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| **Esnoga Bet Emunah****4544 Highline Dr. SE****Olympia, WA 98501****United States of America****© 2016**[**http://www.betemunah.org/**](http://www.betemunah.org/)**E-Mail:** **gkilli@aol.com** | **Menorah 5** | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2016**[**http://torahfocus.com/**](http://torahfocus.com/)**E-Mail:** **waltoakley@charter.net** |

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

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| **Three and 1/2 year Lectionary Readings** | **First Year of the Triennial Reading Cycle** |
| **Ellul 28, 5776 – Sep 30/Oct 01, 2016** | **First Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**Fri. Sep 30 2016 – Candles at 7:14 PMSat. Oct 01 2016 – Habdalah 8:08 PM | **Austin & Conroe, TX, U.S.**Fri. Sep 30 2016 – Candles at 6:59 PMSat. Oct 01 2016 – Habdalah 7:51 PM | **Brisbane, Australia**Fri. Sep 30 2016 – Candles at 5:30 PMSat. Oct 01 2016 – Habdalah 6:23 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Sep 30 2016 – Candles at 7:08 PMSat. Oct 01 2016 – Habdalah 8:02 PM | **Manila & Cebu, Philippines**Fri. Sep 30 2016 – Candles at 5:28 PMSat. Oct 01 2016 – Habdalah 6:17 PM | **Miami, FL, U.S.**Fri. Sep 30 2016 – Candles at 6:50 PMSat. Oct 01 2016 – Habdalah 7:41 PM |
| **Murray, KY, & Paris, TN. U.S.**Fri. Sep 30 2016 – Candles at 6:19 PMSat. Oct 01 2016 – Habdalah 7:14 PM | **Olympia, WA, U.S.**Fri. Sep 30 2016 – Candles at 6:34 PMSat. Oct 01 2016 – Habdalah 7:35 PM | **Port Orange, FL, U.S.**Fri. Sep 30 2016 – Candles at 6:52 PMSat. Oct 01 2016 – Habdalah 7:44 PM |
| **San Antonio, TX, U.S.**Fri. Sep 30 2016 – Candles at 7:02 PMSat. Oct 01 2016 – Habdalah 7:54 PM | **Sheboygan & Manitowoc, WI, US**Fri. Sep 30 2016 – Candles at 6:15 PMSat. Oct 01 2016 – Habdalah 7:13 PM | **Singapore, Singapore** Fri. Sep 30 2016 – Candles at 6:40 PMSat. Oct 01 2016 – Habdalah 7:28 PM |
| **St. Louis, MO, U.S.**Fri. Sep 30 2016 – Candles at 6:27 PMSat. Oct 01 2016 – Habdalah 7:23 PM | **Tacoma, WA, U.S.**Fri. Sep 30 2016 – Candles at 6:32 PMSat. Oct 01 2016 – Habdalah 7:33 PM |  |
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**For other places see:** [**http://www.chabad.org/calendar/candlelighting.htm**](http://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

His Honor Paqid Adon David ben Abraham

His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,

His Honor Paqid Adon Tsuriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

His Excellency Adon Gabriel ben David and beloved wife HE Giberet Elisheba bat Sarah

His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah

His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah

Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family

His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick

His Excellency Adon Eliezer ben Abraham and beloved wife HE Giberet Chava bat Sarah

His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah

His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Marvin Hyde

His Excellency Adon Scott Allen

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

**Also a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**. **If you want to subscribe to our list and ensure that you never loose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** **benhaggai@GMail.com** **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

We pray for a merciful and full recuperation of His Eminence Rabbi Dr. Eliyahu ben Abraham from his surgical operation. **Mi Shebarach** – He Who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon – may He bless and completely heal His Eminence Rabbi Dr. Eliyahu ben Abraham because he is Your faithful servant feeding and caring for Your faithful flock that You have assigned him to take care of. In reward for this may the Holy One, blessed is He, be filled with compassion for him to restore his health, to heal him completely, to strengthen him, and to revivify him. And may You our G-d send him speedily a complete recovery from heaven for his two hundred and forty-eight organs and three hundred and sixty-five blood vessels, together with all the sick Yisrael, a recovery of the body and of the spirit, may a full recovery come speedily, swiftly, and soon. And let us now say, Amen ve Amen!

We pray for a merciful healing of Her Honor HaRabbanit Giberet Dr. Elisheba bat Sarah who is afflicted with constant debilitating head-aches and anxiety. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, will bless Her Honor HaRabbanit Giberet Dr. Elisheba bat Sarah and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for a merciful healing of Her Excellency Giberet Rachel bat Sarah who is afflicted with flu. We also pray for her whole family. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, will bless Her Excellency Giberet Rachel bat Sarah and send her a complete and speedy recovery. Please God heal her, please. Please God heal her, please. Please God heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for a merciful healing of Her Excellency Giberet Shanique bat Sarah who is afflicted with Lymphoma cancer. We also pray for her daughter and family. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, will bless Her Excellency Giberet Shanique bat Sarah and send her a complete recovery with her new experimental treatment. Please God heal her, please. Please God heal her, please. Please God heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray also for H.E. Giberet Rachel bat Batsheva who is afflicted with un-systemic mastocytosis. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, will bless Her Excellency Giberet Rachel bat Batsheva and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Shabbat: “UMosheh Haya Roe” – “And Moses was shepherding” &**

**Shabbat: “Nachamu VII” – Sabbath: “Of Our Consolation VII”**

**(Seventh of Seven Sabbaths of Consolation)**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וּמֹשֶׁה, הָיָה רֹעֶה** |  |  |
| **“UMosheh Haya Roe”** | Reader 1 – Sh’mot 3:1-5 | Reader 1 – Sh’mot 4:18-20 |
| **“And Moses was shepherding”** | Reader 2 – Sh’mot 3:6-10 | Reader 2 – Sh’mot 4:21-23 |
| **“Y apacentando Moisés”** | Reader 3 – Sh’mot 3:11-15 | Reader 3 – Sh’mot 4:18-23 |
| Sh’mot (Exodus) Ex. 3:1 – 4:17 | Reader 4 – Sh’mot 3:16-22 |   |
| Ashlamatah: Is 40:11-18, 21-22 | Reader 5 – Sh’mot 4:1-5 |   |
| **Special: Is 61:10 – 63:9** | Reader 6 – Sh’mot 4:6-9 | Reader 1 – Sh’mot 4:18-20 |
| Psalm 44:1-9 | Reader 7 – Sh’mot 4:10-17 | Reader 2 – Sh’mot 4:21-23 |
|   |  Maftir – Sh’mot 4:15-17 | Reader 3 – Sh’mot 4:18-23 |
| N.C.: Mk 5:18-20; Lk 8:40 Acts 15:6-12 |   Isaiah 61:10 – 63:9 |   |

**Rashi & Targum Pseudo Jonathan**

**for: Sh’mot (Exodus) ‎3:1 – 4:17**

| **Rashi** | **Targum Pseudo-Jonathan** |
| --- | --- |
| 1. **Moses was pasturing** the flocks of Jethro, his father in law, the chief of Midian, and he led the flocks after the free pastureland, and he came to the **mountain** of God, to Horeb. | 1. **But Mosheh was keeping** the flock of Jethro his father-in-law, the rabbi of Midian; and he had led the flock to a pleasant place of pasturage which is behind the desert, and had come to the **mountain** on which was revealed the glory of the LORD, even Horeb. |
| 2. An angel of the Lord appeared to him in a flame of fire from within the thorn bush, and behold, the thorn bush was burning with fire, but the thorn bush was not being consumed. | 2. And **Zagnugael**,[[1]](#footnote-1) the angel of the LORD, appeared to him in a fame of fire in the midst of the bush. And he gazed, and, behold, the bush burned with fire, yet the bush was neither burned nor consumed with fire.JERUSALEM: And he looked, and, behold, the bush burned with fire, yet remained in freshness, (or, was moist), neither was it consumed. |
| 3. So Moses said, "Let me turn now and see this great spectacle why does the thorn bush not burn up?" | 3, And Mosheh said, I will turn aside now and consider this great sight, why the bush is not burned.JERUSALEM: I will look at this great sight, wherefore the bush is refreshed and not burned. |
| 4. The Lord saw that he had turned to see, and God called to him from within the thorn bush, and He said, "Moses, Moses!" And he said, "Here I am!" | 4. And when it was seen before the LORD that he turned to look, the LORD called to him from the midst of the bush and said, Mosheh, Mosheh! And he said, Behold me. |
| 5. And He said, "Do not draw near here. Take your shoes off your feet, because the place upon which you stand is holy soil." | 5. And He said, Approach not hither, take the shoes from your feet, for the place on which you stand is a holy place; and upon it you are to receive the Law, to teach it to the sons of Israel. |
| 6. And He said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face because he was afraid to look toward God. | 6. And He said, I am the God of your father, the God of Abraham, the God of Yitschaq, and the God of Ya’aqob. And Mosheh covered his face; for he was afraid to look upon the height of the glory of the Shekinah of the LORD. |
| 7. And the Lord said, "I have surely seen the affliction of My people who are in Egypt, and I have heard their cry because of their slave drivers, for I know their pains. | 7. And He said, The oppression of My people who are in Mizraim is verily manifest before Me, and heard before Me is their cry on account of them who hold them in bondage; for their affliction is known before Me. |
| 8. I have descended to rescue them from the hand[s] of the Egyptians and to bring them up from that land, to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivvites, and the Jebusites. | 8. And I have revealed Myself to you this day, that by My Word they may be delivered from the hand of the Mizraee, to bring them up out of the unclean land, unto a good land, and large in its boundaries, a land yielding milk and honey, unto the place where dwell the Kenaanaee, and the Hittaee, and the Amoraee, and the Pherizaee, and the Hivaee, and the Jebusaee. |
| 9. And now, behold, the cry of the children of Israel has come to Me, and I have also seen the oppression that the Egyptians are oppressing them. | 9. And now, behold, the cry of the sons of Israel comes up before Me, and the bruising of the Mizraee wherewith they bruise them is also revealed before Me. |
| 10. So now come, and I will send you to Pharaoh, and take My people, the children of Israel, out of Egypt." | 10. And now, come, and I will send you unto Pharoh, and you will bring forth My people, the sons of Israel, out of Mizraim. |
| 11. But Moses said to God, "Who am I that I should go to Pharaoh, and that I should take the children of Israel out of Egypt?" | 11. And Mosheh said before the LORD, Who am I, that I should go to Pharoh, and bring forth the sons of Israel out of Mizraim? |
| 12. And He said, "For I will be with you, and this is the sign for you that it was I Who sent you. When you take the people out of Egypt, you will worship God on this mountain." | 12. But He said, Therefore My Word will be for your help; and this will be the sign to you that I have sent you: when you have, brought the people forth from Mizraim, you will worship before the LORD, because you will have received the Law upon this mountain. |
| 13. And Moses said to God, "Behold I come to the children of Israel, and I say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What is His name?' what shall I say to them?" | 13. And Mosheh said before the LORD, Behold, I will go to the sons of Israel, and say to them, The LORD God of your fathers has sent me to you: and they will say to me, What is His Name? What will I say to them? |
| 14. God said to Moses, **"Ehyeh asher ehyeh (I will be what I will be),"** and He said, "So shall you say to the children of Israel, **'Ehyeh (I will be) has sent me to you.'"** | 14. And the LORD said unto Mosheh, He who spoke, and the world was; who spoke, and all things were. And He said, This you will say to the sons of Israel, **I AM HE WHO IS, AND WHO WILL BE, has sent me unto you.**JERUSALEM: And the Word of the LORD said to Mosheh, **He who spoke to the world, “Be,” and it was; and who will speak to it, “Be,” and it will be.** And He said, Thus will you speak to the sons of Israel, **EHEYEH has sent me unto you.** |
| 15. And God said further to Moses, "So shall you say to the children of Israel, 'The Lord God of your forefathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is My name forever, and this is how I should be mentioned in every generation. | 15. And the LORD said again unto Mosheh, Thus will you speak to the sons of Israel, The God of your fathers, the God of Abraham, the God of Yitschaq, and the God of Ya’aqob, has sent me unto you. This is His Name forever, and this is His Memorial to every generation and generation. |
| 16. Go and assemble the elders of Israel, and say to them, 'The Lord God of your forefathers has appeared to me, the God of Abraham, Isaac, and Jacob, saying, "**I have surely remembered you** and what is being done to you in Egypt." ' | 16. Go, and assemble the elders of Israel, and say to them, The LORD God of your fathers has appeared unto me, the God of Abraham, Yitschaq, and Ya’aqob, saying,**Remembering, I have remembered you**, and the injury that is done to you in Mizraim; |
| 17. And I said, 'I will bring you up out of the affliction of Egypt, to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivvites, and the Jebusites, to a land flowing with milk and honey.' | 17. and I have said in My Word, I will bring you up out from the oppression of the Mizraee into the land of the Kenaanaee, and Hittaee, and Amoraee, and Pherizaee, and Hivaee, and Jebusaee, to the land that yields milk and honey. |
| 18. And they will hearken to your voice, and you shall come, you and the elders of Israel, to the king of Egypt, and you shall say to him, 'The Lord God of the Hebrews has happened upon us, and now, let us go for a three days' journey in the desert and offer up sacrifices to the Lord, our God.' | 18. And they will hearken to you: and you and the elders of Israel will go to the king of Mizraim and say to him, The LORD God of the Jehudaee has called us; and now let us go a journey of three days into the wilderness, to sacrifice before the LORD our God. |
| 19. However, I know that the king of Egypt will not permit you to go, except through a mighty hand. | 19. But it is manifest before Me that the king of Mizraim will not let you go, (no,) not from fear of Him who is Mighty, until that by My Word he will have been punished with evil plagues. |
| 20. And I will stretch forth My hand and smite the Egyptians with all My miracles that I will wreak in their midst, and afterwards he will send you out. | 20. And you will be hindered there until I have sent forth the stroke of My power, and have smitten the Mizraee with all My wonders, that I will do among them; and afterward he will release you. |
| 21. And I will put this people's favor in the eyes of the Egyptians, and it will come to pass that when you go, you will not go empty handed. | 21. And I will give this people grace in the eyes of the Mizraee; and it will be that when you go free from there, you will not go empty. |
| 22. Each woman shall borrow from her **neighbor** and from the dweller in her house silver and gold objects and garments, and you shall put [them] on your sons and on your daughters, and you shall empty out Egypt." | 22. But a woman will ask of her **neighbour**, and from those next to the wall of her house, vessels of silver, and vessels of gold, and vestments; and you will set them as crowns upon your sons and your daughters, and make the Mizraee empty.JERUSALEM: **Fellow resident**. |
|   |   |
| 1. Moses answered and said, "Behold they will not believe me, and they will not heed my voice, but they will say, 'The Lord has not appeared to you.' " | 1. And Mosheh answered and said, But, behold, they will not believe me, nor hearken to me; for they will say, The LORD has not appeared to you. |
| 2. And the Lord said to him, "What is this in your hand?" And he said, "A staff." | 2. And the LORD said to him, What is that in your hand? And he said, The rod. |
| 3. And He said, "Cast it to the ground," and he cast it to the ground, and it became a serpent, and Moses fled from before it. | 3. And He said, Cast it on the ground; and he cast it to the ground, and it became a serpent; and Mosheh fled from before it.JERUSALEM: And He said, Cast it on the ground; and he cast it on the ground. |
| 4. And the Lord said to Moses, "Stretch forth your hand and take hold of its tail." So Moses stretched forth his hand and grasped it, and it became a staff in his hand. | 4. And the LORD said to Mosheh, Stretch forth your hand and seize (it) by its tail. And he stretched forth his hand and grasped it, and it became the rod in his hand:JERUSALEM: And grasp the place of its tail. |
| 5. "In order that they believe that the Lord, the God of their forefathers, has appeared to you, the God of Abraham, the God of Isaac, and the God of Jacob." | 5. In order that they may believe that the LORD God of their fathers, the God of Abraham, the God of Yitschaq, and the God of Ya’aqob, has revealed Himself to you. |
| 6. And the Lord said further to him, "Now put your hand into your bosom," and he put his hand into his bosom, and he took it out, and behold, his hand was leprous like snow. | 6. And the LORD said to him again, Put now your hand within your breast (Choba); and he put it within his breast, and withdrew it, and, behold, his hand was leprous, it was white as snow. |
| 7. And he said, "Put your hand back into your bosom," and he put his hand back into his bosom, and [when] he took it out of his bosom, it had become again like [the rest of] his flesh. | 7. And He said, Return your hand into your bosom (Aitaph); and he returned his hand to his breast, and withdrew it from his breast, and it had become clean as his flesh.JERUSALEM: Put now your hand into your breast, and he put his hand within his breast. |
| 8. "And it will come to pass, that if they do not believe you, and they do not heed the voice of the first sign, they will believe the voice of the last sign. | 8. - - - |
| 9. And it will come to pass, if they do not believe either of these two signs, and they do not heed your voice, you shall take of the water of the Nile and spill it upon the dry land, and the water that you take from the Nile will become blood on the dry land." | 9. And if they believe not these two signs, nor receive from you, you will take of the water of the river and pour it on the ground, and the water that you will take from the river will become blood upon the ground.JERUSALEM: And if they believe not these two signs, nor receive from you, you will take of the water of the river and pour it on the ground, and the water that you will take from the river will become blood upon the ground. |
| 10. Moses said to the Lord, "I beseech You, O Lord. I am not a man of words, neither from yesterday nor from the day before yesterday, nor from the time You have spoken to Your servant, for I am heavy of mouth and heavy of tongue." | 10. And Mosheh said before the LORD, O LORD, I pray: I am not a man of words, nor ever have been before that You did speak with Your servant; for I am of a staggering\* mouth and staggering speech. \*Or, lameJERUSALEM: And Mosheh said before the LORD, O LORD, I pray: I am not a man of words, nor ever have been before that You did speak with Your servant; for I am of a staggering mouth and staggering speech. (For of a staggering mouth and difficult speech am I.) |
| 11. But the Lord said to him, "Who gave man a mouth, or who makes [one] dumb or deaf or seeing or blind? Is it not I, the Lord? | 11. And the LORD said, Who is he who first put the language of the mouth into the mouth of man? or who has appointed the dumb or the deaf, the open-seeing or the blind, but I the LORD? |
| 12. So now, go! I will be with your mouth, and I will instruct you what you shall speak." | 12. And now go, and I by My Word will be with the speaking of your mouth, and will teach you what you will say. |
| 13. **But he said, "I beseech You, O Lord, send now [Your message] with whom You would send."** | 13. **And he said, I pray for mercy before the LORD. Send now Your sending by the hand of Phinehas, by whom it is to be sent at the end of the days.****JERUSALEM: Send now by the hand of him by whom it is opportune to send.** |
| 14. **And the Lord's wrath was kindled against Moses,** and He said, "Is there not Aaron your brother, the Levite? I know that he will surely speak, and behold, he is coming forth toward you, and when he sees you, he will rejoice in his heart. | 14. **And the anger of the LORD was kindled against Mosheh,** and He said, Is it not manifest before Me that Aharon your brother speaking can speak? And, behold, also, he comes forth to meet you, and will see you and rejoice in his heart. |
| 15. You shall speak to him, and you shall put the words into his mouth, and I will be with your mouth and with his mouth, and I will instruct you [both] what you shall do. | 15. And you will speak with him, and put the matter in his mouth, and My Word will be with the word of your mouth, and with the word of his mouth, and I will instruct you what you are to do. |
| 16. And he will speak for you to the people, and it will be that he will be your speaker, and you will be his leader. | 16, And he will speak for you with the people, and be to you an interpreter, and you to him the principal, seeking instruction from before the LORD.JERUSALEM: He will be to you an interpreter, and you to him one inquiring instruction from before the LORD. |
| 17. **And you shall take this staff in your hand, with which you shall perform the signs."** | 17. **And this rod take you in your hand to work therewith the signs.** |
|   |   |

**Summary of the Torah Seder – Sh’mot (Ex.) 3:1 – 4:17**

        The Call of Moses – Exodus 3:1-10

        Moses’ First difficulty: He is Unsuited for His Mission – Exodus 3:11-12

        Moses’ Second Difficulty: The Name of G-d – Exodus 3:13-22

        Moses’ Third Difficulty: The Israelites May Not Believe His Message of Freedom – Exodus 4:1-9

        Moses Still Hesitates: He Is Not Eloquent – Exodus 4:10-17

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol IV: Israel in Egypt**

By: Rabbi Yaaqov Culi, Translated by: Rabbi Aryeh Kaplan

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Vol. 4 – “Israel in Egypt,” pp. 74-110

**Rashi’s Commentary for: Shemot (Exodus) 3:1 – 4:17**

**Chapter 3**

**1** **after the free pastureland** to distance himself from [the possibility of] theft, so that they [the flocks] would not pasture in others’ fields.-[from Exodus Rabbah 2:3]

**to the mountain of God** [Mount Horeb is called “the mountain of God”] in view of the [events of the] future.

**2** **in a flame of fire** Heb. בִּלַבַּתאֵשׁ, in a flame of (שַׁלְהֶבֶת) fire, the heart (לִבּוֹ) of fire, like “the heart (לֵב) of the heavens” (Deut. 4:11), “in the heart (בְּלֵב) of the terebinth” (II Sam. 18:14). Do not wonder about the tav [in לִבַּת], for we have [an instance] similar to this: How degenerate is your heart  (לִבָּתֵךְ)(Ezek. 16:30).

