

The Four Assumptions of Ancient Biblical Interpretation
from Ya`aqob Kaduri, *The Bible as it Was*

1. They assumed that the Bible was a fundamentally cryptic text: that is, when it said A, often it might really mean B.

Sometimes this might also be read as the belief that the text had many layers of meaning.

2. Interpreters also assumed that the Bible was a book of lessons directed to readers in their own day. It may seem to talk about the past, but it is not fundamentally history. It is instruction, telling us what to do: be obedient to God just as Abraham was and you will be rewarded, just as he was.

Call this “eternal relevance.” Here we see why the first assumption was necessary. Without being able to find hidden meanings beneath the surface, it would be impossible to argue that the etiological stories of competing Canaanite tribes were actually relevant to modern readers.

3. Interpreters also assumed that the Bible contained no contradictions or mistakes. It is perfectly harmonious, despite its being an anthology; in fact, they also believed that everything that the Bible says ought to be in accord with the interpreters’ own religious beliefs and practices since they believed these to have been ordained by God.

Call this “non-contradiction.” Again, we see why the first assumption is necessary. If two surface meanings contradict, then the solution is to go to a deeper meaning.

4. Lastly, they believed that the entire Bible is essentially a divinely given text, a book in which God speaks directly or through His prophets.

There could be little doubt about those parts of the Bible that openly identify the speaker as God: “And the LORD spoke to Moses, saying ..” Thus says the LORD, the God of Israel ...” But interpreters believed that this was also true of the story of Abraham and the other stories in Genesis, even though the text itself never actually said there that God was the author of these stories. And it was held to be true of the rest of the Bible too—even of the book of Psalms, although the psalms themselves are prayers and songs addressed to God and thus ought logically not to have come from God.

From Biblical Transmission to Interpretation

- A. Original - Biblical Manuscripts MT type
- B. Add Small Glosses - Biblical Manuscripts Septuagint type, proto-Samaritan type
- C. Harmonization and Additions - Reworked Pentateuch
- D. Retelling the Bible - Jubilees and Temple Scroll
- E. Translating - Targum and Septuagint
- F. Retelling and Translating - Genesis Apocryphon
- G. Completely Separate – Pesharim, Legal interpretations

B. Glosses in the Text

Exodus 12:40	Septuagint	Masoretic Text
	Now the residence of the sons of Israel during which they dwelt in the land, Egypt, and in the land of Canaan was four hundred and thirty years.	וּמוֹשֵׁב בְּנֵי יִשְׂרָאֵל אֲשֶׁר יָשְׁבוּ בְּמִצְרַיִם שְׁלֹשִׁים שָׁנָה וָאַרְבַּע מֵאוֹת שָׁנָה :
	תרגום ירושלמי וַיּוֹמַר דְּתִיבּוּ בְּנֵי יִשְׂרָאֵל בְּמִצְרַיִם תְּלַתִּין שְׁמִיטִין דְּשָׁנִין דְּסִכּוּמָהוֹן מֵאָתָן וְעֶשְׂרִי שָׁנִין וּמִנְּגוֹן אַרְבַּע מֵאָה וּתְלַתִּין שָׁנִין מִן דְּמַלְלִיל ?? לְאַבְרָהָם מִן שַׁעֲתָא דְּמַלְלִיל עַמִּיָּה בְּחַמְיִסָר בְּנִיסוֹן בְּיַנִּי פְּסוּגִיָּיא עַד יוֹמָא דְּנִפְקוּ מִמִּצְרַיִם :	Samaritan Pentateuch וּמוֹשֵׁב בְּנֵי יִשְׂרָאֵל וְאַבְתָּם אֲשֶׁר יִשְׁבוּ בְּאֶרֶץ כְּנַעַן וּבְאֶרֶץ מִצְרַיִם שְׁלֹשִׁים שָׁנָה וָאַרְבַּע מֵאוֹת שָׁנָה :

C. Reworked Pentateuch – Sukkoth

במדבר פרק כח

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דברים פרק טז

(ג) חג הסוכות תעשה לך שבועת ימים באספד מגרנד ומיקנד:
(ד) ושמחת בחגך אתה יבנד ובתך ועבדך ואמתך והלוי והגר והיתום והאלמנה אשר בשעריך:

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4Q366 f4i:1 [וביום השביעי פרים שבעה אילים ש]נ[י]ם [כבשים בני שנה ארבעה עשר תמימים] .

