the good tidings concerning the Land of Israel. [from Gen. Rabbah 39:15-16]

**8 And he moved from there his tent. east of Beth-El** Heb. מִקֶדֶם , from the east of Beth-el. Hence, Beth-El was to his west. That is what the Torah means by “Beth-El was in the west.”

**his tent** According to the Masoretic text, it is written אהלה , which can be read אָהֳלָה , her tent. **First, he pitched his wife’s tent and afterwards his own** (Gen. Rabbah 39:15).

**and there he built an altar** He prophesied that his sons were destined to stumble there because of the iniquity of Achan, and he prayed there for them. [from Gen. Rabbah 39:16, Yelammedenu]

**9 continually traveling** lit. going and traveling. [He traveled] in intervals, staying here for a month or more, traveling from there, and pitching his tent elsewhere. And all his travels were southward, to go to the south of the Land of Israel, and that is to the direction of Jerusalem, (The meaning is that Jerusalem was in the middle of the world and the end of the Land of Israel. So, it is explained in Isaiah.) which is in the territory of Judah, who took [his portion] in the south of the Land of Israel, to Mount Moriah, which was his [Judah’s] heritage. (Gen. Rabbah 39:16). [Note that the parenthetic addendum appears in several editions of Rashi, but its connection to this verse is obscure, because the location of Jerusalem in the middle of the world is irrelevant.]

**10 a famine in the land** in that land alone, to test him, whether he would think ill of the words of the Holy One, blessed be He, Who ordered him to go to the Land of Canaan, and now He was forcing him to leave it. [from Pirkei d’Rabbi Eliezer, ch. 26]

**11 Behold now I know** The Midrash Aggadah (Tan. Lech Lecha 5) [states that] until now, he did not recognize her [beauty] because of the modesty of both of them, but now he recognized her [beauty] through an incident. Another explanation: It is customary that through the hardship of travel, a person becomes unattractive, but she remained with her beauty. The simple meaning of the verse is: Behold, now the time has arrived when we must be concerned about your beauty. I have known already for a long time that you are of fair appearance, but now we are coming among black and ugly people, the brothers of the Cushites, and they are not accustomed to a beautiful woman. Similar to this (below 19:2): “Behold now, my lords, please turn.”-[from Gen. Rabbah 40:4]

**13 in order that it go well with me** because of you They will give me gifts.

**14 And it came to pass when Abram came to Egypt** It should have said, when they came to Egypt, but it teaches us that he hid her in a trunk, and when they demanded the customs duty, they opened it and saw her. [from Gen. Rabbah 40:5]

**15 and they praised her to Pharaoh** They praised her among themselves, saying, “This [woman] is fit for the king.”-[from Targum Onkelos according to Ramban]

**16 and he benefited Abram** Pharaoh [benefited him]for her sake. [from Targum Jonathan]

**17 And the Lord plagued Pharaoh [with] great plagues** He was stricken with the plague of “ra’athan,” making intercourse harmful to him. Gen. Rabbah (41:2)

**as well as his household** lit. and his house. As the states: and upon the people of his house, (and its midrashic interpretation (Tan. Lech Lecha 8) is that this includes its walls, pillars, and utensils. In an old Rashi).

**on account of Sarai** [The words עַל דְבַר שָׂרַי mean literally] according to her words: she would say to the angel, “Strike,” and he would strike. [from Tan. Lech Lecha 5]

**19 take [her] and go** Not like Abimelech, who said to him (below 20:15): “Here is my land before you.” But he [Pharaoh] said to him, “Go and do not stay, because the Egyptians are lascivious,” as it is said (Ezek. 23:20): “and whose issue is the issue of horses.”- [from Tan. Lech Lecha]

**20 And Pharaoh commanded men on his behalf** - on his account, to escort him and to guard him.

**and they escorted him** Heb. וַיְשַׁלְחוּ , to be explained according to the Targum: and they escorted him.

**Chapter 13**

**1 And Abram came up, etc., to the south** To come to the south of the Land of Israel, as Scripture stated above (12: 9): continually traveling southward to Mount Moriah. And in every case when one goes from Egypt to the land of Canaan, he goes from south to north, for the land of Egypt is south of the Land of Israel, as is evidenced by the travels [of the Jews in the desert] and by the boundaries of the Land.

**2 very heavy laden** with burdens.

**3 And he went on his journeys** When he returned from Egypt to the land of Canaan, he went and lodged in the inns where he had lodged on his way to Egypt. **This teaches you etiquette, that a person should not change his lodgings (Arachin 16b).** Another explanation (Gen. Rabbah 41:3): On his return, he paid his debts.

**from the south** The land of Egypt is south of the land of Canaan.

**4 that he had made at first, and Abram called there** And where Abram had called in the name of the Lord. We may also say that it means: and now he called there in the name of the Lord.

**5 who went with Abram** **What brought about that he had this [wealth]? His going with Abram**. [from B.K. 93a]

**6 And...did not bear** It was unable to supply enough pasture for their cattle, and this is an abbreviated expression, and an additional word is needed. [It is to be explained] as: “And the pasture of the land could not bear them.” Therefore, וְלֽא נָשׂא is written in the masculine gender.

**7 And there was a quarrel** Since Lot’s herdsmen were wicked, and they pastured their animals in fields belonging to others, Abram’s herdsmen rebuked them for committing robbery, but they responded, “The land was given to Abram, who has no heir; so, Lot will inherit him, and therefore this is not robbery.” But Scripture states: “And the Canaanites and the Perizzites were then dwelling in the land,” and Abram had not yet been awarded its possession. [from Gen. Rabbah 41:5]

**8 kinsmen** meaning relatives, and according to the Midrash Aggadah (Gen. Rabbah 41:6), they resembled each other in their facial features.

**9 if [you go] left, I will go right** Wherever you dwell, I will not distance myself from you, and I will stand by you as a protector and a helper. And he ultimately needed him, as it is said (below 14:14): “And Abram heard that his kinsman had been captured, etc.”

**I will go right** [Grammatically, this means] “I will go towards the right,” like וְאַשְׂמְאִילָה , “and I will go towards the left.” Now if you say that it should have been vowelized וְאֲיְמִינָה , we find the same in another place, (viz. II Sam. 14:19): “if anyone can turn to the right (לַהֵמִין) ,” and it is not vowelized לְהַיְמִין

**10 that it was entirely watered** A land with streams of water.

**before the Lord destroyed Sodom and Gomorrah** that plain was:

**like the garden of the Lord** for [growing] trees.

**like the land of Egypt** for [growing] seeds (Gen. Rabbah 41:7).

**as you come to Zoar** Until Zoar. And the Midrash Aggadah interprets it unfavorably: it was because they were lascivious that Lot chose their region for himself (Tractate Horioth 10b).

**11 plain** Heb. כִּכָּר , the plain, as the Targum renders it. Note that according to Rashi, כִּכָּר is not the generic term for a plain, but the proper name of the Plain of the Jordan. See below (14:5).

**from the east** He traveled from beside Abram and went away to the west of Abram; hence, he travelled from east to west (Targum Jonathan). **According to the Midrash Aggadah (Gen. Rabbah 41:7), he distanced himself from the Ancient One (מִקַדְמוֹנוֹ) of the world. He said, “I care neither for Abram nor for his God.”**

**12 and he pitched his tents** He pitched tents for his herdsmen and his cattle until Sodom.

**13 And the people of Sodom were...evil** Nevertheless, Lot did not hesitate to sojourn with them. And our Rabbis (Yoma 38b) learned from here that (Prov. 10:7): “the name of the wicked shall rot.” [though they were evil, Lot did not hesitate to live with them.]