**from within the thorn bush** But not from any other tree, **because of “I am with him in distress”** (Ps. 91:15).-[from Tanchuma, Shemoth 14]

**being consumed** Heb. אֻכַָּל, consumed, like “with which no work has been done (עֻבַּד)”; (Deut. 21:3), “whence he had been taken (לֻקַח)”(Gen. 3:23).

**3** **Let me turn now** Let me turn away from here to draw near to there.

**5** **Take your shoes off** Heb. שַׁל, pull off and remove, similar to: “and the iron [axe head] will slip off (וְנָשַׁל)” (Deut. 19:5), “for your olive tree will drop (יִשַַּׁל)” [its fruit] (Deut. 28:40).

**is holy soil** [Lit., it is holy soil.] The place.

**7** **for I know their pains** This is similar to: “and God knew” (Exod. 2:25). That is to say: for I set My heart to contemplate and to know their pains, and I have not hidden My eyes, neither will I block My ears from their cry.

**10** **So now come, and I will send you, etc.** And if you ask of what help will this be?

**and take My people…out** Your words will help, and you will take them out of there.

**11** **Who am I** Of what importance am I that I should speak with kings?

**and that I should take the children of Israel out** And even if I am of importance, what merit do the Israelites have that a miracle should be wrought for them, and I should take them out of Egypt?

**12** **And He said, “For I will be with you…”** He [God] answered his former [question] first, and his latter [question] last. [Concerning] what you said, “Who am I that I should go to Pharaoh?” This [mission] is not yours but Mine, “for I will be with you.” And this vision which you have seen in the thorn bush,

**is the sign for you that it was I Who sent you** And that you will succeed in My mission and that I am able to save you. Just as you saw the thorn bush performing My mission and not being harmed, so will you go on My mission and not be harmed. [Concerning] what you asked, “what merit do the Israelites have that they should go out of Egypt?” I have a great thing [dependent] on this Exodus, for at the end of three months from their Exodus from Egypt they are destined to receive the Torah on this mountain. Another explanation:

**For I will be with you, and this** [namely] that you will succeed in your mission [on which I am sending you]

**is the sign for you** for another promise, which I promise you, [namely,] that when you take them out of Egypt, you will serve God on this mountain, for you will receive the Torah on it, and that is the merit that will stand up for Israel. Similar to this expression [where a future event serves as a sign for a still more distant event], we find: “And this shall be the sign (הָאוֹת) for you, this year you shall eat what grows by itself, etc.” (Isa. 37:30, II Kings 19:29). Sennacherib’s downfall will be a sign for you regarding another promise, [i.e.,] that your land is desolate of fruit, and I will bless what grows by itself.

**14** **“Ehyeh asher ehyeh (I will be what I will be)”** “I will be” with them in this predicament “what I will be” with them in their subjugation by other kingdoms. He [Moses] said before Him, “O Lord of the universe! Why should I mention to them another trouble? They have enough [problems] with this one.” He said to him, “You have spoken well. So shall you say, etc.”- [from Ber. 9b] (Not that Moses, God forbid, outsmarted God, but he did not understand what God meant, because originally, when God said, “I will be what I will be,” He told this to Moses alone, and He did not mean that he should tell it to Israel. That is the meaning of “You have spoken well,” for that was My original intention, that you should not tell such things to the children of Israel, only “So shall you say to the children of Israel,” ‘Ehyeh [I will be] has sent me.’” From tractate Berachoth this appears to be the correct interpretation. Give this matter your deliberation.) [Annotation to Rashi] [There appears to be no indication of this interpretation in tractate Berachoth.]

**15** **This is My name forever** Heb. לְעֽלָם [It is spelled] without a vav, meaning: conceal it [God’s name] תהַעֲלִימֵהוּ [so] that it should not be read as it is written.-[from Pes. 50a] Since the “vav” of (לְעֽלָ ם) is missing, we are to understand it as לְעַלֵּם, to conceal, meaning that the pronunciation of the way God’s name is written ו-ה) (י-ה- is to be concealed.-[from Pes. 50a.]

**and this is how I should be mentioned -** He [God] taught him [Moses] how it was to be read, and so does David say, “O Lord, Your name is forever; O Lord, the mention of Your name is for every generation” (Ps. 135:14).-[from Pes. 50a]

**16** **the elders of Israel** Those devoted to study, for if you say [that it means] ordinary elderly men, how was it possible for him to gather [all] the elderly men of [a nation of] six hundred thousand? [from Yoma 28b]

**18** **And they will hearken to your voice** As soon as you say this expression [“I have surely remembered you...," פָּקֽד פָּקַדְתִּי אֶתְכֶם] to them, they will hearken to your voice, for this password was transmitted to them from Jacob and from Joseph, that with this expression they will be redeemed. Jacob said to them, “and God will surely remember (פָּקֽד יִפְקֽד) you (Gen. 50:24). Joseph said to them, “God will surely remember (פָּקֽד יִפְקֽד) you” (Gen. 50:25).- [from Exod. Rabbah 3:11]

**(God of the Hebrews** Heb.  הָעִבְרִיִיםThe “yud” is superfluous. It alludes to the ten plagues.- [From an old Rashi])

**has happened upon us** Heb. נִקְרָה, an expression of an occurrence (מִקְרֶה), and similarly, “God happened (וַיִקָר)” (Num. 23:4), “and I will be met by Him there (וְאָנֽכִי אִקָרֵה כּֽה)” (Num. 23:15).

**19** **the king of Egypt will not permit you to go** if I do not show him My mighty hand; i.e., as long as I do not show him My mighty hand, he will not let you go.

**will not permit** Heb. לֽא-יִתֵּן, [lit., will not give. In this case, however, Onkelos renders:] א יִֽשְבּוֽק, will not permit, similar to “Therefore, I did not let you (לֽא-נְתַתִּיךָ)” (Gen. 20:6); but God did not let him (וְלֽא-נְתָנוֹ)harm me” (Gen. 31:7), but they all are expressions of giving. [They are basically expressions of giving, in these cases, giving permission.] Others explain וְלֽא בְּיָד חֲזָקָה - and not because his hand is mighty, for as soon as I stretch forth My hand and smite the Egyptians, etc.” The Targum renders it: “and not because his strength is mighty.” This was told to me in the name of Rabbi Jacob the son of Rabbi Menachem.

**22** **and from the dweller in her house** From the one who lives with her in the same house.

**and you shall empty out** Heb. וְנִצַּלְתֶּם, as the Targum renders: וּתְרוּקְנוּן, and you shall empty out. And likewise, and they emptied out (וַיְנצלוּ) Egypt (Exod. 12: 36); “and the children of Israel stripped themselves(וַיִתְנַצְלוּ) of their ornaments” (Exod. 33:6). Hence, the nun is a root letter. Menachem, however, classified it in the classification of the “tzaddi” (Machbereth Menachem p. 149) with “Thus, God separated (וַיַצֵל)your father’s livestock” (Gen. 31: 9); “that God separated (הִצִיל) from our father” (Gen. 31:16). His words are, however, incorrect, because if the “nun” were not part of the root, since it is vowelized with a “chirik”, the word would not be used in the active sense for the second person masculine plural, but in the passive form for the second person masculine plural, similar to: “and you shall be uprooted (וְנִסַּחְתֶּם) from the land” (Deut. 28:63); “and you shall be delivered (וְנִתַתֶּם) into the hand of the enemy” (Lev. 26:25); “and you will be beaten (וְנִגַּפְתֶּם) before your enemies” (Lev. 26:17); “and you will be melted (וְנִתַּכְתֶּם) in its midst” (Ezek. 22:21); and say, ‘We are saved (נִצַלְנוּ)’ ” (Jer. 7:10), a passive expression in the first person plural. Every “nun” that is sometimes in the root and [sometimes] is missing, like the “nun” of נוֹגֵף (beats),נוֹשֵׂא (carries), נוֹתֵן (gives), נוֹשֵׁךְ (bites), when it is used in the active second person plural, is vowelized with a vocalized “schwa,” e.g., “and you shall carry (וּנְשָׂאתֶם) your father” (Gen. 45:19); “and you shall give(וּנְמַלְתֶּם) them” (Num. 32:29); “And you shall circumcise (וּנְתַתֶּם) the flesh of your foreskin” (Gen. 17:11). Therefore, I say that this [nun], which is vowelized with a “chirik”, is part of the root, and the noun is נִצּוּל, which is a heavy expression [with a “dagesh” in the second letter], like דִבּוּר (speech), כִּפּוּר (atonement), לִמוּד (teaching), and when one speaks in the second person plural, it (the first root letter of the verb) is vowelized with a “chirik”, like: “And you shall speak (וְדִבַּרְתֶּם) to the rock” (Num. 20:8); “and expiate (וְכִפַּרְתֶּם) the House” (Ezek. 45:20); “And you shall teach (וְלִמַּדְתֶּם) them to your sons” (Deut. 11:19).

**Chapter 4**

**2** **“What is this in your hand?”** Heb. מַזֶּה, [an unusual spelling. Its usual spelling is מַה זֶה in two words.] It is written as one word to imply the meaning: From this (מִזֶה) in your hand you are liable to be stricken because you have suspected innocent people (Exod. Rabbah 3:12). Its simple meaning is [that God is talking to Moses] as a person who says to his friend, “Do you admit that this before you is a stone?” He answers him, “Yes.” “Well, I will make it into a tree.”

**3** **and it became a serpent-** [This was how] He hinted to him [Moses] that he had spoken ill of Israel (by saying, “They will not believe me,”) and he had adopted the art of the serpent.-[from Exod. Rabbah 3:12]

**4** **and grasped it-** Heb. וַיַּחֲזִיק בּוֹ. This is an expression of taking hold, and there are many such words in Scripture, e.g., “and the men took hold (וַיַּחֲזִיקוּ) of his hand” (Gen. 19:16); “and she grabbed (וְהֶחֱזִיקָה) his private parts” (Deut. 25:11); “and I took hold (וְהֶחֱזַקְתִּי) of his jaw” (I Sam. 17:35). Every expression of חִזוּק attached to a “beth” denotes taking hold.

**6** **leprous like snow**צָרַעַת is usually white, [as it is written]: “And if it is a white spot” (Lev. 13:4). With this sign too, He intimated that he [Moses] had spoken ill, by saying, “They will not believe me.” Therefore, He struck him with zara’ath, just as Miriam was stricken with zara’ath for slander.-[from Exod. Rabbah 3:13]

**7** **and [when] he took it out of his bosom**-From here, [we learn] that the Divine measure of good comes quicker than the measure of retribution, for in the first instance [verse 6] it does not say, from his bosom.-[from Shab. 97a, Exod. Rabbah 3:13]

**8** **they will believe the voice of the last sign** When you tell them, “Because of you I was stricken, because I spoke ill of you,” they will believe you, for they have already learned that those who trespass against them are stricken with plagues, such as Pharaoh and Abimelech, [who were punished] because of Sarah.

**9** **you shall take of the water of the Nile** He hinted to them that with the first plague He exacts retribution upon their deities. (This means that when the Holy One, blessed be He, exacts retribution upon the nations, He first exacts retribution upon their deities, for they [the Egyptians] worshipped the Nile, which afforded them sustenance, and He turned them [the deities, i.e., the Nile] into blood. [From an old Rashi])

**and the water...will become** The word וְהָיוּ, will become, appears twice. [The verse means literally: And will be (וְהָיוּ), meaning that the water that you will take from the Nile will become (וְהָיוּ) blood on dry land.] It seems to me that if it said: “And will be (וְהָיוּ) the water that you will take from the Nile will become (וְהָיוּ) blood on dry land,” I understand [that it means] that in his hand it would turn into blood, and also when it descended to earth, it would remain as it is. But now it [the text] teaches us that it would not become blood until on dry land.

**10** **neither from yesterday, etc.** We learn [from this] that for a full seven days the Holy One, blessed be He, was enticing Moses in the thorn bush to go on His mission: “from yesterday,” “from the day before yesterday,” “from the time You have spoken”; thus there are three [days], and the three times גַּם [is mentioned] are inclusive words, adding up to six, and he was presently in the seventh day when he further said to Him, “Send now with whom You would send” (verse 13), until He became angry (verse 14) and complained about him. All this [reluctance] was because he [Moses] did not want to accept a position higher than his brother Aaron, who was his senior and was a prophet, as it is said: “Did I appear to the house of your father when they were in Egypt?” (I Sam. 2:27); [“your father” means Aaron. Similarly,] “and made Myself known to them in the land of Egypt” (Ezek. 20:5); “And I said to them, ‘Every man cast away the despicable idols from before his eyes’” (Ezek. 20:7), and that prophecy was said to Aaron.-[from Exod. Rabbah 3:16]

**heavy of mouth**-I speak with difficulty, and in old French, it is balbu, stammerer.

**11** **Who gave man a mouth**-Who taught you to speak when you were being judged before Pharaoh concerning the Egyptian [you killed]?

**or who makes [one] dumb**- Who made Pharaoh dumb, that he did not exert any effort [to issue his] command to kill you? And [who made] his servants deaf, so that they did not hear his commandment concerning you? And who made the executioners blind, that they did not see when you fled from the [executioner’s] platform and escaped?-[from Tanchuma, Shemoth 10]

**Is it not I**-Whose name is the Lord (י-ה-ו-ה), [Who] has done all this.

**13** **with whom You would send**-With whom You are accustomed to sending, and this is Aaron. Another explanation: With someone else, with whom You wish to send, for I am not destined to bring them into the land [of Israel] and to be their redeemer in the future. You have many messengers.

**14** **wrath was kindled**- Rabbi Joshua ben Korchah says: In every [instance that God’s] kindling anger [is mentioned, i.e., that God’s anger was sparked] in the Torah, it is stated [that there was] a consequence [i.e., it was followed by a punishment]. In this [instance, however,] no consequence is stated, and we do not find that a punishment came [to Moses] after this kindling of anger. Rabbi Jose said to him, “Here too you can see a consequence is stated: [namely in the question] ‘Is there not Aaron your brother, the Levite,’ who was destined to be a Levite and not a priest [kohen]. I had said that the priesthood would emanate from you, henceforth it will not be so, but he [Aaron] will be a priest and you the Levite, as it is said: ‘But as for Moses, the man of God—his sons were to be called in the tribe of Levi’ (I Chron. 23:14).”-[from Zev. 102a]

**and behold, he is coming forth toward you** when you go to Egypt.

**and when he sees you, he will rejoice in his heart** Not as you think, that he will resent your attaining a high position. Because of this [Aaron’s goodness and humility], Aaron merited the ornament of the breastplate, which is placed over the heart (Exod. 28: 29).-[from Exod. Rabbah 3:17]

**16** **And he will speak for you** Heb לְךָ On your behalf he will speak to the people. This proves that every instance of לָכֶם, לְךָ, לִי, לוֹ and לָהֶם used in conjunction with דִבּוּר, speech, all denote “on behalf of.”

**will be your speaker** lit., your mouth. [He will be] your interpreter, because you have a speech impediment.-[from targumim]

**leader**-**Heb. לֵאלֽהִים, as a master and as a prince.**

**Ketubim: Psalms ‎‎‎44:1-9**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. For the conductor, of the sons of Korah, a maskil. | 1. For praise; for David, composed by the sons of Korah, good discernment.  |
| 2. O God, with our ears we heard, our forefathers told us; You performed a deed in their days, in days of old. | 2. O LORD, with our ears we have heard, our fathers have told us of the deed You did in their days, in the days of old. |
| 3. You-[with] Your hand You drove out nations and planted them; You inflicted harm on kingdoms and sent them away. | 3. You drove out the Canaanite Gentiles with Your mighty hand; and You planted them, the house of Israel, in their land; You broke the peoples and sent them away. |
| 4. For not by their sword did they inherit the land, neither did their arm save them, but Your right hand and Your arm and the light of Your countenance, for You favored them. | 4. For they did not inherit the land by the strength of their swords, and the might of their arms did not redeem them, for it was Your right hand, and Your strong arm and the light of Your glorious splendor; for whenever they occupied themselves with the Torah, You were pleased with them. |
| 5. You are my King, O God; command the salvations of Jacob. | 5. You are my king, O God; at this time command the redemption of the house of Jacob. |
| 6. With You, we will gore our adversaries; with Your name, we will trample those who rise up against us. | 6. At Your command we will gore our oppressors; in Your name we will subdue all who rise against us. |
| 7. For I do not trust in my bow, neither will my sword save me. | 7. For I do not trust in my bow, and my sword will not redeem me. |
| 8. For You saved us from our adversaries and You put our enemies to shame. | 8. For You have redeemed us from our oppressors and from those who hate us, You have brought shame upon them. |
| 9. **We praised [ourselves] with God all day long, and we will forever thank Your name, yea forever.** | 9. **By the word of the LORD we sing praise all day; and Your name we will confess forever and ever.** |
|  |  |

**Rashi’s Commentary on Psalms**‎‎‎‎**44:1-9**

**2** **with our ears we heard** From here you learn that the sons of Korah were speaking for the generations following them, for if it were for themselves, they should not say, “our fathers told us,” because they themselves witnessed the miracles of the desert, the Jordan, and Joshua’s war. In this manner, it is explained in the Aggadah of Psalms (Mid. Ps. 44:1).

