

מַחֲלָקָה

“Dissension, discord, difference/divergence of opinion, contention, controversy, argument, dispute, conflicting opinions, altercation”

Reuben Alcalay's dictionary, Massada Publishing (1970).

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1. AVRAM v. LOT – GENESIS 13: 1-12

1 And Avram went up from Egypt, he and his wife and all that was his, and Lot with him, to the Negev.

א וַיַּעַל אַבְרָם מִמִּצְרַיִם הוּא וְאִשְׁתּוֹ וְכָל־אֲשֶׁר־לּוֹ
וְלוֹט עִמּוֹ הַנֶּגֶב׃

2 And Avram was very heavy with cattle, silver, and gold.

ב וַאֲבִרָם כָּבֵד מְאֹד בַּמִּקְלָה בַּכֶּסֶף וּבַזָּהָב׃

3 And he went on his journeys from the Negev as far as Bet-El, as far as the place where his tent was in the beginning, between Bet-El and Ai.

ג וַיֵּלֶךְ לְמַסְעָיו מִנֶּגֶב וְעַד־בֵּית־אֵל עַד־הַמָּקוֹם אֲשֶׁר־
הָיָה שָׁם אֹהֶלָה בְּתַחֲלָה בֵּין בֵּית־אֵל וּבֵין הָעֵי׃

4 To the place of the altar that he had made at first, and Avram called there in the name of YHVH.

ד אֶל־מָקוֹם הַמִּזְבֵּחַ אֲשֶׁר־עָשָׂה שָׁם בְּרֵאשִׁיטָה וַיִּקְרָא
שָׁם אַבְרָם בְּשֵׁם יְהוָה׃

5 And also Lot, who went with Avram, had flocks, cattle and tents.

ה וְגַם־לְלוֹט הָהוּא אֶת־אַבְרָם הָיָה צֹאן־וּבָקָר
וְאֹהֳלִים׃

6 And the land couldn't bear them to dwell together, for their possessions were many, and they couldn't dwell together.

ו וְלֹא־נִשְׂאָה אֹתָם הָאָרֶץ לְשֹׁבֵת יַחְדָּו כִּי־הָיָה רְכוּשָׁם
רַב וְלֹא יָכֻלוּ לְשֹׁבֵת יַחְדָּו׃

7 And there was a quarrel between the herdsmen of Avram's and Lot's cattle, and the Canaanites and the Perizzites were dwelling then in the land.

ז וַיִּהְיֶיב בֵּין רֹעֵי מִקְנֵה־אַבְרָם וּבֵין רֹעֵי מִקְנֵה־לוֹט
וַהֲכַנְעִל וַהֲפָרָזִי אֹז יֹשֵׁב בָּאָרֶץ׃

8 And Avram said to Lot, "Please let there be no quarrel between me and you, and between my herdsmen and your herdsmen, for we are kinsmen.

ח וַיֹּאמֶר אַבְרָם אֶל־לוֹט אֶל־לוֹט אֵלֶיךָ תְּהִי מְרִיבָה בֵּינִי
וּבֵינֶךָ וּבֵין רֹעֵי וּבֵין רֹעֵיךָ כִּי־אֲנִישִׁים אַחִים אֲנַחְנוּ׃

9 Is not all the land before you? Please separate from me; if left, I will go right, and if right, I will go left."

ט הֲלֹא כָּל־הָאָרֶץ לְפָנֶיךָ הִפְרָד נָא מֵעָלַי אִם־הֵשָׁמַל
וְאִימָנָה וְאִם־הִימִין וְאִם־מֵאִילָה׃

10 And Lot raised his eyes, and he saw all the plain of the Jordan, that it was entirely watered (before YHVH destroyed Sodom and Gomorrah), like YHVH's garden, like the land of Egypt, as you come to Zoar.

י וַיִּשְׂא־לוֹט אֶת־עֵינָיו וַיִּרְא אֶת־כָּל־כַּבְכָּר הַיַּרְדֵּן כִּי
כָּלָה מִשְׁקָה לִפְנֵי שַׁחַת יְהוָה אֶת־סֹדֶם וְאֶת־עֲמֹרָה
כַּגִּנִּית־הַיְּהוָה בְּאֶרֶץ מִצְרַיִם בְּאֶחָה צֹעַר׃

11 And Lot chose all the plain of the Jordan for himself, and Lot travelled east, and they parted, each man from his brother.

יא וַיִּבְחַר־לוֹ לוֹט אֶת כָּל־כַּבְכָּר הַיַּרְדֵּן וַיֵּסַע לוֹט
מִקְדָּם וַיִּפְרְדּוּ אִישׁ מֵעַל אָחִיו׃

12 Avram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and he pitched his tent as far as Sodom.

יב אַבְרָם יָשָׁב בְּאֶרֶץ־כְּנָעַן וְלוֹט יָשָׁב בְּעָרֵי הַכְּפֹר
וַיִּנָּהֵל עַד־סֹדֶם׃

QUESTIONS ON TEXT 1: Genesis 13: 1-12

- Who were the disputants in this story? The herdsmen, right? Did Avram and Lot quarrel?
- What exactly was the cause of the disagreement?
- Avram and Lot had many cattle. Where were they acquired? If you're unsure, check out Gen. 12: 16.
- So, which story in Gen. 12 could be said to be the cause of this family squabble?
- Why does this inject an element of (possibly unintended) irony into the story?
- Who stepped up as conciliator?
- What was his solution to the quarrel?
- What do you think of his remedy?
- What does it tell you about his character?
- BONUS 1: Who else in the Torah could not co-exist in the land because of their wealth?
- Stuck? I was thinking of Gen. 36: 7.
- BONUS 2: Why might v.7 be crucial to the question: Was the Torah given to Moses in the Sinai?

2. SARAI v. AVRAM – GENESIS 16: 1-6

1 Now Sarai, Avram's wife, had not borne him a child, and she had an Egyptian maid, and her name was Hagar.

א וְשָׂרַי אֵשֶׁת אַבְרָם לֹא יָלְדָה לוֹ וְלָהּ שִׁפְחָה מִצְרַיִת וְשִׁמְהָ הָגָר :

2 And Sarai said to Avram, "Behold, pray, YHVH has prevented me from bearing children; please come to my maid; perhaps I will be built up from her." And Avram listened to Sarai's voice.

ב וּתְאֹמַר שָׂרַי אֶל־אַבְרָם הִנֵּה־נָא עֲצָרְנִי הִנֵּה מִלְּדֹת בְּאִנָּה אֶל־שִׁפְחָתִי אוּלַי אֲבִנָּה מִמֶּנָּה וְיִשְׁמַע אַבְרָם לְקוֹל שָׂרַי :

3 So Sarai, Avram's wife, took Hagar the Egyptian, her maid, at the end of 10 years of Avram's staying in the land of Canaan, and she gave her to Avram her husband, as a wife to him.

ג וּתְלַח שָׂרַי אֵשֶׁת־אַבְרָם אֶת־הָגָר הַמִּצְרַיִת שִׁפְחָתָהּ מִקֵּץ עֶשְׂרֵי שָׁנִים לְשִׁבְתֹּת אַבְרָם בְּאֶרֶץ כְּנָעַן וּתְתֶנּוּ אֹתָהּ לְאַבְרָם אִישָׁהּ לוֹ לְאִשָּׁה :

4 He came to Hagar, she conceived and saw that she was pregnant, and her mistress became slight in her eyes.

ד וַיָּבֹא אֶל־הָגָר וַתְּהַר וַתֵּרָא כִּי הָרְתָה וַתִּקַּל גְּבִרְתָּהּ בְּעֵינֶיהָ :

5 Sarai said to Avram, "May the wrong done to me be on you! I myself placed my maid in your bosom, and she saw that she had become pregnant, and I became slight in her eyes. May YHVH judge between me and you!"

ה וּתְאֹמַר שָׂרַי אֶל־אַבְרָם חֲמָסִי עָלֶיךָ אָנֹכִי נָתַתִּי שִׁפְחָתִי בְּחִיקֶךָ וַתְּהַר כִּי הָרְתָה וְאֶקַּל בְּעֵינֶיהָ יִשְׁפֹּט יְהוָה בֵּינִי וּבֵינֶיךָ :

6 And Avram said to Sarai, "Behold, your maid is in your hand; do to her that which is good in your eyes." And Sarai afflicted her, and she fled from before her.

ו וַיֹּאמֶר אַבְרָם אֶל־שָׂרַי הִנֵּה שִׁפְחָתְךָ בְּיָדְךָ עֲשִׂי לָהּ הַטּוֹב בְּעֵינֶיךָ וַתַּעֲנֶנּוּ שָׂרַי וַתִּבְרַח מִפְּנֵיהָ :

QUESTIONS ON TEXT 2: Genesis 16: 1-6

- Who did Sarai believe was responsible for her infertility? NB: This is Sarai's first speech in the Torah.
- How did she know that the problem did not originate with her husband?
- What was her solution?
- What do you think of Sarai's remedy?
- Who would assist her? How did Sarai know this person? Could Gen. 12: 16 be relevant?
- What went wrong?
- Was it due to the same story in Gen. 12 that may have impacted on Text 1?
- Why did Sarai blame her husband?
- Who had proposed surrogacy? So, who should have thought through the consequences?
- How did Avram deflect responsibility? Was he just washing his hands of the problem?
- What do you think of the couple's reactions to the crisis?
- Why did Hagar disrespect Sarai after becoming pregnant?
- What were Hagar's expectations?
- Who else used a surrogate to obviate her infertility? How did that work out? Check Gen. 30 – Text 5
- What do you think of how Sarai abused Hagar? Was she justified or just exacting vengeance?

3. SARAH v. ABRAHAM – GENESIS 21: 9-16

9 And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, laughing (or mocking, or playing or fooling around or.....)

ט ותרא שרה את־בְּרֶהְגֶר המִצְרִית אֲשֶׁר־יָלְדָה לְאַבְרָהָם
מִצְחָק :

10 And she said to Abraham, "Drive out this maid and her son, for the son of this maid will not inherit with my son, with Isaac."

י ותאמר לאברהם גִּרְשׁ הָאִמָּה הַזֹּאת וְאֶת־בְּנָהּ כִּי לֹא יִירָשׁ
בְּרֶהְאִמָּה הַזֹּאת עִם־בְּנִי עִם־יִצְחָק :

11 But the matter concerning his son was very bad in the eyes of Abraham.

יא וירע הדָּבָר מְאֹד בְּעֵינֵי אַבְרָהָם עַל אוֹדֶת בְּנוֹ :

12 And God said to Abraham, "Let it not be bad concerning the lad and your maid; all that Sarah tells you, listen to her voice, for in Isaac will be called your seed.

יב ויאמר אֱלֹהִים אֶל־אַבְרָהָם אֲלֵי־רַע בְּעֵינֶיךָ עַל־הַנָּעִר וְעַל־אֲמָתְךָ כֹּל אֲשֶׁר תֹּאמַר אֵלֶיךָ שָׂרָה שְׁמַע בְּקוֹלָהּ כִּי בְיִצְחָק יִקְרָא לָךְ זָרַע :

13 But I will also make the son of the maid into a nation, because he is your seed."

יג וגם את־בְּרֶהְאִמָּה לְגוֹי אֲשִׁימֶנּוּ כִּי זָרַעָךְ הוּא :

14 And Abraham got up early in the morning, took bread and a skin of water, gave [them] to Hagar - placed [them] on her shoulder - and gave her the child, and sent her away; she went and wandered in the wilderness of Beersheva.

יד וישכם אַבְרָהָם | בֶּקָר ויִסְחָלֶחֶם וְחָמַת מַיִם ויִתֵּן אֶל־הָגָר שֵׁם עַל־שִׁכְמָהּ וְאֶת־הַיֶּלֶד וישְׁלַחַהּ ויתֵּלֶךְ ותיָנֵעַ בְּמִדְבָּר בְּאֶר שָׁבַע :

15 And the water was finished from the skin, and she thrust the child under one of the bushes.

טו ויכלו המַיִם מִן־הַיָּלֶד ותיַשְׁלֶךְ אֶת־הַיֶּלֶד תַּחַת אֶחָד הַשִּׁיחִים :

16 And she went and sat opposite, as far as a bowshot away, for she said, "Let me not see the child's death." And she sat opposite, raised her voice, and wept.

טז ותיַלֶּךְ ותיָשֵׁב לָהּ מִנֶּגֶד הַרְחֹק בְּמִטְחָנִי קֶשֶׁת כִּי אָמְרָה אֶל־אַרְאֶה בְּמוֹת הַיֶּלֶד ותיָשֵׁב מִנֶּגֶד ותיַשָּׂא אֶת־קוֹלָהּ ותיַבֶּךְ :

QUESTIONS ON TEXT 3: Genesis 21: 9-16

- What did Sarah have against Ishmael, Hagar's son? What was his transgression?
- מִצְחָק comes from the same Hebrew root as Isaac. So, was Ishmael mimicking Isaac, "Isaac-ing"?
- Or was it nothing to do with Ishmael and everything to do with Hagar? Revenge for Gen. 16: 4?
- Or did Ishmael remind Sarah that she had been responsible for everything – Gen. 16: 2 and 3?
- Or did Sarah resent Abraham's love for his firstborn – Gen. 17: 18?
- Did Abraham's reaction to her demand justify her suspicions?
- Why did Sarah not mention Hagar and Ishmael by name?
- Why was Abraham silent? Is Gen. 13: 8 relevant? Why did God intervene?
- If Abraham truly loved his firstborn, how could he send him away with minimal food and water?
- What could Abraham have done? Do Gen. 17: 20 and 21: 13 have any bearing on how he behaved?
- Should Hagar have seen this coming? Was Ishmael a scapegoat for the errors of adults?

4. THE SHEPHERDS OF ISAAC AND AVIMELECH – GENESIS 26:14-31

14 And he [Isaac] had possessions of sheep and cattle and a large household of servants, and the Philistines envied him.

יָד וְיַחֲיִילוּ מִקְנֵה־צֹאן וּמִקְנֵה בָקָר וְעֲבָדָה רַבָּה וַיִּקְנְאוּ אֹתוֹ פְּלִשְׁתִּים :

15 And all the wells that his father's servants had dug in the days of Abraham his father, the Philistines stopped them up and filled them with earth.

טו וְכָל־הַבְּאֵרֹת אֲשֶׁר חָפְרוּ עֲבָדֵי אָבִיו בְּיָמֵי אַבְרָהָם אָבִיו סָתְמוּם פְּלִשְׁתִּים וַיִּמְלְאוּם עֹפָר :

16 And Avimelech said to Isaac, "Go away from us, for you have become much stronger than we [are]."

טז וַיֹּאמֶר אֲבִימֶלֶךְ אֶל־יִצְחָק לֵךְ מֵעִמָּנוּ כִּי־עָצָמְתָּ מִמָּנוּ מְאֹד :

17 And Isaac went away from there, and he encamped in the valley of Gerar and dwelt there.

יז וַיֵּלֶךְ מִשָּׁם יִצְחָק וַיַּחַן בְּנַחְל־גֶּרָר וַיֵּשֶׁב שָׁם :

18 And Isaac again dug the wells of water which they had dug in the days of his father, Abraham, and the Philistines had stopped them up after Abraham's death; and he gave them names like the names that his father had given them.

יח וַיֵּשֶׁב יִצְחָק וַיַּחֲפֹר אֶת־בְּאֵרֹת הַמַּיִם אֲשֶׁר חָפְרוּ בְּיָמֵי אַבְרָהָם אָבִיו וַיִּסְתְּמוּם פְּלִשְׁתִּים אַחֲרֵי מוֹת אַבְרָהָם וַיִּקְרָא לָהֶן שְׁמוֹת כַּשְׁמֹת אֲשֶׁר־קָרָא לָהֶן אָבִיו :

19 And Isaac's servants dug in the valley, and they found there a well of living waters.

יט וַיַּחֲפְרוּ עֲבָדֵי־יִצְחָק בְּנַחַל וַיִּמְצְאוּ־שָׁם בְּאֵר מַיִם חַיִּים :

20 The shepherds of Gerar quarrelled with Isaac's shepherds, saying, "The water is ours"; so, he named the well Esek, because they had contended with him.

כ וַיִּרְיְבוּ רֹעֵי גֶרָר עִם־רֹעֵי יִצְחָק לֵאמֹר לָנוּ הַמַּיִם וַיִּקְרָא שֵׁם־הַבְּאֵר עֵשֶׂק כִּי הִתְעַשְׂקוּ עִמּוֹ :

21 And they dug another well, and they quarrelled about it also; so, he named it Sitnah.

כא וַיַּחֲפֹר בְּאֵר אַחֲרָת וַיִּרְיְבוּ גַם־עָלֶיהָ וַיִּקְרָא שְׁמָהּ שִׁטְנָה :

22 And he moved away from there, and he dug another well, and they did not quarrel over it; so, he named it Rehovot, and he said, "For now YHVH has made room for us, and we will be fruitful in the land."