**evil with their bodies.**

**and sinful with their money.** [from Sanh. 109a]

**very...against the Lord** They recognized their Master and intended to rebel against Him. [from Sifra, Bechukkothai 2]

**14 after Lot had parted** **As long as the wicked man was with him, the Divine speech withdrew from him** (and above, when Lot was with him, and it is written (12: 7): “And the Lord appeared to Abram,” [we must assume that] at that time, he was righteous, and this is easy to understand). [from Tan. Vayeze 10]

**16 that if a man will be able** Just as it is impossible for the dust to be counted, so will your seed not be counted. [from Targum Onkelos]

**18 Mamre** the name of a man. [from Gen. Rabbah 42:8]

**Ketubim: Psalms** ‎**10:1-18**‎

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. O Lord, why do You stand from afar? [Why do] You hide in times of distress? | 1. Why, O LORD, will You stand afar off, hide Yourself in the dwelling of the holy ones in the times of distress? |
| 2. With the haughtiness of the wicked man, he pursues the poor man. They are caught in the plots that they have devised. | 2. In brutality the wicked man will pursue the poor man; they will be caught in the scheme that they plotted to carry out. |
| 3. For the wicked man boasts about the desire of his soul, **and the robber congratulates himself for having blasphemed the Lord.** | 3. For the wicked man is praised for the craving of his soul; **he who blesses the violent man abhors the word of the LORD.** |
| 4. **A wicked man at the height of his anger; "He will not seek; there is no God," [say] all his thoughts.** | 4. **The wicked man in the grossness of his spirit will not seek God, and he will say in his heart that his thoughts are not manifest in the presence of the LORD.** |
| 5. His ways prosper at all times; Your judgments are far removed from him. All his adversaries-he blows at them. | 5. His ways prosper at all times; Your judgments are far from his sight; he will rebuke all his oppressors. |
| 6. He says to himself, "I will not fall; for all generations I will not be in adversity." | 6. He will say in his heart, "I will not be shaken from doing evil for all generations." |
| 7. His mouth is full of oaths and deceits and guile; under his tongue is mischief and iniquity. | 7. His mouth is curses, full of guile and deceit; under his tongue is misery and falsehood. |
| 8. He sits in the lurking-places of the villages; in hidden places he slays the innocent; his eyes spy on Your army. | 8. He will sit in the hiding places of the courtyards; in secret places he will kill the innocent; he will hide his eyes against the poor. |
| 9. He lurks in a hidden place; like a lion in his den, he lurks to seize a poor man; he seizes a poor man when he draws his net. | 9. He will lie in wait in secret places like a lion in his covert; he will lie in wait to seize the poor man; he will seize the poor man when he is drawn into his trap. |
| 10. He crouches, he bows down, and an army of broken people shall fall by his signals. | 10. The poor man will be crushed, and sink down, and he will fall into the power of his hiding places. |
| 11. He says in his heart, "God has forgotten; He has hidden His face, He never sees." | 11. He will say in his heart, "God has forgotten, He has hidden his face, He does not see forever." |
| 12. Arise, O Lord God, lift up Your hand; do not forget the humble. | 12. Arise, O LORD, fulfil the oath of Your hand, do not forget the humble. |
| 13. Why did a wicked man blaspheme God? He said in his heart that You do not seek. | 13. **Why has the wicked man abhorred God? He will say in his heart, "It will not be sought after."** |
| 14. You saw, for You look at mischief and provocation to give with Your power; upon You Your army leaves [its burden]; You would help the orphan. | 14. It is manifest in Your presence, because You will inflict misery and wrath upon the wicked man; look carefully to pay a good reward to the righteous/generous by your hand; the poor will place their hope on You; You have been a helper to the orphan. |
| 15. Break the arm of the wicked, but as for the evil one-You will seek his wickedness and not find [it]. | 15. Break the arm of the wicked; and let the evil seek their wickedness, and not find it. |
| 16. **The Lord is King forever and ever; nations perish from His land.** | 16. **The LORD is king forever and ever; the Gentiles have perished from His land.** |
| 17. **You shall hear the desire of the humble, O Lord;** may You prepare their heart, may Your ear hearken. | 17. **The desire of the humble is heard in Your presence, O LORD**; strengthen their heart, incline Your ear. |
| 18. To judge the orphan and the crushed one, that he no longer continue to break the weak from the earth. | 18. To judge the orphan and poor man; may the sons of men not again be shattered before the wicked of the earth. |

**Rashi’s Commentary on Psalm** ‎**10:1-18**

**1 You hide in times of distress** You hide Your eyes in times of distress.

**2 he pursues** Heb. ידלק , he pursues, as (in Gen. 31:36): “that you pursued (דלקת) me?”

**they are caught** The poor are caught in the plots that the wicked devise against them.

**3 For the wicked man boasts** This refers to “O Lord, why do You stand from afar,” for now the wicked man boasts that he achieves all the desire of his soul.

**and the robber congratulates himself for having blasphemed the Lord** And the robber praises himself, saying that he has blasphemed the Lord, yet he will have peace.

**congratulates** Heb. בֵּרֵך , like בֵּרַך , an expression of the past tense. You should know [that this is so,] for if it were a noun, the accent would be on the first letter and it would be vowelized with a “pattah” [meaning a “seggol” under the “resh”], but this one is vowelized with a small “kamatz” [i.e., with a “tzereh”] and it is accented below on the “resh.” Do not wonder about בֵּרֵך , that he did not say: בֵּרַך , because many words spelled with a “resh” are vowelized in this manner, e.g. (below 74:18), “an enemy blasphemed (חֵרֵף) the Lord,” and it does not say חֵרַף .

**blasphemed** Heb. נאץ , like חֵרֵף and Menachem interpreted every expression of נאוץ in this manner.

**4 A wicked man at the height of his anger** When he is haughty, and he lifts up and holds his face erect, and his anger is at its height.

**He will not seek** All his thoughts tell him, “The Holy One, blessed be He, will not seek anything that I may do because there is no judgment.”

**there is no God** There is no judgment, and there is no judge.

**5 prosper** Heb. יחילו , prosper, and similar to this is (in Job 20:21): “therefore shall his goods not prosper (יחיל) .” Others explain יחילו like (II Sam. 3:29): “May it rest (יחולו) upon the head of Joab.”

**Your judgments are far removed from him** Your judgments of pains and punishments are removed and distanced from him, for they do not come upon him.

**All his adversaries he blows at them** With a blowing of wind, he blows at them, and they fall before him.

**6 “for all generations I will not be in adversity”** Adversity will not befall me throughout my generations.

**7 and guile** Heb. ותך , an expression of an evil thought that lodges constantly in his midst.

**8 his eyes spy on Your army** The eyes of Esau lurk for Israel, who are Your army.

**on Your army** Heb. לחלכה ; (verse 14), “upon You Your army (חלכה) leaves.” Both of them are in the masorah as words spelled with כה instead of ך , like (Exod. 7:29), “upon you (ובכה) and upon your people”; (Prov. 2:11), “discretion shall guard you (תנצרכה) (Exod. 29:35), “I commanded you (אתכה) ”; (I Sam. 1:26), “who was standing with you (עמכה) . “ We learn from the masorah that חלכה is like חילך , Your army. But Menachem (p.89) interprets לחלכה יצפנו and so יעזב חלכה like (verse 10), “and helpless ones (חלכאים) shall fall into his power,” a word meaning humble and moaning. Accordingly, כה is [part of] the radical.

**10 He crouches, he bows down** So is the habit of the lurker; he crouches and lowers [himself] and makes himself small in order to be inconspicuous.

**and an army of broken people fall by his signals** Heb. חלכאם , an army of broken people. I saw in the great masorah that חלכאים is one of fifteen words that are written as one word and read as two words, as isבגד in the verse (Gen. 30:11) commencing “And Leah said.” Also (in Deut. 33:2), “a fiery Law (אשדת) is to them”; (Isa. 3:15), “What do you mean (מלכם) that you crush My people?” Also, this word means כאים חל, an army of broken people. כאים is an expression of (below 109:16) “and a broken-hearted one (ונכאה לבב) to kill.” If you say that the “nun” is the radical, (Ezek. 13:22) “Because you have broken (הכאות) the heart of the righteous” will prove that [it is not]. We learn that the “nun” of נראה is like the “nun” of (I Sam. 15:9) נמבזה and the “nun” of (Jer. 6:14) נקלה , and so is its interpretation: and...fall by the signals of this wicked man, with his hints and his winks, an expression of (Isa. 41:21) “present your signals (עצמותיכם) .” and (ibid. 33:15) “and closes (ועצם) his eyes,” an army of poor people. Another explanation: בעצומיו , by his mighty men. Said Rabbi Simon: This wicked man puts into his “callirus,” meaning army, only mighty men like himself, as it is said (in Dan. 3:20): “And he commanded the mighty warriors who were in his army to bind Shadrach, Meshach and Abed-nego” (Mid. Ps. 10:5). However, Menachem, (p. 89) interprets חלכאים as “poor and weak (וחלך) ,” the “chaf” being a radical.

**13 Why did a wicked man blaspheme the Holy One, blessed be He?** Because he said in his heart that You do not seek.

**14 You saw what he does,** and You remain silent.

**for You** So is Your custom, that You look at mischief and provocation.

**to give with Your power** With Your power, You lend a hand to the wicked to prosper with their wickedness.

**upon You Your army leaves** Your people Israel, who are Your army, leave the burden upon You that You should execute justice upon the wicked. Menachem (p. 132) interprets יעזב as an expression of help, as (in Exod. 23:5): “you shall help (עזב תעזב) with him.” He interprets חלכה as an expression of “poor and weak (חלך) ,” the “chaf” being a radical.

**You would help the orphan** in the early days.

**15 Break the arm** of the wicked Esau.

**but as for the evil one You will seek his wickedness and not find [it]** As for the wicked of Israel, when they see the wicked [of the nation’s] prospering, their heart inspires them to deal wickedly, but when You break the arm of the wicked, if You were to come [then] to seek the wickedness of the wicked of Israel, You would not find it.