**3** **You inflicted harm on kingdoms** You inflicted harm on the seven great nations, You sent them out from before us, and with Your hand and Your strength You drove them out of their land and planted our forefathers in its midst.

**4** **You favored them** Heb. רציתם, an expression of favor.

**5** **command the salvations of Jacob** Now too.

**6** **we will trample those who rise up against us** Heb. נבוס. We will tread and trample our enemies, an expression of (Ezek. 16:6): “wallowing (מתבוססת) in your blood”; (Prov. 27:7), “tramples (תבוס) honeycomb”; (Zech. 10:5), “And they shall be like mighty men, treading (בוסים) the mire of the streets.”

**Meditation from the Psalms**

**Psalms ‎‎44:1-9**

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

This psalm, the third composition of the sons of Qorach, is a memoir dedicated to their beloved country, Eretz Israel. They describe vividly the Divine assistance which allowed Israel to conquer the land, and they lament the Divine displeasure which caused Israel to lose it.

Arvei Nachal[[2]](#footnote-2) outlines the strategy for a permanent conquest of the Holy Land. G-d fashioned the earth in general and Eretz Yisrael in particular in accordance with His universal blueprint, the Torah. The spiritual essence of every square inch of soil is related to Torah laws. Through Torah study and the performance of its laws, Israel seizes the spiritual cone of each 'objective', and thereby the conquest of the external physical terrain as a matter of course.

The sons of Qorach depict the early triumphs of our people as they entered the Promised Land, invincible, and armed with Torah Laws. They mourn the bitter defeat which our people suffered when they abandoned these divine weapons. Nevertheless, these inspired singers are filled with hope, for even in the exile, the Jewish people have displayed undaunted loyalty to Torah by sacrificing their lives for the sanctification of G-d's Name. Surely this merit will unlock the gates of redemption.[[3]](#footnote-3)

***Tehillim (Psalms) 44:1-2*** *For the leader; a Psalm o f the sons of Qorach. Maskil. O G-d, we have heard with our ears, our fathers have told us, what work You did in their days, in the times of old.*

*­*

**Ketubim Midrash Psalm 44** These words are to be considered in the light of what Scripture says elsewhere: *He ... led them by the right hand of Moses with His glorious arm ... to make Himself an everlasting Name.*[[4]](#footnote-4)From this you learn that when the children of Israel went forth from Egypt, they could not offer any works of their hands whereby they might be redeemed. And so, not because of the works of their fathers,' and not because of their own works, was the sea rent before them, but only that G-d might make Himself a name in the world.

The writer of the above midrash clearly associated our Psalm with the redemption in the days of Moshe. I would like to explore the future redemption a bit based on what the Prophet said:

***Micah 7:15****'As in the days of thy coming forth out of the land of Egypt will I show unto him marvelous things.'*

Let’s look at the timing for the Messianic redemption. Let’s start with a question: What *month* will bring our redemption?

***Rosh Hashanah 11a*** *It has been taught: R. Eliezer says: In Tishri the world was created; in Tishri the Patriarchs*[[5]](#footnote-5) *were born; in Tishri the Patriarchs died; on Passover Isaac was born; on New Year Sarah, Rachel and Hannah were visited;*[[6]](#footnote-6) *on New Year Yosef went forth from prison; on New Year the bondage of our ancestors in Egypt ceased;*[[7]](#footnote-7) *in Nisan they were redeemed and in Nisan they will be redeemed in the time to come. R. Joshua says: In Nisan the world was created; in Nisan the Patriarchs were born; in Nisan the Patriarchs died; on Passover Isaac was born; on New Year Sarah, Rachel and Hannah were visited; on New Year Yosef went forth from prison; on New Year the bondage of our ancestors ceased in Egypt; and in Nisan they will be redeemed in time to come.*

Our sages teach that just as the first redemption was in Nisan so will the final redemption be in Nisan. This is the opinion of Rabbi Yehoshua.

Rabbi Eliezer, however, taught that although the initial redemption was in Nisan, the final redemption will be in Tishri.

Both of these opinions are correct. When Moshe first came to Pharaoh, his words only served to anger Pharaoh and to cause him to make the servitude all the harsher, refusing to give the Israelites straw for their bricks. Moshe then returned to his father-in-law Yitro in Midian and remained there six months.[[8]](#footnote-8) He then returned to Egypt and began to bring the Ten plagues on the Egyptians.

There is a tradition that the Ten plagues lasted a full year during which time the Israelites were free from their harsh tasks. From all this, we see that when Moshe appeared before Pharaoh the first time, it was Tishri. Since he then spent six months in Midian, the Ten plagues began in Nisan.

This is the significance of Rabbi Eliezer’s teaching. He maintains that in the final redemption the redeemer will also appear in Tishri. This will be the beginning of the redemption. The redeemer will then disappear, only to reveal himself again in Nisan. This will be the time of the complete redemption.

Regarding this, it is written, “As in the days when you left Egypt, I will show wondrous things.[[9]](#footnote-9) The redemption from Egypt took place on two days, first when Moshe initially appeared before Pharaoh and second, when he led the Israelites out of Egypt. The final redemption will also be like this.

In Nisan, Messiah redeemed us with outstretched arms. In Tishri, the final redemption will be wrought:

***Rosh Hashanah 11b On*** *New Year the bondage of our ancestors ceased in Egypt’. It is written in one place, and I will bring you out from under the burdens of the Egyptians,*[[10]](#footnote-10) *and it is written in another place, I removed his shoulder from the burden.*[[11]](#footnote-11) *‘In Nisan they were delivered’, as Scripture recounts. ‘In Tishri they will be delivered in time to come’. This is learnt from the two occurrences of the word ‘horn’. It is written in one place, Blow the horn on the new moon,*[[12]](#footnote-12) *and it is written in another place, In that day a great horn shall be blown.*[[13]](#footnote-13) *‘R. Joshua says, In Nisan they were delivered, in Nisan they will be delivered in the time to come’. Whence do we know this? — Scripture calls [the Passover] ‘a night of watchings’,*[[14]](#footnote-14) *[which means], a night, which has been continuously watched for from the six days of the creation. What says the other to this? — [He says it means], a night which is under constant protection against evil spirits.*[[15]](#footnote-15)

Yom Teruah, also called Rosh Hashanah, begins on the first day of the seventh month. This is the day that our final redemption will begin.

Our redemption did not occur in limbo, without a mental change. Just before the redemption, the scripture says:

***Shemot (Exodus) 12:21-28*** *Then Moshe summoned all the elders of Israel and said to them, “Go at once and select the animals for your families and slaughter the Passover lamb. Take a bunch of hyssop, dip it into the blood in the basin and put some of the blood on the top and on both sides of the doorframe. Not one of you shall go out the door of his house until morning. When HaShem goes through the land to strike down the Egyptians, he will see the blood on the top and sides of the doorframe and will pass over that doorway, and he will not permit the destroyer to enter your houses and strike you down. “Obey these instructions as a lasting ordinance for you and your descendants. When you enter the land that HaShem will give you as he promised, observe this ceremony. And when your children ask you, ‘What does this ceremony mean to you?’ Then tell them, ‘It is the Passover sacrifice to HaShem, who passed over the houses of the Israelites in Egypt and spared our homes when he struck down the Egyptians.’” Then the people bowed down and worshiped. Then the Children of Israel went and did {so;} just as HaShem had commanded Moshe and Aaron, so they did.*

 “And the Children of Israel went and did **AS** HaShem has commanded Moshe and Aaron, so did they do”,[[16]](#footnote-16) Say our sages: Here they repented from their idols completely. Teshuva,[[17]](#footnote-17) hence, had brought redemption.

And that is not incidental, says Rabbi Eliezer. repentance should always precede redemption. One cannot come without the other. And when do we repent? – On Rosh HaShana. Therefore: “In Nisan was their first redemption, but in Tishri will the final redemption be”.

On the other hand, the fact that HaShem split the time shows that He controls the time that He knows when the right time has arrived. Says Rabbi Yehoshua: The redemption will come not by repentance but when the time is ripe”. In Nisan they have been redeemed, and in Nisan they will be redeemed again. There is an exact analogy between the two ‘redemptions’. Both are time-dependent.

What hour will bring our redemption? Well, our redemption from Egypt took place at midnight:

***Shemot (Exodus) 12:29-33*** *At midnight HaShem struck down all the firstborn in Egypt, from the firstborn of Pharaoh, who sat on the throne, to the firstborn of the prisoner, who was in the dungeon, and the firstborn of all the livestock as well. Pharaoh and all his officials and all the Egyptians got up during the night, and there was loud wailing in Egypt, for there was not a house without someone dead. During the night Pharaoh summoned Moshe and Aaron and said, “Up! Leave my people, you and the Israelites! Go, worship HaShem as you have requested. Take your flocks and herds, as you have said, and go. And also bless me.” The Egyptians urged the people to hurry and leave the country. “For otherwise,” they said, “we will all die!”*

Now our Sages have said that the *night* speaks of an exile. So *midnight* suggests the middle of a long exile.

It seems fascinating that we have so much information related to the timing, yet very few spell it out. I would like to present the material without trying to say that the redemption will occur on such and such and date in such and such a year. My goal is merely to examine the evidence and let every man draw his own conclusion.

The redemption of Israel will take place at the end of the sixth millennium just as the fall of Adam took place at the end of the sixth day. It is well known that the days of creation have an exact correlation with the millenniums of man’s time in this world:

***Tehillim (Psalms) 90:4*** *For a thousand years in thy sight [are but] as yesterday when it is past, and [as] a watch in the night.*

***2 Tsefet (Peter) 3:8*** *But, beloved, be not ignorant of this one thing, that one day [is] with the Lord as a thousand years, and a thousand years as one day.*

The Vilna Gaon echoed this understanding:

*Know that each day of creation alludes to a thousand years of our existence, and every little detail that occurred on these days will have its corresponding event happen at the proportionate time during its millennium.*[[18]](#footnote-18)

Thus the days line up with the millenniums thusly:

First Day First Millennium

Second Day Second Millennium

Third Day Third Millennium

Fourth Day Fourth Millennium

Fifth Day Fifth Millennium

Sixth Day Sixth Millennium

Seventh Day Seventh Millennium

According to the creation narrative in Bereshit, the following events occurred in the corresponding day:

|  |  |
| --- | --- |
| One Day | Light was created. |
| A Second Day | The waters above were separated from the waters below. |
| A Third Day | Dry land and plants were created. |
| A Fourth Day | The sun, moon, and stars were created. |
| A Fifth Day | Birds and fish were created. |
| The Sixth Day | Animals and man were created. |
| The Seventh Day | HaShem rested. |

This suggests that if we knew what was happening during each hour of each day, then we would know what to expect during our lifetimes. Unfortunately, we have no record of what happened during the first five days of creation. We do, however, have a record of what happened during each hour of the sixth day. We find this record in the Midrash:

***Midrash Rabbah - Leviticus XXIX:1*** *IN THE SEVENTH MONTH, IN THE FIRST DAY OF THE MONTH SHALL BE A SOLEMN REST (XXIII, 24).*[[19]](#footnote-19) *This bears on what is written in Scripture: For ever, O Lord, Thy word standeth fast in heaven (Ps. CXIX, 89).*[[20]](#footnote-20) *It was taught in the name of R. Eliezer: The world was created on the twenty-fifth of Elul. The view of Rab agrees with the teaching of R. Eliezer. For we have learned in the Shofar Benediction*[[21]](#footnote-21) *composed by Rab: ‘This day, on which was the beginning of work, is a memorial of the first day, for it is a statute for Israel, a decree of the God of Yaaqov. Thereon also sentence is pronounced upon countries, which of them is destined to the sword and which to peace, which to famine and which to plenty; and each separate creature is visited thereon, and recorded for life or for death.’ Thus you are left to conclude*[[22]](#footnote-22) *that on New Year’s Day, in the first hour the idea of creating man entered His mind, in the second He took counsel with the Ministering Angels, in the third He assembled Adam’s dust, in the fourth He kneaded it, in the fifth He shaped him, in the sixth He made him into a lifeless body, in the seventh He breathed a soul into him, in the eighth He brought him into the Garden of Eden, in the ninth he was commanded [against eating of the fruit of the tree of knowledge], in the tenth he transgressed, in the eleventh he was judged, in the twelfth he was pardoned. ‘This,’ said the Holy One, blessed be He, to Adam, ‘will be a sign to your children. As you stood in judgment before Me this day and came out with a free pardon, so will your children in the future stand in judgment before Me on this day and will come out from My presence with a free pardon.’ When will that be? IN THE SEVENTH MONTH, IN THE FIRST DAY OF THE MONTH.*

Now we need to put these hours into the perspective of a millennium. We find that a “day” to HaShem is as a thousand years. This leads to the following calculation which reveals how many years is equal to an “hour”: 1000 / 12[[23]](#footnote-23) = 83.333333333

So 83.333 years is equivalent to an hour.[[24]](#footnote-24)

We know that 5772 began in the seventh month of the Gregorian year 2011. This means that we are in the sixth millennium. The following chart spells out the ‘hours’ of the sixth millennium, as they correlate with the Midrash and the Talmud.

**The Sixth Day**

|  |  |  |
| --- | --- | --- |
| **YEARS** | **MIDRASH** **Midrash Rabbah - Leviticus XXIX:1**  | **TALMUD** **Sanhedrin 38b** |
| 5000 - 5083 years(1240 CE – 1323 CE) | In the first hour the idea of creating man entered His mind | In the first hour, his [Adam’s] dust was gathered. |
| 5084 - 5167 years(1324 CE – 1407 CE) | In the second He took counsel with the Ministering Angels | In the second, it was kneaded into a shapeless mass. |
| 5168 - 5250 years(1408 CE – 1490 CE) | In the third He assembled Adam’s dust | In the third, his limbs were shaped |
| 5251 - 5333 years(1491 CE – 1573 CE) | In the fourth He kneaded it | In the fourth, a soul was infused into him. |
| 5334 - 5417 years(1574 CE – 1657 CE) | In the fifth He shaped him | In the fifth, he arose and stood on his feet. |
| 5418 - 5500 years(1658 CE – 1740 CE) | In the sixth He made him into a lifeless body | In the sixth, he gave [the animals] their names. |
| 5501 - 5583 years(1741 CE – 1823 CE) | In the seventh He breathed a soul into him | In the seventh, Eve became his mate. |
| 5584 - 5667 years(1824 CE – 1907 CE) | In the eighth He brought him into the Garden of Eden | In the eighth, they ascended to bed as two and descended as four. |
| 5668 - 5750 years(1908 CE – 1990 CE) | In the ninth he was commanded [against eating of the fruit of the tree of knowledge] | In the ninth, he was commanded not to eat of the tree. |
| 5751 - 5833 years(1991 CE – 2073 CE) | In the tenth he transgressed | In the tenth, he sinned. |
| 5834 - 5917 years(2074 CE – 2157 CE) | In the eleventh he was judged | In the eleventh, he was tried. |
| 5918 – 6000 years(2158 CE – 2240 CE) | In the twelfth he was pardoned | And in the twelfth he was expelled [from Eden] and departed. |

The Bne Israel[[25]](#footnote-25) were in Mitzrayim, Egypt, for 210 years, according to Chazal. This can be derived as follows:

Jacob stands before Pharaoh at 130 years old. If we add Isaac’s age of 60 when Jacob was born, 190 years passed from the 400 years scheduled from Isaac’s birth, leaving 210 years in Egypt.

Yocheved, a daughter of Levi, was 130 years of age when Moshe was born. She was the one recorded in Tanach as born ‘between the walls’. Moshe was 80 when HaShem delivered Bne Yisrael from Mitzrayim.[[26]](#footnote-26) {210 = 130 + 80}

TheZohar,[[27]](#footnote-27) says that *Techiyat HaMetim*[[28]](#footnote-28), “The Resurrection of the Dead,” will begin no later that 210 years (corresponding to the number of years we were enslaved in Mitzrayim) before the year 6000, which is 5790. The “*Leshem*[[29]](#footnote-29) *Shevo v’Achlamah*”[[30]](#footnote-30) seems to accept this date as being the final and real one. We are now in the year 5772, which is 228 years before the year 6000. This means that *Techiyat HaMetim* will occur within the next twenty-six years, according to this understanding.

***Techiyat HaMetim* must occur before September 28, 2030 (Tishri 1, 5791).**

The *Zohar*[[31]](#footnote-31) also states that this future period will begin after *forty years* of *Kibbutz Galiot*, or, “Ingathering of Exiles.” This term refers to the return of the exiles from the Diaspora to *Eretz Israel*. Thus, according to this calculation, *Kibbutz Galiot* would have begun in the year 5750, or, 1990, just about the same time that Russia “mysteriously” collapsed and allowed its Jewish “citizens” to finally emigrate after so many decades of trying.

***Kibbutz Galiot* must begin before September 20, 1990 (Tishri 1, 5751).**

According to the *Leshem*, based upon the *Zohar* and tradition, *Yemot HaMashiach*, the Messianic Era, must happen in advance of *Techiyat HaMetim,* specifically sometime within the forty years of *Kibbutz Galiot*.[[32]](#footnote-32) As of this writing, that would mean that *Mashiach* must come and complete his work, the preparation of mankind and the world for Resurrection of the Dead, over the next 27 years.