כב וַיַּעֲתֶק מִשָּׁם וַיַּחֲפֹר בְּאֵר אַחֲרָת וְלֹא רִבּוּ עָלֶיהָ וַיִּקְרָא שְׁמָהּ רַחֲבֹת וַיֹּאמֶר כִּי עָתָה הִרְחִיב יְהוָה לָנוּ וּפְרִינוּ בְּאֶרֶץ :

23 And he went up from there [to] Beersheba.

כג וַיַּעַל מִשָּׁם בְּאֵר שִׁבְעָה :

24 And YHVH appeared to him that night and said, "I am the God of Abraham, your father. Fear not, for I am with you, and I will bless you and multiply your seed for the sake of Abraham, My servant."

כד וַיֵּרָא אֵלָיו יְהוָה בַּלַּיְלָה הַהוּא וַיֹּאמֶר אֲנֹכִי אֱלֹהֵי אַבְרָהָם אָבִיךָ אֲלֹתֶיךָ כִּי־אֵתָּךְ אֲנֹכִי וַיְבָרְכֶיךָ וַיַּחֲזִיקֶיךָ אֶת־זֶרְעֶךָ בְּעֵבוֹר אַבְרָהָם עֲבָדֵי :

25 And he built an altar there, and he called on the name of YHVH, and he pitched his tent there, and Isaac's servants dug a well there.

כה וַיִּבְנוּ שָׁם מִזְבֵּחַ וַיִּקְרָא בְּשֵׁם יְהוָה וַיִּטֶּשֶׁם אֹהֶל וַיִּכְרוּ־שָׁם עֲבָדֵי־יִצְחָק בְּאֵר :

26 And Avimelech went to him from Gerar, with Ahuzat his companion and Phicol, captain of his army.

כו וַאֲבִימֶלֶךְ הֵלֵךְ אֵלָיו מִגֶּרָר וְאַחֲזַת מִרְעֻתָּהּ וּפִיכֹל שַׂר־צְבָאוֹ :

27 And Isaac said to them, "Why have you come to me, since you hate me, and you sent me away from you?"

כז וַיֹּאמֶר אֲלֵהֶם יִצְחָק מַדּוּעַ בָּאתֶם אֵלָי וְאַתֶּם שֹׂנְאִתֶּם אֹתִי וַתִּשְׁלְחוּנִי מֵאִתְּכֶם :

28 They said, "We have surely seen that YHVH was

כח וַיֹּאמְרוּ רְאוּ רָאִינוּ כִּי־תִהְיֶה יְהוָה עִמָּךְ וַנֹּאמֶר תְּהִי גַם אֵלֵךְ

with you; so, we said: Let there now be an oath between us, between ourselves and you, and let us form a covenant with you.

בִּינוּתֵינוּ בִּינוּנוּ וּבִינוּךְ וְנִכְרַתְּהָ בְרִית עִמָּךְ :

29 If you do [not] harm us, as we have not touched you, and as we have done with you only good, and we sent you away in peace. You, now, be blessed of YHVH."

כֹּט אִם־תַּעֲשֶׂה עִמָּנוּ רָעָה בְּאִשֶּׁר לֹא נִגַּעְנוּךְ וּבְאִשֶּׁר עָשִׂינוּ עִמָּךְ
רָק־טוֹב וְנִשְׁלַחְךָ בְּשָׁלוֹם אֵתָּה עִתָּה בְּרוּךְ יְהוָה :

30 So he made a feast for them, and they ate and drank.

לַ וַיַּעַשׂ לָהֶם מִשְׁתֶּה וַיֹּאכְלוּ וַיִּשְׁתּוּ :

31 And they arose early in the morning and swore one to the other; and Isaac sent them away, and they went away from him in peace.

לֹא וַיִּשְׁכְּמוּ בַבֹּקֶר וַיִּשָּׁבְעוּ אִישׁ לְאָחִיו וַיִּשְׁלַחֵם יִצְחָק וַיֵּלְכוּ
מֵאֵתוֹ בְּשָׁלוֹם :

QUESTIONS ON TEXT 4: Genesis 26: 14-31

- Of all the selections in the pack, why is this story unique?
- What were the shepherds arguing over?
- But what was the underlying irritant, as far as the Philistines were concerned?
- Why did the Philistines stop up the wells that Abraham had dug? Did they not need the water?
- For my grandfather, one verse in this story reeks of antisemitism. Which one was he referring to?
- Do you agree? If not, why not?
- After leaving the king's city, Isaac's servants found a well of "living waters." What does this mean?
- After relinquishing it, they found a second, which Isaac named "Sitnah." What does that mean?
- The Hebrew for this well is שִׁטְנָה - the first three letters should suggest one of God's angels. Who?
- So, how could Isaac have viewed his predicament? Think about the role entrusted to this angel.
- Finally, Isaac found a well which was not disputed and named it רְחֹבֹת – What does this mean?
- What do you think of Isaac's pacific approach? Did he have any other options?
- Why did God come to him in v.24?
- Avimelech now had Isaac's land, Abraham's wells, and two new wells. So, why did he come to Isaac?
- Supposedly, Avimelech came in peace. So, why did he bring the head of his army with him?
- How did Isaac greet his uninvited visitors? What reaction was he trying to elicit?
- Avimelech wanted a peace treaty. Was Isaac still a threat?
- What was really worrying him?
- How did Isaac resolve the situation?
- What do you think of his solution?
- Where else did this solution defuse any tension? Stuck? I was thinking of Gen. 31: 54 – 32: 1.
- Isaac displayed a skill which seems in short supply on the world's stage, namely.....?

5. RACHEL v. JACOB – Genesis 30: 1-8

1 And Rachel saw that she had not borne [any children] to Jacob, and Rachel envied her sister, and she said to Jacob, "Give me children (or sons), and if not, I am dead."

א ותרא רחל כי לא ילדה ליעקב ותקנא רחל
באחיתה ותאמר אליעקב הבה לי בנים ואם-אין
מתה אנכי :

2 Jacob became angry with Rachel, and he said, "Am I instead of God, Who has withheld from you the fruit of the womb?"

ב ויחר-אף יעקב ברחל ויאמר התחת אלהים
אנכי אשר-מנע ממך פרי-בטן :

3 So she said, "Here is my maid Bilhah; come to her, and she will bear [children] on my knees, so that I, too, will be built up from her."

ג ותאמר הנה אִמְתִּי בלהה בא אליה ותלד על-
ברכי ואבנה גם-אנכי ממנה :

4 She gave him her maid Bilhah as a wife, and Jacob came to her.

ד ותתורלו את-בלהה שפחתה לאשה ויבא אליה
יעקב :

5 And Bilhah conceived, and she bore Jacob a son.

ה ותהר בלהה ותלד ליעקב בן :

6 And Rachel said, "God has judged me and has also listened to my voice and has given me a son"; so, she named him Dan.

ו ותאמר רחל דגני אלהים וגם שמע בקלי ויתרלי
בן עלינו קוראה שמו דן :

7 And Bilhah, Rachel's maid, conceived again and bore Jacob a second son.

ז ותהר עוד ותלד בלהה שפחת רחל בן שני
ליעקב :

8 And Rachel said, "Wrestlings of God; I have wrestled with my sister; I have also prevailed"; so, she named him Naftali.

ח ותאמר רחל נפתולי אלהים | נפתלתי עם-אחתי
גם-יגלתי ותקרא שמו נפתלי

QUESTIONS ON TEXT 5: Genesis 30: 1-8

- To whom did Rachel ascribe her inability to have children (or sons)? NB: This is Rachel's first speech.
- If she said, "give me SONS or else I die", did this predict her fate? Check out Gen. 35: 19.
- How did her tone differ from Sarai's in Text 2?
- How did her husband, Jacob, react? Who did he feel was responsible?
- Why was his response justified? Have a look at Gen. 29: 32-35.
- So, why was Rachel jealous of her sister? What was her name?
- How did Rachel solve her predicament? How did this solution differ from what happened to Sarai?
- How did Rachel acknowledge that Jacob's assessment had been correct?
- After the birth of the second surrogate son, how did she perceive her relationship with her sister?
- Why would Jacob have understood this? What does his name mean? Look up Gen. 25: 26 + 25: 22.
- Rachel blamed Jacob; he blamed her. Both were wrong. Why were they equally responsible?
- If you disagree with this conclusion, check out Gen. 29: 31. Convinced? If not, why not?
- Who else told Jacob that they would die if he did not help them? Check out Gen. 25: 32.

6. JACOB v. LABAN – Genesis 31:26 - 32:1

31:26 Laban said to Jacob, "What have you done, stealing my heart (deceived me) and driving away my daughters like captives of the sword (prisoners of war)?"

27 Why did you flee secretly, and deceive me, and not tell me? I would have sent you away with joy and with songs, and with drum and with lyre.

28 And you did not allow me to kiss my [grand]sons and daughters. Now, you have acted foolishly.

29 My hand has the power to do you harm, but the God of your father spoke to me last night, saying, 'Beware of speaking with Jacob either good or bad.'

30 But now, you have gone away, for you longed for your father's house, [but]why have you stolen my gods?"

31 And Jacob replied, and he said to Laban, "Because I was afraid, because I said, 'Lest you steal your daughters from me.'

32 The one with whom you find your gods shall not live. In the presence of our kinsmen, recognise for yourself what is with me, and take [it] for yourself." For Jacob did not know that Rachel had stolen them.

33 So Laban entered Jacob's tent and Leah's tent and the tent[s] of the two handmaids, but he did not find [them]; and he had come out of Leah's tent and entered Rachel's tent.

34 But Rachel had taken the teraphim and placed them into the camel saddle and sat upon them; so, Laban felt about the entire tent but did not find [them].

35 And she said to her father, "Let my lord not be annoyed, for I cannot rise before you, for the way of women is upon me." So, he searched, but did not find the teraphim.

36 Jacob was annoyed and quarrelled with Laban, and said to Laban, "What is my transgression? What is my sin, that you have pursued me?"

37 For you have felt about all my things. What have you found of all the utensils of your house? Put it here, in the presence of my kinsmen and your kinsmen, and let them decide between the two of us.

38 Already twenty years have I been with you, and your ewes and she goats have not aborted, neither have I eaten the rams of your flocks.

39 I have not brought home to you anything torn [by other animals]; I would suffer its loss; from my hand you would demand it, what was stolen by day and what was stolen at night.

40 I was [in the field] by day when the heat consumed me, and the frost at night, and my sleep wandered from my eyes.

41 20 years have I spent in your house. I served you 14 years for your two daughters and six years for your animals, and you

כו ויאמר לבן לעקב מה עשית ותגנב את לבבי ותנהג את בנותי כשביעות חרב :

כז למה נחבאת לברח ותגנב אתי ולא הודת לי ואשליחך בשמחה ובשרים בתך ובכנור :

כח ולא נטשתני לנשק לבני ולבנותי עתה הסבלת עשו :

כט ישאל ידי לעשות עמכם רע ואלהי אביכם אמש אמר אלי לאמר השמר לך מדבר עם יעקב משוב עד רע :

ל ועתה הלא הלכת כיונסך כנספתה לבית אביד למה גנבת את אלהי :

לא ויען יעקב ויאמר ללבן כי יראתי כי אמרתי פרתגזל את בנותיך מעמי :

לב עם אשר תמצא את אלהיך לא יחיה נגד אחינו הפרלך מה עמדי וקחלך ולא ידע יעקב כי רחל גנבתם :

לג ויבא לבן באהל יעקב ובאהל לאה ובאהל שתי האמהות ולא מצא ויצא מאהל לאה ויבא באהל רחל :

לד ורחל לקחה את התרפים ותשםם בכר הנמל ותשב עליהם וימשש לבן את כל האהל ולא מצא :

לה ותאמר אל אביה אל יחר בעיני אדני כי לוא אוכל לקום מפניך כי דרך נשים לי ויחלש ולא מצא את התרפים :

לו ויחר יעקב ויירב בלבן ויען יעקב ויאמר ללבן מה פשעלי מה חטאתי כי דלקת אחרי :

לז כי מששת את כל כלי מה מצאת מפל כלי ביתך שים זה נגד אחי ואחיד ויזכירו בין שנינו :

לח זה עשרים שנה אנכי עמך רחל יד ועזיד לא שכלו ואילי צאנך לא אכלתי :

לט טרפה לא הבאתי אליך אנכי אחטונה מידי תבקשנה גנבתי יום וגנבתי לילה :

מ הייתי ביום אכלני חרב וקרח בלילה ותוד שנותי מעיני :

מא זה עשרים שנה בביתך עבדתך ארבע עשרה שנה בשתי בנותי ושש שנים בצאנך

changed my wages 10 times.

וַתַּחֲלֹף אֶת־מִשְׁכַּרְתִּי עֶשְׂרֵת מָנִים :

42 Had not the God of my father, the God of Abraham and the Fear of Isaac, been for me, you would now have sent me away empty handed. God has seen my affliction and the toil of my hands, and He reproved [you] last night."

מִבְּלוּלֵי אֱלֹהֵי אָבִי אֱלֹהֵי אַבְרָהָם וּפְחַד יִצְחָק הָיָה לִּי כִּי עָתָה רִיקָם שְׁלַחְתָּנִי אֶת־עַנְלִי וְאֶת־יָגִיעַ כַּפִּי רָאָה אֱלֹהִים וַיִּוְכַח אִמָּשׁ :

43 Laban answered and said to Jacob, "The daughters are my daughters, and the [grand]sons are my [grand]sons, and the animals are my animals, and all that you see is mine. Now, what can I do for these daughters of mine today, or to their children, whom they have borne?

מִגַּ וַיַּעַן לָבָן וַיֹּאמֶר אֶל־יַעֲקֹב הַבָּנוֹת בְּנֹתַי וְהַבָּנִים בְּנֵי וְהַצֹּאן צֹאנִי וְכָל אֲשֶׁר־אֵתָהּ רָאָה לִּי הוּא וְלִבְנֹתַי מִה־אֶעֱשֶׂה לְאֵלֶּה הַיּוֹם אוֹ לִבְנֵיהֶן אֲשֶׁר יִלְדוּ :

44 So now, come, let us form a covenant, you and I, and let it be a witness between me and you."

מִדְּ וְעָתָה לָכֵּה נַכְרֶתָה בְּרִית אֲנִי וְאַתָּה וְהָיָה לְעֵד בֵּינִי וּבֵינֶךָ :

45 So Jacob took a stone and set it up [as] a monument.

מִה וַיִּקַּח יַעֲקֹב אֶבֶן וַיִּרְמֶמָהּ מִצֵּבָה :

46 And Jacob said to his kinsmen, "Gather stones," and they took stones and made a pile, and they ate there by the pile.

מִו וַיֹּאמֶר יַעֲקֹב לְאֶחָיו לְקֻטּוֹ אֲבָנִים וַיִּקְחוּ אֲבָנִים וַיַּעֲשׂוּגֵל וַיֹּאכְלוּ שָׁם עַל־הַגֵּל :

47 Laban called it Y'gar Sahaduta, but Jacob called it Galed.

מִז וַיִּקְרָאֵלוּ לָבָן יָגַר שְׁהָדוּתָא וַיַּעֲקֹב קָרָא לוֹ גָּלֶעָד :

48 And Laban said, "This pile is a witness between me and you today." Therefore, he called it Galed.

מִח וַיֹּאמֶר לָבָן הֲגַל הָזֶה עֵד בֵּינִי וּבֵינֶךָ הַיּוֹם עַל־כֵּן קָרָא־שְׁמוֹ גָּלֶעָד :

49 And Mizpah, because he said, "May YHVH look between me and you when we are hidden from each other.

מִט וְהַמִּצְפָּה אֲשֶׁר אָמַר יָצָף הָיָה בֵּינִי וּבֵינֶךָ כִּי נִסְתַּר אִישׁ מֵרֵעֵהוּ :

50 If you afflict my daughters, or if you take wives in addition to my daughters when no one is with us, behold! God is a witness between me and you."

נ אִם־תַּעֲנֶנָּה אֶת־בְּנֹתַי וְאִם־תִּתְּקַח נָשִׁים עַל־בְּנֹתַי אִין אִישׁ עִמָּנוּ רָאָה אֱלֹהִים עֵד בֵּינִי וּבֵינֶךָ :

51 And Laban said to Jacob, "Behold this pile and behold this monument, which I have cast between me and you.

נֹא וַיֹּאמֶר לָבָן לַיַּעֲקֹב הִנֵּה הֲגַל הָזֶה וְהַצֵּבָה הַמִּצְבָּה אֲשֶׁר רָתִיתִי בֵּינִי וּבֵינֶךָ :

52 This pile is a witness, and this monument is a witness, that I will not pass this pile [to go] to you and that you shall not pass this pile and this monument to [come to] me to [do] harm.