**16 The Lord is King forever and ever** after the nations perish from His land.

**18 To judge the orphan** To perform judgments for Israel, the orphans, and crushed people.

**that he no longer continue** Ishmael and Esau.

**to break the weak** To crush and break the weak and sick.

**Meditation from the Psalms**

**Psalms chapter 10:1-18**

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

This Psalm has no introductory superscription and may be considered a sequel to Psalm 9 in terms of content. Chida[[12]](#footnote-12) in *Chomat Anach[[13]](#footnote-13)* cites the opinion of Rashi[[14]](#footnote-14) that Psalms 9 and 10 are to be counted as one.[[15]](#footnote-15)

Hirsch[[16]](#footnote-16) points out that in Psalm 9, David tells of the tyranny and despotism which face Israel on a broad national scale which affects all of human history. However, Psalm 10 deals with everyday human relations with the degenerate man who has cast off the yoke of moral law and threatens to harm defenseless individuals.

Radak[[17]](#footnote-17) holds that David did not dedicate this Psalm to any one particular event; rather he composed it with the intention that it should be a prayer for any man who finds himself threatened by an enemy.

According to the Ashkenazic ritual recorded in *Siddur Avodat Yisrael*, it was customary to recite this psalm during עשירת ימי תשובה, ‘The Ten Days of Repentance.’ This practice may be explained in light of the Talmud[[18]](#footnote-18) which states that HaShem is very close to each individual during this ten day period and so it is the ideal season for sincere repentance, as the Prophet says, דרשו ה׳ בהמצאו, ‘Seek out HaShem while He may be found’.[[19]](#footnote-19) Thus the person who fails to feel HaShem’s proximity during these days cries out in anguish, ‘Why HaShem do You stand aloof? Hiding Yourself in times of torment?’[[20]](#footnote-20)

The Hebrew Leningrad Codex breaks Psalm 9 into two psalms while the Septuagint does not. The Hebrew stops at 9:21, and begins a new psalm at 9:22, while the Greek continues it as the same psalm.

There are a number of words in the Tanakh[[21]](#footnote-21) which are read differently from the way that they are spelled in the text. These words are called, in Aramaic - Keri uchetiv (Keri uchesiv[[22]](#footnote-22)), “**kri -** קְרִי” in their reading version and “**ktiv -** כְּתִיב**”** in their written version. This phenomenon occurs roughly thirteen hundred times in the Tanakh. The traditional spellings used in Torah scrolls have been handed down through the generations all the way back to Sinai. Likewise, the pronunciation of these un-vowelized words has traveled the same route. Our psalm relates to the previous via the kri and ktiv. I would like to look at this Torah phenomenon in greater detail.

From the kri and ktiv for the word ‘humble vs. afflicted or poor’ we see that there is clearly a connection between the two psalms.

**Tehillim (Psalms) 9:13**

|  |  |
| --- | --- |
| **kri - קרי** | **ktiv - כתיב** |
| עֲנָוִים | עניים |
| *The humble* | *The afflicted -* The poor are usually humble and meek – Radak. |

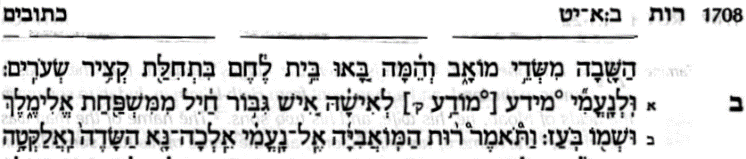
**Tehillim (Psalms) 9:19**

|  |  |
| --- | --- |
| **kri - קרי** | **ktiv - כתיב** |
| עֲנִיִּים | ענוים |
| *The afflicted.* This word is spelled like ענוים, *'the humble'* but it is pronounced ענויים, *‘the afflicted’.* The afflicted (and poor) people are generally meek and humble *(Radak).* | *The humble.* |

**Tehillim (Psalms) 10:12**

|  |  |
| --- | --- |
| **kri – קרי** – (as pronounced when read)  The logical meaning of the word. | **ktiv – כתיב** – (as written in the Tanakh)  The meaning of the *ktiv* however, is often beyond logic. |
| עֲנָוִים | עניים |
| The poor. | The humble. – *Minchas Shai* |

The **kri** - קרי is the way the verse is chanted, or read. Such words are always read with the traditional pronunciation, whether during the public Torah reading, in private study sessions, or in the simple meaning of the verse, the **pshat**. The word קרי is often pointed קְרִי and pronounced “kri” or “keri”, reflecting the opinion that it is a passive participle rather than an imperative. The kri is usually denoted by enclosing the Hebrew word in brackets [],[[23]](#footnote-23) as you can see in the following graphic (from the Megilat Ruth):



The kri can also be depicted as in the Masoretic[[24]](#footnote-24) text of the Biblia Hebraica,[[25]](#footnote-25) by putting the kri in margin, as we can see in the following graphic:

This a page from the Biblia Hebraica Leningradensia for a kri and ktiv in the book of Ruth.
  מידע  is the ktiv. מוֺדַע is the kri.

Meam Loez[[26]](#footnote-26) represents the kri within parenthesis, as in the following example:

A picture containing chart

Description automatically generated

Finally, one of the more common methods of depicting the kri is with a small circle ° over the word, which directs your attention to a word in the margin, as we can see from the ArtScroll Rashi[[27]](#footnote-27) volume:

Text, letter

Description automatically generated

The **ktiv** - כתיב is the way it is written in the Torah scroll. The ktiv transcends conception and comprehension. That is, a particular word in its written form has no comprehensible “garment”, though as read aloud it does have such a “garment”, i.e., it is readily comprehensible. The exposition or exegesis of the verse may also follow the ktiv, often as an allusion - **drash**.

“*kri*-and-*ktiv*”, is a word, in the Tanakh, that is pronounced (*kri*) one way, but written (*ktiv*) in the scroll a different way. These two ways of reading the word also imply different shades of meaning. These dual word forms are Masoretic vehicles for passing down additional teachings, unavailable without the additional word form.

Both the *kri* and the *ktiv* are considered highly significant. When reading the Torah scroll in the synagogue, Jewish law stipulates that the kri is to be read and not the ktiv, to the extent that if the *ktiv* was read, it must be corrected and read according to the *kri*. The Shulchan Aruch, in a particularly fascinating passage,[[28]](#footnote-28) records an incident where a person read a word according to the “Ketiv,” the way it is written, which differed from the “Keri”, the proper way for it to be read. Some of the generation's leading Hakhamim were present at the synagogue and instructed the reader to read the word according to the “Kri,” as Halacha requires, but he refused. The Hakhamim consigned him to excommunication and forced him to step down from the Torah scroll. This incident demonstrates the importance afforded by our Hakhamim to reading the Torah in accordance with our tradition. In addition however, Jewish law requires the scroll to be written according to the *ktiv*, and this is so critical that substituting the *kri* for the *ktiv* invalidates the entire Torah scroll.[[29]](#footnote-29) [[30]](#footnote-30) The Mishna Berurah[[31]](#footnote-31) notes that although the reader must not read any words of the Torah from memory, and must rather read it from the Torah scroll, he nevertheless reads the words according to the kri even if it differs from the Ktiv. Since this is how tradition teaches that we read the word, even though it is spelled differently in the written text, one must read in accordance with the kri. This applies even to the rare instances where an entirely different word is read in place of the word that appears in the written text.[[32]](#footnote-32)

Hakham David Yosef,[[33]](#footnote-33) in his work “Halacha Berurah”, writes that the reader should look at the written word as he reads, even in cases of a “**Kri**” and “**Ktiv**” where the pronunciation does not correspond to the spelling. Even though one does not read the word as it is written, he should nevertheless look at the written word in the Torah scroll as he reads the “**Kri**.” He draws proof to this ruling from the reading of HaShem’s Name, which is written “H-V-H-Y” yet pronounced “Adonai.” Halacha requires the reader to look at the written Name as He recites “Adonai,” even though he does not pronounce the word as it is written. Similarly, in all cases where there is a discrepancy between the pronunciation and spelling, the reader *must* look at the word as he reads it, even though he does not read according to the spelling.

In general, a *kri* is the **logical meaning** of the word, given its context. The meaning of the *ktiv* however, is often beyond logic,[[34]](#footnote-34) and may even seem to be out of context, yet it reveals unexpected mystical implications. When we encounter a *kri*-and-a-*ktiv* we are invited into contemplation: how can we embrace this duality in meaning?

*ktiv* always indicates the **inner meaning**, accessible only to those who can understand the deeper aspects of a word.

The *ktiv* represents the realm of Divine self-concealment; the *kri* represents the realm of Divine self-revelation. In the future, when the Name of HaShem will be read as it is written, these two realms will unite.