***Yemot HaMashiach*****must occur before September 28, 2030 (Tishri 1, 5791).**

On Wednesday, November 26, 2003, Professor Eliyahu Rips[[33]](#footnote-33) gave a presentation at the Israel Center sponsored by the Root & Branch Association. After showing the numerous ways one could mine repetitive information from the *Torah* Codes on one subject,[[34]](#footnote-34) he went off on a bit of a tangent, talking about how the Hebrew date in the *Midrash* of 5790 (2030) came up in the array that was formed when he typed the phrase *Mhayei HaMetim* oh,nv hhjn(rising of the dead). This was in connection with showing how even the *Midrash* was reflected in the *Torah* Code, confirming what the *Vilna Gaon*[[35]](#footnote-35) had said about the Torah, that everything in the whole universe was somehow alluded to in Torah.

This was the only time that this phrase *Mhayei HaMetim* appeared encoded in the *Torah*. The Big Question is: Why?

The prophet *Yehezekel* wrote:

***Yehezekel (Ezekiel) 38:18-20*** *“It shall come to pass on that day, on the day that Gog shall come against the Land of Israel,” says the Lord, God, “My fury shall rise up ... And in My jealousy, in the fire of My anger, I have spoke-surely on that day there will be a great shaking in Eretz Israel. The fish of the sea and the birds of the sky and the beasts of the field, and all the creeping things that creep upon the earth, and all the people who are upon the face of the earth, shall shake at My Presence; the mountains shall be destroyed, the steep places shall fall, and every wall will fall to the ground.”*

Other prophets, such asZechariah,[[36]](#footnote-36)Yirmiyahu (30),Daniel (11-12),Yoel (4), speak of this war. There is an allusion to the war ofGogu’Magog in Tehillim, Psalms, as well. War is the beginning of redemption, as we learn in the Gemara:

***Megillah 17b*** *What was their reason for mentioning redemption in the seventh blessing?*[[37]](#footnote-37) *Raba replied: Because they [Israel] are destined to be redeemed in the seventh year [of the coming of the Messiah],*[[38]](#footnote-38) *therefore the mention of redemption was placed in the seventh blessing. But a Master has said, ‘In the sixth year will be thunderings, in the seventh wars, at the end of the seventh the son of David will come’? —* ***War is also the beginning of redemption.***

However, according to tradition, historically, there are meant to be THREE such major conflicts:

Behold, after the arrival ofMashiach the nations will be instigated to a great war against Israel, as it says in theZohar HaKodesh[[39]](#footnote-39) ... This is the War of Gog and Magog mentioned inYehezekel[[40]](#footnote-40) in chapters 38 and 39. In *Midrash Tehillim* 118:9, it says: Three times in the future, Gog and Magog[[41]](#footnote-41) will come against Israel and ascend to Jerusalem; he will anger the nations to go up to Jerusalem ...[[42]](#footnote-42) Rabbi Elchanan Wasserman,[[43]](#footnote-43) quoting the *Chafetz Chaim*,[[44]](#footnote-44) said that *Chazal*[[45]](#footnote-45) say the war of Gog and Magog will be threefold ...”[[46]](#footnote-46)

**According to the Septuagint, Gog is Agag:**[[47]](#footnote-47)

***Zohar 1:119a*** *... The Children of Ishmael will go up at that time (End-of-Days) with the nations of the world against Jerusalem ... .*

**The body of Ishmael with the soul of Amalek.** IfBne Ishmael are not yet Magog, then they must not be too far away from being so.

According to Rabbi Moshe Shapiro, shlita,[[48]](#footnote-48) an authority in both revealed and concealed matters of Torah, there is a tradition that Ishmael will be the final extension of *Galut Edom*, the Roman Exile, and that it will be with his descendants that the final generation of Jews before the redemption will have to contend. This is also supported by the following Midrash:

Israel will say to the king of the Arabs, “Take silver and gold and leave the Temple.” The king of the Arabs will say, “You have nothing to do with this Temple. However, if you want, choose a sacrifice as you did in the past, and we will also offer a sacrifice, and, with the one whose sacrifice is accepted, we will all become one people.” The Jewish people will offer theirs, but it will not be accepted because the Satan will lay charges against them before The Holy One, Blessed is He. Bne Kedar[[49]](#footnote-49) will offer theirs, and it will be accepted ... At that time, the Arabs will say to Israel, “Come and believe in our faith,” but Israel will answer, “We will kill or be killed, but we will not deny our Belief!” At that time, swords will be drawn, bows will be strung and arrows will be sent, and many will fall ...[[50]](#footnote-50)

According to the Brisker Rav, theRambam is alluding to an important insight regarding themitzvah to destroy the memory of Amalek. He says that, even though a person or people have not *genetically* descended from the Biblical tribe of Amalek, still, they can have the *halachic* status as being “Amaleki” by the way they behave towards the Jewish people.

The Rambam tells us that the resumption of prophecy will be a harbinger of the coming of the Messiah.[[51]](#footnote-51)

**Ashlamtah: Yeshayahu (Isaiah) 40:11-18, 21-22**

| **Rashi** | **Targum** |
| --- | --- |
| 9. Upon a lofty mountain ascend, O herald of Zion, raise your voice with strength, O herald of Jerusalem; raise [your voice], fear not; say to the cities of Judah, "Behold your God!" | 9. Get you up to a high mountain, prophets who herald good tidings to Zion; lift up your voice with force, you who herald good tidings to Jerusalem, lift up, fear not; say to the cities of the house of Judah, “The kingdom of your God is revealed!” |
| 10. Behold the Lord God shall come with a strong [hand], and His arm rules for Him; behold His reward is with Him, and His recompense is before Him. | 10. Behold, the LORD God is revealed with strength, and the strength of His mighty arm rules before Him; behold, the reward of those who perform His Memra is with him, all those whose deeds are disclosed before Him. |
| 11. Like a shepherd [who] **tends** his flock, with his arm he gathers lambs, and in his bosom he carries [them], the nursing ones he leads.   **{S}** | 11. Like the shepherd who **feeds** his flock, he gathers lambs in his arm, he carries tender ones in his bosom, and leads nursing ewes gently. **{S}** |
| 12. Who measured water with his gait, and measured the heavens with his span, and measured by thirds the dust of the earth, and weighed **mountains** with a scale and hills with a balance? | 12. Who says these things? One who lives, speaks and acts, before whom all the waters of the world are reckoned as the drop in the hollow of hand and the length of the heavens as if with the span established, the dust of the earth as if measured in a measure and the **mountains** as if indeed weighed and the hills, behold just as in the balance. |
| 13. Who meted the spirit of the Lord, and His adviser who informs Him? | 13. Who established the holy spirit in the mouth of all the prophets, is it not the LORD? And to the righteous/ generous who perform His Memra He makes known the words of His pleasure. |
| 14. With whom did He take counsel give him to understand, and teach him in the way of justice, and teach him knowledge, and the way of understandings did He let him know? | 14. Those who besought before Him, He caused to apprehend wisdom and taught them the path of judgment and gave their sons the Law and showed the way of understanding to their son’s sons. |
| 15. Behold the nations are like a drop from a bucket, and like dust on a balance are they counted; behold the islands are like fine [dust] that blows away. | 15. Behold, the peoples are like the drop from a bucket, and are accounted like dust on the scales; behold, the islands are like the fine dust which flies. |
| 16. And the Lebanon-there is not enough to burn, and its beasts-there is not enough for burnt offerings.    **{P}** | 16. The trees of Lebanon will not supply sufficient (wood) for burning, nor are the beasts that are in it enough for a burn offering. **{P}** |
| 17. ¶ All the nations are as nought before Him; as things of nought and vanity are they regarded by Him. | 17. ¶ All the peoples, their deeds are as nothing; they are accounted extirpation and destruction before Him. |
| 18. And to whom do you compare God, and what likeness do you arrange for Him? | 18. Why are you planning to contend before God, or what likeness do you prepare before Him? |
| 19. The graven image, the craftsman has melted, and the smith plates it with gold, and chains of silver he attaches. | 19. Behold the image! The workman makes it, and the smith overlays it with gold, and the smith attaches silver chains to it. |
| 20. He who is accustomed to select, chooses a tree that does not rot; he seeks for himself a skilled craftsman, to prepare a graven image, which will not move.   **{S}** | 20. He cuts down a laurel, he chooses the wood that rot does not attack; he seeks out a skillful craftsman to set up an image that will not move. **{S}** |
| 21. Do you not know, have you not heard has it not been told to you **from the beginning**? Do you not **understand** the **foundations of the earth**? | 21. Have you not known? Have you not heard? Has not the fact of **creation’s orders** been told you from the**beginning**? Will you not **understand**, so as to fear before Him who created the **foundations of the earth**? |
| 22. **It is He Who sits above the circle of the earth**, and whose inhabitants are like grasshoppers, who stretches out the heaven like a curtain, and He spread them out like a tent to dwell. | 22. **It is He who makes the Shekhinah of His glory dwell in the strong height**, and all the inhabitants of the earth are reckoned before Him as grasshoppers; who stretches out the heavens like a trifle and spreads them like a tent of glory for His Shekhinah’s house; |
| 23. Who brings princes to nought, judges of the land He made like a thing of nought. | 23. Who hands over rulers to weakness, and makes the judges of the earth as nothing. |
| 24. Even [as though] they were not planted, even [as though] they were not sown, even [as though] their trunk was not rooted in the earth; and also He blew on them, and they dried up, and a tempest shall carry them away like straw.    **{S}** | 24. Although they grow, although they increase, although their sons are exalted in the earth, He sends His anger among them, and they are ashamed and His Memra, as the whirlwind the chaff, will scatter them.   **{S}** |
|   |   |

 **Rashi’s Commentary for: Yeshayahu (Isaiah) 40:11-18, 21-22‎**

**9 O herald of Zion** Heb. מְבַשֶּׂרֶת . The prophets who herald Zion. [This is the feminine form.] Elsewhere (infra 52:7), he says, “the feet of the herald (מְבַשֵּׂר) .” [This is the masculine form.] This denotes that if they are worthy, he will be as swift as a male. If they are not worthy, he will be as weak as a female and will delay his steps until the end.

**10 shall come with a strong [hand]** to mete out retribution upon the heathens. ([Mss. read:] Upon the nations.)

**behold His reward is with Him** It is prepared with Him for the righteous.

**and His recompense** [lit. His deed,] the recompense for the deed, which He is obliged to give them.

**11 Like a shepherd [who] tends his flock** Like a shepherd who tends his flock; with his arm he gathers lambs, and he carries them in his bosom.

**the nursing ones he leads** [Jonathan renders:] The nursing ones he leads gently, the nursing sheep. he leads Heb. יְנַהֵל , lit. he shall lead, like מְנַהֵל , he leads.

**12 Who measured etc.** He had the power to do all this, and surely He has the power to keep these promises.

**with his gait** Heb. בְּשָׁעֳלוֹ , with his walking, as it is said (Habakkuk 3: 15): “You trod with Your horses in the sea.” Comp. (Num. 22:24) “In the path (בְּמִשְׁעוֹל) of the vineyards, a path (for walking).” Another explanation is that שַׁעַל is the name of a receptacle. Comp. (Ezekiel 13:19) “For measures (בְּשַׁעֲלוֹ) of barley.”

**measured**Amolad in O.F., an expression of measure and number. Comp. (Ex. 5:18) “And the number (וְתֽכֶן) of bricks you shall give.”

**and measured by thirds** Heb. בַּשָּׁלִשׁ , and measured by thirds, one third wilderness, one third civilization, and one third seas and rivers. Another interpretation: בַּשָּׁלִשׁ , from the thumb to the middle finger, the third of the fingers. Menahem explains it as the name of a vessel. Comp. (Ps. 80:6) “And You gave them to drink tears with a vessel (שָׁלִישׁ) .”

**and weighed mountains with a scale** Everything according to the earth, a heavy mountain He inserted into hard earth, and the light ones into soft earth.

**13 Who meted the Holy Spirit in the mouth of the prophets?**The Lord prepared it, and He is worthy of belief.

**and His adviser who informs Him**[and the one with whom He takes counsel He informs] of His spirit. So did Jonathan render it. [Who meted out the spirit? The Lord, and the one with whom He takes counsel He informs him, i.e., the righteous in whom God confides, He informs of His plans for the future.] But, according to its context, וְאִישׁ עֲצָתוֹ refers back to the beginning of the verse. Who meted out His spirit and who is His adviser who informs the Holy One, blessed be He, of counsel?

**14 With whom did He take counsel and give him to understand**With which of the heathens ([mss., K’li Paz:] nations) did He take counsel, as He took counsel with the prophets, as it is said concerning Abraham (Gen. 18: 17): “Do I conceal from Abraham...?”

**and give him to understand, and teach him in the way of justice**With which one of the heathens ([mss., K’li Paz:] nations) did He do so, that He taught him wisdom as He did to Abraham, to whom He gave a heart to recognize Him by himself and to understand the Torah, as it is said (ibid. 26:5): “And he kept My charge,” and Scripture states further (ibid. 18:19), “For he commands etc.” And his kidneys would pour forth wisdom to him, as it is said (Ps. 16:7): “Even at night my kidneys chastised me.”

**(With whom did He take counsel and who gave Him to understand** [With which man did He take counsel and which] man gave the Holy One, blessed be He, [to understand?] Behold all the nations are like a drop in a bucket, and how could they teach Him?)

**15 Behold the nations are like a drop from a bucket** And are not worthy to Him to appoint some of them as prophets to reveal His secret.

**like a drop from a bucket**Heb. כְּמַר , like a bitter drop that drips from the bottom of the bucket, bitter from the putrid water that is embedded in the bucket and the decay of the wood, limonede in O.F.

**and like the dust of a balance** for the copper corrodes and wears off.

**like fine fine dust.** that blows away [lit. that will be taken.] Like dust that is picked up and goes up through the wind, like fine dust that is carried away.

**16 there is not enough to burn** on His altar.

**and its beasts** (the beasts) of the Lebanon there is not enough for burnt offerings. Another explanation is:

**And the Lebanon etc.** to expiate the iniquity of the heathens.

**17 All the nations are as naught before Him** In His eyes they are as naught, and are not regarded by Him.

**19 melted** Heb. נָסַךְ , an expression of melting (מַסֵּכָה) .

**the craftsman has melted** The ironsmith has cast it from iron or from copper, and then the goldsmith plates it with plates of gold and covers it from above.

**and chains** Heb. וּרְתֻקוֹת , and chains.

**20 He who is accustomed to select** הַמְסֻכָּן תְּרוּמָה . Or, if he comes to make it of wood, one who is accustomed to discern between a durable tree and other trees, chooses a tree that does not decay quickly.

**He who is accustomed** Heb. הַמְסֻכָּן . Comp. (Num. 22:30) “Have I been accustomed (הַהַסְכֵּן הִסְכַּנְתִּי) ?”

**to select** Heb. תְּרוּמָה , separation, selection of the trees.

**21 Do you not know...the foundations of the earth**Who founded it, and you should have worshipped Him.

**22 the circle** Heb. חוּג , an expression similar to (infra 44:13) “And with a compass (וּבַמְּחוּגָה) ,” a circle (compass in O.F.).