נב עַד הֲגַל הָזֶה וְעֵדָה הַמִּצְבָּה אִם־אֲנִי לֹא־אֵעָבֵר אֶלֶיךָ אֶת־הַגֵּל הָזֶה וְאִם־אַתָּה לֹא־תֵעָבֵר אֵלָי אֶת־הַגֵּל הָזֶה וְאֶת־הַמִּצְבָּה הַזֹּאת לְרָעָה :

53 May the God of Abraham and the god of Nahor judge between us, the god of their father." And Jacob swore by the Fear of his father Isaac.

נג אֱלֹהֵי אַבְרָהָם וְאֱלֹהֵי נָחוֹר יִשְׁפֹּטוּ בֵּינֵינוּ אֱלֹהֵי אֲבִיהֶם וַיִּשָּׁבַע יַעֲקֹב בְּפֶחַד אָבִיו יִצְחָק :

54 And Jacob slaughtered a slaughtering on the mountain, and he invited his kinsmen to eat a meal, and they ate bread and lodged on the mountain.

נד וַיִּזְבַּח יַעֲקֹב זֶבַח בָּהָר וַיִּקְרָא לְאֶחָיו לְאָכֹל לֶחֶם וַיֹּאכְלוּ לֶחֶם וַיִּלְּנוּ בָּהָר :

32: 1 And Laban arose early in the morning and kissed his sons and daughters and blessed them, and Laban went and returned to his place.

א וַיִּשָּׁכֶם לָבָן בַּבֹּקֶר וַיִּנָּשֶׁק לְבָנָיו וּלְבָנוֹתָיו וַיְבָרֶךְ אֶתְהֶם וַיֵּלֶךְ וַיָּשָׁב לָבָן לְמִקְמוֹ :

QUESTIONS ON TEXT 6: Genesis 31:26 – 32:1

- Ostensibly, this argument was about the disappearance of Laban's teraphim. What were they?
- Who was responsible?
- What had been the motivation?
- There were at least two reasons. What would you suggest? Have a look at Gen. 29: 21-27 + 31: 14-15.
- Was this act justified?

- Was it justice, revenge or mere spite?
- Why did Laban never find his teraphim?
- What happened to the perpetrator?
- Could there be a link between Gen. 31: 32 and Gen. 35: 16-19?
- Are you convinced by this theory? If not, why not?
- What really bothered Laban?
- Have a look at Gen. 29: 20 + 30; Gen. 30: 25-28; and Gen. 31: 43 above.
- Jacob had deep grievances. Which verses in our extract sum up his feelings?
- Jacob had several reasons for wanting to go home; they were....? I am thinking of Gen. 31: 1-5.
- So, from that text, why did he resort to subterfuge to escape?
- Which verses in our extract tell you that Jacob was right to fear Laban?
- What prevented Laban exacting retribution?
- How many times did he threaten Jacob?
- How would you sum up his character?
- And how would you describe Jacob's personality?
- How did Laban propose they resolve their differences?
- And what was Jacob's solution?
- Does his action remind you of somebody else? If so, who?
- To cement their agreement, stone monuments were erected. What did they signify?
- Who did Laban invoke to judge Jacob and him if the terms of the agreement were broken?
- When Laban departed for his home, to whom did he not make his goodbyes?
- What does that tell you about Laban?

7. JACOB v. HIS SECOND AND THIRD SONS, SHIMON AND LEVI – Genesis 34: 25-31

Background: *Jacob returned to the Land of Canaan with his entourage but did not appear to be in any rush to return to Hebron to see his father, Isaac. He arrived at the Hivite city of Shechem and set up camp outside the town, having bought some land from King Hamor's family. Through Leah, his first wife, Jacob had one daughter, Dinah, who at this point in his life was almost his youngest child. Only Joseph was younger. Dinah decided to explore her new surroundings on her own. Unfortunately, Hamor's son, Shechem, noticed her and raped her. He fell in love with her and wanted to marry her. Hamor and his son visited Jacob who waited for his sons to return from their duties as herdsmen before talks could commence. They were incensed by how their sister had been treated and she was still in Shechem's house. Shechem was willing to pay any price to acquire his intended. Jacob remained silent but his sons proposed - בְּמַרְמָה: with guile - that intermarriage between their family and the Hivites would only be possible if all the males of the city were circumcised. Hamor and Shechem agreed.*

24 And all those coming out of the gate of his city listened to Hamor and his son Shechem, and every male, all who went out of the gate of his city, became circumcised.

כָּד וַיִּשְׁמְעוּ אֶל־חַמּוֹר וְאֶל־שָׁכֶם בָּנָיו כָּל־יִצְיָאֵי שְׁעֵר עִירוֹ וַיִּמְלֹךְ כָּל־זָכָר כָּל־יִצְיָאֵי שְׁעֵר עִירוֹ :

25 Now it came to pass on the third day, when they were in pain, that Jacob's two sons, Shimon and Levi, Dinah's brothers, each took his sword, and they came upon the city with confidence, and they slew every male.

כַּה וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְּהִיּוֹתָם בְּאַבִּים וַיִּקְחוּ שְׁנֵי בְנֵי יַעֲקֹב שְׁמֹעוֹן וְלֵוִי אֶחָי דִּינָה אִישׁ חֶרֶב וַיָּבֹאוּ עַל־הָעִיר בְּטַח וַיַּהַרְגוּ כָּל־זָכָר :

26 And Hamor and his son Shechem they slew with the edge (mouth) of the sword, and they took Dinah out of Shechem's house and left.

כֹּה וַאֲתַחְמוֹר וְאֶת־שָׁכֶם בָּזוּ הָרֶגוּ לַפִּי־חֶרֶב וַיִּקְחוּ אֶת־דִּינָה מִבֵּית שָׁכֶם וַיֵּצְאוּ :

27 Jacob's [other] sons came upon the slain and plundered the city that had defiled their sister.

כֹּה בְנֵי יַעֲקֹב בָּאוּ עַל־הַחֲלָלִים וַיָּבִיזוּ הָעִיר אֲשֶׁר טָמְאוּ אַחֲוָתָם :

28 Their flocks and their cattle and their donkeys, and whatever was in the city and whatever was in the field they took.

כֹּה אֶת־צֹאֲנֵם וְאֶת־בָּקָרָם וְאֶת־חֲמֹרֵיהֶם וְאֶת־אֲשֶׁר־בְּעִיר וְאֶת־אֲשֶׁר בַּשָּׂדֶה לָקְחוּ :

29 And all their wealth and all their infants and their wives they captured and plundered, and all that was in the house.

כָּט וְאֶת־כָּל־חֵילָם וְאֶת־כָּל־טָפֹס וְאֶת־נְשֵׁיהֶם שָׁבוּ וַיָּבִיזוּ וְאֶת־כָּל־אֲשֶׁר בַּבַּיִת :

30 And Jacob said to Shimon and to Levi, "You have stirred up trouble for me, to make me stink among the inhabitants of the land, among the Canaanites and Perizzites, and I am few in number, and they will gather against me and attack me, and I and my household will be destroyed."

ל וַיֹּאמֶר יַעֲקֹב אֶל־שְׁמֹעוֹן וְאֶל־לֵוִי עֲכַרְתֶּם אֹתִי לְהַבְאִישְׁנִי בִישָׁב הָאָרֶץ בַּכְנָעָנִי וּבַפְּרִזִּי וְאֲנִי מְתִי מְסָפָר וְנֶאֱסָפוּ עָלַי וְהַכּוּנִי וְנִשְׁמַדְתִּי אֲנִי וּבֵיתִי :

31 And they said, "Should he treat our sister like a whore?"

לֹא וַיֹּאמְרוּ הַכּוּזָנָה יַעֲשֶׂה אֶת־אֲחוֹתָנוּ :

QUESTIONS ON TEXT 7: Genesis 34: 25-31

- What was Jacob's complaint to Shimon and Levi?
- What might you have expected him to say?
- What does that tell us about his ethical standards?
- What was really worrying Jacob?
- Were his fears justified?
- Now have a look at Gen. 35: 5. So, what does that tell us about God's standards?
- Why was it left to Shimon and Levi to extricate Dinah from Shechem's house?
- What made them particularly suitable for this Mission Impossible?
- Where did Shimon display this trait? If you're unsure, look up Gen. 42: 24 and then Gen. 37: 20.
- How about Levi? Stuck? Check out Ex. 2: 11-12 and Ex. 32: 26-28.
- But who had suggested the ruse of circumcision?
- So, who was implicated in this act of genocide?
- On the other hand, had Dinah been a prisoner of Shechem's while the talks progressed?
- Also, why does v.27 say that "the city defiled" her?
- Who helped themselves to the spoils – women, children, livestock, etc?
- Who does not appear to have taken part in the plunder of the city? So, what was their objective?
- What did Jacob have to say about the sacking of the city of Shechem?
- So, what does that tell us about Jacob's sense of morality?
- What was Shimon's and Levi's response to Jacob's stinging rebuke?
- What was their primary concern?
- Why is this story a pivotal moment in Jacob's role as head of the family?
- Last but hardly least, who do we not hear from in the entire sordid tale?
- What do you infer from that?

8. THE PEOPLE v. THEIR LEADERSHIP, and GOD v. MOSES: Numbers 14: 1-20

1 The entire community raised their voices and shouted, and the people wept on that night.

א ותשא כל־העדה ויתנו את־קולם ויבכו העם
בלילה ההוא :

2 All the children of Israel complained against Moses and Aaron, and the entire congregation said, "If only we had died in the land of Egypt, or if only we had died in this wilderness.

ב וילנו על־משה ועל־אהרן כל בני ישראל ויאמרו
אלהם כל־העדה לרמתנו בארץ מצרים או במדבר
הזה לרמתנו :

3 Why does YHVH bring us to this land to fall by the sword; our wives and children will be booty. Is it not better for us to return to Egypt?"

ג ולמה יהוה מביא אתנו אל־הארץ הזאת לנפל
בחרב נשינו וטפנו יהיו לבז הלא לנו טוב לנו שוב
מצרימה :

4 They said to each other, "Let us appoint a leader and return to Egypt!"

ד ויאמרו איש אל־אחיו נתנה ראש ונשובה
מצרימה :

5 Moses and Aaron fell on their faces before the entire congregation of the children of Israel.

ה ויפל משה ואהרן על־פניהם לפני כל־קהל עדת
בני ישראל :

6 Joshua son of Nun and Caleb the son of Yephunneh, from those who had scouted the land, rent their clothes.

ו ויהושע בר־נון וכלב בר־יפנה מרהתרים את־הארץ
קרעו בגדיהם :

7 They spoke to the entire congregation of the children of Israel, saying, "The land through which we passed to scout is very, very good land.

ז ויאמרו אל־כל־עדת בני־ישראל לאמר הארץ
אשר עברנו בה לתור אותה טובה הארץ מאד
מאד :

8 If YHVH desires us, He will bring us to this land and give it to us, a land that is flowing with milk and honey.

ח אם־חפץ בנו יהוה והביא אותנו אל־הארץ הזאת
וינתנה לנו ארץ אשר־היא זבת חלב ודבש :

9 Only do not rebel against YHVH and do not fear the people of the land for they are our bread. Their protection is removed from them, and YHVH is with us; do not fear them."

ט אך ביהוה אל־תמרדו ואתם אל־תיראו את־עם
הארץ כי לחמנו הם סר צלם מעליהם ויהוה אתנו
אל־תיראם :

10 The entire congregation threatened to pelt them with stones, but the glory of YHVH appeared in the Tent of Meeting to all the children of Israel.

י ויאמרו כל־העדה לרגום אתם באבנים וכבוד
יהוה נראה באהל מועד אל־כל־בני ישראל :

11 YHVH said to Moses, "How long will this people provoke Me? How much longer will they not believe in Me after all the signs I have done in their midst?"

יא ויאמר יהוה אל־משה עד־אנה ינאצני העם הזה
ועד־אנה לא־יֵאמְנוּ בי בכל־האותות אשר עשיתי
בקרבו :

12 I will strike them with a plague and disinherit them; and I will make you into a nation, greater and stronger than they."

יב אפני בדבר ואורשנו ואעשה אתך לגוי גדול
ועצום ממנו :

13 Moses said to YHVH, "But the Egyptians will hear that You brought with power this people out from its midst.

יג ויאמר משה אל־יהוה ושמעו מצרים כיהעלית
בכחך את־העם הזה מקרבו :

14 And they will say, to the inhabitants of this land, that they have heard that You, O God, are in the midst of this people; that You, O God, appear to them eye to eye and that Your cloud stands over them. And You go before them with a pillar of cloud by day and with a pillar of fire by night,

יד ויאמרו אל־יושב הארץ הזאת שמעו כיהיתה
יהוה בקרב העם הזה אשר־עין בעין נראה אותה
יהוה ויעננו עמד עליהם ובעמד ענו אותה הלך
לפניהם יומם ובעמוד אש לילה :

15 and if You kill this nation like one man, the nations who have heard of Your reputation will say as follows:

טו והמתה את־העם הזה כאיש אחד ויאמרו
הגוים אשר־שמעו את־שמעך לאמר :

16 'As YHVH was unable to bring this people to the land which He swore to them, He slaughtered them in the wilderness.'

טז מבולתי יכלת יהוה להביא את־העם הזה אל־
הארץ אשר־נשבע להם וישחטם במדבר :

17 Now, please, let the strength of YHVH be increased, as You spoke, saying.

יז ועתה יגדל־נא כח אדני באשר דברת לאמר :

18 'YHVH is slow to anger and abundantly kind, forgiving

יח יהוה ארך אפים ורב־חסד נשא עון ופושע ונקח

iniquity and transgression, Who cleanses [some] and does not cleanse [others], Who visits the iniquities of parents on children, even to the third and fourth generations.'

לֹא יִנָּקֶה פֶּלֶד עֶזְרָא אֲבוֹת עַל־בָּנִים עַל־שִׁשִּׁים וְעַל־רִבְעִים :

19 Please forgive the iniquity of this people in accordance with your abounding kindness, as You have borne this people from Egypt until now."

יְיָ סָלַח־נָא לְעֲוֹן הָעָם הַזֶּה כְּגִדְל חַסְדְּךָ וּבְרַחֲמֶיךָ : נִשְׁאַתָּה לָעָם הַזֶּה מִמִּצְרַיִם וְעַד־הַנֵּה :

20 And YHVH said, "I have forgiven, according to your word."

בַּ וַיֹּאמֶר יְיָ סָלַחְתִּי כְדִבְרְךָ :

Background to the story: God had told Moses to send 12 spies, each a tribal leader, to scout the land of Canaan. The tribe of Levi was not included. 40 days later, the group returned with pomegranates, figs and grapes, but 10 of the spies claimed that the nations who occupied the land were too powerful for the Israelites and their cities too well fortified. Caleb tried to reassure the people, but the 10 pessimists strengthened their case by stating that they had also seen the Nephilim, who were giants.

QUESTIONS ON TEXT 8: Numbers 14: 1-20

- After all the miracles performed on their behalf, why did the people turn on Moses and Aaron?
- The people decided to return to Egypt. What does that tell you about their character?
- What would have happened to their children if they had returned? I refer you to Ex. 1: 22.
- Why did Moses and Aaron say nothing?
- Why did they fall on their faces?
- What had happened to them?
- Who stepped in to remonstrate with the people?
- Which tribes did they represent? Why was this very significant?
- What was the gist of their approach?
- What did they feel had infected the people?
- How did the people react to this counter-message?
- Why did they resort to such hostility?
- What saved the interventionists from certain death?
- What was God's solution to this crisis?
- What does this tell us about His assessment of the people?
- What else might God have intended with this approach?
- What did Moses think of God's response to the crisis?
- Why was he not flattered or tempted? A similar scenario can be found in Text 9.
- Which verse in Text 8 demonstrates Moses' impeccable logic?
- What does this exchange with God tell us about Moses' personality? What sort of man was he?
- God relented, but what did He decree? If you are unsure, please read verses 22 and 23.
- For God, why was this the perfect compromise?
- What happened to the 10 spies who brought back the "evil report"? Check out verses 36 and 37.
- So, why did the people not embark on the return journey to Egypt?

9. SAUL v. JONATHAN – 1 SAMUEL 20: 25 - 34

25 The king sat on his seat, as at other times, on the seat by the wall; Jonathan rose, and Abner sat down beside Saul, but David's place was vacant.

כַּה וַיֵּשֶׁב הַמֶּלֶךְ עַל־מוֹשְׁבּוֹ כַּפֶּעַם | בְּפֶעַם אֶל־מוֹשֵׁב הַקִּיר וַיֵּקָם יְהוֹנָתָן וַיֵּשֶׁב אַבְנֵר מֵצֵד שְׂאוֹל וַיִּפְקֹד מְקוֹם דָּוִד :

26 Saul did not say anything that day, for he said, "It is accidental; he is unclean, he is not cleansed."

כֹּן וְלֹא־דִבֶּר שְׂאוֹל מֵאוֹמָה בַּיּוֹם הַהוּא כִּי אָמַר מִקְרָה הוּא בִלְתִּי טְהוֹר הוּא כִּי־לֹא טְהוֹר :

27 On the day after the new moon, the second day, David's place was vacant; Saul said to Jonathan, his son, "Why has the son of Jesse not come to the meal either yesterday or today?"