On Sinai, Moses received three things: the Torah Shebiktav (Written Torah) and the Torah Shebaal Peh (Oral Torah). The kri and ktiv cases were all handed down to Moses as part of the Oral Law, which is why it is stated so, specifically, in the Talmud, one part of the Oral Law. These were deliberate parts of the Tanakh, not mistakes by the scribes or copyists. These parts were given by HaShem. It is as the Rashba[[35]](#footnote-35) say, “the **Kri**/**Ktiv** is halachah l’Moshe mi’Sinai”. If this is true, how can it be that we have kri and ktiv in the Prophets?

The simple and most obvious explanation for *kri* and *ktiv*, in the Prophets, is that offered by the Maharal[[36]](#footnote-36) and Radbaz.[[37]](#footnote-37) The prophets who wrote their books included both *kri* and *ktiv* in them. Since, as some suggest, these books were revealed to Moshe at Sinai and then later to the prophets to say and write down, the *kri* and *ktiv* originate at Sinai. What this means is that the books were originally written with the *kri* and *ktiv*.

Malbim in his introduction to Jeremiah boldly claims that the ***ktiv*** represents the simple meaning - the *pshat* - and the ***kri*** represents the exegetical meaning - the *drash*. Malbim follows through with this in his commentary and demonstrates this difference between *pshat* and *drash*.

The oral law can be vocalized (with vowel points) and it has two important characteristics:

1. It is “un-writeable” and

2. It would explain itself.

The written Torah is consonantal only, it has no vowels. The kri and the ktiv form a bridge between these two parts of Torah in that the kri is vocalized and the ktiv is consonantal, and written, only.

(As an aside, the oral law is the only place we find the vocalization – vowel points – for the Torah. Without the oral Torah we would NOT know the meaning of the words. Every translation in history has used the vocalization of the oral law and follows the kri in the translation. The oral Torah is essential for understanding the Torah for Jews and Gentiles. It is illogical for the Gentiles to adopt the ‘sola scriptura’ philosophy as they would NOT have a Torah or translation without the oral Torah.)

Throughout the Tanakh we find instances of kri and ktiv. However, outside of the Torah we also find: ktiv vilo kri (ktiv without kri) and kri vilo ktiv (kri without ktiv). The latter two phenomena only exist in the Neviim (Prophets) and Ketuvim (Writings), ***not*** the Torah.[[38]](#footnote-38) Both types can be found in Megillat Ruth.

Various traditional commentaries on the Torah illustrate the interplay of meaning between the kri and the ktiv, showing how each enhances the meaning of the other. Some examples of this include:

***Bereshit (Genesis) 8:17*** *Take out (ktiv/written: Send out) all the living things that are with you, from all the flesh: the birds, the animals, all the creeping things that creep over the earth; they shall swarm in the earth and be fruitful and multiply on the earth.*

**Rashi**: It is written as “send out” and read as “take out.” [Noah] is to say to them, “Go out!” Thus, [the written form] “send out.” If they do not want to go out, you should take them out.

***Bereshit (Genesis) 12:8*** *And he [Abram] moved from there to the mountain east of Beit-El and set up his tent (ktiv/written: her tent); Beit-El was in the west and Ai in the east. He built an altar there to the Lord and called in the name of the Lord.*

**Rashi**, ibid.: It is written as “her tent”. First, he set up his wife's tent, and afterwards his own.[[39]](#footnote-39)

**Siftei Chachamim:**[[40]](#footnote-40) How does Rashi know that Abraham erected his wife's tent before his own; maybe he put up his own tent first? His words were based on the words of the Talmud that “one should honor his wife more than himself”.[[41]](#footnote-41)

***Shemot (Exodus) 39:33*** *“And they brought the Mishkan to Moses: the tent and all its vessels; its hooks, its beams, its bars (ktiv/written: its bar), its pillars, and its sockets.”*

**Rashi**, Exodus 26:26: The five [bars which supported the wall-planks and kept them straight] were [in] three [lines going horizontally through each plank of the three walls], but the top and bottom [bars in the three walls] were made of two parts, each extending through half of the wall. Each [bar] would enter a hole [in the wall] on opposite sides until they met each other. Thus, we find that the top and bottom [bars] were [really] two [bars each], which were four [half-bars]. The middle bar, however, extended the entire length of the wall, going from end to end of the wall.

**Mefane'ach Nelamim**, cited in Eim LaMikra VeLaMasoret, Exodus 39:33: The Talmud[[42]](#footnote-42) understands “from end to end” as a miracle: after the planks were in place on the three sides of the Mishkan, a seventy-cubit-long bar would be inserted into the center of the first plank at the eastern end of either the northern or southern wall. When that bar reached the end of that wall, it would miraculously curve itself so that it continued within the western wall. At the end of that wall, it again turned to fill the space drilled through the planks of the third wall.... Thus, the middle bar, which seemed to be three separate bars for the three walls, was really one long bar. The kri, “its bars” refers to the simple interpretation that there were three distinct middle-bars, one for each wall. But the ktiv, “its bar,” refers to the second interpretation, that the three middle bars were really only one bar that miraculously spanned all three walls.[[43]](#footnote-43)

**A Side Note**

Most English translations follow the *kri* in their translation. This means that the idea of “sola scriptura”[[44]](#footnote-44) is completely ignored in most Christian Bibles. While they profess to use this standard, in reality they follow Jewish oral law to obtain their translation, while completely ignoring what was written.

**Ashlamatah: Yehoshua (Joshua) 24:3-10 + 14‎**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. ¶ And Joshua gathered all the tribes of Israel to Shechem, and he called the elders of Israel, and their heads, and their judges, and their officers; and they presented themselves before God. | 1. ‎1. And Joshua gathered all the tribes of Israel to Shechem, and he called to the elders of Israel and to its heads and to its judges and to ‎its leaders, and they presented themselves before the LORD, |
| 2. And Joshua said to the whole nation, "Thus said the Lord God of Israel, **'Your fathers dwelt on the other side of the river from earliest time, Terah, the father of Abraham, and the father of Nahor; and they served other gods.** | 2. And Joshua said to all the people: Thus said the LORD the God of Israel: ‎‎**Your fathers dwelt across the Euphrates- from of old - Terah the father of Abraham and the father of Nahor; and they worshipped the ‎idols of the ‎ nations.** |
| 3. **And I took your father Abraham from the other side of the river, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.** | 3. **And I took your father Abraham from across the Jordan. and I led him into all the land of Canaan, and I multiplied his ‎sons, and I gave to him Isaac.** |
| 4. And I gave to Isaac Jacob and Esau; and I gave to Esau Mount Seir to inherit it; and Jacob and his children went down into Egypt. | 4. And I gave to Isaac Jacob and Esau, and I gave to Esau Mount Seir to inherit it, and Jacob and his ‎sons went down to Egypt. |
| 5. And I sent Moses and Aaron, and I plagued the Egyptians, according to that which I did in their midst; and afterward I brought you out. | 5. And I sent Moses and Aaron, and I struck down the Egyptians as I did in their midst, and afterward I ‎brought you out. |
| 6. And I brought your fathers out of Egypt, and you came to the sea; and the Egyptians pursued your fathers with chariots and horsemen to the Red Sea. | 6. And I brought out your fathers from Egypt, and you came to the sea, and the Egyptians pursued after your fathers ‎with chariots and with horsemen to the Red Sea. |
| 7. And they cried to the Lord, and He put darkness between you and the Egyptians, and brought the sea upon him, and it covered him. And your eyes have seen what I have done in Egypt. And you sojourned in the wilderness many days. | 7. And they cried out before the LORD, and He put darkness between you and between ‎the Egyptians, and He made the sea come over them and covered them. And your eyes saw what I did among the Egyptians, and you ‎dwelt in the wilderness for many days. |
| 8. And I brought you to the land of the Amorites, who dwelt on the other side of the Jordan, and they waged war with you; and I delivered them into your hand, and you inherited their land; and I destroyed them from before you. | 8. And I brought you into the land of the Amorite who dwells across the Jordan, and they ‎waged battle with you, and I gave them in your hand, and you took possession of their land and finished them off from before you. |
| 9. Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and he sent and called Balaam the son of Beor to curse you. | 9. And Balak the son of Zippor the king of Moab arose and waged battle against Israel. And he sent and called to Balaam the son of ‎Beor to curse you. |
| 10. And I did not want to hearken to Balaam, and he blessed you; so, I delivered you out of his hand. | 10. And I was not willing to listen to Balaam, and he blessed you with a blessing, and I saved you from his hand. ‎ |
| 11. And you crossed the Jordan and came to Jericho; and the inhabitants of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand. | 11. And you crossed the Jordan, and you came to Jericho, and they waged battle against you - the inhabitants of Jericho, the Amor‎ites and the Perizzites and the Canaanites and the Hittites and the Girgashites, the Hivvites and the Jebusites and I gave them into your ‎hand. |
| 12. And I sent the hornet before you, and it drove them out from before you, even the two kings of the Amorites; not with your sword, nor with your bow. | 12. And I sent before you the hornet and drove them out from before you - the two kings of the Amorites, not by your sword ‎and not by your bow. |
| 13. And I have given you a land for which you did not labor, and cities which you did not build, and you have settled in them; of the vineyards and olive yards which you did not plant, you eat. | 13. And I gave to you the land in which you did not toil; and the cities which you did not build, you dwell in ‎them; and the vineyards and the olive groves that you did not plant, you are eating. |
| 14. And now fear the Lord and serve Him in sincerity and in truth; and remove the gods which your fathers served on the other side of the river and in Egypt, and serve the Lord. | 14. And now fear from before the LORD and ‎worship before Him in integrity and in truth. And put away the idols that your fathers worshipped across the Euphrates and in ‎Egypt, and worship before the LORD: |
| 15. **And if it displeases you to serve the Lord, choose this day whom you will serve, whether the gods which your fathers served that were on the other side of the river, or the gods of the Amorites, in whose land you dwell, but as for me and my household, we shall serve the Lord." {P}** | 15. **And if it is evil in your eyes to worship before the LORD choose for yourselves this day ‎before whom you will worship - if it be the idols which your fathers who were across the Euphrates worshipped, or the idols of‎the Amorites in whose land you are dwelling. But I and the men of my house - we will worship before the LORD.‎** |