**and whose inhabitants are to Him** [lit. before Him] like grasshoppers.

**like a curtain** Heb. כַדּֽק , a curtain, toile in French.

**24 Even [as though] they were not planted** They are even as though they were not planted.

**Special Ashlamatah: Yeshayahu (Isaiah) 61:10 – 63:9**

**For the 7th Shabbat of Consolation (Strengthening)**

| **Rashi** | **Targum** |
| --- | --- |
| 10. **I will rejoice with the Lord; my soul shall exult with my God, for He has attired me with garments of salvation, with a robe of righteousness He has enwrapped me; like a bridegroom, who, priestlike, dons garments of glory, and like a bride, who adorns herself with her jewelry.** | 10. **Jerusalem said, I will greatly rejoice in the Memra of the LORD, my soul will exult in the salvation (Yeshua) of my God; for He has clothed me in garments of salvation (Yeshua), He has wrapped me with a robe of virtue/generosity, as the bridegroom who prospers in his canopy, and as the high priest who is prepared in his garments, and as the bride who is adorned with her ornaments**. |
| 11. For, like the earth, which gives forth its plants, and like a garden that causes its seeds to grow, so shall the Lord God cause righteousness and praise to grow opposite all the nations. | 11. For as the earth which brings forth its growth, and as a channelled garden which increases what is sown in it, so the LORD God will disclose the virtue and the praise of Jerusalem before all the Gentiles. |
|   |   |
| 1. **For the sake of Zion, I will not be silent, and for the sake of Jerusalem I will not rest, until her righteousness comes out like brilliance, and her salvation (Heb. Yeshua) burns like a torch.** | 1. **Until I accomplish salvation for Zion, I will not give rest to the Gentiles, and until I bring consolation for Jerusalem, I will not give quiet to the kingdoms; until her light is revealed as the dawn, and her salvation (Heb. Yeshua) burns as a torch.** |
| 2. And nations shall see your righteousness, and all kings your glory, and you shall be called a new name, which the mouth of the Lord shall pronounce. | 2. The Gentiles will see your innocence, and all the kings your glory; and they will call you by the new name which by His Memra the LORD will make clear. |
| 3. And you shall be a crown of glory in the hand of the Lord and a kingly diadem in the hand of your God. | 3. You will be a diadem of joy before the LORD, and a crown of praise before your God. |
| 4. No longer shall "forsaken" be said of you, and "desolate" shall no longer be said of your land, for you shall be called "My desire is in her," and your land, "inhabited," for the Lord desires you, and your land shall be inhabited. | 4. You will no more be termed Forsaken, and your land will no more be termed Desolate; but you will be called, Those who do My pleasure in her, and your land Inhabitant, for there will be pleasure before the LORD in you, and your land will be inhabited. |
| 5. As a young man lives with a virgin, so shall your children live in you, and the rejoicing of a bridegroom over a bride shall your God rejoice over you. | 5. For just as a young man cohabits with a virgin, so will your sons co-inhabit in your midst, and just as the bridegroom rejoices with the bride, so will your God rejoice over you. |
| 6. On your walls, O Jerusalem, I have appointed watchmen; all day and all night, they shall never be silent; those who remind the Lord, be not silent. | 6. Behold, the deeds of your fathers, the righteous/generous, O city of Jerusalem, are prepared and watched before Me; all the day and all the night continually they do not cease. The remembrance of your benefits is spoken of before the LORD, it does not cease. |
| 7. And give Him no rest, until He establishes and until He makes Jerusalem a praise in the land. | 7. And their remembrance will not cease before Him until He establishes Jerusalem and makes it a praise in the earth. |
| 8. The Lord swore by His right hand and by the arm of His strength; I will no longer give your grain to your enemies, and foreigners shall no longer drink your wine for which you have toiled. | 8. The LORD has sworn by His right hands and by His arm of strengthening: “I will not again give you grain to be food for your enemies, and the sons of Gentiles will not drink your wine for which you have labored. |
| 9. But its gatherers shall eat it and they shall praise the Lord, and its gatherers shall drink it in My holy courts. | 9. But those who garner the grain will eat it and give praise before the LORD; and those who press the wine will drink it in My holy courts. |
| 10. Pass, pass through the portals, clear the way of the people, pave, pave the highway, clear it of stones, lift up a banner over the peoples. | 10. Prophets, go through and return by the gates, turn the heart of the people to a correct way; announce good reports and consolations to the righteous/generous who have removed the impulsive fantasy which is like a stone of stumbling, lift up an ensign over the peoples. |
| 11. Behold, the Lord announced to the end of the earth, "Say to the daughter of Zion, 'Behold your salvation has come.' " Behold His reward is with Him, and His wage is before Him. | 11. Behold, the lord HAS PROCLAIMED TO THE END OF THE EARTH: Say to the congregation of Zion, Behold your saviour is revealed; “Behold, the reward of those accomplishing His Memra is with him, and all their deeds are disclosed before him.” |
| 12. And they shall call them the holy people, those redeemed by the Lord, and you shall be called, "sought, a city not forsaken." | 12. And they will be called the Holy people, the redeemed of the LORD; and you will be called Sought Out, a city which is not forsaken. |
|   |   |
| 1. **Who is this coming from Edom, with soiled garments, from Bozrah, this one [Who was] stately in His apparel, girded with the greatness of His strength? "I speak with righteousness, great to save."** | 1. **He is about to bring a stroke upon Edom, a strong avenger upon Bozrah, to take the just retribution of His people, just as He swore to them by His Memra. He said, Behold I am revealed – just as I spoke – in virtue, there is great force before Me to save**. |
| 2. Why is Your clothing red, and your attire like [that of] one who trod in a wine press? | 2. Why will mountains be red from the blood of those killed, and plains gush forth like wine in the press? |
| 3. "A wine press I trod alone, and from the peoples, none was with Me; and I trod them with My wrath, and I trampled them with My fury, and their life blood sprinkled on My garments, and all My clothing I soiled. | 3. “Behold, as grapes trodden in the press, so will slaughter increase among the armies of the peoples, and there will be no strength for them before Me; I will kill them in My anger and trample them in My wrath; I will break the strength of their young ones before Me, and I will annihilate all their wise ones. |
| 4. For a day of vengeance was in My heart, and the year of My redemption has arrived. | 4. For the day of vengeance is before Me, and the year of My people’s salavation (Yeshua) has come. |
| 5. And I looked and there was no one helping, and I was astounded and there was no one supporting, and My arm saved for Me, and My fury-that supported Me. | 5. It was disclosed before Me, but there was no man whose deeds were good; it was known before Me, but there was no person who would arise and beseech concerning them; so I saved them by My arm of strengthening, and by the Memra of My pleasure I helped them. |
| 6. And I trod peoples with My wrath, and I intoxicated them with My fury, and I brought their power down to the earth." | 6. I will kill the peoples in My anger, I will trample them in My wrath, and I will cast to the lower earth those of their mighty men who are killed.” |
| 7. The kind acts of the Lord I will mention, the praises of the Lord, according to all that the Lord bestowed upon us, and much good to the house of Israel, which He bestowed upon them according to His mercies and according to His many kind acts. | 7. The prophet said, I am recounting the benefits of the LORD, the praises of the LORD, according to all that the LORD has granted us, and His great goodness to the house of Israel which He has granted them according to His mercy, according to the abundance of His benefits. |
| 8. **And He said, "They are but My people, children who will not deal falsely." And He became their Savior.** | 8. **For He said, Surely they are My people, sons who will not deal falsely; and His Memra became their Saviour.** |
| 9. **In all their trouble, He did not trouble [them],and the angel of His presence saved them; with His love and with His pity He redeemed them, and He bore them, and He carried them all the days of old.** | 9. **In every time that they sinned before Him so as to bring affliction upon themselves, He did not afflict them, an angel sent from Him saved them, in His love and in His pity upon them He delivered them; He lifted them up and carried them all the days of old.** |
|   |   |

**Rashi’s Commentary for: Yeshayahu (Isaiah) 61:10 – 63:9**

**10 like a bridegroom** who dons garments of glory like a high priest.

**and like a bride**, who adorns herself with her jewelry Heb. כֵלֶיהָ , [lit. her utensils, in this case,] her jewelry.

**Chapter 62**

**1 For the sake of Zion I will do,** and I will not be silent concerning what they did to her.

**I will not rest**There will be no peace before Me until her righteousness/generosity comes out like brilliance.

**2 shall pronounce** Heb. יִקֳּבֶנּוּ , shall pronounce.

**4 “inhabited”**Heb. בְּעוּלָה , [lit. possessed,] inhabited.

**5 As a young man lives with a virgin, etc**. **As a young man lives with a virgin, so shall your children live in you [after Jonathan].**

**6 On your walls, O Jerusalem** Our Rabbis expounded it according to its apparent meaning as referring to the angels who remind the Lord concerning its destruction, to build it. What do they say? (Ps. 102:14) “You shall rise, You shall have mercy on Zion”; (ibid. 132: 13) “For the Lord has chosen Zion.” As is found in the Tractate Menahoth (87a, Rashi ad loc.). Jonathan, [however,] renders “your walls,” the early forefathers, who protect us like a wall.

**I have appointed watchmen** **to inscribe a book of remembrances, that their merit be not forgotten from before Me.**

**they shall never be silent** not to mention their merit before Me.

**those who remind the Lord** of the merit of the forefathers.

**be not silent** Heb. אַל־דֳּמִי לָכֶם , [lit. let there be no silence to you,] be not silent.

**9 shall eat it**This refers back to “your grain.”

**shall drink it**This refers back to “your wine.”

**10 Pass, pass through the portals** Said the prophet, “Pass and return in the portals; turn the heart of the people to the proper path” [after Jonathan].

**pave, pave the highway** Heb. סֽלּוּ . Pave the road, batec lokemin in O.F., beat down the road. סֽלּוּ is the same root as מְסִלָּה .

**clear it of stones**Clear the highway of stones **and cast the stumbling blocks to the sides.**

**of stones** of there being there a stone, and he is **alluding to the evil inclination**. It may also be interpreted as referring to the repairs of the road for the ingathering of the exiles.

**clear it of stones**Heb. סַקְּלוּ , espedrec in O.F., to rid of stones.

**lift up a banner** A staff, perche in French. That is a sign, that they gather to Me and bring Me those exiled beside them [i.e., those exiled in their land].

**11 Behold his reward**[that is prepared] to give to His servants is prepared with Him.

**and His wage** [Lit. His deed.] The reward for the deed they did with Him, is before Him, prepared to give.

**Chapter 63**

**1 Who is this coming from Edom** The prophet prophesies concerning what the Holy One, blessed be He, said

**that He is destined to wreak vengeance upon Edom**, **and He, personally, will slay their heavenly prince, like the matter that is said (supra 34:5), “For My sword has become sated in the heaven.” And afterward, (ibid.) “it shall descend upon Edom,” and it is recognizable by the wrath of His face that He has slain [them with] a great massacre, and the prophet is speaking in the expression of the wars of human beings, dressed in clothes, and when they slay a slaying, the blood spatters on their garments, for so is the custom of Scripture; it speaks of the Shechinah anthropomorphically, to convey to the ear what it can hear.** Comp. (Ezek. 43:2) “His voice is like the voice of many waters.” The prophet compares His mighty voice to the voice of many waters to convey to the ear according to what it is possible to hear, for one cannot understand and hearken to the magnitude of the mighty of our God to let us hear it as it is.

**Who is this coming from Edom** **Israel says, “Who is this, etc.?” And He is coming with soiled garments, colored with blood, and anything repugnant because of its smell and its appearance fits to the expression of**חִמּוּץ **, soiling.**

**from Bozrah** Our Rabbis said (see Makkoth 12a): “The heavenly prince of Edom is destined to commit two errors. He thinks that Bozrah is identical with Bezer in the desert, which was a refuge city. He will also err insofar as it affords refuge only for inadvertent murder, but he killed Israel intentionally.” There is also an Aggadic midrash (see above 34:6) that because Bozrah supplied a king for Edom when its first king died, as in Gen. (36:33), “And Jobab the son of Zerah from Bozrah reigned in his stead,” and Bozrah is of Moab, according to the matter that is stated (Jer. 48:24): “Upon Kerioth and upon Bozrah.”

**this one who was stately in His attire**, צֽעֶה , and girded with the greatness of His strength. And the Holy One, blessed be He, replies to him, ‘It is I, upon Whom the time has come to speak of the righteousness of the Patriarchs, and of the righteousness of the generation of religious persecution, and My righteousness, too, is with them, and I have revealed Myself as being great to save.’ And they say, ‘Why is your clothing red? Why are your garments red?’

**3 and from the peoples, none was with Me** standing before Me to wage war.

**and their lifeblood sprinkled**Heb. נִצְחָם , Their blood, which is the strength and victory (נִצָּחוֹן) of a man.

**I soiled** Heb. אֶגְאָלְתִּי . Comp. (Lam. 4:14) “They were defiled (נִגּֽאֲלוּ) with blood.”

**5 And I looked, and there was no one helping Israel.** and I was astounded An expression of keeping silent, and I have already explained it above (57:16): “And He was astounded for there was no intercessor.”

**and My fury that supported Me** My fury that I have against the heathens (the nations [mss. and K’li Paz]), for I was a little wrath with My people, and they helped to harm them. That strengthened My hand and aroused My heart to mete recompense upon them although Israel is not fit and worthy of redemption.

**6 And I trod** Heb. וְאָבוּס . An expression of wallowing in blood and treading with the feet. Comp. (Ezekiel 16:6) “wallowing (מִתְבּוֹסֶסֶת) in your blood.” Comp. also (Jer. 12:10): “They trod (בּֽסְסוּ) My field.” their power Heb. נִצְחָם, the might of their victory.

**7 The kind acts of the Lord I will mention** The prophet says, I will remind Israel of the kind acts of the Lord.

**and much good** I will remind Israel of what He bestowed upon the house of Israel with His mercies.

**8 They are but My people** **Although it is revealed before Me that they would betray Me, they are, nevertheless, My people, and they are to Me like children who will not deal falsely.**

9 In all their trouble that He would bring upon them.

**He did not trouble [them]** **He did not trouble them according to their deeds, that they deserved to suffer, for the angel of His presence i.e., Michael the prince of the Presence, of those who minister before Him saved them always as an agent of the Omnipresent.**

**Verbal Tallies**

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

**& HH Giberet Dr. Elisheba bat Sarah**

**Shemot (Exodus) 3:1 – 4:17**

**Tehillim (Psalms) 44:1-9**

**Yeshayahu Isaiah 40:11-18, 21-22**

**Mk 5:10-20, Lk 8:40, Acts 15:6-12**

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

God - אלהים, Strong’s number 0430.

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

Kept / Feed - רעה, Strong’s number 07462.

Mountain - הר, Strong’s number 02022.

**Shemot (Exodus) 3:1** Now Moses **kept <07462> (8802)** the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the **mountain <02022>** of **God <0430>**, even to Horeb.

**Tehillim (Psalms) 44:1** To the chief Musician for the sons of Korah, Maschil. » We have heard with our ears, O **God <0430>**, our fathers have told us, what work thou didst in their days, in the times of old.

**Yeshayahu Isaiah 40:11** He shall **feed <07462> (8799)** his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

**Yeshayahu Isaiah 40:12** Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the **mountains <02022>** in scales, and the hills in a balance?

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading****Ex 3:1 – 4:17** | **Psalms****44:1-9** | **Ashlamatah****Is 40:11-18, 21-22** |
| --- | --- | --- | --- | --- |
|  |  |  |  |  |
| ba' | father | Exod. 3:6Exod. 3:13Exod. 3:15Exod. 3:16Exod. 4:5 | Ps. 44:1 |  |
| vyai | eloquent, counselor | Exod. 4:10 |  | Isa. 40:13 |
| ~yhil{a/  | God | Exod. 3:1Exod. 3:4Exod. 3:6Exod. 3:11Exod. 3:12Exod. 3:13Exod. 3:14Exod. 3:15Exod. 3:16Exod. 3:18Exod. 4:5Exod. 4:16 | Ps. 44:1Ps. 44:4Ps. 44:8 |  |
| #r,a, | land, earth, ground | Exod. 3:8Exod. 3:17Exod. 4:3 | Ps. 44:3 | Isa. 40:12Isa. 40:21Isa. 40:22 |
| yAG  | nations |  | Ps. 44:2 | Isa. 40:15Isa. 40:17 |
| %r,D, | journey, way | Exod. 3:18 |  | Isa. 40:14 |
| !he | what if, behold | Exod. 4:1 |  | Isa. 40:15 |
| rh; | mountain | Exod. 3:1Exod. 3:12 |  | Isa. 40:12 |
| [;Arz> | arm |  | Ps. 44:3 | Isa. 40:11 |
| qyxe | bosom | Exod. 4:6Exod. 4:7 |  | Isa. 40:11 |
| dy" | power, hand | Exod. 3:8Exod. 3:19Exod. 3:20Exod. 4:2Exod. 4:4Exod. 4:6Exod. 4:7Exod. 4:17 | Ps. 44:2 |  |
| [d'y" | aware, know | Exod. 3:7Exod. 3:19Exod. 4:14 |  | Isa. 40:13Isa. 40:14Isa. 40:21 |
| hwhy | LORD | Exod. 3:2Exod. 3:4Exod. 3:7Exod. 3:15Exod. 3:16Exod. 3:18Exod. 4:1Exod. 4:2Exod. 4:4Exod. 4:5Exod. 4:6Exod. 4:10Exod. 4:11Exod. 4:14 |  | Isa. 40:13 |
| ~Ay | day | Exod. 3:18 | Ps. 44:1Ps. 44:8 |  |
| bqo[]y"  | Jacob | Exod. 3:6Exod. 3:15Exod. 3:16Exod. 4:5 | Ps. 44:4 |  |
| ac'y" | bring, brought | Exod. 3:10Exod. 3:11Exod. 3:12Exod. 4:6Exod. 4:7Exod. 4:14 | Ps. 44:9 |  |
| lKo | all, entire, whole | Exod. 3:20 | Ps. 44:8 | Isa. 40:17 |
| aol | except, never, nor | Exod. 3:19Exod. 4:10 | Ps. 44:6 |  |
| hm' | what  | Exod. 3:13Exod. 4:2 |  | Isa. 40:18 |
| ymi | who | Exod. 3:11Exod. 4:11 |  | Isa. 40:12Isa. 40:13Isa. 40:14Isa. 40:18 |
| ~yIm; | water | Exod. 4:9 |  | Isa. 40:12 |
| %l,m, | king | Exod. 3:18Exod. 3:19 | Ps. 44:4 |  |
| !mi | because, some, recently | Exod. 3:7Exod. 4:9Exod. 4:10 |  | Isa. 40:17 |
| ~l'A[ | forever | Exod. 3:15 | Ps. 44:8 |  |
| ~ynIP' | face, because | Exod. 3:6Exod. 3:7 | Ps. 44:3 |  |
| xl;v' | send | Exod. 3:10Exod. 3:12Exod. 3:13Exod. 3:14Exod. 3:15Exod. 3:20Exod. 4:4Exod. 4:13 | Ps. 44:2 |  |
| ~ve | name | Exod. 3:13Exod. 3:15 | Ps. 44:5Ps. 44:8 |  |
| [m;v' | gven heed | Exod. 3:7Exod. 3:18Exod. 4:1Exod. 4:8Exod. 4:9 | Ps. 44:1 | Isa. 40:21 |
| r[;B' | burning | Exod. 3:2Exod. 3:3 |  | Isa. 40:16 |
| h['r' | pasturing, shepherd | Exod. 3:1 |  | Isa. 40:11 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading****Ex 3:1 – 4:17** | **Psalms****Psa 44:1-9** | **Ashlamatah****Is 40:11-18, 21-22** | **Peshat****Mishnah of Mark,****1-2 Peter, & Jude****Mk 5:18-20** | **Tosefta of****Luke****Lk 8:40** | **Remes/Gemara of****Acts/Romans****and James****Acts 15:6-12** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἅγιον** | holy | Exo 3:5  |  |  |  |  | Act 15:8  |
| **adelphos** | brother | Exo 4:14  |  |  |  |  | Acts 15:7 |
| **ἀκούω** | heard | Exo 3:7  |  |  |  |  | Acts 15:7Acts 15:12 |
| **ἀναγγέλλω** | announced |  | Psa 44:1 | Isa 40:21 | Mar 5:19 |  |  |
| **ἀπέρχομαι** | go forth | Exo 3:21  |  |  | Mk. 5:20 |  |  |
| **ἀρχαῖος** | ancient |  | Psa 44:1  |  |  |  | Acts 15:7 |
| **ἄρχομαι** | began | Exo 4:10  |  |  |  |  | Acts 15:7 |
| **ἔθνος** | nation |  | Psa 44:2  | Isa 40:15 Isa 40:17 |  |  | Acts 15:7Acts 15:12 |
| **εἴδω** | see, seen, saw, know | Exo 3:4Exo 3:7 Exo 3:19Exo 4:14 |  |  |  |  | Acts 15:6  |
| **ἐπίσταμαι** | know | Exo 4:14 |  |  |  |  | Acts 15:7 |
| **ἐπιτίθημι** | place | Exo 3:22  |  |  |  |  | Acts 15:10 |
| **ἔπω** | said | Exo 3:3 Exo 3:4Exo 3:5 Exo 3:6 Exo 3:7 Exo 3:11Exo 3:12 Exo 3:13 Exo 3:14 Exo 3:15 Exo 3:17Exo 4:1Exo 4:2 Exo 4:3 Exo 4:4 Exo 4:6 Exo 4:7 Exo 4:10Exo 4:11 Exo 4:13Exo 4:14  |  |  |  |  | Act 15:7  |
| **ζυγός** | yoke |   |   | Isa 40:12Isa 40:15 |   |   | Acts 15:10 |
| **ἡμέρα** | day | Exod. 3:18 | Ps. 44:1Ps. 44:8 |  |  |  | Acts 15:7 |
| **θεός** | God | Exod. 3:1Exod. 3:4Exod. 3:6Exod. 3:11Exod. 3:12Exod. 3:13Exod. 3:14Exod. 3:15Exod. 3:16Exod. 3:18Exod. 4:5Exod. 4:16 | Ps. 44:1Ps. 44:4Ps. 44:8 |  |  |  | Acts 15:7Acts 15:8Acts 15:10Acts 15:12 |
| **κύριος** | LORD | Exod. 3:2Exod. 3:4Exod. 3:7Exod. 3:15Exod. 3:16Exod. 3:18Exod. 4:1Exod. 4:2Exod. 4:4Exod. 4:5Exod. 4:6Exod. 4:10Exod. 4:11Exod. 4:14 |  | Isa. 40:13 | Mk. 5:19 |  | Acts 15:11 |
| **λέγω** | saying, says, speak | Exo 3:4Exo 3:12 Exo 3:16 |  |  | Mk. 5:19 |  | Acts 15:7 |
| **μετά** | with, after | Exo 3:12 Exo 3:19Exo 3:20 |  |  | Mk. 5:18 |  |  |
| **νῦν** | now | Exo 3:9Exo 3:10 Exo 4:12 | Psa 44:9  |  |  |  | Acts 15:10 |
| **ὁράω** | see, saw, seen | Exo 3:2Exo 3:3 Exo 3:9Exo 3:16Exo 4:1 Exo 4:5 |  |  |  |  | Acts 15:6 |
| **οὐδείς** | no, nothing |  |  | Isa 40:17  |  |  | Acts 15:9 |
| **παρακαλέω** | comfort, imploring |  |  | Isa 40:11 | Mk. 5:18 |  |  |
| **πᾶς** | whole, all, entire, every | Exod. 3:20 | Ps. 44:8 | Isa. 40:17 | Mk. 5:20 | Lk. 8:40 | Acts 15:12 |
| **πατήρ** | father | Exod. 3:6Exod. 3:13Exod. 3:15Exod. 3:16Exod. 4:5 | Ps. 44:1 |   |   |   | Acts 15:10 |
| **πιστεύω** | believe, trust | Exo 4:1 Exo 4:5Exo 4:8Exo 4:9 |  |  |  |  | Acts 15:7Acts 15:11 |
| **ποιέω** | did, do, make, made | Exo 3:20 Exo 4:11Exo 4:15 Exo 4:17 |  |  | Mk. 5:19Mk. 5:20 |  | Acts 15:12 |
| **πολύς / πολλός** | populous, much, more | Exo 3:8  |  |  |  |  | Acts 15:7 |
| **σημεῖον** | signs | Exo 3:12 Exo 4:8Exo 4:9Exo 4:17 |   |   |   |   | Acts 15:12 |
| **στόμα** | mouth | Exo 4:11Exo 4:12 Exo 4:15Exo 4:16 |   |   |   |   | Acts 15:7 |
| **συνάγω** | gather | Exo 3:16  |   | Isa 40:11 |   |   | Acts 15:6 |
| **σώζω** | deliver |  | Psa 44:3Psa 44:6Psa 44:7 |  |  |  | Acts 15:11 |
| **χάριν** | favor | Exo 3:21  |   |   |   |   | Act 15:11 |