4Q366 f4i:2 [ומנחתם ונסכהם לפרים לאילים ולכבשי]ם [במספר]ם [כמשפט]ם . [ושע]יר חטאת
אחד מלבד

4Q366 f4i:3 [עולת התמיד מנחתה ונסכה] [[]]

4Q366 f4i:4 [ו] ביום השמיני עצרת תהיה לכם כל מלאכת ע[ב]ודה לא תעשו . והקרבתם עולה
ליהוה

4Q366 f4i:5 [אשה ריח ניחח פר אחד איל אחד כבשים בני שנה] שבעה תמימים . ומנחתם
ונסכיהם

4Q366 f4i:6 [לפר לאיל ולכבשים במספרם כמשפט] . ושעיר ח[טאת] אחד מלבד עולת התמיד

מנחתה .

4Q366 f4i:7] ונסכה. אלה תעשו ליהוה במועדיכם לבד מגד[ריכם ונדבותיכם לעלתיכם

ולמנחתיכם

4Q366 f4i:8] ולנסכיכם ולשלמיכם. [[]] ויאמר משה [אל בני ישראל ככל אשר צוה יהוה

4Q366 f4i:9] את משה]]]. .

4Q366 f4i:10] חג הסכות תעשה לך שבעת ימים באספך מגרנ[ך ומיקבך. ושמחת בחגך אתה

ובנך .

Reworked Bible – Miriam's Song

<p>(Exodus 15:16) Until [your people pass over, (vacat) O LORD, (vacat) until this people pass over (vacat) whom who have purchased. (vacat) (Exodus 15:17) You will bring them in, and you will plant them]</p> <p>2 in the mountain of your possession. (vacat) The place which [you made] for yourself to dwell in, [O LORD; the sanctuary (vacat) which your hands have established.]</p> <p>3 (Exodus 15:18) The LORD shall reign forever and ever. (Exodus 15:19) (vacat) For [the horses of Pharaoh (vacat)] went in [with his chariots and with his horsemen into the sea, (vacat) and]</p> <p>4 [the LO]RD [brought back] the waters of the sea (vacat) upon them (vacat); [but the children of Israel walked on dry land in the midst of the sea.]</p> <p>5 [Now the wate]rs* were [a wall*] for th[em* on] their right* and on their left.* (vacat) (Exodus 15:20) [Miriam the prophetess, the sister]</p> <p>6 [of Aaron,] took [a timbrel in her hand and a]]l the women went out after her with [timbrels and with dances. (Exodus 15:21) She answered[.</p>	<p>4Q365 f6b:1] עד י'עבור [[]] עמכה יהוה [[]] [[]] עד יעבור [[]] עם זה קניתה. [[]] תביאמו ותטעמו</p> <p>2] בהר נחלתכה [[]] מכוון לשבתכ[נה] [[]] פעלתה יהוה מקדש ? [[]] כוננו ידיכה 3 . יהוה ימלוך עולם ועד. [[]] כי באן סוס פרעוה [[]] ברכבו ובפרשיו בים [[]] וישב</p> <p>4] [יה]וה עליהמה [[]] את מימי הים [[]] [ובני ישראל הלכו ביבשה בתוך הים 5 . [והמי]ם לה[מה חומה מ]ימינם ומשמאולם. [[]] ותקח[ן] מרים הנביאה אחות</p> <p>6] [אהרון את התוף בידה ו]תצינה[כו]ל הנשים אהר[יה] ב[תופים ובמחולות. ותען].</p>
<p>4Q365 f6aii+6c:1 with an olive branch [.]</p> <p>2 for the pridefulness [.]</p> <p>3 You are great, O deliverer [.]</p> <p>4 the enemy's hope has perished [.]</p> <p>5 they have perished in the mighty waters, the enemy [.]</p> <p>6 Praise him in the heights, he has given salvation [.]</p> <p>7 [who has] done glorious things [..]</p> <p>8 (Exodus 15:22) Moses led [Isra]el onward from</p>	<p>4Q365 f6aii+6c:1] בזית ע[ן] -- []</p> <p>2 כי גאו[ת]ן [לע]ן -- []</p> <p>3 גדול א[ת]ה מושיא א[ן] -- []</p> <p>4 אבד[ה] תקות שונה ונש[כח]-- []</p> <p>5 אבדו במים אדירים שו[נ]ה -- []</p> <p>6 ורוממנה למרום[ם] פ[דו]ת נתת[] -- []</p> <p>7 [עו]שה גאות[ן] -- [[]] .</p> <p>8 ויסע מושה א[ת] ישראל ל מים וילכו במדבר[ו] ש[ו]ר שלושת ימים ולוא מצאו מים [[?]] .</p> <p>9 ויבואו מרת[ה] [ולוא י]כולו לשתות מים</p>