כֹּן וַיְהִי מִמּוֹתֶרֶת הַחֹדֶשׁ הַשֵּׁנִי וַיִּפְקֹד מְקוֹם דָּוִד ס וַיֹּאמֶר שְׂאוֹל אֶל־יְהוֹנָתָן בָּנוּ מִדּוּעַ לֹא־בָא בְרִי־שֵׁי גַם־תְּמוֹל גַּם־הַיּוֹם אֶל־הַלֶּחֶם :

28 And Jonathan answered Saul, "David asked leave of me (to go) to Bethlehem.

כַּח וַיַּעַן יְהוֹנָתָן אֶת־שְׂאוֹל נִשְׁאַל נִשְׁאַל דָּוִד מֵעַמְדִי עַד־בֵּית לָחֶם :

29 He said, 'Let me go away now, for we have a family sacrifice in the city, and my brother ordered me, and now, if I have found favour in your eyes, let me slip away now, and see my brothers. ' Therefore, he has not come to the king's table."

כַּט וַיֹּאמֶר שְׁלַחְנִי זֶה כִּי זָבַח מִשְׁפָּחָה לָנוּ בָּעִיר וְהוּא צָוָה־לִּי אָחִי וְעַתָּה אִם־מָצָאתִי חַן בְּעֵינֶיךָ אֲמַלְטָה נָא וְאָרָאָה אֶת־אָחִי עַל־כֵּן לֹא־בָא אֶל־שֻׁלְחַן הַמֶּלֶךְ :

30 Saul's wrath was kindled against Jonathan, and said to him, "Son of a wanton, rebellious woman! Did I not know that you choose the son of Jesse to your shame and to the shame of your mother's nakedness?

ל וַיַּחֲרֹאֶף שְׂאוֹל בִּיהוֹנָתָן וַיֹּאמֶר לוֹ בְּרִנְעוֹת הַמְרָדוֹת הָלוֹא יָדַעְתִּי כִּי־בָחַר אֶתָּה לְבְרִי־שֵׁי לְבָשְׁתָּךְ וּלְבָשְׁתָּ עֶרְוַת אִמְךָ :

31 As long as the son of Jesse lives on earth, you and your kingdom will not be established. Send and bring him to me; he is condemned to die."

לֹא כִּי כָל־הַיָּמִים אֲשֶׁר בְּרִי־שִׁל חַי עַל־הָאָדָמָה לֹא תִכּוֹן אֶתָּה וּמַלְכוּתְךָ וְעַתָּה שְׁלַח וְקַח אֹתוֹ אֵלַי כִּי בְרִמּוֹת הוּא :

32 And Jonathan answered Saul his father, and said to him, "Why should he be put to death? What has he done?"

לב וַיַּעַן יְהוֹנָתָן אֶת־שְׂאוֹל אָבִיו וַיֹּאמֶר אֵלָיו לָמָּה יוּמָת מֶה עָשָׂה :

33 And Saul threw the spear by him to strike him; Jonathan knew that it had been decided, by his father, to put David to death.

לג וַיִּטֵּל שְׂאוֹל אֶת־הַחֲנִית עָלָיו לְהַכּוֹתוֹ וַיֵּדַע יְהוֹנָתָן כִּי־כָלָה הָיָא מַעֲסָם אָבִיו לְהַמִּית אֶת־דָּוִד :

34 Jonathan rose from the table in fierce anger; he did not eat any food on the second day of the new moon, because he was in pain about David and because his father had humiliated him.

לד וַיָּקָם יְהוֹנָתָן מֵעַם הַשְּׁלֹחַן בְּחָרִי־אָף וְלֹא־אָכַל בַּיּוֹם־הַחֹדֶשׁ הַשֵּׁנִי לָחֶם כִּי נִעְצַב אֶל־דָּוִד כִּי הִכְלִמוֹ אָבִיו :

Background to the argument between Saul and Jonathan: After failing to destroy all the Amalekites and their possessions, Samuel told Saul "God has torn the kingdom of Israel from you today; and given it to another who is better than you." Samuel went to Bethlehem and anointed Jesse's eighth and youngest son, David. Immediately, "the spirit of God departed from Saul and an evil spirit from God frightened him." Saul's personality changed. Suddenly, he was a manic depressive. His paranoia became homicidal; in a flash, he would try to kill anyone whom he saw as a threat. At court, the most vulnerable people were his son Jonathan and his son-in-law David. The latter had been recruited to play the lyre for the king. The music refreshed Saul but provided only temporary relief. David was also an accomplished fighter and came to Jonathan's attention after he vanquished the Philistine giant Goliath. It is unclear if Jonathan's love for David was physical as well as emotional. David had many military successes against the Philistines, so much so that "Saul feared David, for God was with him, while He had turned away from Saul." Keep your friends close but your enemies even closer; so, Saul was delighted when one of his daughters, Michal, fell in love with his rival. With the Philistines failing to kill David in battle, Saul ordered his death. Jonathan warned David that he was in mortal danger. That very evening, Michal helped her husband to escape. David never returned to Saul's court.

QUESTIONS ON TEXT 9: 1 SAMUEL 20: 25 - 34

- After many assassination attempts, how could Saul have expected David to break bread with him?
- What does this tell us about Saul's state of mind?
- Was Saul accountable for his words and deeds once the Spirit of God had left him?
- Why do you think God let Saul continue to reign after he had been possessed by an evil spirit?
- What do you glean from Saul not referring to David by name?
- How would you describe Jonathan's response to Saul's enquiry about David's absence?
- Did Saul believe his son's answer? How did he react?
- What did he accuse Jonathan of?
- How did Jonathan respond, in front of the court, to his father's very personal insult?
- How did Jonathan react when Saul claimed that he would never be king while David remained alive?
- Jonathan's reaction reminds me of Moses in Text 8. What do you think?
- Jonathan pressed his father to explain why David should die. What does this tell us about Jonathan?
- How did Saul react to this interrogation?
- Did this action support or undermine his desire that Jonathan succeed him as king?
- Jonathan was incensed, but what did he do then?
- Typically, an argument results in both parties losing self-control. What happened in this dispute?
- How would you describe Saul's behaviour in this story? Do you think he was sane?
- And what do you think of Jonathan's attitude towards his father?
- Do you think that Jonathan was able to maintain his loyalty to Saul, as well as to David?
- Jonathan died in battle alongside his father. David did not come to their aid. Any idea why?
- Would Jonathan have made a good king?

10. MICHAL v. DAVID – 2 Samuel 6: 12 – 16 and 20 - 23

12 And it was told to King David saying: 'YHVH has blessed the House of Oved-Edom, and all that belongs to him, because of the Ark of God. And David went and brought up the Ark of God from the House of Oved-Edom into the City of David with joy.

יב וַיִּגַּד לַמֶּלֶךְ דָּוִד לֵאמֹר בָּרַךְ יְהוָה אֶת־בֵּית עֹבֵד־עֲדֹם וְאֶת־כָּל־אֲשֶׁר־לוֹ בַּעֲבוּר אָרוֹן הָאֱלֹהִים וַיֵּלֶךְ דָּוִד וַיַּעַל אֶת־אָרוֹן הָאֱלֹהִים מִבֵּית עֹבֵד־עֲדֹם עִיר דָּוִד בְּשִׂמְחָה :

13 And it was when the bearers of the Ark of God had advanced six paces, he sacrificed an ox and a fatling.

יג וַיְהִי כִּי צָעְדוּ נֹשְׂאֵי אָרוֹן־יְהוָה שְׁשֶׁה צִעְדִּים וַיִּזְבַּח שׁוֹר וּמִרְיָא :

14 And David whirled with all his might before YHVH; and David was girded with a linen ephod.

יד וַדַּגְדַּג מִכְרַכְר בְּכָל־עָז לִפְנֵי יְהוָה וְדָוִד חָגוּר אֶפֹּד בָּד :

15 David and all the House of Israel brought up the Ark of YHVH with shouting and with the sound of a shofar.

טו וְדָוִד וְכָל־בֵּית יִשְׂרָאֵל מַעֲלִים אֶת־אָרוֹן יְהוָה בְּתִרְעָה וּבְקוֹל שׁוֹפָר :

16 And [as] the Ark of YHVH came [into] the City of David, Michal, the daughter of Saul, looked out of the window, and she saw the king, David, leaping and whirling before YHVH; and she despised him in her heart.

טז וַהֲיָה אָרוֹן יְהוָה בָּא עִיר דָּוִד וּמִיכַל בַּת־שָׁאוּל נִשְׁקָפָה ׀ בַּעֲד הַחֲלוֹן וַתֵּרָא אֶת־הַמֶּלֶךְ דָּוִד מִפְּנֵי וּמִכְרַכְר לִפְנֵי יְהוָה וַתִּבְזֶה לוֹ בְּלִבָּהּ :

20 And David returned to bless his household. And Michal, the daughter of Saul, came out to meet David, and said, "How honoured was the king of Israel today,

כ וַיָּשָׁב דָּוִד לְבָרַךְ אֶת־בֵּיתוֹ וַתֵּצֵא מִיכַל בַּת־שָׁאוּל לִקְרֹאת דָּוִד וַתֹּאמֶר מַה־נִּכְבָּד הַיּוֹם מֶלֶךְ יִשְׂרָאֵל אֲשֶׁר נִגְלָה הַיּוֹם לְעֵינַי

who exposed himself today in the eyes of the handmaids of his servants, as one of the worthless [men] might expose himself."

אִמְהוֹת עֲבָדָיו פְּהַגְלוֹת נָגְלוֹת אֶתְּךָ הַרְקִים :

21 David said to Michal; " [It was] before YHVH, who chose me rather than your father and all his house, to appoint me prince over the people of YHVH, over Israel; and I have made merry before YHVH.

כֹּא וַיֹּאמֶר דָּוִד אֶל־מִיכָל לִפְנֵי הָהָא אֲשֶׁר בָּחַרְבִּי מֵאֲבִיךָ וּמִכָּל בֵּיתוֹ לְצֹוֹת אֶתִּי נָגִיד עַל־עַם הָהָא עַל־יִשְׂרָאֵל וְשִׁחַקְתִּי לִפְנֵי הָהָא :

22 And if I be demeaned more than this and be held in low esteem; with the maidservants that you have spoken of, with them will I be honoured."

כִּי וְנִקְלַתִּי עוֹד מֵאֵת וְהִיָּתִי שָׁפֵל בְּעֵינֶי וְעַם־הָאִמְהוֹת אֲשֶׁר אֲמַרְתְּ עִמָּם אֶכְבֶּדָּה :

23 And Michal, the daughter of Saul, had no child until the day of her death.

כִּי וּלְמִיכָל בֵּת־שָׂאוּל לֹא־הָיָה לָּהּ יֶלֶד עַד יוֹם מוֹתָהּ :

Background to the argument between Michal and David: David had become king, but only his own tribe, Judah, acknowledged him. The other 11 tribes remained loyal to the House of Saul. Avner, Saul's cousin and military commander, had installed one of Saul's surviving sons, Ish-Boshet, as a titular sovereign. Michal had been given to another man in marriage after David had escaped Saul's clutches. David did not waste time acquiring six other women and while he bided his time in Hebron, each of them bore him a son. Avner grew tired of his puppet and proposed that all of Israel be united under David. Never one to miss an opportunity, David demanded Michal's return as the sole condition for a treaty with Avner. Having agreed to muster all 11 tribes to David's flag, Avner was murdered by Yoav, David's nephew and his military commander. Ish-Boshet was assassinated and all the tribes came to Hebron to anoint David as their king. David captured Jerusalem from the Jebusites and made it his capital. Once he had settled in, David took many more wives and concubines and had at least another 12 children. Michal remained childless.

QUESTIONS ON TEXT 10: 2 Samuel 6: 12 – 16 and 20 – 23

- Why did David dance "like a Dervish" before God's Ark of the Covenant?
- Was this seemly behaviour by a king? If so, explain.
- How is Michal described in v.16? What might we have expected? What does this suggest?
- Why did Michal despise David for behaving as he did?
- Why is v.16 ironic? Compare it with 1 Sam. 19: 12.
- How would you describe her tone when she confronted David about his cavorting?
- Why was she not deferential?
- Why did she refer to David in the third person and as the king? What might have you expected?
- Exactly what was her objection?
- Why do you think David had been keen to reclaim her? After all, he was not short of women.
- Initially, David did not respond to her criticism. What point did he make and why?
- How did he then address her rebuke?
- What was the underlying message? Why was his threat already a reality?
- Was this what really upset Michal? If so, was her critique justified after all?
- Why did David not see anything wrong with his very public display?
- What are we meant to infer from Verse 23? Was Michal punished? If so, by whom? David? God?
- Was her sterility the result of justice, revenge or spite?
- From this verbal exchange, who held all the cards?
- So, how would you describe this marriage? What was its purpose? Where was the love?

Rabbinic sources - Conflict and Resolution

בראשית רבה לח:ו	Genesis Rabba 38: 6
<p>רבי אומר גדול השלום שאפילו ישראל עובדים עבודת כוכבים ושלום ביניהם אמר המקום כביכול איני יכול לשלוט בהן כיון ששלום ביניהם, שנאמר (הושע ד: יז) חבור עצבים אפרים הנח לו, אבל משנחלקו מה הוא אומר (הושע י: ב) חלק לבם עתה יאשמו הא למדת גדול השלום ושנואה המחלוקת.</p>	<p>Rabbi said: How great is peace, for even if Jews practice idolatry but there is still peace among them, God says, so to speak, "I cannot rule over them as there is peace among them," as it is said (Hoshea 4: 17): <i>Ephraim is united in idolatry; leave him alone.</i> But when there is dispute, what is written? (Hoshea 10: 2) <i>Their heart is divided; now they shall bear their guilt.</i> From this you learn how great is peace and how despised is dispute.</p>

Hoshea Chapter 4

יד לא-אֶפְקֹד עַל-בָּנוֹתֶיכֶם כִּי תִזְנֶינָה, וְעַל- פְּלוֹתֶיכֶם כִּי תִנְאַפְּנֶה--כִּי-הֵם עִם-הַזֹּנוֹת יִפְרְדּוּ, וְעִם-הַקְּדָשׁוֹת יִזְבְּחוּ; וְעַם לֹא-יָבִין, יִלְבֹּט.	14 I will not punish your daughters when they commit harlotry, nor your daughters-in-law when they commit adultery; for they themselves consort with lewd women, and they sacrifice with harlots; and the people that is without understanding is distracted.
טו אִם-זֹנֶה אַתָּה יִשְׂרָאֵל, אֶל-יְאֹשֶׁם יְהוּדָה; וְאֶל-תְּבֹאוֹת הַגִּלְגָּל, וְאֶל-תַּעֲלֹו בֵּית אֶזְנָה, וְאֶל- תְּשֻׁבְעֹו, חֵי-יְהוָה.	15 Though you, Israel, play the harlot, yet let not Judah become guilty; and come not you to Gilgal, neither go you up to Beth- aven, nor swear: 'As YHVH lives.'
טז כִּי כִפְרָה סְרִיָּה, סָרָר יִשְׂרָאֵל; עֲתָה יִרְעֶם יְהוָה, כְּכֹבֶשׂ בְּמִרְחָב.	16 For Israel is stubborn like a stubborn heifer; now shall YHVH feed them as a lamb in a large place?
יז חֲבוּר עֲצָבִים אֶפְרַיִם, הֵנִיחֵ לוֹ.	17 Ephraim is joined to idols; let him alone.
יח סָר, סָבָאִם; הִזְנָה הִזְנוּ, אֶהְבּוּ הִבּוּ קִלּוֹן מִגִּנְיָהּ.	18 When their carouse is over, they take to harlotry; her rulers deeply love dishonour.
יט צָרַר רוּחַ אוֹתָהּ, בִּכְנָפֶיהָ; וַיִּבְשּׁוּ, מִזִּבְחֹתֶם. {פ}	19 The wind has bound her up in her skirts; and they shall be ashamed because of their sacrifices. {P}

Hoshea Chapter 10

א גִּן בֹּקֶק יִשְׂרָאֵל, פְּרִי יִשְׁנֶה-לוֹ; כָּרֵב לִפְרִיָּו, הִרְבָּה לַמִּזְבְּחוֹת--כְּטוֹב לְאֶרְצוֹ, הִיטִיבוּ מִצְבוֹת.	1 Israel was a luxuriant vine, which put forth fruit freely: as his fruit increased, he increased his altars; the more goodly his land was, the more goodly were his pillars.
ב חָלַק לִבָּם, עֲתָה יֹאשְׁמוּ; הוּא יַעֲרֹף מִזִּבְחֹתֶם, יִשְׁדֹּד מִצְבוֹתֶם.	2 Their heart is divided; now shall they bear their guilt; He will break down their altars, He will spoil their pillars.
ג כִּי עֲתָה יֹאמְרוּ, אֵין מֶלֶךְ לָנוּ: כִּי לֹא נִרְאֵנוּ אֶת-יְהוָה, וְהִמְלִיךְ מֶה-יַעֲשֶׂה-לָנוּ.	3 Surely now shall they say: 'We have no king; for we feared not YHVH; and the king, what can he do for us?'
ד דִּבְּרוּ דְּבָרִים, אֲלוֹת שְׁוֹא כָּרַת בְּרִית; וַיִּפְרַח כָּרֵאשׁ מִשְׁפָּט, עַל תַּלְמֵי שָׂדֵי.	4 They speak words, they swear falsely, they make covenants; thus judgment springs up as hemlock in the furrows of the field.