**Rashi’s Commentary for: Yehoshua (Joshua) 24:3-10 + 14**

**3 and multiplied his seed** Heb. וְאַרְבֶּה . defective הא (וְאַרְבּ) [from the root ריב to quarrel] How many quarrels and tests did I cause him to endure before I gave him seed.

**7 and brought the sea upon him** i.e., upon each individual among them, for if one escaped entering into the sea, a wave of the sea would pursue him and overtake him.

**11 and the inhabitants of Jericho fought against you, the Amorites, and the Perizzites, etc.** All seven nations are mentioned here, since Jericho is situated on the border, and it was the bolt and lock [i.e., the fortification] of Eretz Israel, and the heroic soldiers of all the seven nations assembled therein.

**Verbal Tallies**

By: H.Em. Hakham Dr, Hillel ben David &

& HH Giberet Dr. Elisheba bat Sarah

**Beresheet (Genesis) 12:1 – 13:18**

**Tehillim (Psalms) 10**

**Yehoshua (Joshua) 24:3-10, 14**

**Mark 1:23-28, Luke 4:33-37**

**The verbal tallies between the Torah and the Psalm are:**

LORD - יהוה, Strong’s number 03068.

Said - אמר, Strong’s number 0559.

Country / Land - ארץ, Strong’s number 0776.

Show / Seen / See - ראה, Strong’s number 07200.

**The verbal tallies between the Torah and the Ashlamata are:**

LORD - יהוה, Strong’s number 03068.

Get out / Led - ילך, Strong’s number 03212.

Country / Land - ארץ, Strong’s number 0776.

Father - אב, Strong’s number 01.

Show / Seen / See - ראה, Strong’s number 07200.

**Beresheet (Genesis) 12:1** Now the **LORD <03068>** had **said <0559> (8799)** unto Abram, **Get thee out <03212> (8798)** of thy **country <0776>**, and from thy kindred, and from thy **father’s <01>** house, unto a **land <0776>** that I will **shew <07200> (8686)** thee:

**Tehillim (Psalms) 10:1** Why standest thou afar off <07350>, O **LORD <03068>**? *why* hidest thou *thyself* in times of trouble?

**Tehillim (Psalms) 10:6** He hath **said <0559> (8804)** in his heart, I shall not be moved: for *I shall* never *be* in adversity.

**Tehillim (Psalms) 10:11** He hath **said <0559> (8804)** in his heart, God hath forgotten: he hideth his face; he will never **see <07200> (8804)** *it*.

**Tehillim (Psalms) 10:16** The **LORD <03068>** *is* King for ever and ever: the heathen are perished out of his **land <0776>**.

**Yehoshua (Joshua) 24:3** And I took your **father <01>** Abraham from the other side of the flood, and **led <03212> (8686)** him throughout all the **land <0776>** of Canaan, and multiplied his seed, and gave him Isaac.

**Yehoshua (Joshua) 24:7** And when they cried unto the **LORD <03068>**, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have **seen <07200> (8799)** what I have done in Egypt: and ye dwelt in the wilderness a long season.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Gen 12:1 – 13:18** | **Ashlamatah**  **Josh. 24:3-10 + 14** |
| --- | --- | --- | --- |
| **ba'** | father | Gen 12:1 | Josh 24:3 Josh 24:6 Josh 24:14 |
| **rx;a;** | after | Gen 13:14 | Josh 24:5 |
| **~yhil{a/** | GOD |  | Josh 24:14 |
| **#r,a,** | country, land, earth | Gen 12:1 Gen 12:5 Gen 12:6 Gen 12:7 Gen 12:10 Gen 13:6 Gen 13:7 Gen 13:9 Gen 13:10 Gen 13:12 Gen 13:15 Gen 13:16 Gen 13:17 | Josh 24:3 Josh 24:8 |
| **rv,a]** | which | Gen 12:1 Gen 12:5 Gen 13:3 Gen 13:4 Gen 13:14 Gen 13:15 Gen 13:16 Gen 13:18 | Josh 24:5 Josh 24:7 Josh 24:14 |
| **aAB** | came, come, go | Gen 12:5 Gen 12:11 Gen 12:14 Gen 13:10 Gen 13:18 | Josh 24:6 Josh 24:7 Josh 24:8 |
| **!yIB;** | between | Gen 13:3 Gen 13:7 Gen 13:8 | Josh 24:7 |
| **!Be** | son, nephew | Gen 12:4 Gen 12:5 | Josh 24:4 Josh 24:9 |
| **%r'B'** | bless | Gen 12:2 Gen 12:3 | Josh 24:10 |
| **yAG** | nation | Gen 12:2 |  |
| **%l;h'** | go, come, walk | Gen 12:1 Gen 12:4 Gen 12:5 Gen 12:9 Gen 12:19 Gen 13:3 Gen 13:5 Gen 13:17 | Josh 24:3 |
| **rh;** | mountain | Gen 12:8 | Josh 24:4 |
| **[r'z<** | descendants, seed | Gen 12:7 Gen 13:15 Gen 13:16 | Josh 24:3 |
| **[d'y"** | know, known | Gen 12:11 |  |
| **hwhy** | LORD | Gen 12:1 Gen 12:4 Gen 12:7 Gen 12:8 Gen 12:17 Gen 13:4 Gen 13:10 Gen 13:13 Gen 13:14 Gen 13:18 | Josh 24:7 Josh 24:14 |
| **y[;** | west, westward | Gen 12:8 Gen 13:14 | Josh 24:6 Josh 24:7 |
| **ac'y"** | departed, set, brought | Gen 12:4 Gen 12:5 | Josh 24:5 Josh 24:6 |
| **dr'y"** | went down | Gen 12:10 | Josh 24:4 |
| **!Der>y"** | Jordan | Gen 13:10 Gen 13:11 | Josh 24:8 |
| **bv;y"** | dwelling, remain, settled, lived | Gen 13:6 Gen 13:7 Gen 13:12 Gen 13:18 | Josh 24:7 Josh 24:8 |
| **lKo** | all, whole | Gen 12:3 Gen 12:5 Gen 12:20 Gen 13:1 Gen 13:9 Gen 13:10 Gen 13:11 Gen 13:15 | Josh 24:3 |
| **xq;l'** | took. Take | Gen 12:5 Gen 12:15 Gen 12:19 | Josh 24:3 |
| **!mi** | beyond, before |  | Josh 24:3 |
| **yrIc.mi** | Egyptians | Gen 12:12 Gen 12:14 | Josh 24:7 |
| **~yIr'c.mi** | Egypt | Gen 12:10 Gen 12:11 Gen 12:14 Gen 13:1 Gen 13:10 | Josh 24:4 Josh 24:5 Josh 24:6 Josh 24:7 Josh 24:14 |
| **dg"n"** | tell, declare | Gen 12:18 |  |
| **!t;n"** | give, given | Gen 12:7 Gen 13:15 Gen 13:17 | Josh 24:3 Josh 24:4 Josh 24:8 |
| **~l'A[** | forever | Gen 13:15 |  |
| **!yI[;** | eyes | Gen 13:10 Gen 13:14 | Josh 24:7 |
| **l[;** | concerning, because | Gen 12:17 Gen 12:20 |  |
| **hT'[;** | now | Gen 12:19 | Josh 24:14 |
| **~ynIP'** | before, face | Gen 13:9 Gen 13:10 | Josh 24:8 |
| **~Wq** | arise | Gen 13:17 | Josh 24:9 |
| **ll;q'** | curses | Gen 12:3 | Josh 24:9 |
| **ar'q'** | called | Gen 12:8 Gen 12:18 Gen 13:4 | Josh 24:9 |
| **ha'r'** | show, appeared, saw, see | Gen 12:1 Gen 12:7 Gen 12:12 Gen 12:14 Gen 12:15 Gen 13:10 Gen 13:14 Gen 13:15 | Josh 24:7 |
| **~Wf** | make, put | Gen 13:16 | Josh 24:7 |
| **xl;v'** | escorted, away, sent | Gen 12:20 | Josh 24:5 Josh 24:9 |
| **~ve** | name | Gen 12:2 Gen 12:8 Gen 13:4 |  |
| **![;n"K.** | Caanan | Gen 12:5 Gen 13:12 | Josh 24:3 |
| **ry[i** | cities | Gen 13:12 |  |
| **hf'['** | make, done, did | Gen 12:2 Gen 12:5 Gen 12:18 Gen 13:4 | Josh 24:5 Josh 24:7 |
| **wD'x.y"** | great, long | Gen 13:6 | Josh 24:7 |