<p>the sea, and they went into the wilderness of Sh[ur three days found no water. (vacat)]</p> <p>9 (Exodus 15:23) When they came to Marah, they could [not] drink of the waters of Marah, for [they were bit]ter. [Therefore the name of it was called Marah.]</p> <p>10 (Exodus 15:24) And the people murmured again[st Moses, sa]ying, "What shall we drink?" (Exodus 15:25) Moses* cried to [the LORD . the LORD]</p> <p>11 a tree, and he cast it into [the water]s, and the waters were made sweet. There he made for them a statute and an [ordinance, and there he tested them. (Exodus 15:26) Then, he said]</p> <p>12 "If [you will] diligent[ly lis]ten [to the voi]ce of the LORD your God, [and] do that which is right in his eyes, and [give ear to his commandments,]</p> <p>13 [. and keep] all his statutes, [I will put none] of the diseases [upon you,] which I have put upon the E[gyptians,]</p> <p>14 [for I am LORD] your [hea]ler." (vacat)</p>	<p>ממרה כי מר[ים המה]. על כן קרא שמה מרה.]</p> <p>10 וילון הַעַם עַל מוֹשֶׁה לְאָמֹר מַה נִּשְׁתָּה. ויזעק מוֹשֶׁה אֶל יְהוָה ? - יהוה]</p> <p>11 עֵץ וַיִּשְׁלַךְ אֵלָיו הַמַּיִם וַיִּמְתְּקוּ הַמַּיִם. שְׁמָה שֵׁם לוֹ חוֹק וְיִמְשַׁפֵּט וְשֵׁם נִסְהוּ. ויואמר</p> <p>12] אִם שָׁמְוֹעַ תִּשְׁמָע לְקוֹל יְהוָה אֱלֹהֶיכֶם וַיְהִי שֶׁר בְּעֵינֵי תַעֲשֶׂה וְהֵאֲזַנְתָּה לְמִצְוֹתָיו]</p> <p>13] ? -- ושמתה] אֵת כּוֹל חוֹקוֹתָיו כּוֹל הַמִּחְלָיִם אֲשֶׁר שָׁמְוֹעַ תִּשְׁמָע בְּמִצְוֹתָיו</p> <p>14]] לוא אשים עליכה כי אני יהוה רופ[אכֶה]]]</p>
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Consoling Rivkah

<p>4Q364 f3ii:1 him you shall see [...]</p> <p>2 you shall see him in good health [... before]</p> <p>3 your death, and unto your eyes [he will appear ...]</p> <p>4 both of you and he called [... he told]</p> <p>5 her all [these] things [... her spirit yearned]</p> <p>6 after Jacob her son [and she wept... .]</p> <p>7 (Genesis 28:6) Now Esau saw that [Isaac had blessed Jacob and sent him away]</p> <p>8 to Pa[dan] Aram to find from [there a wife] for him...]</p>	<p>4Q364 f3ii:1 אותו תראֶה] [--]</p> <p>2 תראה בשלום] [--]</p> <p>3 מותכה ועל עיניך] ? -- למה אשכל גם ?]</p> <p>4 שניכם. ויקרא [ישחק אל רבקה אשתו ויגד ?]</p> <p>5 לה את כול הדב[רים האלה ? -]</p> <p>6 אחרי יעקוב בְּנֵהוּ וַתְּבַךְ]] ? [] - .</p> <p>7 וירא עישאו כי [ברך ישחק את יעקוב ושלה אותו]</p> <p>8 פ[דן] אַרְמֵי לְקַחַת לּוֹ מִן־שֵׁם אִשָּׁה .--]</p>
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D. Retelling the Bible - Jubilees 27:12-18

And Isaac sent Jacob away, and he went to Mesopotamia, to Laban the son of Bethuel the Syrian, the brother of Rebecca, Jacob's mother.