Questions:

- Can you see how the midrash is build out of different verses
- Does the midrash accept the simple meaning of those verses
- What is the Midrash trying to articulate? Do you agree?
- Are you surprised by that message?

<u>בראשית רבה ח:ה</u>	<u>Genesis Raba 8: 5</u>
<p>א"ר סימון בשעה שבא הקב"ה לבראת את אדם הראשון, נעשו מלאכי השרת כיתים כיתים, וחבורות חבורות, מהם אומרים אל יברא, ומהם אומרים יברא, הה"ד (תהלים פה) חסד ואמת נפגשו צדק ושלוש נשקו, חסד אומר יברא שהוא גומל חסדים, ואמת אומר אל יברא שכולו שקרים, צדק אומר יברא שהוא עושה צדקות, שלוש אומר אל יברא דכוליה קטטה, מה עשה הקב"ה? נטל אמת והשליכו לארץ הה"ד (דניאל ח) ותשלך אמת ארצה, אמרו מלאכי השרת לפני הקב"ה רבון העולמים מה אתה מבזה תכסיס אלטיכסייה שלך, תעלה אמת מן הארץ, הדא הוא דכתיב (תהלים פה) אמת מארץ תצמח.</p>	<p>R. Shimon said: At the moment when the Holy Blessing One came to create primordial Adam, the ministering angels split into many camps, and groups with some saying, "Don't let Adam be created," and others saying, "Let Adam be created." As it is written: (Psalms 85: 11) <i>"Love and Truth fought each other, Tsedek and Peace battled one another."</i> Love said, "Let Adam be created, for he will do acts of love;" Truth said, "Don't let Adam be created, for he is all lies;" Tsedek said, "Let Adam be created, for he will do tsedakot" Peace said, "Don't let Adam be created, for he is full of strife." What did the Holy Blessing One do? He took Truth and cast it to the ground, as it is written: (Daniel 8: 12) <i>"Truth was cast to the ground..."</i> The ministering angels said before to the Holy Blessing One, "Master of the Universe! Why do You despise Your seal [of Truth]! Let Truth arise from the earth!" As it is written: (Psalms 85: 12) <i>Truth will blossom from the earth.</i></p>

Psalms Chapter 85

- ט אֲשַׁמְעָה מִחַ-יְדֹבָר, הָאֵל יְהוָה: כִּי, יְדַבֵּר שְׁלוֹם-
אֶל-עַמּוֹ וְאֶל-חֲסִידָיו וְאֶל-יְשׁוּבוֹ לִכְסֻלָּה.
- י אֲךָ קָרוֹב לִירְאָיו יִשְׁעוּ לִשְׁכֵן כְּבוֹד בְּאַרְצָנוּ.
- יא חֶסֶד-וְאֱמֶת נִפְגְּשׁוּ
צֶדֶק וְשָׁלוֹם נִשְׁקוּ.
- יב אֱמֶת, מֵאֲרֶץ תִּצְמַח וְצֶדֶק, מִשָּׁמַיִם יִשְׁקֹף.
- יג גַּם-יְהוָה, יִתֵּן הַטּוֹב
וְאַרְצֵנוּ, תִּתֵּן יְבוּלָהּ.
- יד צֶדֶק, לִפְנֵי יְהוָה יִשָּׂם לְדָרֶךְ פָּעֻמָּיו.
- 9 I will hear what God YHVH will speak; {N}
for He will speak peace to His people, and to His saints; but let them not
turn back to folly.
- 10 Surely His salvation is nigh them that fear Him; that glory may dwell
in our land.
- 11 Love and truth are met together;
Righteousness (tsedek) and peace have kissed each other.
- 12 Truth sprang out of the earth;
and righteousness has looked down from heaven.
- 13 Yes, YHVH will give that which is good;
and our land shall yield her produce.
- 14 Righteousness shall go before Him, and shall make His footsteps a
way. {P}

Daniel Chapter 8

- י וַתִּגְדַּל, עַד-צָבָא הַשָּׁמַיִם; וַתַּפֵּל אֶרְצָה מִן-הַצָּבָא
וּמִן-הַכּוֹכָבִים, וַתִּרְמָסֵם.
- יא וַעַד שׁוֹר-הַצָּבָא, הִגְדִּיל; וּמִמֶּנּוּ הָרִים (הוֹרִם)
הִתְמִיד, וְהַשְׁלֵף מִכּוֹן מִקְדָּשׁוֹ.
- יב וְצָבָא תִּנְתֵּן עַל-הִתְמִיד, בְּפִשָּׁע; וַתִּשְׁלַף אֱמֶת
אֶרְצָה, וְעִשְׂתָּה וְהִצְלִיחָהּ.
- יג וְאֲשַׁמְעָה אֶחָד-קְדוֹשׁ, מִדְּבַר; וַיֹּאמֶר אֶחָד
קְדוֹשׁ לְפָלְמוֹנֵי הַמִּדְבָּר, עַד-מִתֵּי הַחֲזוֹן הִתְמִיד
וְהַפִּשָּׁע שָׁמָּה--תֵּת וְקִדָּשׁ וְצָבָא, מִרְמָס.
- 10 And it waxed great, even to the host of heaven; and some of the host
and of the stars it cast down to the ground, and trampled upon them.
- 11 Yea, it magnified itself, even to the prince of the host; and from him
the continual burnt-offering was taken away, and the place of his
sanctuary was cast down.
- 12 And the host was given over to it together with the continual burnt-
offering through transgression; and it cast down truth to the ground, and
it wrought, and prospered.
- 13 Then I heard a holy one speaking; and another holy one said to that
certain one who spoke: 'How long shall be the vision concerning the
continual burnt-offering, and the transgression that causes appalment, to
give both the sanctuary and the host to be trampled underfoot?'

תנו רבנן
כשם שהדין בשלשה
כך ביצוע בשלשה
נגמר הדין
אי אתה רשאי לבצוע:
סרמ"ש בנק"ש סימן:

רבי אליעזר בנו של רבי יוסי הגלילי אומר:
אסור לבצוע,
וכל הבוצע הרי זה חוטא,
וכל המברך את הבוצע הרי זה מנאץ,
ועל זה נאמר (תהלים י')
בצע ברך נאץ ה',
אלא: יקוב הדין את ההר,
שנאמר (דברים א')
כי המשפט לאלהים הוא,
וכן משה היה אומר
יקוב הדין את ההר,
אבל אהרן אוהב שלום ורודף שלום,
ומשים שלום בין אדם לחבירו,
שנאמר (מלאכי ב')
תורת אמת היתה בפיך
ועולה לא נמצא בשפתי
בשלום ובמישור הלך אתי
ורבים השיב מעון.

ר' אליעזר אומר
הרי שגול סאה של חטים
וטחנה ואפאה והפריש ממנה חלה
כיצד מברך
אין זה מברך אלא מנאץ
ועל זה נאמר
ובצוע ברך נאץ ה'.

רבי מאיר אומר
לא נאמר בוצע אלא כנגד יהודה
שנאמר (בראשית לו)
ויאמר יהודה אל אחיו
מה בצע כי נהרוג את אחינו
וכל המברך את יהודה הרי זה מנאץ
ועל זה נאמר
ובצוע ברך נאץ ה'.

רבי יהושע בן קרחה אומר:
מצוה לבצוע,
שנאמר: (זכריה ח')
אמת ומשפט שלום שפטו בשעריכם.

והלא במקום שיש משפט אין שלום,
ובמקום שיש שלום אין משפט.
אלא איזהו משפט שיש בו שלום
הוי אומר: זה ביצוע.

וכן בדוד הוא אומר (שמואל ב' ח')
ויהי דוד עושה משפט וצדקה,
והלא כל מקום שיש משפט אין צדקה,
וצדקה אין משפט,
אלא איזהו משפט שיש בו צדקה
הוי אומר: זה ביצוע.

Our rabbis taught,
just as judgement is rendered by three [judges],
arbitration also requires three [judges].
Once judgement has been rendered,
one is not permitted to arbitrate.
Mnemonic: Sarmash Bankash.

R. Eliezer the son of R. Yosi the Galilean says:
It is forbidden to arbitrate a settlement,
and one who arbitrates therefore sins,
and one who praises an arbitrator [*botzea*] reviles God,
and on this it says (Psalms 10: 3)
“*One who is an arbitrator [botzea] reviles and scorns God.*”
Rather - let the law cut through the mountain [i.e., take its course],
as it says: (Deuteronomy 1: 17)
...for judgment is God's.
And so Moses used to say:
Let the law cut through the mountain.
Aaron, however, loved peace and pursued peace
and made peace between people,
as it says: (Malachi 2: 6)
*The law of truth was in his mouth,
unrighteousness was not on his lips;
he walked with me in peace and honesty
and turned many away from sin.*

R. Eliezer says:
If one stole a *se'ah* [measure] of wheat,
ground it and baked it, and set aside the *hallah* [priestly portion],
what blessing should he recite?
It wouldn't be a blessing, but rather blasphemy,
and of him it is said:
A *botzea* who blesses, blasphemes God.

R. Meir says:
This text doesn't refer to a *botzea*, but rather to Yehuda,
as it says (Genesis 37: 26)
Yehuda said to his brothers:
“*What is the gain [betza] if we kill our brother?*”
And anyone who blesses Yehuda, blasphemes,
and of him it is said:
One who blesses a *botzea*, blasphemes God.

R. Yehoshua ben Korha says:
It is a mitzvah to arbitrate,
as it says: (Zecharia 8: 16)
“*True and peaceful judgment you must judge in your gates.*”

But surely where there is justice there is no peace,
and where there is peace there is no justice!
Rather, what kind of justice contains within it peace?
We must say: arbitration.

So it was with David, as it says: (Samuel II 8: 15)
“*David executed justice and righteousness...*”
But surely where there is justice there is no righteousness,
and where there is righteousness there is no justice!
Rather, what kind of justice contains within it righteousness?
We must say: arbitration.

אתאן לת"ק	The following interpretation [of this verse] agrees with the first Tanna [who holds arbitration to be prohibited]:
דן את הדין זיכה את הזכאי וחייב את החייב וראה שנתחייב עני ממון ושלם לו מתוך ביתו זה משפט וצדקה משפט לזה וצדקה לזה משפט לזה שהחזיר לו ממון וצדקה לזה ששילם לו מתוך ביתו.	In rendering legal judgment, (David would) acquit the innocent and fine the guilty; but when he saw that the guilty party was poor, he paid him out of his own pocket [so he could pay the fine]. This is [the meaning of] justice and righteousness – Justice to this one and tsedakah to the other one justice to one party by awarding him what was due, and tsedakah to the other party for he paid him out of his own pocket.

Psalms 10:3

- א** למה יהוה, תעמד ברחוק תעלים, לעתות בצרה.
1 Why stand You afar off, O LORD? Why hide You Yourself in times of trouble?
- ב** בגאות רשע, ידלק עני תפשו, במזמות זו חשבו.
2 Through the pride of the wicked the poor is hotly pursued, they are taken in the devices that they have imagined.
- ג** כי-הלל רשע, על-תאות נפשו ובצע ברוך, נאץ יהוה.
3 For the wicked boasts of his heart's desire, and the covetous vaunt himself, though he scorn YHVH.
- ד** רשע--כלבה אפו, בל-יִדרש אין אלהים, כל-מזמותיו.
4 The wicked, in the pride of his countenance [, says]: 'He will not require'; all his thoughts are: 'There is no God.'

Deuteronomy 1:17

- טז** ואצוה, את-שפטיכם, בעת ההוא, לאמר: שמע בין-אחיכם ושפטתם צדק, בין-איש ובין-אחיו ובין גרו.
16 And I charged your judges at that time, saying: 'Hear the causes between your brethren, and judge righteously between a man and his brother, and the stranger that is with him.
- יז** לא-תכירו פנים במשפט, כקטן כגדל תשמעו--לא תגורו מפני-איש, כי המשפט לאלהים הוא; והדבר אשר קשה מכם, תקרבון אלי ושמעתי.
17 You shall not respect persons in judgment; you shall hear the small and the great alike; you shall not be afraid of the face of any man; for the judgment is God's; and the cause that is too hard for you you shall bring to me, and I will hear it.'
- יח** ואצוה אתכם, בעת ההוא, את כל-הדברים, אשר תעשו.
18 And I commanded you at that time all the things which you should do.

Malachi 2:6

- ד** וידעתם--כי שלחתי אליכם, את המצוה הזאת: להיות בריתי את-לוי, אומר יהוה צבאות.
4 Know then that I have sent this commandment to you, that My covenant might be with Levi, says YHVH of hosts.
- ה** בריתי היתה אתו, החיים והשלום, ואנתם-לו מורא, וייראני; ומפני שמי, נחת הוא.
5 My covenant was with him of life and peace, and I gave them to him, and of fear, and he feared Me, and was afraid of My name.
- ו** תורת אמת היתה בפהו, ועולה לא-נמצא בשפתיו; בשלום ובמישור הלך אתי, ורבים השיב מעון.
6 The law of truth was in his mouth, and unrighteousness was not found in his lips; he walked with Me in peace and uprightness, and did turn many away from iniquity.
- ז** כי-שפתי כהן ישמרו-דעת, ותורה יבקשו מפיהו: כי מלאך יהוה-צבאות, הוא.
7 For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of YHVH of hosts.

Genesis 37:26

- כג** ויהי, כאשר-בא יוסף אל-אחיו; ויפשטו את-יוסף את-כתנתו, את-כתנת הפסים אשר עליו.
23 And it came to pass, when Joseph was come to his brethren, that they stripped Joseph of his coat, the coat of many colours that was on him;
- כד** ויקחהו--וישליכו אתו, הבירה; והבור רק, אין בו מים.
24 and they took him, and cast him into the pit--and the pit was empty, there was no water in it.
- כה** וישבו, לאכל-לחם, וישאו עיניהם ויראו, והנה
25 And they sat down to eat bread; and they lifted up their eyes and

אֶרְחַת יִשְׁמָעֵאלִים בָּאָה מִגִּלְעָד ; וּגְמָלֵיהֶם נִשְׂאִים,
נִכְאֹת וְצָרִי וְלֹט--הוֹלְכִים, לְהוֹרִיד מִצְרָיִמָּה.

looked, and, behold, a caravan of Ishmaelites came from Gilead, with
their camels bearing spicery and balm and ladanum, going to carry it
down to Egypt.

כּו וַיֹּאמֶר יְהוּדָה, אֶל-אֶחָיו : מַה-בְּצָע, כִּי נִהְרָג
אֶת-אֶחָיו, וְכָסִינוּ, אֶת-דָּמּוֹ.

26 And Judah said to his brethren: 'What profit is it if we slay our
brother and conceal his blood?

כז לָכוּ וְנִמְכְּרֵנוּ לְיִשְׁמָעֵאלִים, וְנִדְּנוּ אֶל-תַּחֲי-בוֹ,
כִּי-אֶחָיו בְּשָׂרֵנוּ, הוּא ; וְיִשְׁמְעוּ, אֶחָיו.

27 Come, and let us sell him to the Ishmaelites, and let not our hand be
upon him; for he is our brother, our flesh.' And his brethren hearkened to
him.

Zecharia 8:16

טו כֹּן שְׁבִתִּי זְמַמְתִּי בַיָּמִים הָאֵלֶּה, לְהִיטִיב אֶת-
יְרוּשָׁלַם וְאֶת-בֵּית יְהוּדָה : אֶל-תִּירָאוּ.

15 so again do I purpose in these days to do good to Jerusalem and to the
house of Judah; fear you not.

טז אֵלֶּה הַדְּבָרִים, אֲשֶׁר תַּעֲשׂוּ : דַּבְּרוּ אִמְתָּ, אִישׁ
אֶת-רֵעֵהוּ--אִמְתָּ וּמִשְׁפָּט שְׁלוֹם, שִׁפְטוּ בְּשַׁעְרֵיכֶם.

16 These are the things that you shall do: Speak you every man the truth
with his neighbour; execute the judgment of truth and peace in your
gates;

יז וְאִישׁ אֶת-רֵעֵהוּ, אֶל-תַּחֲשֹׁבוּ בְּלִבְבְּכֶם,
וּשְׁבַעַת שֶׁקֶר, אֶל-תִּאָּהֲבוּ : כִּי אֶת-כָּל-אֵלֶּה אֲשֶׁר
שָׂנֵאתִי, נֹאֵם-יְהוָה. {ס}

17 and let none of you devise evil in your hearts against his neighbour;
and love no false oath; for all these are things that I hate, says
YHVH.' {S}

Samuel II 8:15

יד וַיִּשֶׂם בְּאֲדָוִים נְצֻבִים, בְּכָל-אֲדָוִים שֶׁם נְצֻבִים,
וַיְהִי כָל-אֲדָוִים, עֲבָדִים לְדָוִד ; וַיִּשַׁע יְהוָה אֶת-דָּוִד,
בְּכָל אֲשֶׁר הָלַךְ.