**Greek:**

| **Greek** | **English** | **Torah Seder**  **Gen 12:1 – 13:18** | **Psalms**  **Psa 9:1-20** | **Ashlamatah**  **Josh. 24:3-10 + 14** | **Peshat**  **Mk/Jude/Pet**  **Mk 1:23-28** | **Remes 1**  **Luke**  **Lk 4:33-37** |
| --- | --- | --- | --- | --- | --- | --- |
| **ἅγιον** | holy |  |  |  | Mar 1:24 | Luk 4:34 |
| **ἀκάθαρτος** | unclean |  |  |  | Mar 1:23  Mar 1:26  Mar 1:27 | Luk 4:33  Luk 4:36 |
| **ἀνακράζω** | aloud |  |  |  | Mar 1:23 | Luk 4:33 |
| **ἀπόλλυμι** | perish, destroy |  | Psa 9:3  Psa 9:5  Psa 9:6  Psa 9:18 | Jos 24:10 | Mar 1:24 | Luk 4:34 |
| **διεγείρω** | give, grant, put | Gen 12:7  Gen 13:15  Gen 13:17 |  | Jos 24:4  Jos 24:7 | Mar 1:24 |  |
| **εἴδω** | beheld, see | Gen 12:12  Gen 12:14  Gen 12:15  Gen 13:14 | Psa 9:13 | Jos 24:7 | Mar 1:24 | Luk 4:34 |
| **ἐξέρχομαι** | went forth | Gen 12:1  Gen 12:4  Gen 12:5 |  |  | Mar 1:25  Mar 1:26  Mar 1:28 | Luk 4:35  Luk 4:36 |
| **ἐξουσία** | authority |  |  |  | Mar 1:27 | Luk 4:36 |
| **ἐπιτάσσω** | orders |  |  |  | Mar 1:27 | Luk 4:36 |
| **ἐπιτιμάω** | reproach |  | Psa 9:5 |  | Mar 1:25 | Luk 4:35 |
| **ἔρχομαι** | come | Gen 13:3  Gen 13:10  Gen 13:18 |  |  | Mar 1:24 | Luk 4:34 |
| **ἦχος** | sound, noise |  | Psa 9:6 |  |  | Luk 4:37 |
| **καλέω** | called | Gen 12:18 |  | Jos 24:9 |  |  |
| **λέγω** | speaking |  |  |  | Mar 1:24  Mar 1:25  Mar 1:27 | Luk 4:34  Luk 4:35  Luk 4:36 |
| **μέγας** | great | Gen 12:2  Gen 12:17 |  |  | Mar 1:26 | Luk 4:33 |
| **ὅλος** | all, entire |  | Psa 9:1 |  | Mar 1:28 |  |
| **παῖς** | servant, | Gen 12:16 |  |  |  |  |
| **πᾶς** | every, all | Gen 12:3  Gen 12:5  Gen 12:20  Gen 13:1  Gen 13:9  Gen 13:10  Gen 13:11  Gen 13:15 | Psa 9:1  Psa 9:14  Psa 9:17 | Jos 24:3 | Mar 1:27 | Luk 4:36  Luk 4:37 |
| **περί** | around | Gen 12:17  Gen 12:20  Gen 13:18 |  |  |  | Luk 4:37 |
| **περίχωρος** | round about | Gen 13:10  Gen 13:11  Gen 13:12 |  |  | Mar 1:28 | Luk 4:37 |
| **pneuma** | spirit |  |  |  | Mar 1:26  Mar 1:27 | Luk 4:33  Luk 4:36 |
| **συναγωγή** | synagogue |  |  |  | Mar 1:23 | Luk 4:33 |
| **τόπος** | place | Gen 12:6  Gen 13:3  Gen 13:4  Gen 13:14 |  |  |  | Luk 4:37 |
| **φιμόω** | be halted |  |  |  | Mar 1:25 | Luk 4:35 |
| **φωνή** | voice |  |  |  | Mar 1:26 | Luk 4:33 |

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Genesis) 12:1 - 13:18**

**“Lekh Lekha” “Get up and Get Out”**

By: H. Em. Rabbi Dr. Eliyahu ben Abraham

|  |  |
| --- | --- |
| **HAKHAM SHAUL’S SCHOOL OF Tosefta**  **(Luke 4:33-37)** | **Hakham Tsefet’s School of Peshat**  **(Mark 1:23-28)** |
| **And in the Synagogue there was a man with the spirit of an unclean demon, and he cried out making loud noises.[[45]](#footnote-45) “What have you to do with us Yeshua HaNotsri? Have you come to destroy us? I know who you are, the Holy One of God** (Heb.: Qedosh HaElohim)!” **And Yeshua rebuked[[46]](#footnote-46) him saying “be muzzled[[47]](#footnote-47) and go out[[48]](#footnote-48) of him!” When the demon had thrown him down towards those among them, he went out[[49]](#footnote-49) of him doing no harm. And everyone was amazed and kept saying to each other, “what Oral Torah** (word) **is this? For in** (Rabbinic) **authority and expansive power he commends unclean spirits, and they go out”[[50]](#footnote-50). And his** **prominence spread to every corner** (place) **of region.** | **And immediately[[51]](#footnote-51) there was a man in the synagogue with an unclean spirit** Hebrew for a person under the control of a demon **-** *shadé***; and he cried out** (with a loud voice),**[[52]](#footnote-52) saying “What have you to do with us Yeshua HaNotsri? Have you come to destroy us? I know who you are,** you are **the Holy One of God** (Heb.: Qedosh HaElohim)**!” And Yeshua rebuked[[53]](#footnote-53) him saying “be muzzled[[54]](#footnote-54) and go out[[55]](#footnote-55) of him!” And the unclean spirit shook** him **violently,[[56]](#footnote-56) making loud shrieking noises[[57]](#footnote-57) and went out[[58]](#footnote-58) of him. And** everyone **was amazed asking each other, “What is this? A refreshed teaching with authority? He commands and the unclean spirits obey him.” And immediately his prominence spread throughout the region surrounding the Galil.[[59]](#footnote-59)** |

**Commentary to Hakham Tsefet’s School of Peshat**

Gen 12:1, 4 Now the LORD said unto Abram: **“Get out of your** (native) country, and from your relatives, and from your father's house, unto the land that I will show you.”

4 **So Abram went**, as the LORD had spoken unto him; and Lot went with him; and Abram was seventy and five years old when he departed out of Haran.

The present text of B’resheet shows that there is no delay between the command to leave and the act of leaving. Therefore, we deduce that Abram left “immediately.” And this “immediacy” is the quintessential quality of a faithful and genuine Talmid and servant of G-d, when instructed to do or perform any command by the Torah or his teacher.

**Immediately**

The Markan text frequently gives way to the Greek expression, **εὐθύς (***euthus*)[[60]](#footnote-60) usually translated “immediately” or “straightway.” This phrase is used forty-three times in this account of the Master’s Mesorah. Each use of this Greek expression **εὐθύς (***euthus*) connotes a reflection on the opening words of the Prophetic refrain “**make straight**”[[61]](#footnote-61) His “ways” as found in Mark 1:3. In that pericope, Mark cites Yesha’yahu (Isaiah) 40:3 in the following manner.

Mk 1:3 THE VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS **STRAIGHT** (εὐθείας - *euthusia*).'"

**Isa 40:3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ ἑτοιμάσατε τὴν ὁδὸν κυρίου εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν**

Therefore, each use of **εὐθύς (***euthus*) in the Markan text connotes reflection of its prophetic use as a moral imperative of urgency[[62]](#footnote-62). Hakham Tsefet’s use of **εὐθύς** (*euthus*) in the opening chapters of the Markan text demonstrates events happening in accordance with the Divine will of G-d the Father.

In a manner of speaking, we can see that each use of the Greek expression **εὐθύς (***euthus*) demonstrates a measure of tikun (restoration). Mark 1:12 **“immediately”** (straightway) drives Yeshua into the wilderness to be tested by the adversary for forty days[[63]](#footnote-63). Herein is the tikun (restoration) for the testings of the B’ne Yisrael in the wilderness.