And it came to pass after Jacob had arisen to go to Mesopotamia that the spirit of Rebecca was grieved after her son, and she wept.

And Isaac said to Rebecca: 'My sister, weep not on account of Jacob, my son; for he goeth in peace, and in peace will he return.

The Most High God will preserve him from all evil, and will be with him; for He will not forsake him all his days;

For I know that his ways will be prospered in all things wherever he goes, until he return in peace to us, and we see him in peace.

Fear not on his account, my sister, for he is on the upright path and he is a perfect man: and he is faithful and will not perish. Weep not.'

And Isaac comforted Rebecca on account of her son Jacob, and blessed him.

Book of Jubilees

[Chapter 1]

1. And it came to pass in the first year of the exodus of the children of Israel out of Egypt, in the third month, on the sixteenth day of the month, [2450 Anno Mundi] that God spake to Moses, saying: 'Come up to Me on the Mount, and I will give thee two tables of stone of the law and of the commandment, which I have written, that thou mayst teach them.'
2. And Moses went up into the mount of God, and the glory of the Lord abode on Mount Sinai, and a cloud overshadowed it six days.
3. And He called to Moses on the seventh day out of the midst of the cloud, and the appearance of the glory of the Lord was like a flaming fire on the top of the mount.
4. And Moses was on the Mount forty days and forty nights, and God taught him the earlier and the later history of the division of all the days of the law and of the testimony.
5. And He said: 'Incline your heart to every word which I shall speak to thee on this mount, and write them in a book in order that their generations may see how I have not forsaken them for all the evil which they have wrought in transgressing the covenant which I establish between Me and thee for their generations this day on Mount Sinai.

25. And do thou write down for thyself all these words which I declare unto thee on this mountain, the first and the last, which shall come to pass in all the divisions of the days in the law and in the testimony and in the weeks and the jubilees unto eternity, until I descend and dwell with them throughout eternity.'
26. And He said to the angel of the presence: Write for Moses from the beginning of creation till My sanctuary has been built among them for all eternity.
27. And the Lord will appear to the eyes of all, and all shall know that I am the God of Israel and the Father of all the children of Jacob, and King on Mount Zion for all eternity. And Zion and Jerusalem shall be holy.'
28. And the angel of the presence who went before the camp of Israel took the tables of the divisions of the years -from the time of the creation- of the law and of the testimony of the weeks of the jubilees, according to the individual years, according to all the number of the jubilees [according, to the individual years], from the day of the [new] creation when the heavens and the earth shall

be renewed and all their creation according to the powers of the heaven, and according to all the creation of the earth, until the sanctuary of the Lord shall be made in Jerusalem on Mount Zion, and all the luminaries be renewed for healing and for peace and for blessing for all the elect of Israel, and that thus it may be from that day and unto all the days of the earth.

Chapter 2:1 And the angel of the presence spake to Moses according to the word of the Lord, saying: Write the complete history of the creation, how in six days the Lord God finished all His works and all that He created, and kept Sabbath on the seventh day and hallowed it for all ages, and appointed it as a sign for all His works.

2 For on the first day He created the heavens which are above and the earth and the waters and all the spirits which serve before him...