**NAZAREAN TALMUD**

**Sidra Of Shemot (Ex.) 3:1-4:17**

**“UMoshéh Hayáh Roéh” “And Moses was shepherding”**

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

**H.Em. Hakham Dr. Yosef ben Haggai**

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| **Hakham Shaul’s School of Tosefta** **(Luqas Lk 8:26-39)****Mishnah א:א** | **Hakham Tsefet’s School of Peshat** **(Mk 5:18-20)****Mishnah א:א** |
| **And as Yeshua returned, the congregation welcomed him, for they had all been waiting for him in expectation.** | **As he** (Yeshua) **was getting into the boat, the man who had been possessed with demons begged him that he might be with him. And he did not permit him but said to him, “Go home to your friends and tell them how much the Lord has done for you, and how he has had mercy on you.” And he went away and began to proclaim in the Decapolis how much Yeshua had done for him, and everyone marveled.** |

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| **Hakham Shaul’s School of Remes** **2 Luqas (Acts) 15:6 -12****Mishnah א:א** |
| **15:6 – 9 ¶** **Both the Sheliachim and the Zechanim** (**the talmidim of the Master**) **assembled[[52]](#footnote-52) to deliberate concerning this matter.[[53]](#footnote-53) And** after **there was much debate, Hakham Tsefet stood up** and **said to them, “Anashim** (Men of nobility) and**brothers, you know that a good while ago[[54]](#footnote-54) how God chose among you through my mouth** that **the Gentiles should hear the message of the Mesorah and become faithfully obedient[[55]](#footnote-55)** (to the Torah/Mesorah of the Master).[[56]](#footnote-56) **And God, who knows the heart, testified to them** by **giving** them**the Nefesh Yehudi** (Jewish Soul of Holiness)**, just as he also** did **to us.** **And He made no distinction between us and them,[[57]](#footnote-57) cleansing their hearts[[58]](#footnote-58) through faithful obedience**.”**15:10 – 12 Hakham Tsefet continued saying “So now why are you putting God to the test[[59]](#footnote-59)** by **placing on the neck of the talmidim** (**not on the Gentiles**) **a yoke[[60]](#footnote-60) that neither our fathers nor we have strength to bear? But we who have become faithfully obedient** **will have admittance into the Olam HaBa[[61]](#footnote-61) through the chesed** (mercy) of the **Master Yeshua, and they will find admittance into the Olam HaBa in the same way as we did,**” **And the whole congregation became silent and listened to BarNechamah and Hakham Shaul describing the marvel of the Gentiles taking up** (putting to practice) **the signs of God.** |

**Nazarean Codicil to be read in conjunction with the following Torah Seder:**

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| --- | --- | --- | --- | --- | --- |
| **Ex 3:1-4:17** | **Isa 40:11-18, 21-22** | **Psa 44:1-9** | **Mk :18-20** | **Luqas 8:40** | **2 Luqas (Acts) 15:6-12** |

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

**And he (Yeshua a Hakham) did not Permit him**

The present pericope of Hakham Tsefet through Mordechai his amanuensis, give us a snapshot of what happens when a Jewish person subordinates to foreign gods. We must reiterate that these “foreign gods” serve as G-d’s mediators. But, the Jewish people, as we have pointed out in the past are not subject to them so long as he is subordinate to the Hakhamim and Jewish authority’s will be mentioned below. Hakham Tsefet shows that the Jewish people have no place subordinating to the shedim of foreign regions and countries.

The case at hand sounds much like the narrative of the Prodigal Son.[[62]](#footnote-62) That account has some similarities that are worth looking at. The case opens with the younger of two brothers who is tired of being told what he can and cannot do per se. He comes to his father and makes a request for his part of the inheritance. After a few days the son has headed for a “far country.” Hakham Shaul through Hillel his amanuensis points out that he wastes his possessions on “prodigal” life or senseless behaviour. When the land is ravaged with famine the prodigal is left no means of survival. So, he becomes a citizen of the land in an attempt to rectify the situation. His is given a suitable Jewish occupation of feeding pigs. Which is more that halakhically suspect. All of this is to tell us that there is no aspect of Jewish life left in the young man. But, one thing is certain. He is free and he is his own man. And, he does not have to listen to those Rabbis and Hakhamim who are always telling people what to do.

The young man in our Pericope of Mordechai (Mark) has travelled to a place where there is no Rabbinic authority. This leaves the young man without the protection of the Jewish community. Now he is subordinate to the foreign gods of that region/country. He has given himself over to the foreign gods (shedim). But, like the Prodigal he is free and does not have to listen to anyone but to what end. He is his own man per se.

In both cases the young men are said to “come to their senses” perse. The Prodigal “comes to his senses” and decides to swallow his pride and return. I will return to my father and be one of his servants. However, the father is no mere “Father.” His father is a Hakham and his is a talmid. Therefore, his words should say, I will arise and go to my Hakham and tell him that I have sinned against him and against the (Kingdom of) “heaven.” In short, he decided to accept the government of the foreign god as opposed to the Hakhamim and Bate Din. The senseless behaviour of the prodigal was actually “lawless” living. He had taken what he learned in the Yeshivah and cast it before the pigs. And we can easily see the results of what happens when a Jew subordinates himself to foreign deities.

**Peroration**

Yeshua tells the young man in the present Torah Seder to “Go Home **to your friends and tell them how much the Lord has done for you**.” These words can also be interpreted as saying, go back to your Yeshivah (Home – school of your Hakham) and tell them what you learned about when Jews person rebels against the Hakhamim and submits himself to foreign deities.

Yeshua’s Halakhic decree not permitting the young man to follow him (become Yeshua’s talmid) corrected the error in the region of Tiberius. Yeshua would not allow the talmid of another Hakham join his school when he had defected from the house (school) of another Hakham. again, this corrected the error in the region of Tiberius.

**Commentary to Hakham Shaul’s School of Remes**

**Introduction**

We have now before us some of the most difficult passages in all the Nazarean Codicil. Therefore, we must read with great caution every word so that we are able to determine exactly what is being conveyed. Through context, contiguity and hermeneutic laws we will be able to determine that the great discussion being deliberated is the “Gentile predicament.”[[63]](#footnote-63) It should be obvious that the great deliberation is over how the Jewish people are to relate to the Gentiles in Diaspora, without presenting an unnecessary threat to the practices of the commandments and traditions received. This is a very complex issue. However, through verbal archaeology we are able to determine how to interpret this deliberation. Therefore, we will try to interpret the materials systematically and then try to draw a Remes and halakhic summation.

**A Nazarean Bet Din**

**Both the Sh’l'achim and the Zechanim** (the talmidim of the Master)…

Before we can determine what is being deliberated we need to know that the Bet Din is a Nazarean one. This means that the congregation of Judges/Hakhamim are all believers in Yeshua as Messiah i.e. Yeshua’s Talmidim. Therefore, all the congregants are Yeshua’s **talmidim!** Upon this point, we must be clear, because it is a vital point in our understanding of this Bet Din’s ruling. If there is any Gentile present, we are not apprised of their attendance. We will opine that there are not any Gentiles present. We are able to make this assessment because this is a Nazarean **Jewish** Bet Din. Therefore, the issue being discussed is “Adjudicated” by a Jewish Bet Din of Hakhamim. The determination of this Bet Din will establish precedent or follow the **customs[[64]](#footnote-64)** of earlier Bate Din.

**Colossians 2:16-17 Therefore let no one who is a Gentile but the body of Messiah (the Jewish people) pass judgment on you in questions of food and drink, or with regard to a festival or a New Moon or a Sabbath. 17 For these are a shadow (prophecies) of things yet to come.**

Hakham Shaul makes this statement in the wake of II Luqas (Acts) chapter 15 making it clear that the Gentiles are subjected to the Jewish Bate Din. Therefore, we see from this passage that the only viable Court with regard to Jewish halakhah is an authentic Bet Din of Jewish Hakhamim.

**Romans 13:1- 2** **Let every gentile soul be subject to the governing authorities** (of the Jewish Synagogue)**. For there is no legitimate authority except** (that of the Jewish Bet Din) **from God, and the authorities** (of the Bet Din) **that exist are appointed by God. Therefore, whoever resists the authority** (of the Bet Din) **resists the ordinance of God, and those who resist will bring judgment** (of the heavens) **upon themselves.**

Therefore, all Gentiles who wish to have any part in the Jewish Commonwealth must uphold the rulings of the Jewish Bet Din. We state this as a matter of Halakhah.

**Hakham Tsefet stood up** and **said to them, “Anashim** (Men of nobility) and**brothers, you know that a good while ago[[65]](#footnote-65) how God chose among you through my mouth** that **the Gentiles should hear the message of the Mesorah and become faithfully obedient[[66]](#footnote-66)** (to the Torah/Mesorah of the Master)…

Hakham Tsefet is referring to the events that transpired as he stayed in Caesarea. The precedential case of Cornelius will guide us through the next few weeks as we look at the “Gentile Predicament.”

**Shema Yisrael (and Gentiles) HaShem Our G-d is One!**

**And He made no distinction between us and them,[[67]](#footnote-67) cleansing their hearts[[68]](#footnote-68) through faithful obedience**.”

There is One Torah for the Jew and the Gentile alike as it says…

**Shmot (Exo.) 12:49) One Torah will be to him that is native born, and unto the Gentile** (Ger) **that dwells among you. B’Midbar (Num.) 15:15 “The convert will be the same as you…”[[69]](#footnote-69)**

Hakham Tsefet’s words echo Shmot 12:49, B’Midbar 15:15. There is only one Torah, meaning that the Torah Oral and written constitute the “Torah.” Furthermore, there is not a Torah for the Jewish people and another for the Gentiles. There is One G-d! This is the principal statement of Judaism according to Yeshua and the Hakhamim. The same Torah that applies to the Jewish people applies to the Gentile who wishes to join the commonwealth of Yisrael.

**Summary of II Luqas (Acts) 15:6-9**

To summarize the first pericope of the Remes portion of our Nazarean Talmud we note…

* The Congregation/Bet Din is a Nazarean Assembly of Yeshua’s **Talmidim**
* The Bet Din is a Halakhically acceptable Bet Din
* The Jewish Bate Din are the only acceptable Courts for determining acceptable Halakhot
* Hakham Tsefet was that principal Sh’liach (apostle – emissary, plenipotentiary agent) to the Gentiles
* The Gentiles have already accepted the Mesorah (Torah Orally and Written) as elucidated by the Master by the mouth of Hakham Tsefet
* Acceptance of the Mesorah and faithful obedience to the Halakhic mores of the Jewish Bate Din resulted in the Nefesh Yehudi being given to the Gentiles as it was given to the Jewish people
* There is no distinction between the Jew and Gentile who has fully converted to Jewish Orthodoxy

It is imperative that we understand the above noted items before moving on to the next pericope. Therefore, we ask that our readers please rehearse the bulleted items above.

**2nd Pericope II Luqas (Acts) 15:10-12**

**Allegory**

The word "allegory," is derived from the Greek "*alla,*" meaning "other," and "*agoreuo*," meaning, “proclaim.” It originally referred to a figure of speech that Cicero defined as a “continuous stream of metaphors.” According to St. Augustine, allegory is a mode of speech in which “one thing is understood by another.” Allegory differs from ***the parable*** in its more systematic presentation of the different features of the idea, which it illustrates, as well as in its contents, which are concerned with the exposition of theoretical truths rather than practical exhortation.

**Hakham Tsefet continued saying “So now why are you putting God to the test** by **placing on the neck of the talmidim** (**not on the Gentiles**) **a yoke that neither our fathers nor we have strength to bear?**

This passage is the most confused pericope in all of the Nazarean Codicil! Therefore, let us begin with a few introductory remarks.

We must note principally that the mentioned “yoke” is NOT a “Yoke” being placed upon the Gentiles. Hakham Tsefet is saying that the “Yoke” is placed on Yeshua’s Talmidim. At this juncture, we must note that the “talmidim are primarily Jewish or Orthodox Jewish Converts. In other words, without exception, all of Yeshua’s talmidim are “Jewish” by birth or Conversion to Orthodox Judaism.

**The Unbearable Yoke**

Hakham Shaul through his amanuensis Hillel (Dr Luke) has recorded his words very carefully. Therefore, we must look at them with great care. For our hermeneutic rules, we look to the Thirteen Remes rules compiled by Rabbi Ishmael b. Elisha.

**1 Ḳal wa-ḥomer:** Identical with the first rule of Hillel - "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.

1. **Gezerah shawah:** Identical with the second rule of Hillel - Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

**8. The particular** implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.

**9. The particular implied in the general** and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.

**12 Deduction from the context.**

The coded language of Hakham Shaul has eluded the best Scholars. This is because they fail to accept that the present materials are Allegory. Secondly, they fail to understand that II Luqas (Acts) is a Remes commentary to the Mishnaic Marqan Peshat. Therefore, we will note that we follow the above cited hermeneutics for the sake of determining the nature of the “unbearable Yoke.” The Torah itself gives us the answer in Sefer D’barim (Deuteronomy).

**D’varim (Deut). 22:10 “You will not plow with an ox and a donkey together.”**

Hakham Tesfet’s Remes speech perfectly explains the apparent problem dealt with by Yeshua’s Talmidim. The Mishneh Torah (Yad Hazakah) elaborates on the halakhah of ploughing with two animals as presented in D’barim (Deut) 22:10.

**Kilyaim Chapter 9 Halacha 7** Anyone who performs labor with two species of animals or wild beasts together **when one of them is kosher and the other is not kosher is liable for lashes in all places**, as [Deuteronomy 22:10] states: "Do not plow with an ox (a Kosher Animal) and a donkey (a non-Kosher animal) together. "Whether one plows, seeds, has them pull a wagon, or a stone, or led them together even with his voice [alone], he is liable for lashes. This is derived from the term "together." If, however, one [merely] yokes them [to a wagon], he is exempt unless he pulls them or leads them.

Hakham Shaul’s allegorical words in his 2nd letter to the Corinthians has been mistranslated.

**2 Co. 6:14 Do not be yoked together with unbelievers** (i.e. Gentiles who oppose Torah observance)**; for what partnership has righteous/generosity and lawlessness** (direct opposition to the Torah)**, or what fellowship has light with darkness?**

The Rambam makes the allegory even clearer. The unbearable yoke is a Jew being yoked with a Gentile and forced to “till in the same Torah.” This is an impossible situation. However, Christian scholars have been trying to plow the Torah like a Donkey for nearly two millennia. We have established in earlier materials that the Torah is elucidated “**by the Jew first!**”

**Rom. 1:16** **For I am not ashamed of the Mesorah** (of the Master), **for it is the virtuous power of God bringing redemption to everyone who is faithfully obedient,** (to the Mesorah) **Chiefly by the Jewish** Hakhamim[[70]](#footnote-70) **and also by the Jewish** Hakhamim of the **Hellenists** (in Diaspora).[[71]](#footnote-71)

Therefore, it is impossible/unbearable for the Jewish Hakhamim and Talmidim of the Master to till in the Torah with a Donkey, i.e. Christian Scholar!

**Romans 3:1** **Then what advantage does the Jew have? Or what is the benefit of circumcision? Great in every respect. First of all, they were entrusted with the oracles of God** (Mesorah).

Hakham Shaul shows that those who are “yoked” with the “unbelieving” Gentiles are “yoked” to those who will not faithfully obey the Torah therefore, lacking righteous/generosity, i.e. the Nefesh Yehudi. We will elaborate on this yoke later in this commentary.

**In the Wake of Rebellion**

**m. Shab 1:4** These are some of the laws which they stated in the upper room of Hananiah b. Hezekiah b. Gurion when they went up to visit him. They took a vote, and the House of Shammai outnumbered the House of Hillel. And eighteen rules did they decree on that very day.

The Gemarah to The Mishnaic Shabbat 1:4 reads as follows…

**b. Shab 17a** ﻿A sword was planted in the Beth HaMidrash and it was proclaimed, He who would enter, let him enter, but he who would depart, let him not depart![[72]](#footnote-72) And on that day Hillel sat submissive before Shammai, like one of the disciples,[[73]](#footnote-73) **and it was as grievous to Israel[[74]](#footnote-74) as the day when the [golden] calf was made**.