14 And he put garrisons in Edom; throughout all Edom put he garrisons,
and all the Edomites became servants to David. And YHVH gave victory
to David whithersoever he went.

טו וַיִּמְלֹךְ דָּוִד, עַל-כָּל-יִשְׂרָאֵל; וַיְהִי דָוִד, עֹשֶׂה
מִשְׁפָּט וְצִדְקָה--לְכָל-עַמּוֹ.

15 And David reigned over all Israel; and David executed justice and
righteousness to all his people.

טז וַיּוֹאֲב בֶן-צְרוּיָה, עַל-הַצָּבָא ; וַיְהוֹשָׁפָט בֶּן-
אֲחִילֹוד, מִזְכִּיר.

16 And Joab the son of Zeruiah was over the host; and Jehoshaphat the
son of Ahilud was recorder;

תלמוד בבלי, מסכת סנהדרין צז.	Babylonian Talmud, Tractate Sanhedrin 97a
<p>אמר רבא : מריש הוה אמינא ליכא קושטא בעלמא, אמר לי ההוא מרבנן ורב טבות שמיה, ואמרי לה רב טביומי שמיה, דאי הוו יהבי ליה כל חללי דעלמא לא הוה משני בדיבוריה : זימנא חדא איקלעי לההוא אתרא, וקושטא שמיה, ולא הוו משני בדיבוריהו, ולא הוה מיית איניש מהתם בלא זימניה. נסיבי איתתא מינהו, והוו לי תרתין בנין מינה. יומא חד הוה יתבא דביתהו וקא חייפא רישא, אתאי שיבבתה טרפא אדשא. סבר : לאו אורח ארעא, אמר לה : ליתא הכא. שכיבו ליה תרתין בנין. אתו אינשי דאתרא לקמיה, אמרו ליה : מאי האי? אמר להו : הכי הוה מעשה. אמרו ליה : במטותא מינד, פוק מאתרין, ולא תגרי בהו מותנא בהנד אינשי.</p>	<p>Rava said: At first, I used to think that there was no truth in the world. Then one of the Rabbis said to me - Rav Tavut (Goodness?) was his name others say it was Rav Tavyomi (Good-day?) who, even if he were given all the treasures of the world, would not lie, he once happened upon a place its name is Truth, where no one ever lied and where no one ever died before his time. He married a woman from them with whom he later had two sons. One day his wife was sitting at home and washing her hair, when a neighbour came and knocked at the door. He thought: it is not the way of the world he said to her, “She’s not here.” His two sons died. Then the townspeople came to him and asked him, “What is this?” He related to them what had occurred. They replied to him, “ We beg of you to leave our town so as not to bring Death upon us.”</p>

Questions:

- What does Rava’s opening statement mean: At first, I used to think that there was no truth in the world
- What is the significance of the uncertainty about this rabbi’s name?
- Why would he never lie?
- So why do we lie?
- What is this strange story about?
- Is truth an absolute value?
- If not, why not?

רמב"ם הלכות ממרים פרק ג	Rambam laws of rebels CHAPTER III
<p>הלכה א מי שאינו מודה בתורה שבעל פה אינו זקן ממרא האמור בתורה, אלא הרי זה בכלל האפיקורוסין [ומיתתו בכל אדם]</p> <p>הלכה ב מאחר שנתפרסם שהוא כופר בתורה שבעל פה [מורידין אותו] ולא מעלין והרי הוא כשאר כל האפיקורוסין והאומרים אין תורה מן השמים והמוסרין והמומרין, שכל אלו אינם בכלל ישראל ואין צריך לא לעדים ולא התראה ולא דיינים [אלא כל ההורג אחד מהן עשה מצוה גדולה והסיר המכשול]</p>	<p>Halacha 1. He who repudiates the Oral Law is not to be identified with the rebellious elder spoken of in Scripture but is classed with the epicureans [whom any person has a right to put to death].</p> <p>Halacha 2. As soon as it is made public that he has repudiated the Oral Law, [he is cast into the pit] and is not rescued from it. He is placed on a par with heretics, epicureans, those who deny the divine origin of Scripture, informers, and apostates — all of whom are ruled out of the community of Israel. No witnesses or previous warning or judges are required. [Whoever puts any of them to death fulfils a great precept, for he removes a stumbling block.]</p>
<p>הלכה ג במה דברים אמורים באיש שכפר בתורה שבעל פה במחשבתו ובדברים שנראו לו, והלך אחר דעתו הקלה ואחר שרירות לבו וכופר בתורה שבעל פה תחילה כצדוק ובייתוס וכן כל התועים אחריו, אבל בני התועים האלה ובני בניהם שהדיחו אותם אבותם ונולדו בין הקראים וגדלו אותם על דעתם, הרי הוא כתינוק שנשבה ביניהם וגדלוהו ואינו זרין לאחוז בדרכי המצות שהרי הוא כאנוס ואף על פי ששמע אח"כ [שהוא יהודי וראה היהודים ודתם הרי הוא כאנוס שהרי גדלוהו על טעותם] כך אלו שאמרנו האוחזים בדרכי אבותם הקראים שטעו, לפיכך ראוי להחזירן בתשובה ולמשכם בדברי שלום עד שיחזרו לאיתן התורה.</p>	<p>Halacha 3. This applies only to one who repudiates the Oral Law as a result of his reasoned opinion and conclusion; who walks light-mindedly in the stubbornness of his heart, denying first the Oral Law, as did Zadok and Boethus and all who went astray. But their children and grandchildren, who, misguided by their parents, were raised among the Karaites and trained in their views, are like a child taken captive by them and raised in their religion, whose status is that of an <i>anoos</i> (one who rejects the Jewish religion under duress), who, although he later learns that he is Jew, meets Jews, observes them practice their religion, is nevertheless to be regarded as an <i>anoos</i>, since he was reared in the erroneous ways of his fathers. Thus it is with those who adhere to the practices of their Karaite parents. Therefore efforts should be made to bring them back in repentance, to draw them near by friendly relations, so that they may return to the strength-giving source, the Torah.</p>

שו"ת הרמב"ם סימן רסה	Maimonides: Responsum 265
<p>שאלה ויורינו בדבר אלה האנשים הנקראים קראים, אם הם באים למושב או לבית מדרש או לבית /הכנסת/ הכניסת ואין באים עמם אלא פחות מעשרה מן הרבנים, המאמינים בתורה שכתב ובעל פה, אשר אלה הקראים כופרים בה כפי שזה מפורסם ואינם מאמינים בקבלה, אלא מחזיקים בחיצוניות של המקרא עם פירושיהם. האם, כשבאים מן הרבנים תשעה אנשים ואינם יכולים להשלים המנין, ישלימו באחד מן הקראים את העשרה להתפלל בציבור או לזולתו מן הענינים, שאין מקיימין מצוותם אלא בעשרה, אם לאו? יבאר לנו באר היטב. וכן אם באו ששה או חמשה רבנים, הישלימו את העשרה באלה הקראים אם לאו? וכן יבאר לנו, המותר באחד מהם הזימון? וכן יבאר לנו מה חייב שליח ציבור שחטא ועבר לפני התיבה במעמד, כשהם משלימים העשרה, אם זה אסור? וכן יבאר לנו הענינים, שבהם נחלקים הקראים מן הרבנים, ושכרו כפול מן השמים.</p>	<p>Question: Teach us concerning those people known as Karaites, if they come to the community or Beit Midrash or Belt Kneset and less than ten of the Rabbanites come with them, those who believe in both the written and oral Torah, which the Karaites deny publicly for they do not believe in received tradition, only clinging onto the superficial meaning of the Torah with their commentaries. When there are only nine Rabbanites and they cannot make a minyan (prayer quorum) can one make up a minyan with the one of Karaites in order to reach ten to pray in public or to perform one of the other offices that cannot be performed without ten, or not? Please explain this well for us! And even if six or five Rabbanites turned up could one make up the minyan with those Karaites or not? And also explain for us whether one of them can join a zimmun (quorum of three) for grace after meals? Also tell us what is the nature of the sin of a prayer leader who errs and passes before the ark in their presence when they are making up the quorum – is this forbidden? And also explain to us the ways in which the Karaites differ from the Rabbanites, and may your reward be doubled from heaven!</p>

התשובה	Answer
<p>אסור להשלים בהם מנין, לא עשרה ולא שלשה, משום שאינם מודים בחיוב זה (הדבר). והעיקר בזה אומרם בעירוב או ביד מי שאינו מודה בעירוב אינו עירוב. וכל דבר, שמאמינים בחיובו ובחלותו, רשאים אנו להצטרף אליהם בו, וכל מה שאין מאמינים בחיובו ובחלותו, אסורים שיצטרפו בו. וידוע שאינם מאמינים בחיוב הקדושה ולא בחיוב הזימון, ואינם משגיחים במנין עשרה ולא במנין שלשה. ומאחר שאינם מודים בחוקים אלו, אסור לעשות זאת עמהם ולהשלים המנין בהם, אחרת סומכין בדבר על מי שאינו מאמין בו. ומי שעבר לפני התיבה במעמד, מתרים בו ומונעין אותו מזה, ותו לא. וכתב משה.</p>	<p>It is forbidden to complete a minyan with them, not ten and not three, because they do not acknowledge this obligation. And the general principle of this is stated with respect to eruv (Shabbat boundaries) - "... and (an eruv made) by someone who doesn't accept eruv is not an eruv". And everything that they do accept as an obligation we are permitted to join them in concerning it, and everything that they do not accept its obligation, we are forbidden that they will join it. And it is well known that they do not believe in the obligations of kedusha nor zimmun, and they take no notice of the quorum of ten, nor of three. And since they do not acknowledge these laws it is forbidden to do that act with them, to make up a minyan with them, which would mean relying on someone who did not believe in it. And if someone was a prayer leader under such circumstances he is warned and prevented but no more. The writing of Moses.</p>

ש"ת הרמב"ם סימן תמט	Maimonides: Responsum 449
<p>שאלה מענין הקראים איך יתנהגו הרבנים עמהם במילת בניהם ובשאלת שלומם וללכת בבתייהם ומענין יינם ובשאר עניינים.</p> <p>תשובה אמנם אחי הנכבד והיקר, ושרש השכל והמדע עיקר, בינותי מתוקף שאלתו, כי נשאת ורמה מעלתו, ולדבר אלהינו ולמצותו הוא חרד, ולעומק הלכות יראה בקשה לירד ולפי מה שהורוני מן השמים אשיב לפי הדרת גדולתו ואומר כי אלה הקראים השוכנים פה בנוא אמון ובארץ מצרים ובדמשק ובשאר מקומות ארץ ישמעאל וזולתם ראויים הם לחלקם מחלקי הכבוד להתקרב אצלם במעשה יושר ולהתנהג עמהם במדת הענוה ובדרך האמת והשלום כל זמן שגם הם ינהגו עמנו בתמימות ויסירו מהם עקשות פה ולזות שפה מלדבר תועה על חכמי הרבנים שבדור וכל שכן כשישמרו לשונם מלהתלוצץ ומלהלעיג בדברי רבותי ע"ה הקדושים התנאים חכמי המשנה והתלמוד שבדבריהם והמנהגים הקבועים לנו מפייהם ומפי משה מפי הגבורה אנו הולכים.</p> <p>ובזאת יכון לנו לכבדם וללכת לשאול בשלום אפי' בבתייהם ולמול את בניהם ואפי' בשבת ולקבור מתיהם ולנחם אבליהם וראיה לדבר הוא דתן בגטין פרק הנזקין בסופו מחזיקין ידי גוים בשביעית אבל (על) [לא] ידי ישראל ושואלין בשלום מפני דרכי שלום ואתמר עלה בגמרא רב חסדא מקדים להו שלמא רב נחמן בר יצחק הוה אמי' להו שלום עליך מרי וכוליה האי כי היכי דלא לכפול להו שלמא דלא כפלינן שלמא לגוי.</p> <p>ותניא לא ילך אדם בביתו של גוי ביום אידו ליתן לו שלום ואם מצאו בשוק ביום אידו נותן לו שלום בשפה רפה ובכבוד ראש ש"מ דשלא ביום אידו מותר ללכת בביתו ולשאול</p>	<p>Question: How Should Rabbanites behave toward Karaites concerning the circumcision of their sons, inquiring after them, going to their homes, drinking their wine, and all other matters?</p> <p>Answer: Indeed, dear honoured fellow, judgement and wisdom are the main concern, and I understand from your question that you are a man of high virtue, piously mindful of complying with God's will, seeking to delve into the depths of the laws incumbent on God-fearing men, and I will answer your question as we have been shown from Heaven in the greatness of His glory. The Karaites living here in Alexandria and in the land of Egypt and in Damascus, and in other places in Moslem lands and elsewhere, are worthy of respect. We should approach them honestly, and show decency when conducting our affairs with them, abiding by the ways of truth and peace as long as they too behave toward us in good faith, and "<i>put away... a dissembling mouth and perverse lips</i>" (Proverbs 4: 24), refraining from slandering the rabbinic sages of this generation. All the more so, they should forgo mockery and ridicule when considering the words of our holy sages, the tanna'im of blessed memory, rabbis of the Mishnah and the Talmud whose words and rulings, as ordained by them, by Moses, and by God, we obey.</p> <p>We are therefore commanded to respect Karaites and inquire after them even at their homes, to circumcise their sons even on the Sabbath, to bury their dead, and to comfort their mourners. Evidence for this can be learned from Gittin 61a: "<i>We wish gentiles a good harvest in the fallow year, but not Jews, and we inquire after them, for the sake of peace [mipnei darkei shalom]</i>" on which it is stated in the Talmud that Rav Hisda would preemptively ask how they were and Rav Yitschak would say to them, "peace upon you sir"; both in order not to be excessive in their offerings of peace for that is not appropriate to a gentile.</p> <p>We learn: One does not go to the house of a gentile on a day of his festival to wish him well, and when meeting a gentile at the market on his holiday one greets him briefly and gravely. Hence, we infer from this that visiting a gentile and inquiring after him</p>

<p>בשלומו ומעשים רבים בתלמוד יוכיחו בגמרא מעשה דרבא בהדי בי שישך וכו' כדאיתא במסכת ע"ז פרק ראשון ואם בעובדי ע"ז כן קל וחומר במי שכופר בכל חוקי הגוים ומודה באל יתעלה שמו שמותר לנו לשאול בשלוםם ואפי' בבתייהם. אך אם מחללים בגלוי ראש מועדי ה' המקודשים בימים הקבועים לנו אסור לבר ישראל לבקרום ליום הקבוע להם במה שבדאו מלבם.</p>	<p>not on his holiday is allowed. Many stories in the Talmud point this out, such as the story of Rava in the house of Shishach in the first chapter of the tractate on idolatry. And if this is so concerning idolaters, it is even more so concerning those who repudiate all the laws of the gentiles and acknowledge the one God, may His name be exalted, that we are to be allowed to inquire after them, even at their homes. But if they, bare-headed, desecrate the Jewish holidays as set in our calendar, then Jews are forbidden to visit them on the days that they have set as holidays according to their own fancy.</p>
<p>ואם נפש אדם לומר האי דר' טרפון דאיתיה במסכת שבת בפרק כל כתבי הקדש דתנן ר' טרפון אומר אקפח אני את בני שאם יבוא לידי פירוש ספרי מינים אני אשרוף אותם ואת אזכרותיהם שאפי' רדף רודף אחריו להורגו ורץ נחש אחריו לנשכו אל יכנס בבתייהם אפי' בשעת הסכנה כל שכן ללכת לשאול להם לשלום שלא בשעת הסכנה</p>	<p>Someone might cite Rabbi Tarfon's saying in Tractate Shabbat in the chapter "all holy writings" (116a), "May I bury my sons if I am lying when I say that, if ever a book of the heretics is brought before me, I will burn it including the names of their gods. For even if someone was pursuing him to slay him, and a snake was running after him to bite him, he should not enter their homes even when in danger - and certainly not to inquire after their wellbeing when not in danger."</p>
<p>האי לא קשיא מידי דהנהו מילי דר' טרפון במינים דכפרי בעיקר נינהו ודמו להנהו דדרשי בהו חכמי' הרחק מעליה דרכך ואל תקרב אל פתח ביתה זו המינות והרשות ודמיאן להנהו דאיתמר עליהו המינים והמשומדים מורידין ולא מעלין אבל הני דהכא כל אימת דלא פקרי בחציפותא לא חשבינן להו כוותיהו</p>	<p>Rabbi Tarfon's stance, however; is no objection [to the view allowing for amicable relations with Karaites] because he is speaking of heretics who are denying the essence of Judaism [kofrim ba-ikar] about whom the rabbis have taught: <i>"Remove thy way from her, and do not come near the door of her house"</i> (Proverbs 5: 8) referring to heresy and the authorities who resemble the heretics and the meshumadim of whom the Talmud says, "moridin v'lo ma'alim" – "Let them down and do not help them up" - but these ones here [i.e. our Karaites], as long as they do not brazenly breach the rules, are not to be compared to them.</p>
<p>ופלגינן להו יקרה ומלינן לבנייהו בשבתא כל שכן בחולא היכא דגזיר להו גזירתא דידן ועביד להו מילה ופריעה דדילמא נפיק מנייהו זרעא מעלייא והדרי בתשובה....</p>	<p>So we honour them, and circumcise their sons on Shabbat, and all the more so on regular days declared by them, and we perform milah and priah, in order that perhaps will come forth from them goodly seed that will return in repentance...</p>

<p>ויקרא פרק יט פסוק יז לא תשנא את אחיך בלבבך הוכח תוכיח את עמיתך ולא תשא עליו חטא :</p>	<p>Leviticus 19:17 Do not hate your brother in your heart You must rebuke, yes rebuke your kinsman And do not lift up on him a sin</p>
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Proverbs Chapter 26

- כג** כסף סיגים, מצפה על-חרש שפתים דלקים
ולב-רע. **23** Burning lips and a wicked heart are like an earthen vessel overlaid with silver dross.
- כד** בשפתו, ינכר שונא ; ובקרבו, נשית
מרמה. **24** He that hates dissembles with his lips, but he lays up deceit within him.
- כה** כי-יחנן קולו, אל-תאמון-בו : כי שבע
תועבות בלבו. **25** When he speaks fair, believe him not; for there are seven abominations in his heart.
- כו** תכסה שונאה, במשאון ; תגלה רעתו בקהל.
26 Though his hatred be concealed with deceit, his wickedness shall be revealed before the congregation.