E. Septuagint – “The Most Important Translation Ever Made”

	Septuagint	Hebrew
Updating		
Isaiah 9:11	Syria from the rising of the sun and the Greeks from the setting of the sun – those who devour Israel with open mouth. For all his anger has not turned away, but his hand is still uplifted.	אַרְם מִקֶּדֶם וּפְלִשְׁתִּים מֵאַחֶר וַיֹּאכְלוּ אֶת יִשְׂרָאֵל בְּכָל פֶּה בְּכָל זֹאת לֹא שָׁב אַפּוֹ וְעוֹד יָדוֹ נִטוּיָהּ:
Interpreting Exod 12:40		
Philosophizing		
Exodus 24:10	And they saw the place, there where the God of Israel stood, and that which was beneath his feet, like something made from lapis lazuli brick and like the appearance of the firmament of heaven in purity. אונקלוס וַחֲזוּ יֵת יִקָּר אֱלֹהֵי יִשְׂרָאֵל וְתַחֲתָיו כֹּרְסֵי יִקָּרִיָּה כְּעוֹבֵד אֲבָן טָבָא וְכַמְחַזֵּי שְׁמַיָּא לְבִרְרוּ:	וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו כְּמַעֲשֵׂה לְבִנְתַּת הַסַּפִּיר וּכְצֶעֶם הַשָּׁמַיִם לְטָהָר:
Isaiah 38:11	I said, no longer shall I see the salvation of God on the earth; no longer shall I see a man from my kindred.	אָמַרְתִּי לֹא אֶרְאֶה יְהוָה בְּאַרְצִי הַחַיִּים לֹא אֶבִּיט אָדָם עוֹד עִם יוֹשְׁבֵי חֲדָל:
Exodus 3:14	And God said to Moses, “I am Being.” And he said, “thus shall you say to the sons of Israel, ‘The One Who Is has sent me to you.’”	וַיֹּאמֶר אֱלֹהִים אֶל מֹשֶׁה אֲהִיָּה אֲשֶׁר אֲהִיָּה וַיֹּאמֶר כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֲהִיָּה שְׁלַחְנִי אֲלֵיכֶם:
Mistakes		
Isaiah 7:14	Therefore the Lord himself will give you a sign. Look, the virgin shall be with child and bear a son, and you shall name him Emanuel.	לָכֵן יִתֵּן אֲדֹנָי הוּא לָכֶם אוֹת הִנֵּה הֵעֲלָמָה הָרָה וְיִלְדֶת בֵּן וְקָרְאתָ שְׁמוֹ עִמָּנוּ אֵל:

Abortion - Exodus 21:22-25

(כב) וכי ינצו אנשים ונגפו אשה הרה ויצאו ילדיה ולא יהיה אסון ענוש יענוש פאשר ישית עליו בעל האשה ונתן בפללים :

(כג) ואם אסון יהיה ונתנה נפש תחת נפש : (כד) עין תחת עין שן תחת שן יד תחת יד רגל תחת רגל : (כה) כונה תחת כונה פצע תחת פצע חבורה תחת חבורה :

NJPS translation

22. When men fight and one of them pushes a pregnant woman and a miscarriage results, but no other damage ensues, the one responsible shall be fined according as the woman's husband may exact from him, the payment as the judges determine.

23. But if other damage ensues, the penalty shall be life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, 24. burn for burn, wound for wound, bruise for bruise.

Septuagint

Now if two men fight and strike a pregnant woman and her child comes forth not fully formed, he shall be punished with a fine. According as the husband of the woman might impose, he shall pay with judicial assessment.

23. But if it is fully formed, he shall pay life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, 24. burn for burn wound for wound, stripe for stripe.

מסכתות קטנות מסכת סופרים פרק א הלכה ז

אין כותבין לא עברית, ולא ארמית, ולא מדיית, ולא יוונית, כתב בכל לשונות, בכל כתבים, לא יקרא בה, עד שתהא כתובה אשורית.

מעשה בחמשה זקנים שכתבו לתלמי המלך את התורה יוונית, והיה אותו היום קשה לישראל כיום שנעשה בו העגל, שלא הייתה התורה יכולה להתרגם כל צרכה.

שוב מעשה בתלמי המלך, שכינס שבעים ושנים זקנים, והושיבם בשבעים ושנים בתים, ולא גלה להם על מה כינסם, נכנס אחר כל אחד ואחד מהם, אמר להם, כתבו לי תורת משה רבכם, נתן המקום עצה בלב כל אחד ואחד, והסכימה דעתן לדעת אחת, וכתבו לו תורה בפני עצמה, ושלושה עשר דבר שינו בה, אלהים ברא בראשית, ויאמר אלהים אעשה אדם בצלם ובדמות, ויכל בששי וישבת בשביעי, זכר ונקוביו בראם, הבה ארדה ואבלה שם, ותצחק שרה בקרוביה לאמור, כי באפם הרגו שור וברצונם עקרו אבוס, ויקח משה את אשתו ואת בניו וירכיבם על נושאי אדם, ומושב בני ישראל אשר ישבו בארץ מצרים ובארץ כנען שלשים שנה וארבע מאות שנה, את צעירת הרגלים, לא חמד אחד מהם נשאתי, אשר חלק יי אלהיך אותם להאיר לכל העמים תחת כל השמים, ולשמש או לירח או לכל צבא השמים אשר לא צויתי לעובדם.