Mark 1:18 states, And **“immediately”** they left their nets and followed after him. Yeshua’s talmidim, become “fishers of live men” lost in the Babylonian exile, also making tikun (reparation) for their sin of idolatry. In our present pericope we see the word “immediately” as it applies to the spirit (*shad –* demon) of uncleanness departing from the vessel it inhabited. The immediate exorcism of the unclean spirit makes tikun (reparation) for the spirit of idolatry, which had permeated the Galil in antiquity. Consequently, we see that **εὐθύς (***euthus*) **immediately** – straightway is a moral imperative of urgency and tikun.

Note the Analytical lexicon of the Greek New Testament entry for **εὐθύς** (*euthus*) reads...

**εὐθύς, εῖα, ύ, gen. έως** *straight*; (1) literally, of a roadway *straight* (AC 9.11); metaphorically, of moral and spiritual preparation for Jesus’ appearing as Messiah **εὐθείας τρίβους ποιεῖν** **literally** *make straight paths*, i.e. *change behaviour* (MT 3.3); substantially (LU 3.5); figuratively, of moral integrity *upright, right, correct* (AC 8.21); (2) idiomatically **εὐθεῖα ὁδός** literally *straight road*, i.e. *correct behaviour, right way* (2P 2.15); (3) neuter singular εὐθύ (and masculine singular **εὐθύς**) as an adverb *immediately, right away, at once* (MT 3.16); inferentially, of the immediately following event in a sequence *next* (MK 1.21); *right after that, then* (MK 1.30).[[64]](#footnote-64)

By using **εὐθύς (***euthus*) Hakham Tsefet is “signalling a larger irony by which, in spite of all appearances, God’s plan is going straight.” [[65]](#footnote-65)

**ישר - Straight**

**εὐθύς** (*euthus*) is best translated by the Hebrew word **ישר**. This word is associated with the Hebrew title for Yisrael – Yeshurun (those who go straight). **ישר** and **εὐθύς** (*euthus*) captures the true character and nature of the Jewish people walking out the Torah.

**Gen 15:4** And it happened that **immediately** – **straightway** the voice of the LORD spoke to him saying, “This one will not be your heir” …

**Peroration**

The Psalmist captures the idea of the Markan use of **εὐθύς** (*euthus*).

**Ps. 119:32** I will run the way of Your Commandments, when You shall enlarge my heart.

The Mishnah in Abot teaches us the importance of immediate moral conduct.

**m. Aboth 2:1** I A Rabbi says, “**What is the straight path which a person should choose for himself**? Whatever is an ornament to the one who follows it, and an ornament in the view of others. “**Be meticulous in a small religious duty as in a large one**, for you do not know what sort of reward is coming for any of the various religious duties. “And reckon with the loss [required] in carrying out a religious duty against the reward for doing it, “and the reward for committing a transgression against the loss for doing it. “And keep your eye on three things, so you will not come into the clutches of transgression: “Know what is above you: “(1) An eye which sees, and (2) an ear which hears, and (3) all your actions are written down in a book.”[[66]](#footnote-66)

**m. Aboth 4:2** Ben Azzai says, “**Run after the most minor religious duty as after the most important and flee from transgression.”** “For doing one religious duty draws in its wake doing yet another and doing one transgression draws in its wake doing yet another. “For the reward of doing a religious duty is a religious duty, and the reward of doing a transgression is a transgression.”[[67]](#footnote-67)

**εὐθύς (***euthus*) is a multifaceted word. As we have shown, it carries the connotation of being straight. However, we must not lose sight of the fact that it also carries a sense of immediacy and urgency. In brief, **εὐθύς (***euthus*) bears the weight of moral urgency. This moral urgency is demonstrative of those who hear and obey. Acceptance of the Torah and Oral Torah is not conditional. When we hear we MUST obey with immediate moral acceptance and urgency.

**אמן ואמן סלה**

**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!”**

**Shabbat: “Vay’hi Bimei Amraphel” - “And in the days of Amraphel”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיְהִי, בִּימֵי אַמְרָפֶל** |  |  |
| **“Vay’hi Bimei Amrafel”** | Reader 1 – B’resheet 14:1-3 | Reader 1 – B’resheet 15:1-3 |
| **“And in the days of Amraphel”** | Reader 2 – B’resheet 14:4-7 | Reader 2 – B’resheet 15:4-6 |
| **“Y en los días de Amrafel”** | Reader 3 – B’resheet 14:8-10 | Reader 3 – B’resheet 15:1-6 |
| B’resheet (Genesis) 14:1-24 | Reader 4 – B’resheet 14:11-13 |  |
| Ashlamatah: Yeshayahu (Isaiah) 41:2-5 + 8-13 | Reader 5 – B’resheet 14:14-16 |  |
|  | Reader 6 – B’resheet 14:17-20 | Reader 1 – B’resheet 15:1-3 |
| Tehillim (Psalms) 11:1-7 | Reader 7 – B’resheet 14:21-24 | Reader 2 – B’resheet 15:4-6 |
|  | Maftir – B’Midbar 14:22-24 | Reader 3 – B’resheet 15:1-6 |
| N.C.: Mark 1:29-31 Luke 4:38-39 | Yeshayahu (Isaiah) 41:2-5 + 8-13 |  |

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Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by Adon Ovadyah ben Abraham and Adon Aviner ben Abraham

This weekly seder is a team effort, and we wish to thank

HH Giberet Gibora bat Sarah, and Her Excellency Giberet Sarai bat Sarah for their work

Please e-mail any comments, questions or suggestions to [chozenppl@gmail.com](mailto:chozenppl@gmail.com)