This situation is amazing when we realize some very interesting facts. Jewish sources are plentiful that tell us Shammai (Vice-president) was the Av Bet Din to Hillel, who served as the Nasi (President) of the Bet Din. The point here is that Shammai has no respect for the chain of command. In other words, Shammai demonstrated despotic power over the B’ne Yisrael rather than following the appropriate system of Hakham/talmid. Shammai usurped authority over Hillel in and illegal manner on this day. The Sin of the Golden calf is not about the eighteen measures mostly. The “Sin of the Golden Calf” here is the sin of the abrogating the principle of hierarchy. Hillel as the Nasi (president) should have been honored rather than being relegated to the position of one of Shammai’s talmidim. It is imperative that we understand this principle before continuing. The structure of the Esnoga/Synagogue is built on a very specific hierarchy. This hierarchy has preserved the Esnoga for millennia. Furthermore, the system of Hakham/Talmid has existed also for millennia. The systematic diffusion of power is expressed in the present Torah Seder with the words of Yitro to his son-in-law Moshe Rabbenu.[[75]](#footnote-75)

According to Josephus, Hezekiah b. Gurion (Garon)[[76]](#footnote-76) was a murderous robber.[[77]](#footnote-77) This would account for the Jerusalem Talmud’s statement in **Shabbat 1:4** that the followers of Shammai *did* murder the disciples of Hillel: “Rabbi Yehoshua taught: The students of Beit Shammai stood below, killing the students of Beit Hillel. We learn: Six of them went up, and the rest stood upon them with swords and spears.”

The meeting place in the House of Hezekiah b. Gurion (Garon) could not have been pro-Gentile. Consequently, we must surmise that the eighteen edicts of Shammai were in direct opposition to Gentile interaction with the Jewish people and their possible Conversion.[[78]](#footnote-78) Hillel was kind, guiding Gentiles towards the acceptance of the Kingdom/Governance of G-d through the Bate din as opposed to human kings. Shammai, on the other hand, was vehemently opposed to any interaction between Jew and Gentile.[[79]](#footnote-79) Hakham Shaul refers to this separation as a “wall of partition” …

**Eph. 2:14-16 But you** (Gentiles) **who were far away are now brought close by your union with Yeshua HaMashiach, his life of peace bringing us into unity by breaking down the middle wall of partition[[80]](#footnote-80) which stood between us. This was accomplished by abolishing the enactments contained** **in** (Shammaite) **ordinances** (dogma)**[[81]](#footnote-81), that he might establish one new body[[82]](#footnote-82) in himself, by the cross, having broken down conflict** between the Jewish people and the Gentiles**.**

It would appear that Yeshua’s Talmidim followed his belief that the Gentiles were destined to enter the Olam HaBa with the Jewish people through conversion.

**Matityahu (Matt). 28:19 “Therefore go and make talmidim** (disciples) **of all the nations** (talmudize the Gentiles), **immersing** (as a pars pro toto to the full rite of conversion) **them on the authority of the Father and the Son and the Oral Torah,**

The eighteen edicts of Shammai must have dominated the Jewish mindset from 20 B.C.E until about 44-45 C.E. This is the timeframe when Hakham Tsefet enters Cornelius’s house in II Luqas (Acts) 10:28.

**And he said to them, You know that it is a forbidden[[83]](#footnote-83) thing for a man, a Jew to keep company with or to come near to one of another nation. But G-d has shown me not to call any man common or unclean** (but his kitchen is unclean)**.**

Obviously, this is not a Torah Mandate. It is in fact most likely one of the enactments of Shammai who also determined even the air of Gentile lands “unclean.” Yeshua’s talmidim, beginning with Hakham Tsefet accepted Gentiles as Talmidim though Orthodox Conversion. All Scholars, including our unequally yoked asses accept that Orthodox conversion in the First Century included (for males) circumcision and then immersion. Interestingly the Zohar states that the B’ne Yisrael were circumcised until just before Pesach. Hakham Shaul shows the precedential process of conversion by saying…

**1 Co. 10:2 and all were immersed into Moshe in the cloud and in the sea**

Rabbi Yaakov Culi answers our question for us. Hakham Culi tells us that there were 50 miracles, which occurred at the Yam Suf. The first he cites is the “Seven Ananei HaKabod” as being enveloped in the Shekinah (Divine Presence) by seven clouds that coalesced into one solid cloud.[[84]](#footnote-84)

In other words, they were immersed in the “Seven Ananei HaKabod.” We learn that they were first circumcised, then they were immersed as a “sign” and they received the Torah at Har Sinai. Therefore, the procedure for reviving the Nefesh Yehudi is established in the B’ne Yisrael. Interestingly, last week we dealt with the “sign” of circumcision. In the readings of the Zohar for last week’s Torah Seder, the material discusses the “sign” of circumcision at length. It associates the phrase “(Exod. 15:26) If thou wilt diligently hearken to the voice of the LORD thy God” with Malkut, the symbol of circumcision.[[85]](#footnote-85) How did the B’ne Yisrael merit the Shekinah (the Divine Presence) which resulted in their reception of the Nefesh Yehudi? “Through guarding (shomer) against the impurity of the menstruation.”[[86]](#footnote-86)

The Rabbis show that the process of Gentile conversion must match the Jewish acceptance of the yoke of the Kingdom/Governance of G-d. They accepted circumcision, immersion, the acceptance of a sacrifice and the reception of the Oral Torah.[[87]](#footnote-87)

**Salvation, Entrance into the Olam HaBa through Yeshua**

**But we who have become faithfully obedient** **will have admittance into the Olam HaBa through the chesed** (mercy) of the **Master Yeshua, and they will find admittance into the Olam HaBa in the same way as we did**”

Because the donkey cannot till the Torah we have seen the Christian Scholars (Donkeys) try to abrogate the Torah and establish deistic means for “Salvation” or the right to enter the Olam HaBa.

**m. San 10:1** All Israelites have a share in the world to come (be Saved),

How is it that All Yisrael merits entrance into the Olam HaBa?

**b. Baba Mestia 2:11** [If he has to choose between seeking] what he has lost and what his father has lost, his own takes precedence. . . . what he has lost and what his master has lost, his own takes precedence. . . . what his father has lost and what his master has lost, that of his master takes precedence. For his father brought him into this world. **But his master, who taught him wisdom, will bring him into the life of the world to come**. But if his father is a sage, that of his father takes precedence. [If] his father and his master were carrying heavy burdens, he removes that of his master, and afterward removes that of his father. [If] his father and his master were taken captive, he ransoms his master, and afterward he ransoms his father. But if his father is a sage, he ransoms his father, and afterward he ransoms his master.

Hakham Tsefet is saying that we merit entrance into the Olam HaBa because we listen to the words of the Hakhamim. By being attentive to their words, we are “birthed” into the Olam HaBa. Therefore, Hakham Tsefet’s words make perfect sense. The Gentile will merit entrance into the Olam HaBa by converting to Judaism through the ritual practiced established by the Hakhamim. Upon acceptance of the Halakhot of the Hakhamim, they have embraced and accepted the “Yoke” of the Kingdom/Governance of G-d through the Bate Din as opposed to human kings and presidents.

**m. Berakhot 2:2** “Why does [the passage of] Shema precede [that of] And it shall come to pass [if you keep my commandments]? “So that one may first **accept upon himself the yoke of the kingdom of heaven and afterwards may accept the yoke of the commandments**. “[Why does] And it shall come to pass [precede] And G-d said? “For And it shall come to pass is recited by both day and night. “[But] And G-d said is recited only by day.”

**m. Abot 3:5** R. Nehunya b. Haqqaneh says, “From whoever accepts upon himself the yoke of Torah do they remove the yoke of the state and the yoke of hard labor. “And upon whoever removes from himself the yoke of the Torah (yoke of the Kingdom i.e. recital of the Shema D’barim 6:4f.) do they lay the yoke of the state and the yoke of hard labor.”

This “Yoke” is halakhically acceptable, Baruch HaShem!

**Here Is Your Sign**

Here is a sign for you, “For my head is filled with dew.” (Petach Eliyahu).

**And the whole congregation became silent and listened to BarNechamah and Hakham Shaul describing the marvel of the Gentiles taking up** (putting to practice) **the signs of God.**

If we were to list some of the “*otiot*” of the Jewish people, we would now see what the Gentiles were accepting.

* Circumcision B’resheet (Gen.) 17:3-14
* Shabbat Shmot (Exo) 31:12-17
* Revelation at Har Sinai Shmot (Exo) 19
* Tefillin Shmot (Exo) 13:16, D’barim (Deut) 6:8 and 11:18
* Tsitsit B’Midbar (Num) 15:37-41

We can now understand that the gentiles who were coming to G-d through faithful obedience to the Mesorah of the Master accepted the “signs” as a part of their lives in the same way that the B’ne Yisrael did. Hakham Shaul does not tell of the “signs” and “wonders” that G-d was doing but rather the marvel (**τέρας** – *teras* wonder) of the Gentiles “taking up” (**ποιέω** – *poieo*) the “signs” (**σημεῖον** – *semeion*) of G-d.

**Categorical Defining of the Unbearable Yoke in detail**

We have seen that Hakham Tsefet mentioned by the unbearable Yoke in the opening of the second pericope of our Nazarean Talmud, but what implications does this have in a more detailed way?

**Firstly**, the Jew cannot plow in the field of the Torah with a Gentile “Scholar” who has not converted to Judaism and been taught the Torah “First” by a Hakham.

**Secondly**, another unbearable yoke that we, as Jewish people cannot bear, is being taught the Torah by a Gentile from a Gentile/Christian perspective. These situations were arising in places at the end of the First Century. Gentiles who should have been subordinated to Jewish Hakhamim turned the tables and began subjecting Jewish authorities to their doctrines laced with pagan practices.

**Thirdly**, if Gentiles are not permitted to convert to Judaism an unbearable yoke separates the Jew and Gentile from having “ANY” interaction. This is an impossible situation. We must be able to interact, albeit with appropriate boundaries. We must here note that the global mission of the B’ne Yisrael is to be Kings and Priests.[[88]](#footnote-88) If it is the occupation of the B’ne Yisrael to be a Nation “set apart” as a “royal priesthood,” we must be able to interact with the Gentiles, albeit on our terms. This is a cosmic mission of tikun. Should we reject this mission it would also be tantamount to the sin of the Golden calf. The Rabbis teach us that one reason the B’ne Yisrael have been sent into Diaspora is due to their lack of talmudizing the Gentiles. This is the Purim memorandum. The Jewish people in Diaspora must not cease from being Jewish.

**b. Pes. 87b** R. Eleazar said: Even when the Holy One, blessed be He, is angry, He remembers compassion, for it is said, for I will no more have compassion upon the house of Israel. R. Jose son of R. Hanina said [i.e., deduced] it from this: that I would in any wise pardon them. R. Eleazar also said: The Holy One, blessed be **He, did not exile Israel among the nations save in order that proselytes might join them,** for it is said: And I will sow her unto Me in the land; (Hos. 2:25) surely a man sows a se'ah in order to harvest many kor! While R. Johanan deduced it from this: And I will have compassion upon her that hath not obtained compassion. (﻿**R. Johanan makes this refer to the Gentiles, who in God's compassion will be given the opportunity. through Israel's exile, of coming under the wings of the Shechinah.** According to Rashi, R. Johanan deduces it from the concluding part of the verse, “And I will say to them that are not My people; you are My people.” This passage shows these two Rabbis in favor of proselytes. For the general attitude of the Rabbis towards proselytization v. f. E. art. Proselyte.)

**Fourthly**, the thesis of “Scholar X” is invalid because in Esther’s day, with the victory of the Jewish people over Haman, Gentiles converted in mass, “allowing themselves to be circumcised.”[[89]](#footnote-89) And, as noted above the B’ne Yisrael throughout history have never felt it burdensome to circumcise themselves according to the Torah mandate. Likewise, millions of Muslims circumcise and have for centuries. Therefore, circumcision cannot be an “unbearable yoke” and it is foolishness to believe so.

**Fifthly**, as noted in the second point above, an unbearable yoke placed on the Jewish people i.e. Hakhamim is the subjection of the Hakham to the Talmid. This is tantamount to the sin of the “golden calf” mentioned in the Talmudic passage Shabbat 17a (13b-17b). Because Shammai usurped the authority of his Hakham/Nasi, he generated a “golden calf” equal to the sin of the first calf that wrenched the authority from their hands. Furthermore, the reversals of hierarchical order, seen in the story of the “Golden Calf,” shows contempt for Mosaic authority. The phrase “as for this Moses” shows that anarchy had ensued the B’ne Yisrael with its poison.

Furthermore, the mindset of anarchy against the “Oracles of G-d” caused Jeroboam to decide to build two golden calves. One resided in Dan and the other in Beth El. Without lengthy elaboration, we note that the idea of the Golden calf seems to be related to anarchy and usurping the authority of one’s superior. This is most certainly an “unbearable yoke.”

**Sixthly**, we have seen Hakham Tsefet’s “unbearable yoke” allegorically bespeaks of five crimes against the Jewish people and the Hakhamim. We will also note that it is impossible to interact with the Gentiles who wish to join the Commonwealth of Yisrael without having their submission to Jewish Bate Din. Furthermore, those who misread these passages determine that they are not subject to the Theocratic rule of G-d. As such, they forfeit their right of entrance to the Kingdom/Governance of G-d, and His Messiah through the Bate Din as opposed to human Kings. And, they forfeit their place in the Olam HaBa.

The Midrashic statement of Hakham Matityahu fits well here.

Matityahu (Mat.) 7:23 “**And then I** (Yeshua) **will declare to them, “I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS** (opposition to or those without the Torah)**.**”

**Peroration**

The excess of Shammaisim was an unbearable yoke in the first century. It remains an unbearable yoke to this very day. While we most certainly uphold the Torah, Oral and Written we can in no way agree with despotic authoritarian legalism to enforce it. And, while we often express our desires for halakhic observance ad nauseam, our goal is to bring about a balanced Orthodox Jewish life without legalism. We realize that there is a fine line. We also realize that G-d gave His people a head for something other than a place to put a kippah. The wall of boundary between Jew and Gentile is rebuilt and we are still in Diaspora. We must hear the words of Rabbi Johanan and our Master Yeshua and begin to talmudize those of the Nations containing the Nefesh Yehudi, hidden within Gentile vessels, waiting to be discovered and rekindled.

Amen V’Amen

**Questions for Reflection**

1. From all the readings for this Shabbat which statement touched your heart and fired your imagination?
2. In your opinion, and taking into consideration all the above readings for this Shabbat, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week?

**Blessing After Torah Study**

**Barúch Atáh Adonai, Elohénu Meléch HaOlám,**

**Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.**

**Barúch Atáh Adonái, Notén HaToráh. Amen!**

**Blessed is Ha-Shem our God, King of the universe,**

**Who has given us a teaching of truth, implanting within us eternal life.**

**Blessed is Ha-Shem, Giver of the Torah. Amen!**

**“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish,**

**before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”**

**Coming Festival**

**Rosh HaShannah – New Year 5777**

**Sunday Evening 2nd – 4th of October, 2016**

**For further information see:**

[**http://www.betemunah.org/teruah.html**](http://www.betemunah.org/teruah.html) **;** [**http://www.betemunah.org/shofar.html**](http://www.betemunah.org/shofar.html) **;**

[**http://www.betemunah.org/knowday.html**](http://www.betemunah.org/knowday.html) **;** [**http://www.betemunah.org/gedaliah.html**](http://www.betemunah.org/gedaliah.html)

**Next Shabbat:**

**Shabbat: “VaYelekh Moshe” – “And Moses went” &**

**Shabbat Shuvah – Sabbath of Returning/Repentance**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיֵּלֶךְ מֹשֶׁה** |  |  |
| **“VaYelekh Moshe”** | Reader 1 – Sh’mot 3:1-5 | Reader 1 – Sh’mot 4:18-20 |
| **“And Moses went”** | Reader 2 – Sh’mot 3:6-10 | Reader 2 – Sh’mot 4:21-23 |
| **“Y Moisés se fue”** | Reader 3 – Sh’mot 3:11-15 | Reader 3 – Sh’mot 4:18-23 |
| Sh’mot (Exodus) Ex. 4:18 – 6:1 | Reader 4 – Sh’mot 3:16-22 |   |
| Ashlamatah: II Sam 15:7-15 + 37 | Reader 5 – Sh’mot 4:1-5 |   |
| **Special: Hosea 14:2-10;** **Micah 7:18-20\*** | Reader 6 – Sh’mot 4:6-9 | Reader 1 – Sh’mot 4:18-20 |
| Psalm 44:10-27 | Reader 7 – Sh’mot 4:10-17 | Reader 2 – Sh’mot 4:21-23 |
|   |  Maftir – Sh’mot 4:15-17 | Reader 3 – Sh’mot 4:18-23 |
| N.C.: Mk 5:21-24; Lk 8:42 Acts 15:13-18 |   **Hosea 14:2-10;** **Micah 7:18-20\*** |   |

**\* These two Ashlamatot must be recited by the greatest Torah scholar available to the congregation.**



**And a very happy and sweet New Year 5777!**

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

**P.S..**

**We now have two days to perform repentance and actively returning to the ways of Torah, as well as working out many deeds of loving-kindness to tip the balances on our favor when we appear before the LORD, most blessed be He, on the day of judgment (i.e. the Festival of Trumpets), for everything will be decided regarding the coming New Year whether for good or for whatever.**

**We are at present, in a season of repentance/returning and preparing ourselves for “the days of awe,” that will be arriving in two days’ time, starting with Rosh HaShanna. This coming year we will be preparing commentary for the Book of James which will complete the Remes cycle together with all the remaining letters of Hakham Shaul. The plan is ambitious and full of much unseen hard work, but one of much benefit to all people of good will. Personally, we hate to beg, but much rather prefer that those who benefit help defray the costs involved.**

**Again our library has need of materials regarding the Apostolic letters of Hakham Shaul. This is an optimal and very needed time for good works to show our repentance/returning and a donation towards our research library needs would be most welcome.**

**Over the years we only have had a handful of members of this list contributing to our research needs, and we are most thankful to all who have contributed to this end. This coming year we will be reviewing our list of people who receive this weekly Torah study and I am afraid that those who contribute less than US $ 5.00 per month or nothing at all for years, will be deleted from the list and will not be receiving our weekly commentaries at no cost, as it is written “Now the one who is taught the Word must share in all goods with the one who teaches. Do not be deceived: God is not to be mocked, for whatever a person sows, this he will also reap.” (Gal. 6:6-7). List members who regularly send us tithes and/or offerings have the right for their names to be placed in the Honors List at the beginning of each Torah Commentary!**

**Finally, we wish all of our dear readers and all fellow students of Torah, a very happy and prosperous New Year 5777! LESHANÁ TOBÁ TIKATEBÚ VETECHATEMÚ! - For a good year may you [and loved ones] be inscribed and sealed [in the book of Eternal Life]! - ¡Para un año bueno sea usted [y seres queridos] inscritos y sellados [en el Libro de la Vida Eterna]!**

**TODDA RABBA! (Many Thanks!) Leshana Toba!**

**Hakham Dr. Yosef ben Haggai**

**Rabbi Dr. Hillel ben David**

**Rabbi Dr. Eliyahu ben Abraham**

**NOTE:** Sunday morning classes on this Torah Seder **“UMosheh Haya Roe”** will be led by His Eminence Rabbi Dr. Hillel ben David, as due to me being about 16 hours ahead from the U.S. I will have entered into the festival of Rosh HaShannah by the time you have class. I wish you all a very good and profitable class, and a sweet and happy New Year 5777!