F. Genesis Apocryphon

Q20 19:6 [...] 7 [. And there I built] the [altar, and called] ther[e upon the name of G]o[d .] And I said, "You are indeed 8 [the Etern]al [G]od for m[e,] ." Previously, I had not reached the holy mountain; so I journeyed 9 to ... and I continued traveling to the south ... until I reached Hebron-though Hebron had yet to be built-and I lived 10 [there for two year]s . Now, there was a famine in all that land, but I heard that in Egypt there w[as] g[ra]in. So I journeyed 11 to [enter] the land of Egypt . [and] I [reached] the Carmon River, one of the 12 branches of the Nile . until this point we were still within our own land, [but] now I [cr]ossed the seven branches of this river that ... 13 ... Now we had crossed our land and entered the land of the children of Ham, the land of Egypt.

14 I, Abram, had a dream the night of my entry into the land of Egypt. In my dream, I saw a cedar tree

Can One Marry Two Sisters? Can One Marry His Niece?

ויקרא פרק יח פסוק יח
ואשה אל אחתה לא תקח לצרר לגלות ערותה עליה בחייה:

The Damascus Document(CD IV:19—V:11)

בזה vacat בוני החיץ אשר הלכו אחרי צו הצו הוא מטיף	
אשר אמר הטף יטיפון הם ניתפשים בשתים בזנות לקחת	20
שתי נשים בחייהם ויסוד הבריאה זכר ונקבה ברא אותם	21
vacat הבתה לא ואב מינש מינש הבתה יאבו1 ועל הנשיא כתוב	
לא ירבה לו נשים ודויד לא קרא בספר התורה החתום אשר	2
היה בארון כי לא {נפ} נפתח בישראל מיום מות אלעזר	3
ןומטיו תרתשעה תא ודבע רשא מינקזהו ע'שויו עשוהיו4	
נגלה עד עמוד צדוק ויעלו מעשי דויד מלבד דם אוריה	5
מה יא רשא שדקמה תא מה מיאמטמ מגו לא ול מבזעיו6	
מבדיל כתורה ושוכבים עם הרואה את דם זובה ולוקחים	7
איש את בת אחיהו ואת בת אחותו vacat ומשה אמר אל	8
אחות אמך לא תקרב שאר אמך היא ומשפט העריות לזכרים	9
הוא כתוב וכהם הנשים ואם תגלה בת האח את ערות אחי	10
אביה והיא שאר.	11

The 'Shoddy-Wall-Builders' who went after 'Precept'-Precept is a Raver

20. of whom it says, 'they shall surely rave' (Mic 2:6) -they are caught in two: fornication, by taking

21. two wives in their lifetimes although the principle of creation is 'male and female He created them' (Gen 1:27)

1. and those who went into the ark 'went into the ark two by two' (Gen 7:9). vac Concerning the Leader it is written

2. 'he shall not multiply wives to himself' (Deut 17:17); but David had not read the sealed book of the Law

3. in the Ark; for it was not { } opened in Israel from the day of the death of Eleazar

4. and Joshua and the elders who served the goddess Ashtoret. It lay buried

5. (and was not) revealed until the appearance of Zadok. Nevertheless the deeds of David were all excellent, except the murder of Uriah

6. and God forgave him for that. They also defile the sanctuary, for they do not

7. separate clean from unclean according to the Law, and lie with a woman during her menstrual period. Furthermore they marry

8. each man the daughter of his brothers and the daughter of his sister, vac although Moses said, 'Unto

9. the sister of your mother you shall not draw near; she is the flesh of your mother' (cf. Lev 18:13). But the law of consanguinity is written for males

10. and females alike, so if the brother's daughter uncovers the nakedness of the brother of

11. her father, she is the flesh (of her father). Vac

תוספתא מסכת קידושין פרק א הלכה ד

לא ישא אדם אשה עד שתגדל בת אחותו או עד שימצא את ההגון לו

תלמוד בבלי מסכת יבמות סב:

האוהב את שכיניו, והמקרב את קרוביו, והנושא את בת אחותו, [דף סג עמוד א] והמלוה סלע לעני בשעת דחקו, עליו הכתוב אומר: (ישעיהו נ"ח) אז תקרא וה' יענה תשוע ויאמר הנני.