Proverbs Chapter 10

- יז** ארח לחיים, שומר מוסר ; ועזב תוכחת
מתעה. **17** He is in the way of life that heeds instruction; but he that forsakes reproof errs.
- יח** מכסה שונאה, שפתי-שקר ; ומוצא דבה,
הוא כסיל. **18** He that hides hatred is of lying lips; and he that utters a slander is a fool.

Wisdom of Ben Sira 19:13-17

- 13** Admonish your friend—he may not have done it;
and if he did, that he may not do it again.
- 14** Admonish your neighbour—he may not have said it;
and if he did, that he may not say it again.
- 15** Admonish your friend—often it may be slander;
do not believe every story.
- 16** Then, too, a person can slip and not mean it;
who has not sinned with his tongue?
- 17** Admonish your neighbour before you break with him;
and give due place to the Law of the Most High

Testament of Gad 4:3, 6:1-2, 3-4

If a brother stumbles, it [hatred] wants to report it forthwith to everyone, and is eager for him to be brought to trial for it and punished and put to death.

[Gad Confesses] And now, my children, each of you love his brother and remove hatred from your hearts, and love one another in deed and word and thought. For in my father's presence I would speak peaceably to Joseph, but when I went out from him the spirit of hatred darkened my mind and aroused my soul to kill him.

If anyone sins against you, speak to him peacefully, having banished the poison of hatred, and do not maintain treachery in your soul.
And if he confesses and repents, forgive him. But if he denies, do not dispute with him, lest he swear and you thereby sin doubly.

Didache 2:7

You shall not hate any man, but some you shall reproach, others you shall pray for, and others you shall love more than your own life.

(1QS) Community rule 5:24-6:1

Reproach each other in tru(th) and humility and in loving consideration to a man. Let one not speak to hi(m) in anger or contentiousness or stub(bornly or in a) mean spirit, and let him not hate him in (...) his heart, but on that very day let him reproach him and not bear sin because of him...

Moreover, let a man not bring against his fellow a matter before the "Many" which had no reproach before witnesses.

Damascus Document 9:3-8

Any man from the members of the covenant [of the Qumran sect] who brings against his fellow a charge which has had no reproach before witnesses, but brings it out of anger, or tells it to his elders in order to shame him, he is guilty of taking revenge and holding a grudge... His sin is upon him insofar as he did not carry out the commandment of God who said to him, "*You shall surely reproach your fellow and shall bear no sin because of him*" הוֹכַח תּוֹכִיחַ אֶת עֲמִיתְךָ וְלֹא תִשָּׂא עָלָיו חֲטָא

Matthew 18:15-17 New International Version (NIV)

If your brother or sister sins go and point out their fault, just between the two of you. If they listen to you, you have won them over. But if they will not listen, take one or two others along, so that 'every matter may be established by the testimony of two or three witnesses.' If they still refuse to listen, tell it to the church, and if they refuse to listen even to the church, treat them as you would a pagan or a tax collector.

Midrash Tanna'im

ויקרא פרק יט פסוק יז לֹא תִשָּׂא אֶת אָחִיךָ בְּלִבְבְּךָ הוֹכַח תּוֹכִיחַ אֶת עֲמִיתְךָ וְלֹא תִשָּׂא עָלָיו חֲטָא	Leviticus 19:17 Do not hate your brother in your heart You must rebuke, yes rebuke your kinsman And do not lift up on him a sin
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Sifra Kedoshim parsha 2, Ch. 4 (8) לֹא תִשָּׂא אֶת אָחִיךָ... Is it possible that this means that he should not curse him or strike him or slap him? The Torah says בְּלִבְבְּךָ I only referred to hatred in the heart And from where do we know that if he rebuked him four or five times he should do it again? The Torah says הוֹכַח תּוֹכִיחַ Is it possible you should even rebuke him when his face changes? The Torah says וְלֹא תִשָּׂא עָלָיו חֲטָא (9) Rabbi Tarfon said, By the worship if there is in this generation one who is able to reprove! Rabbi Eliezer ben Azariah said, By the worship if there is in this generation one who is able to receive rebuke Rabbi Akiva said, By the worship if there is in this generation one who knows how to rebuke	ספרא קדושים פרשה ב פרק ד (8) "... וְלֹא תִשָּׂא אֶת אָחִיךָ" יכול לא תקללנו לא תכנו ולא תסטרנו, תלמוד לומר "בלבבך", לא אמרתי כי אם בשנאה שבלב, ומנין שאם הוכחתו ארבעה וחמשה פעמים חזור והוכיח, תלמוד לומר "הוכיח תוכיח", יכול אפי' את מוכיחו ופניו משתנות תלמוד לומר "ולא תשא עליו חטא". (ט) אמר ר' טרפון העבודה אם יש בדור הזה יכול להוכיח, אמר רבי אלעזר בן עזריה העבודה אם יש בדור הזה יכול לקבל תוכחת, אמר ר"ע העבודה אם יש בדור הזה יודע היאך מוכיחים,
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Rabbi Yochanan ben Nuri said, I call heaven and earth to witness that Rabbi Akiva was punished through me more than four or five times before Rabban Gamliel when I used to complain to him about him and so much I used to know that he would love me more!	אמר רבי יוחנן בן נורי מעידני עלי שמים וארץ שיותר מארבעה וחמשה פעמים לקה עקיבא על ידי לפני רבן גמליאל שהייתי קובל לו עליו וכל כך הייתי יודע שהיה מוסיף לי אהבה
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Siphrei Devarim piska 187 ki (11) <i>“But if any man hate his neighbour, and lie in wait for him, and rise up against him”</i> (Deut. 19: 11) From here they said, a person who transgressed a minor mitsvah will eventually come to transgress a major mitsvah. If he transgresses <i>“love your neighbour as yourself”</i> (Lev 19: 18) in the end he will transgress <i>“do not take revenge nor bear a grudge”</i> (Lev 19: 18) לא תשנא את אחיך בלבבך and <i>“your brother should live with you”</i> (Lev. 25: 36) until he comes to the hands of bloodshed. And that is why it says: <i>“But if any man hate his neighbour, and lie in wait for him, and rise up against him”</i> (Deut. 19: 11)	ספרי דברים פיסקא קפז ד"ה כי (יא) כי יהיה איש שונא לרעהו וארב לו וקם עליו, מיכן אמרו עבר אדם על מצוה קלה סופו לעבור על מצוה חמורה עבר על "ואהבת לרעך כמוך" סופו לעבור על (ויקרא יט יח) "לא תקום ולא תטור" ועל (ויקרא יט יז) "לא תשנא את אחיך" ועל (ויקרא כה לו) "וחי אחיך עמך" עד שיבא לידי שפיכות דמים לכך נאמר "כי יהיה איש שונא לרעהו וארב לו וקם עליו"
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Deuteronomy 19:11

יא וכי-יהיה איש, שגא לרעהו, וארב לו וקם עליו, והכהו נפש ומת; ונס, אל-אחת הערים האל. **11** But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die; and he flee into one of these cities;

Leviticus 19:18

יח לא-תקום ולא-תטור את-בני עמך, ואהבת לרעך כמוך: אני, יהוה. **18** You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbour as yourself: I am YHVH.

Leviticus 25:36

לו אל-תקח מאתו נשך ותרבית, וגראת מאלחיד; וחי אחיך, עמך. **36** Take you no interest of him or increase; but fear your God; that your brother may live with you.

Siphrei Devarim piska 135 ki (13) <i>“If any man takes a wife, and goes in to her, and hates her”</i> (Deuteronomy 22: 13) Rabbi Yehuda says, if he goes in to her he is struck, and if not he is not struck. “And hates her” – From here you say that a person who transgressed a minor mitsvah will eventually come to transgress a major mitsvah. If he transgressed <i>“love your neighbour as yourself”</i> (Lev 19: 18) in the end he will transgress <i>“do not take revenge nor bear a grudge”</i> (Lev 19: 18) לא תשנא את אחיך בלבבך and <i>“love your neighbour as yourself”</i> (Lev 19: 18) and <i>“your brother should live with you”</i> (Lev. 25: 36) until he comes to the hands of bloodshed. And that is why it says: <i>“If any man takes a wife...”</i>	ספרי דברים פיסקא רלה ד"ה (יג) כי (יג) כי יקח איש אשה ובא עליה ושנאה, רבי יהודה אומר אם בא עליה לוקה ואם לאו אינו לוקה. [ושנאה], מיכן אתה אומר עבר אדם על מצוה קלה סופו לעבור על מצוה חמורה עבר על (ויקרא יט יח) "ואהבת לרעך כמוך" סופו לעבור על (ויקרא יט י) "לא תקום ולא תטור" ועל (ויקרא יט יז) "לא תשנא את אחיך בלבבך" ועל "ואהבת לרעך כמוך" ועל (ויקרא כה לו) "וחי אחיך עמך" עד שבא לידי שפיכות דמים לכך נאמר כי יקח איש אשה.
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Deuteronomy 22:13-16

- 13** If any man takes a wife, and goes in to her, and hates her, **ג** כִּי-יִקַּח אִישׁ, אִשָּׁה; וּבָא אֵלֶיהָ, וּשְׂנָאָהּ.
- 14** and lays wanton charges against her, and brings up an evil name upon her, and says: 'I took this woman, and when I came in to her, I did not find in her the tokens of virginity'; **יד** וְשָׂם לָהּ עֲלִילֹת דְּבָרִים, וְהוֹצֵא עָלֶיהָ שֵׁם רָע; וְאָמַר, אֶת-הָאִשָּׁה הַזֹּאת לָקַחְתִּי, וְאֶקְרַב אֵלֶיהָ, וְלֹא-מָצָאתִי לָהּ בְּתוּלִים.
- 15** then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity to the elders of the city in the gate. **טו** וְלָקַח אָבִי הַנַּעֲרָה, וְאִמָּהּ; וְהוֹצִיאוּ אֶת-בְּתוּלֵי הַנַּעֲרָה, אֶל-זִקְנֵי הָעִיר--הַשְּׁעָרָה.
- 16** And the woman's father shall say to the elders: 'I gave my daughter to this man to wife, and he hates her; **טז** וְאָמַר אָבִי הַנַּעֲרָה, אֶל-הַזִּקְנִים: אֶת-בִּתִּי, נָתַתִּי לָאִישׁ הַזֶּה לְאִשָּׁה--וַיִּשְׂנָאָהּ.

Mishnah and Tosephta

There are six orders or Sedarim of Mishnah: Zera'im (seeds - agriculture), Mo'ed (appointed times – festivals), Nashim (women), Nezikin (damages), Kodashim (Holy things), Taharot (purity). Nedarim is in the order NASHIM – נשים

Mishnah Masechet Nedarim Ch. 9	משנה מסכת נדרים פרק ט
<p><i>Mishnah 1.</i> R. Eliezer says: one may suggest to a man as an opening [for absolution] the honour of his father and mother but the sages forbid. Said R. Zadok: instead of giving the honour of his father and mother, let us suggest the honour of the almighty as an opening - if so, there are no vows! The sages agree with Rabbi Eliezer concerning a case that is between a person and their parents that one can suggest to him as an opening [for absolution] the honour of his father and mother</p> <p><i>Mishnah 4.</i> R. Meir also said: an opening [for absolution] may be given from what is written in the torah, and we say to him. 'had you known that you were violating [the injunctions]: "do not take revenge" and "do not bear a grudge" and לא תשנא את אחיך בלבבך and "love your neighbor as yourself" and "that your brother may live with you", or that he might become poor and you would not be able to provide for him, [would you have vowed]?' should he reply, 'had I known that it is so, I would not have vowed,' he is absolved.</p>	<p><i>משנה א</i> רבי אליעזר אומר פותחין לאדם בכבוד אביו ואמו וחכמים אוסרין אמר רבי צדוק עד שפותחין לו בכבוד אביו ואמו יפתחו לו בכבוד המקום אם כן אין נדרים ומודים חכמים לרבי אליעזר בדבר שבינו לבין אביו ואמו שפותחין לו בכבוד אביו ואמו:</p> <p><i>משנה ד</i> ועוד אמר רבי מאיר פותחין לו מן הכתוב שבתורה ואומרים לו אילו היית יודע שאתה עובר על לא תקום ועל לא תטור (ויקרא יט) ועל לא תשנא את אחיך בלבבך (שם /ויקרא יט) ואהבת לרעך כמוך (שם /ויקרא יט) וחי אחיך עמך (שם /ויקרא יט) כ"ה) שמא יעני ואין אתה יכול לפרנסו אמר אילו הייתי יודע שהוא כן לא הייתי נודר הרי זה מותר:</p>

Leviticus 19:18

- 18** You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbour as yourself: I am YHVH. **יח** לֹא-תִקֶּחַם וְלֹא-תִטֹּר אֶת-בְּנֵי עַמְּךָ, וְאָהַבְתָּ לְרֵעֶךָ כָּמוֹךָ: אֲנִי, יְהוָה.

Leviticus 25:36

- 36** Take you no interest of him or increase; but fear your God; that your brother may live with you. **לו** לֹא אֶל-תִּקַּח מֵאִתּוֹ נֶשֶׁךְ וְתִרְבִּית, וַיִּרְאֵךָ מֵאֵלֶיךָ; וְחִי אִתְּךָ, עִמָּךְ.