1. Mizrachi; Sifsei Chachamim [↑](#footnote-ref-1)
2. Gur Aryeh [↑](#footnote-ref-2)
3. Shemot (Exodus) 6:12 [↑](#footnote-ref-3)
4. Debarim (Deuteronoomy) 31:27 [↑](#footnote-ref-4)
5. Bamidbar (Numbers) 12:14 [↑](#footnote-ref-5)
6. Yirmiyahu (Jeremiah) 12:5 [↑](#footnote-ref-6)
7. Shmuel alef (I Samuel) 23:3 [↑](#footnote-ref-7)
8. Mishlei (Proverbs) 11:31 [↑](#footnote-ref-8)
9. Esther 9:12 [↑](#footnote-ref-9)
10. Yehezchel (Ezekiel) 15:5 [↑](#footnote-ref-10)
11. Sifrei 32:45 [↑](#footnote-ref-11)
12. The Chida - Chaim Yosef David Azulai ben Isaac Zerachia (1724 – 1 March 1806) (Hebrew: חיים יוסף דוד אזולאי), commonly known as the Chida (by the acronym of his name, חיד”א), was a Jerusalem born rabbinical scholar, a noted bibliophile, and a pioneer in the publication of Jewish religious writings. [↑](#footnote-ref-12)
13. The Chida’s sefer. [↑](#footnote-ref-13)
14. Megillah 17b [↑](#footnote-ref-14)
15. see Tosafot ibid. [↑](#footnote-ref-15)
16. Samson Raphael Hirsch (June 20, 1808 – December 31, 1888) was a German rabbi best known as the intellectual founder of the Torah im Derech Eretz school of contemporary Orthodox Judaism. Occasionally termed neo-Orthodoxy, his philosophy, together with that of Azriel Hildesheimer, has had a considerable influence on the development of Orthodox Judaism. [↑](#footnote-ref-16)
17. David Kimhi (Hebrew: דוד קמחי‎, also Kimchi or Qimḥi) (1160–1235), also known by the Hebrew acronym as the RaDaK (רד”ק) (Rabbi David Kimhi), was a medieval rabbi, biblical commentator, philosopher, and grammarian. [↑](#footnote-ref-17)
18. Rosh Hashanah 18a [↑](#footnote-ref-18)
19. Yeshayahu (Isaiah) 55:6 [↑](#footnote-ref-19)
20. This introduction was excerpted from *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-20)
21. Tanakh is a Hebrew acronym formed from the initial Hebrew letters of the Masoretic Text’s three traditional subdivisions: The **T**orah (“Teaching”, also known as the Five Books of Moses), **N**eviim (Prophets) and **K**etuvim (Writings)—hence **T**a**N**a**K**h. [↑](#footnote-ref-21)
22. Ashkenazi pronunciation [↑](#footnote-ref-22)
23. As in the Stone edition of the Tanakh, by Mesorah publications. [↑](#footnote-ref-23)
24. The Masoretic Text is the authoritative Hebrew text which is regarded almost universally as the official version of the Tanakh. It defines not just the books of the Jewish canon, but also the precise letter-text of the biblical books in Judaism, as well as their vocalization and accentuation known as the Masorah. [↑](#footnote-ref-24)
25. Biblia Hebraica Leningradensia, edited by Aron Dotan, from Hendrickson Publishers. [↑](#footnote-ref-25)
26. The Book of Ruth, Meam Lo’ez, by Rabbi Shmuel Yerushalmi, translated by E. van Handel, edited by Dr. Zvi Faier. [↑](#footnote-ref-26)
27. The Torah: With Rashi’s commentary translated, annotated, and elucidated, by Rabbi Yisrael Isser Zvi Herczeg. From Mesorah Publications. [↑](#footnote-ref-27)
28. Shulchan Aruch 141:8 [↑](#footnote-ref-28)
29. Mishneh Torah, Hilchot Mezuzah Tefillin V’Sefer Torah 7:11 [↑](#footnote-ref-29)
30. Heavenly Torah: As Refracted Through the Generations by Abraham Joshua Heschel and Gordon Tucker, pp. 594-95. [↑](#footnote-ref-30)
31. commentary to the Shulchan Aruch by Rabbi Yisrael Kagan, the “Chafetz Chayim,” Lithuania, 1839-1933 [↑](#footnote-ref-31)
32. e.g., Debarim (Deuteronomy) 28:27,30 [↑](#footnote-ref-32)
33. David Yosef (born 1957) is the son of Hakham Ovadia Yosef and head of the Yecheveh Da’at Kollel, the chief rabbi of Har Nof, and sits on the Moetzet Chachmei HaTorah. [↑](#footnote-ref-33)
34. *Igeret Hakodesh*, Chapter 19 [↑](#footnote-ref-34)
35. Shlomo ben Aderet (Hebrew: שלמה בן אדרת) (or Solomon son of Aderet) (1235 — 1310) was a Medieval rabbi, halachist, and Talmudist. He is widely known as the Rashba (Hebrew: רשב״א), the Hebrew acronym of his title and name: **R**abbi **S**hlomo **b**en **A**deret. [↑](#footnote-ref-35)
36. Judah Loew ben Bezalel**,** Tiferet Yisrael ch. 66 [↑](#footnote-ref-36)
37. Rabbi David ben Solomon ibn (Abi) Zimra (Hebrew: דוד בן שלמה אבן אבי זמרא‎), also called Radbaz (רדב” ז) after the initials of his name, Rabbi David Ibn Zimra, was an early Acharon of the fifteenth and sixteenth centuries. See his Responsum no. 1020, vol. 3 no. 594. [↑](#footnote-ref-37)
38. Radak [↑](#footnote-ref-38)
39. Bereshit Rabbah 39:15 [↑](#footnote-ref-39)
40. Shabbethai ben Joseph Bass (1641–1718) (Hebrew: שבתי בן יוסף), born at Kalisz, was the father of Jewish bibliography, and author of the Sifsei Chachamim super commentary on Rashi’s commentary on the Pentateuch. [↑](#footnote-ref-40)
41. Yevamot 62b [↑](#footnote-ref-41)
42. Shabbat 98b with Rashi [↑](#footnote-ref-42)
43. Tikkun, the Kestenbaum Edition. Commentary by R. Avie Gold. Brooklyn: Mesorah Publications Ltd., 2004. [↑](#footnote-ref-43)
44. A Latin phrase meaning “scripture only”. [↑](#footnote-ref-44)
45. The Markan text makes it clear that the sounds made by these spirits are more like animal noises. **ἀνακράζω (***anakrazo*) denotes the idea of croaking like a frog. The meaning is “to croak or cry with a loud and raucous voice.” See footnote below. [↑](#footnote-ref-45)
46. The spirit is “rebuked” – **ἐπιτιμάω** (*epitimao*) adjudged, charged with silence and expulsion [↑](#footnote-ref-46)
47. The word “muzzled” here fits well since the *shade* – demon appeals to the Yetser HaRa or the lower (animal) self. Use of “muzzle” is synonymous with the Hebrew שדים “shedim” pl. שׁד shade – singular. [↑](#footnote-ref-47)
48. ἐξέρχομαι – (*exerchomai*) “To go out,” TDNT 2:678 This makes a verbal tally with B’resheet 12:1 לֶךְ-לְךָ To go (get) out. [↑](#footnote-ref-48)
49. Ibid. [↑](#footnote-ref-49)
50. Ibid. [↑](#footnote-ref-50)
51. Each of us of the Greek expression **εὐθύς** (euthus) connotes a reflection on the opening words of the Prophetic refrain make “straight” His “ways” as found in Mark 1:3. Mark 1:3 cites Yesha’yahu 40:3. see below [↑](#footnote-ref-51)
52. **ἀνακράζω** (*anakrazo*) – 1 aorist ἀνέκραξα; 2 aorist **ἀνέκραγον; *cry out***; (1) of the loud cry of demonized or frightened people *cry aloud, scream, shout* (MK 1.23); (2) of an aroused multitude *shout out, howl, yell* (LU 23.18)

    Friberg, T., Friberg, B., & Miller, N. F. (2000). *Vol. 4*: *Analytical lexicon of the Greek New Testament*. Baker's Greek New Testament library. Grand Rapids, Mich.: Baker Books. p. 50 [↑](#footnote-ref-52)
53. The spirit is “rebuked” – **ἐπιτιμάω** (*epitimao*) adjudged, charged with silence and expulsion [↑](#footnote-ref-53)
54. The word “muzzled” here fits well since the *shad* – demon appeals to the Yetser HaRa or the lower (animal) self. Use of “muzzle” is synonymous with the Hebrew שדים “shedim” pl. שׁד shad. [↑](#footnote-ref-54)
55. ἐξέρχομαι – (*exerchomai*) “To go out,” TDNT 2:678 This makes a verbal tally with B’resheet 12:1 **לֶךְ-לְךָ** To go (get) out. [↑](#footnote-ref-55)
56. **σπαράσσω** (*sparasso*) to throw a fit, distort by convulsion. The demon – possible *mazzikim* (hamers)*, shedim* or *ruḥot* are considered “harmful spirits” therefore we see that the spirit “throws a fits” causing harm convulsing his victim. [↑](#footnote-ref-56)
57. φωνέω denotes the production of a **sound** or **noise** by musical instruments, **animals**, or men TDNT 9:301. Consequently, the noise that the *shad* makes is not necessarily intelligible speech. Here the spirit shrieks and makes loud animalistic sounds. [↑](#footnote-ref-57)
58. ἐξέρχομαι – (*exerchomai*) “To go out,” TDNT 2:678 This makes a verbal tally with B’resheet 12:1 **לֶךְ-לְךָ** To go (get) out. Genesis 12:1 καὶ εἶπεν κύριος τῷ Αβραμ ἔξελθε (Rooted in – ἐξέρχομαι) ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου καὶ ἐκ τοῦ οἴκου τοῦ πατρός σου εἰς τὴν γῆν ἣν ἄν σοι δείξω [↑](#footnote-ref-58)
59. Thematic connection with B’resheet 12:2. Note Rashi’s translation and comments to B’resheet 12:2 - And I will make you into a great nation, and I will bless you, and I will aggrandize your name, and [you shall] be a blessing. [↑](#footnote-ref-59)
60. **εὐθύς, εῖα, ύ, gen. έως** *straight*; (1) literally, of a roadway *straight* (AC 9.11); metaphorically, of moral and spiritual preparation for Jesus’ appearing as Messiah εὐθείας τρίβους ποιεῖν **literally** *make straight paths*, i.e. *change behavior* (MT 3.3); substantially (LU 3.5); figuratively, of moral integrity *upright, right, correct* (AC 8.21); (2) idiomatically εὐθεῖα ὁδός literally *straight road*, i.e., *correct behavior, right way* (2P 2.15); (3) neuter singular εὐθύ (and masculine singular εὐθύς) as an adverb *immediately, right away, at once* (MT 3.16); inferentially, of the immediately following event in a sequence *next* (MK 1.21); *right after that, then* (MK 1.30).

    Friberg, T., Friberg, B., & Miller, N. F. (2000). *Vol. 4*: *Analytical lexicon of the Greek New Testament*. Baker's Greek New Testament library. Grand Rapids, Mich.: Baker Books. p.178 [↑](#footnote-ref-60)
61. Sabin, M. N. (2006). *The Gospel According to Mark.* Collegeville, MIN: Liturgical Press. pp. 11– 12 [↑](#footnote-ref-61)
62. Ibid. [↑](#footnote-ref-62)
63. Maharal of Prague, Rabbi Yehuda Loewe, explains that the number 40 always means cataclysmic change and new creation. [↑](#footnote-ref-63)
64. Friberg, T., Friberg, B., & Miller, N. F. (2000). *Vol. 4*: *Analytical lexicon of the Greek New Testament*. Baker's Greek New Testament library. Grand Rapids, Mich.: Baker Books. p.178 [↑](#footnote-ref-64)
65. Sabin, M. N. (2006). *The Gospel According to Mark.* Collegeville, MIN: Liturgical Press. pp. 11– 12 [↑](#footnote-ref-65)
66. Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 675 [↑](#footnote-ref-66)
67. Ibid p. 682 [↑](#footnote-ref-67)