Shalom Shabbat ve LeShanna Toba Tikatebu VeTechatemu!

**Hakham Dr. Yosef ben Haggai**

1. Both the Okelos and Pseudo-Jonathan Targum identify the ‘Angel’ in the Bush as Zagnugael, which is one of the 70 names of Metatron, and who Kol HaTor identifies as the “Mashiach ben Yosef from above,” [↑](#footnote-ref-1)
2. Parshat Shelach [↑](#footnote-ref-2)
3. This introduction was excerpted and edited from: The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-3)
4. Yeshayahu (Isaiah) 63:12 [↑](#footnote-ref-4)
5. Abraham and Yaaqov. [↑](#footnote-ref-5)
6. I.e., remembered on high. [↑](#footnote-ref-6)
7. Six months before the redemption. [↑](#footnote-ref-7)
8. Shemot (Exodus) 2:15ff [↑](#footnote-ref-8)
9. Micah 7:15 [↑](#footnote-ref-9)
10. Shemot (Exodus) 6:6. [↑](#footnote-ref-10)
11. Tehillim (Psalms) 81:7 in reference to Yosef. [↑](#footnote-ref-11)
12. Ibid.11. [↑](#footnote-ref-12)
13. Yeshayahu (Isaiah) 27:13. [↑](#footnote-ref-13)
14. Shemot (Exodus) 12:42. [↑](#footnote-ref-14)
15. I.e., on this night they are not allowed to roam as on other nights. [↑](#footnote-ref-15)
16. Shemot (Exodus) 12:21-28 [↑](#footnote-ref-16)
17. Teshuva = repentance. [↑](#footnote-ref-17)
18. Biur HaGra, Safra D’Tzniusa, Chapter Five [↑](#footnote-ref-18)
19. New Year’s Day; the day on which HaShem sits in judgment upon the world. The exposition that follows is intended to explain why the first day of the year was chosen as the day of judgment. [↑](#footnote-ref-19)
20. The bearing is not clear. In Pes. R. XL, 2 this verse is expounded as showing that mercy governs God’s attitude in His judgment of man and that this was so in the case of Adam who was judged on the first day of the year. [↑](#footnote-ref-20)
21. I.e. in the second of the special passages inserted in the Additional Service on New Year’s Day. This second benediction is now known as Zichronot, remembrance. [↑](#footnote-ref-21)
22. The conclusion is only that Adam was created on New Year’s Day, the first of Tishri, this being the sixth day from the twenty-fifth of Elul. [↑](#footnote-ref-22)
23. Since God only created during daytime hours, the Kabbalists disregard the nighttime hours with respect to this calculation (*Dayah* 2:301b). [↑](#footnote-ref-23)
24. Pirkei D’Rebbi Eliezer [↑](#footnote-ref-24)
25. The following is based on Rabbi Winston’s essay on redemption. [↑](#footnote-ref-25)
26. Mitzrayim = Egypt [↑](#footnote-ref-26)
27. Midrash Ne’elam, Toldot 140a [↑](#footnote-ref-27)
28. “Techiyat HaMetim” - (f.); Revival or resurrection of the dead; one of the fundamental beliefs of the Jewish Religion, and the last of the RAMBAM’s list of thirteen such beliefs [↑](#footnote-ref-28)
29. Shlomo Elyashiv, January 5, 1841 - March 13, 1926, also known as the Leshem or Ba'al HaLeshem, was a famous kabbalist, who lived in Šiauliai, Lithuania. The primary work for which Elyashiv is known is Leshem Shevo V’Achlama which was written in four parts. [↑](#footnote-ref-29)
30. *Drushei Olam HaTohu*, Part 2, *Drush* 4, Section 12:9 [↑](#footnote-ref-30)
31. *Midrash Ne’elam, Toldot* 139b [↑](#footnote-ref-31)
32. *Drushei Olam HaTohu*, Part 2, *Drush* 4, Section 12:10 [↑](#footnote-ref-32)
33. Eliyahu Rips, born 12 December 1948) is an Israeli mathematician of Latvian origin known for his research in geometric group theory. He became known to the general public following his coauthoring a paper on what is popularly known as Bible code. [↑](#footnote-ref-33)
34. using the Twin Towers attack as his example. [↑](#footnote-ref-34)
35. Rabbi Eliyahu ben Shlomo Zalman) known as the Vilna Gaon or Elijah of Vilna, or by his Hebrew acronym HaGra ("HaGaon Rabbenu Eliyahu") or Elijah Ben Solomon, (Vilnius April 23, 1720 – Vilnius October 9, 1797), was a Talmudist, halakhist, kabbalist, and the foremost leader of mitnagdic (non-Hasidic) Jewry of the past few centuries. He is commonly referred to in Hebrew as ha-Gaon he-Chasid mi-Vilna, "the saintly genius from Vilnius". [↑](#footnote-ref-35)
36. Chapters 12-14. [↑](#footnote-ref-36)
37. Concluding, ‘Blessed art thou, O Lord, who redeemest Israel’. [↑](#footnote-ref-37)
38. Sanhedrin 97a. [↑](#footnote-ref-38)
39. Shemot 7b [↑](#footnote-ref-39)
40. Ezekiel [↑](#footnote-ref-40)
41. Gog and Magog, in the Hebrew Bible, may be individuals, peoples, or lands; a prophesized enemy nation of G-d's people according to the Book of Ezekiel, and one of the nations according to Genesis descended from Japheth son of Noah. [↑](#footnote-ref-41)
42. *Drushei Olam HaTohu*, Part 2, *Drush* 4, Section 12:10 [↑](#footnote-ref-42)
43. Elchonon Bunem Wasserman, 1874 – 6 July 1941, was a prominent rabbi and rosh yeshiva in pre-World War II Europe. He was one of the Chafetz Chaim's closest disciples and a noted Torah scholar. [↑](#footnote-ref-43)
44. Rabbi Israel Meir (HaKohen) Kagan (January 26, 1839 – September 15, 1933), known popularly as the Chafetz Chaim, was an influential rabbi of the Musar movement, a Halakhist, posek, and ethicist whose works continue to be widely influential in Jewish life. [↑](#footnote-ref-44)
45. Chazal or Ḥazal (Hebrew: חז"ל‎‎), an acronym for the Hebrew "Ḥakhameinu Zikhronam Liv'rakha" - "Our Sages, may their memory be blessed"), is a general term that refers to all Jewish sages of the Mishna, Tosefta, and Talmud eras. [↑](#footnote-ref-45)
46. *Lev Eliyahu, Shemot,* p.172 [↑](#footnote-ref-46)
47. The name of the kings of Amalek – see Devarim (Deuteronomy) 25:17-18 [↑](#footnote-ref-47)
48. Jerusalem [↑](#footnote-ref-48)
49. See Bereshit (Genesis) 25:13 where Kedar is listed as a son of Ishmael. [↑](#footnote-ref-49)
50. *Sefer Eliyahu, Pirkei Mashiach*, p. 236 [↑](#footnote-ref-50)
51. Iggeret Teiman (next to last paragraph). [↑](#footnote-ref-51)
52. The “gathering” is the assembly of the Nazarean Bet Din Gadol (The Greater Nazarean House of Judgment). [↑](#footnote-ref-52)
53. We would be at a loss to explain these matters were it not for the teachings of the Jewish Sages. The matters at hand concerning the Gentiles must be deliberated because of the political climate in the First Century. It would appear that earlier generations had no trouble converting the Gentiles to Judaism. Albeit we are not given all the details of their conversion without a great deal of research. Likewise, we realize that the requisite deliberation is also related to the “Eighteen Edicts of Shammai” as we have discussed before. We have postulated that Shammai forbade Gentile conversion among the Jewish populations in the First Century. These Edicts were in direct violation of the Torah. Likewise their presence among the Jewish people is evident in the early cases where Yeshua intends that “salvation” (having a place in the Olam HaBa) was for the Jew and Gentile alike. F.F. Bruce accepts that for Gentile conversion to Orthodox Judaism a Gentile must follow the preordained Jewish practice of circumcision ritual or a drop of blood if the Gentile is already circumcised) and ritual immersion as well as acceptance and faithful obedience to the Torah/Oral and Written. Bruce, F. (1990). *The Acts of the Apostles, A Greek Text with Introduction and Commentary.* (Third Revised and Enlarged Edition ed.). Grand Rapids, MI: William B. Eerdmans Publishing Company. p. 329 [↑](#footnote-ref-53)
54. Hakham Tsefet is referring to the days when he was sent to the House of Cornelius. [↑](#footnote-ref-54)
55. **Rom 1:5** Through him (Yeshua) we have received chesed and a commission to bring into obedience among all gentiles, [living in] faithfulness [to the Torah] under his (Messiah’s) authority. (It is G-d’s grace, if we may use the term, to bring Gentiles into faithful obedience of the Torah and Oral Torah through the agent of Yeshua our Messiah.) [↑](#footnote-ref-55)
56. Cf. our translation of II Luqas 10:1 – 11:18, connected with Torah readings Kislev 24 – Tebeth 16 [↑](#footnote-ref-56)
57. **B’midbar 15:15 “The convert will be the same as you…”** (Translation by Rabbi Eliyahu Touger in Hilchot Melachim 8:10) [↑](#footnote-ref-57)
58. Cf. Psa 10:8 (7) [↑](#footnote-ref-58)
59. A verbal tally with our Torah Seder. [↑](#footnote-ref-59)
60. **m. Berakhot 2:2** “Why does [the passage of] Shema precede [that of] And it shall come to pass [if you keep my commandments]? “So that one may first **accept upon himself the yoke of the kingdom of heaven and afterwards may accept the yoke of the commandments**. “[Why does] And it shall come to pass [precede] And G-d said? “For And it shall come to pass is recited by both day and night. “[But] And G-d said is recited only by day.”

**m. Abot 3:5** R. Nehunya b. Haqqaneh says, “From whoever accepts upon himself the yoke of Torah do they remove the yoke of the state and the yoke of hard labor. “And upon whoever removes from himself the yoke of the Torah (yoke of the Kingdom i.e. recital of the Shema D’barim 6:4f.) do they lay the yoke of the state and the yoke of hard labor.”

**m. Shabbat 1:4** These are some of the laws which they stated in the upper room of Hananiah b. Hezekiah b. Gurion when they went up to visit him. They took a vote, and the House of Shammai outnumbered the House of Hillel. And eighteen rules (of Shammai concerning Gentile conversion) did they decree on that very day. **﻿**

**b. Shabbath 17a** And on that day Hillel sat submissive before Shammai, like one of the disciples, and it was as grievous to Israel as the day when the [golden] calf was made. Now, Shammai and Hillel enacted [this measure], but they would not accept it from them; but their disciples came and enacted it, and it was accepted from them.

We can also associate the “Yoke of the Kingdom” with the Yoke of the (Master) Mesorah. (Mt 11:29-30)

**Kilyaim Chapter 9 Halacha 7** Anyone who performs labor with two species of animals or wild beasts together when one of them is kosher and the other is not kosher is liable for lashes in all places, as [Deuteronomy 22:10] states: "Do not plow with an ox and a donkey together. "Whether one plows, seeds, has them pull a wagon, or a stone, or led them together even with his voice [alone], he is liable for lashes. This is derived from the term "together." If, however, one [merely] yokes them [to a wagon], he is exempt unless he pulls them or leads them. [↑](#footnote-ref-60)
61. **b. Baba Mestia 2:11** [If he has to choose between seeking] what he has lost and what his father has lost, his own takes precedence. . . . what he has lost and what his master has lost, his own takes precedence. . . . what his father has lost and what his master has lost, that of his master takes precedence. For his father brought him into this world. **But his master, who taught him wisdom, will bring him into the life of the world to come**. But if his father is a sage, that of his father takes precedence. [If] his father and his master were carrying heavy burdens, he removes that of his master, and afterward removes that of his father. [If] his father and his master were taken captive, he ransoms his master, and afterward he ransoms his father. But if his father is a sage, he ransoms his father, and afterward he ransoms his master. [↑](#footnote-ref-61)
62. Luke 15:11ff [↑](#footnote-ref-62)
63. Gaston, L. (1987). *Paul and the Torah.* Vancouver: University of British Columbia Press. p. 9 [↑](#footnote-ref-63)
64. According to the Ramban, “**A custom is called *chok*, this being associated with the expressions: *Feed me with 'chuki' (my customary) bread*;** (Proverbs 30:8.) ***'chukoth' (the customary ways or laws) of heaven and earth*.** (Jeremiah 33:25.) **Custom is also called *mishpat (judgment or ordinance)* because it is something measured out accurately. A similar usage [of the word *mishpat*] is found in these verses: *So did David, and so has been 'mishpato' (his manner) all the while*;** (I Samuel 27:11.) ***After the former 'mishpat' (manner) when you were his butler*;** (Genesis 40:13.) ***And the palace shall be inhabited upon 'mishpato'*** (Jeremiah 30:18.) **i.e., upon its ascertained dimension.” Ramban Commentary on the Torah,** Vol. II, pp. 209-210, Shilo Publishing House, Inc., New York, 1973. [↑](#footnote-ref-64)
65. Hakham Tsefet is referring to the days when he was sent to the House of Cornelius. [↑](#footnote-ref-65)
66. **Rom 1:5** Through him (Yeshua) we have received chesed and a commission to bring into obedience among all gentiles, [living in] faithfulness [to the Torah] under his (Messiah’s) authority. (It is G-d’s grace, if we may use the term, to bring Gentiles into faithful obedience of the Torah and Oral Torah through the agent of Yeshua our Messiah.) [↑](#footnote-ref-66)
67. **B’midbar 15:15 “The convert will be the same as you…”** (Translation by Rabbi Eliyahu Touger in Hilchot Melachim 8:10) [↑](#footnote-ref-67)
68. Cf. Psa 10:8 (7) [↑](#footnote-ref-68)
69. Translation by Rabbi Eliyahu Touger in Hilchot Melachim 8:10 [↑](#footnote-ref-69)
70. The inference is simply stated. The Mesorah MUST be passed down – transmitted from Jewish Hakhamim to talmidim. This includes the “Gentiles” who would teach Torah/Mesorah. They MUST be first taught by a Jewish Hakham! [↑](#footnote-ref-70)
71. The sense of the verse means, in modern terms that the MESORAH will be carried chiefly by the Orthodox Nazarean Jews, and also by the Reform and Conservative Jews. [↑](#footnote-ref-71)
72. This was the practice when a vote was taken upon any question; Halevi, Doroth, I, 3, p. 585 n. 18. [↑](#footnote-ref-72)
73. I.e., the assembly voted against him-of course the actual expression is not to be understood literally. [↑](#footnote-ref-73)
74. In view of the humility to which Hillel, who was the Nasi, had been subjected. [↑](#footnote-ref-74)
75. Cf. b. Erubin 54b [↑](#footnote-ref-75)
76. b. Shab. 12a, 13b, 98b, 99a [↑](#footnote-ref-76)
77. Josephus Ant 14:156-159 [↑](#footnote-ref-77)
78. Cf. b. Shab. 31a [↑](#footnote-ref-78)
79. Ibid, Acts 10:28, where Hakham Tsefet states that it is unlawful for a Jewish person to enter the house of a Gentile. This mandate is not found in the Torah, therefore, we surmise it is a dogma established by the house of Shammai. [↑](#footnote-ref-79)
80. The middle wall is not the Soreg of the Temple. This “wall of partition” is the dogma of Shammai separating the Jewish people from the Gentile as noted above. The “Soreg” is a wall in the Temple courtyard, which marked the boundaries of the Court of the Gentiles. This is NOT Hakham Shaul’s reference. This breaking down of the “middle wall” is a reference to the Messianic title “Peretz.” The word ***paretz***, wherever used, signifies the breaching of a fence and passing through, just as: *I will break down* ***('p'rotz')*** *the fence ‎thereof*; (Isaiah 5:5) *Why have You broken down* ***('paratzta')*** *her fences*? (Psalms 80:13) And in the language of the Rabbis: ***“Pirtzah*** (a breach in a wall) calls ‎forth to the thief.” (Sotah 26a) Indeed, the Sacred Language (Hebrew is called “the sacred” language.) uses the term ***p'rotz*** when referring to anything that oversteps its boundary: *And you ‎will break forth* ***('upharatzta')*** *to the west, and to the east;* *And the man broke forth* **(‘vayiphrotz ')** *exceedingly*. [↑](#footnote-ref-80)
81. These δόγμασιν are a reference to the eighteen edicts (middot) of Shammai which separated the Jewish people from the Gentiles by deeming the Gentile “unclean.” cf. Acts 10:28. See Falk, H. (2003). *Jesus the Pharisee, A new Look at the Jewishness of Jesus.* Wipf and Stock Publishers. [↑](#footnote-ref-81)
82. The “New Body” is a conjoining of Jews and Gentiles who have converted to Judaism under the authority of Yeshua HaMashiach. [↑](#footnote-ref-82)
83. We must take caution when trying to understand this phrase. Hakham Tsefet is NOT saying that the Torah forbade interaction between Jew and Gentile. Actually, there are a number of instances in the Torah where we are clearly taught how to interact with the Gentiles. In the present case, we have a dogma, which Shammai established concerning the interaction between Jews and Gentiles. ἀθέμιτος also means not permitted or not allowed. It is not a halakhah in any sense. [↑](#footnote-ref-83)
84. Culi, R. Y. (1979). *The Torah Anthology.* (M. Lo'ez, Ed., & R. A. Kaplan, Trans.) Brooklyn , New York: Moznaim Publishing Corp. Book 5 p. 213 [↑](#footnote-ref-84)
85. Yochai, R. S. (20003). *The Zohar, From the Book of Avraham with Commentary by Rav Yehuda Ashlag.* New York: The Kabbalah Center International Inc. Vol 9 p. 292 ff. [↑](#footnote-ref-85)
86. Ibid p. 296 [↑](#footnote-ref-86)
87. b. Keritot 9a [↑](#footnote-ref-87)
88. Exod. 19:6 And you will be to me a kingdom of priests, and an holy nation. These *are* the words, which you will speak/command to the children of Israel. [↑](#footnote-ref-88)
89. Cf. Esther 8:17, Mid. Rab. Esther 6:2 [↑](#footnote-ref-89)