<p>Tosephta Sotah 5:11</p> <p>One who marries a woman because he is embarrassed by her father, her brother or her relatives – she will ultimately bury him. Similarly a woman who becomes married to him because she is embarrassed by his father, his brother or his relatives – he will end up burying her. Rabbi Meir would say: a person who marries a woman who is inappropriate to him transgresses five prohibitions: “do not take revenge” and “do not bear a grudge” and לא תשנא את אחיך בלבבך and “love your neighbor as yourself” and “that your brother may live with you”, and furthermore he cancels procreation from the world.</p>	<p>תוספתא סוטה (ליברמן) ה יא</p> <p>המקדש את האשה מפני שהוא בוש מאביה מאחיה מקרוביה לסוף שקוברתו וכן היא שנתקדשה לו מפני שהיא בושה מאביו מאחיו ומקרוביו לסוף שקוברתו היה ר' מאיר אומ' הנושא אשה שאינה הוגנת לו עובר משם חמשה לאוין משם לא תקום ומשם לא תטור בל תשנא את אחיך בלבבך ואהבת לרעך כמוך וחי אחיך עמך ולא עוד אלא שמבטל פריה ורביה מן העולם</p>
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<p>Small Masechtot – Avot of Rabbi Natan, Nusach 1, chapter 26, “Rabbi Akiva”</p> <p>Rabbi Akiva says: One who marries a woman who is inappropriate to him transgresses five prohibitions: “Do not take revenge” and “Do not bear a grudge” and לא תשנא את אחיך בלבבך and “Love your neighbour as yourself” and “that your brother may live with you” and since he hates her he wants her to die it turns out that he cancels procreation from the world.</p>	<p>מסכתות קטנות מסכת אבות דרבי נתן נוסחא א פרק כו ד"ה רבי עקיבא</p> <p>רבי עקיבא אומר כל הנושא אשה שאינה מהוגנת לו עובר משום חמשה לאוין משום "לא תקום" (ויקרא י"ט י"ח) ומשום "לא תטור" (ויקרא י"ח) ומשום "לא תשנא אחיך בלבבך" (ויקרא י"ז) ומשום "ואהבת לרעך כמוך" (ויקרא י"ח) ומשום "וחי אחיך עמך" (ויקרא כ"ה ל"ו) מתוך ששונא אותה רוצה הוא שתמות ונמצא מבטל פריה ורביה מן העולם :</p>
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Talmudic Sources

<p>Talmud - Mas. Pesachim 113b</p> <p>Three the Holy One, blessed be He, loves: he who does not display temper, he who does not become intoxicated, and he who does not insist on his [full] rights. Three the Holy One, blessed be He, hates: he who speaks one thing with his mouth and another thing in his heart; and he who possesses evidence concerning is neighbour and does not testify for him; and he who sees something indecent in his neighbour and testifies against him alone.</p> <p>As it once happened that Tobias sinned and Zigud alone came and testified against him before Rav Papa, [whereupon] he had Zigud punished. ‘Tobias sinned and Zigud is punished!’ exclaimed he, ‘Yes,’ said he to him, ‘for it is written, “<i>One witness shall not rise up against a man</i>”, (Deut. XIX, 15) whereas you have testified against him alone: you merely bring him into ill repute.’</p> <p>R. Samuel son of R. Isaac said in Rav's name: Yet he may hate him, for it is said, “<i>If you see the ass of your enemy lying under its burden</i>.” (Ex. XXIII, 5) Now which enemy [is meant]: Shall we say, a Gentile enemy, — but it was taught: The enemy of whom they spoke is an Israelite enemy, not a Gentile enemy. Hence it obviously means an Israelite enemy.</p> <p>But is it permitted to hate him? Surely it is written, “<i>You shall not hate your brother in your heart</i>” (Lev. XIX, 17) Again if there are witnesses that he had committed wrong, then all indeed hate him!</p>	<p>בבלי פסחים דף קיג עמוד ב</p> <p>שלשה הקדוש ברוך הוא אוהבן : מי שאינו כועס ומי שאינו משתכר, ומי שאינו מעמיד על מדותיו. שלשה הקדוש ברוך הוא שונאן, המדבר אחד בפה ואחד בלב, והיודע עדות בחבירו ואינו מעיד לו, והרואה דבר ערוה בחבירו ומעיד בו יחידי.</p> <p>כי הא דטוביה חטא ואתא זיגוד לחודיה ואסהיד ביה קמיה דרב פפא. נגדיה לזיגוד. אמר ליה : טוביה חטא וזיגוד מינגד? אמר ליה : אין, דכתיב +דברים יט+ לא יקום עד אחד באיש ואת לחודך אסהדת ביה - שם רע בעלמא קא מפקת ביה.</p> <p>אמר רבי שמואל בר רב יצחק אמר רב : מותר לשנאתו. שנאמר +שמות כג+ כי תראה חמור שנאך רבץ תחת משאו מאי שונא? אילימא שונא נכרי - והא תניא : שונא שאמרו - שונא ישראל, ולא שונא נכרי. אלא פשיטא - שונא ישראל.</p> <p>ומי שריא למסניה? והכתיב +ויקרא יט+ לא תשנא את אחיך בלבבך - אלא : דאיכא סהדי דעביד איסורא - כולי עלמא נמי מיסני סני ליה, מאי שנא האי?</p>
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<p>Why particularly this person? Hence it must surely apply to such a case where he had seen something indecent in him.</p> <p>R. Nahman b. Isaac said: it is a duty to hate him, as it is said, <i>"The fear of YHVH is to hate evil"</i> (Proverbs VIII, 13)</p> <p>R. Aha son of Rava asked Rav Ashi: What about telling his teacher, that he should hate him?- Said he to him: If he knows that his teacher regards him as trustworthy as two [witnesses], he should tell him; but if not, he must not tell him.</p> <p>Our Rabbis taught: There are three whose life is not life; the [over.] compassionate, the hot-tempered, and the [too] fastidious; whereon R. Joseph observed: And all these qualities are found in me!</p> <p>Our Rabbis taught: Three hate one another, viz.: dogs, fowls, and Parsee priests; some say, harlots too; some say, scholars in Babylonia too.</p>	<p>אלא לאו כי האי גוונא, דחזיא ביה איהו דבר ערוה.</p> <p>רב נחמן בר יצחק אמר: מצוה לשנאתו, שנאמר +משלי ח+ יראת ה' (שונאי) +מסורת הש"ס: [שנאת] +רע.</p> <p>אמר רב אחא בריה דרבא לרב אשי: מהו למימרא ליה לרביה למשנייה? אמר ליה: אי ידע דמהימן לרביה כבי תרי - לימא ליה, ואי לא - לא לימא ליה</p> <p>תנו רבנן שלשה חייהן אינם חיים הרחמנין והרתחנין ואניני הדעת ואמר רב יוסף כולחן איתנהו בי</p> <p>תנו רבנן שלשה שונאין זה את זה אלו הן הכלבים והתרנגולין והחברין ויש אומרים אף הזונות ויש אומרים אף תלמידי חכמים שבבבל</p>
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<p>Talmud - Mas. Arachin 16b</p> <p>Our Rabbis taught: <i>"You shall not hate your brother in your heart."</i> (Lev. XIX, 17) One might have believed one may not smite him, slap him, curse him, therefore the text states: <i>'In your heart'</i>; Scripture speaks of 'hatred in the heart'.</p> <p>From where do we know that if a man sees something unseemly in his neighbour, he is obliged to reprove him? Because it is said: <i>"You shall surely rebuke."</i> (Lev. XIX, 17)</p> <p>If he rebuked him and he did not accept it, from where do we know that he must rebuke him again? The text states: <i>'surely rebuke'</i> all ways.</p> <p>One might assume [this to be obligatory] even though his face changed, therefore the text states: <i>'You shall not bear sin because of him'</i>. (Lev. XIX, 17)</p> <p>It was taught [in a Baraita]: R. Tarfon said, I wonder whether there is anyone in this generation who accepts reproof, for if one says to him: 'Remove the mote from between your eyes', he would answer: 'Remove the beam from between your eyes!' R. Eleazar b. Azariah said: I wonder if there is anyone in this generation who knows how to reprove! R. Yochanan b. Nuri said: I call heaven and earth to witness for myself that often was Akiva punished through me because I used to complain against him before our Rabban, Gamaliel Beribbi, and all the more he showered love upon me, to make true what has been said: <i>"Reprove not a scorner, lest he hate you; reprove a wise man and he will love you."</i></p>	<p>מסכת ערכין דף טז/ב</p> <p>תנו רבנן לא תשנא את אחיך בלבבך יכול לא יכנו לא יסטרנו ולא יקלקלנו ת"ל בלבבך שנאה שבלב הכתוב מדבר</p> <p>מנין לרואה בחבירו דבר מגונה שחייב להוכיחו שנאמר הוכח תוכיח</p> <p>הוכיחו ולא קבל מנין שיחזור ויוכיחנו תלמוד לומר תוכיח מכל מקום</p> <p>יכול אפי' משתנים פניו ת"ל לא תשא עליו חטא</p> <p>תניא א"ר טרפון (תמיהני) [תמה] אני אם יש בדור הזה שמקבל תוכחה אם אמר לו טול קיסם מבין עיניך אמר לו טול קורה מבין עיניך אמר רבי אלעזר בן עזריה תמיהני אם יש בדור הזה שיודע להוכיח ואמר רבי יוחנן בן נורי מעיד אני עלי שמים וארץ שהרבה פעמים לקה עקיבא על ידי שהייתי קובל עליו לפני רבן (שמעון ברבי) [גמליאל] וכל שכן שהוספתי בו אהבה לקיים מה שנאמר אל תוכח לץ פן ישנאך הוכח לחכם ויאהבך</p>
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<p>Baba Metzia 31a</p> <p>One of the Rabbis said to Rava: “[You shall not hate your brother in your heart:] <i>hokeah tokiah</i> [you shall surely rebuke] your neighbour”.</p> <p>Perhaps hokeah means once, tokiah twice? —</p> <p>He replied, hokeah implies even a hundred times. As for tokiah: I know only that the master [must rebuke] the disciple: whence do we know that the disciple [must rebuke] his master? From the phrase. “<i>hokeah tokiah</i>”, implying under all circumstances.</p>	<p>בבא מציעא דף לא עמוד א</p> <p>אמר ליה ההוא מדרבנן לרבא : ואימא +ויקרא י"ט+ הוכח - חדא זימנא, תוכיח - תרי זמני?</p> <p>אמר ליה : הוכח - אפילו מאה פעמים משמע, תוכיח - אין לי אלא הרב לתלמיד, תלמיד לרב מנין - תלמוד לומר הוכח תוכיח, מכל מקום</p>
<p>Baba Metzia 32b</p> <p>Come and hear: If a friend requires unloading, and an enemy loading, one's [first] obligation is towards his enemy, in order to subdue his evil inclinations. Now if you should think that [relieving the suffering of an animal is Biblically [enjoined], [surely] the other is preferable! — Even so, [the motive] ‘in order to subdue his evil inclination’ is more compelling.</p>	<p>בבא מציעא דף לב/ב</p> <p>תא שמע אוהב לפרוק ושונא לטעון מצוה בשונא כדי לכופ את יצרו ואי סלקא דעתך צער בעלי חיים דאורייתא הא עדיף ליה אפילו הכי כדי לכופ את יצרו עדיף</p>
<p>Talmud - Yevamot 65b</p> <p>R. Ile'a further stated in the name of R. Eleazar son of R. Simeon: As one is commanded to say that which will be heard/obeyed, so is one commanded not to say that which will not be heard/obeyed.</p> <p>R. Abba stated: It is a duty; for it is said in Scripture, “<i>Reprove not a scorner, lest he hate you; reprove a wise man and he will love you</i>” (Prov. IX, 8)</p>	<p>יבמות דף סה עמוד ב</p> <p>ואמר רבי אילעא משום ר' אלעזר בר' שמעון : כשם שמצוה על אדם לומר דבר הנשמע, כך מצוה על אדם שלא לומר דבר שאינו נשמע.</p> <p>רבי אבא אומר : חובה, שנאמר : +משלי ט'+ אל תוכח לץ פן ישנאך הוכח לחכם ויאהבך.</p>
<p>Rashi on Talmud - Yevamot 65b</p> <p>“to say that which will be obeyed” – As is written “<i>you will surely rebuke</i>” (Leviticus 19: 17) – to rebuke someone who receives it from you.</p>	<p>רש"י יבמות דף סה ב</p> <p>לומר דבר הנשמע - דכתיב (ויקרא יט) הוכח תוכיח להוכיח מי שמקבל הימנו.</p>
<p>Minor Tractates – Avot D'Rabbi Natan ch. 16</p> <p>And how should one hate people? This teaches that a person shouldn't instruct to say, “Love the rabbis and hate the students” or “Love the students and hate the ignorant” but rather, “Love everyone and hate the sectarians and heretics and traitors!” For this is what David said, “<i>Do I not hate those who hate you GOD and do I not strive with those who rise up against you. I hate them with the utmost hatred – I count them my enemies</i>” (Psalm 139: 21-22) Does it not say ואהבת לרעך כמוך אני ה' What is the logic? For I created him so if he treats you a certain way you love him, and if not, you do not love him. Rabbi Shimon Ben Elazar says, this thing was stated with a great oath, ואהבת לרעך כמוך אני ה' I, GOD, created him, and if you love him I am trustworthy to pay you a good reward, and if not I will extract judgment.</p>	<p>מסכתות קטנות מסכת אבות דרבי נתן נוסחא א פרק טז ד"ה ושנאת הבריות</p> <p>ושנאת הבריות כיצד מלמד שלא יכוין אדם לומר אהוב את החכמים ושנא את התלמידים. אהוב את התלמידים ושנא את עמי הארץ. אלא אהוב את כולם ושנא את המינין ואת המשומדים ואת המסורות וכן דוד אמר משנאיך ה' אשנא ובמתקוממך אתקוטט תכלית שנאה שנאתים לאויבים היו לי (תהלים קל"ט כ"א כ"ב). הלא הוא אומר ואהבת לרעך כמוך אני ה' (ויקרא י"ט י"ח) [מה טעם כי אני] בראתיו ואם עושה מעשה עמך אתה אוהבו ואם לאו אי אתה אוהבו. רבי שמעון בן אלעזר אומר בשבועה גדולה נאמר דבר זה ואהבת לרעך כמוך. אני ה' בראתיו אם אתה אוהבו אני נאמן לשלם לך שכר טוב ואם לאו אני דיין לפרוע :</p>

<p>ויקרא פרק יט פסוק יז</p> <p>לֹא תִשָּׂא אֶת אָחִיךָ בְּלִבְבְּךָ הוֹכַח תּוֹכִיחַ אֶת עַמִּיתְךָ וְלֹא תִשָּׂא עָלָיו חֲטָא׃</p>	<p>Leviticus 19:17</p> <p>Do not hate your brother in your heart You must rebuke, yes rebuke your kinsman And do not lift up on him a sin</p>
<p>רש"י על ויקרא פרק יט פסוק יז ולא תשא עליו חטא - לא תלבין את פניו ברבים :</p>	<p>Rashi on Leviticus 19:17 <i>*And do not lift up on him a sin</i> - Do not make his face white in public</p>
<p>אבן עזרא על ויקרא פרק יט פסוק יז הוכח תוכיח - שמא תחשדהו בדבר ולא היה כן וזוה טעם ולא תשא עליו חטא כי עונש יהיה לך בעבורו :</p>	<p>Ibn Ezra on Leviticus 19:17 <i>*You must rebuke, yes rebuke</i> – Perhaps you suspected him of something which was not so. The meaning of <i>and do not lift up on him a sin</i> is that you be punished because of him.</p>
<p>רמב"ן על ויקרא פרק יט פסוק יז לא תשנא את אחיך בלבבך בעבור שדרך השונאים לכסות את שנאתם בלבם כמו שאמר (משלי כו כד) בשפתי ינכר שונא הזכיר הכתוב בהווה ואמר הוכח תוכיח את עמיתך מצוה אחרת ללמדו תוכחת מוסר "ולא תשא עליו חטא" שיהיה עליך אשם כאשר יחטא ולא הוכחת אותו...</p>	<p>Ramban on Leviticus 19:17 <i>*Do not hate your brother in your heart</i> - Because it is the way of those who hate a person to cover up their hatred in their hearts, just as it is said, <i>"He that hateth dissembleth with his lips, but he layeth up deceit within him"</i> (Proverbs 26: 24). therefore Scripture speaks of the usual events. <i>*And it says You must rebuke, yes rebuke your kinsman</i> - This constitutes another commandment, to teach him moral rebuke (Proverbs 6: 23) <i>"For the commandment is a lamp, and the teaching is light, and reproofs of instruction are a way of life"</i> <i>*And do not lift up on him a sin</i> - for you will bear sin because of his transgression if you do not rebuke him...</p>
<p>רשב"ם על ויקרא פרק יט פסוק יז לא תשנא את אחיך בלבבך - אם גמלך רעה לא תתראה לפניו כאוהב. ובקרב ישים אורבו לא טוב, אל תשנאהו בלבך אלא – הוכח - תוכיחהו על מה שעשה ומתוך כך יהיה שלום. ולא תשא עליו חטא - בלבבך.</p>	<p>Rashbam on Leviticus 19:17 <i>*Do not hate your brother in your heart</i> - if he has done something evil to you, do not behave as if you continue to love him, all the time setting an ambush for him in your heart. Such an attitude is not good, do not hate him in your heart but rather <i>*You must rebuke, yes rebuke him</i> - for what he has done and as a result you will restore harmonious relations. <i>*And do not lift up on him a sin</i> - in your heart.</p>
<p>חזקוני על ויקרא פרק יט פסוק יז לא תשנא את אחיך בלבבך אם שמעת שהעוה לך לא תהיה נוטר לו שנאה בלבבך מסותרת אלא הוכיח תוכיח אותו מדוע עשית לי כך ושמא מתוך כך יתברר הדבר כי הכל שקר ולא נתכוין למה שאתה סבור, או יתקן את מה שהעוה ומתוך כך לא תשא עליו חטא לחשדו בדבר שאינו.</p>	<p>Chizkuni on Leviticus 19:17 <i>"Do not hate your brother in your heart."</i> If it has come to your attention that that Jew made negative comments about you, accused you falsely behind your back of wrongdoing, do not bottle your resentment up in your heart by hating him. You should rather <i>rebuke, yes rebuke your kinsman</i> - remonstrate with your colleague about having wrongly accused you, asking him what prompted him to badmouth you. Perhaps, once matters are in the open it will become clear that everything is a lie and that he never intended what you thought, or he will amend his accusation and thereby you <i>not lift up on him a sin</i> accusing him of something untrue.</p>