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

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| **Three- and 1/2-year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Heshvan 20, 5784 – November 3/4 2023** | **second Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

**see:** <http://chabad.org/calendar/candlelighting.asp>

**Roll of Honor:**

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

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

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

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

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

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

**These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when 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: Honoring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!**

**Shabbat: “Vaera El Avraham” – “and I appeared unto Abraham”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וָאֵרָא, אֶל-אַבְרָהָם** |  | **Saturday Afternoon** |
| **“Vaera El Avraham”** | Reader 1 – Shemot 6:2-5 | Reader 1 – Shemot 7:8-10 |
| **“and I appeared to Abraham”** | Reader 2 – Shemot 6:6-9 | Reader 2 – Shemot 7:11-13 |
| **“y me aparecí a Abraham”** | Reader 3 – Shemot 6:10-13 | Reader 3 – Shemot 7:8-13 |
| Shemot (Exodus) Ex. 6:2 – 7:7 | Reader 4 – Shemot 6:14-19 |  |
| Ashlamata:  Yeshayahu (Isaiah) 42:8-16 + 21 | Reader 5 – Shemot 6:20-22 | **Monday / Thursday Mornings** |
|  | Reader 6 – Shemot 6:23-28 | Reader 1 – Shemot 7:8-10 |
| Tehillim (Psalms) 45:1-18 | Reader 7 – Shemot 6:29-7:7 | Reader 2 – Shemot 7:11-13 |
|  | Maftir – Shemot 7:5-7 | Reader 3 – Shemot 7:8-13 |
| N.C.: Mark 5:24b-34; Luke 8:43-48 | Isaiah 42:8-16 + 2 |  |

**Contents of the Torah Seder**

* Renewed Promise of Redemption – Exodus 6:2-13
* The Genealogy of Moses and Aaron – Exodus 6:14-27
* Moses’ Second Complaint – Exodus 6:28-30
* Moses Appointed the Direct Representative of G-d – Exodus 7:1-7

**Rashi & Targum Pseudo Jonathan for: Shemot (Exodus) ‎6:2 – 7:7‎**

| **Rashi** | **Targum** |
| --- | --- |
| 2. God spoke to Moses, and He said to him, "I am the Lord. | 2. AND the LORD spoke with Mosheh, and said to him, I am the LORD who revealed Myself to you in the midst of the bush, and said to you, I am the LORD. |
| 3. I appeared to Abraham, to Isaac, and to Jacob with [the name] Almighty God, but [with] My name YHWH, I did not become known to them. | 3. And I was revealed unto Abraham, and to Yitzhak, and to Yaaqob, as EI-Shaddai; but My Name ADONAI, as it discovers My Glory, was not known to them.  JERUSALEM: And the LORD was revealed in His Word unto Abraham, to Yitzhak, and to Yaaqob, as the God of Heaven; but the Name of the Word of the Lord was not known to them. |
| 4. And also, I established My covenant with them to give them the land of Canaan, the land of their sojournings in which they sojourned. | 4. And I confirmed also My covenant with them, to give them the land of Kenaan, the land of their sojourning in which they were sojourners. |
| 5. And also, I heard the moans of the children of Israel, whom the Egyptians are holding in bondage, and I remembered My covenant. | 5. And now comes before Me the groaning of the sons of Israel, because the Mizraee do enslave them; and I remember My covenant. |
| 6. Therefore, say to the children of Israel, 'I am the Lord, and I will take you out from under the burdens of the Egyptians, and I will save you from their labor, and I will redeem you with an outstretched arm and with great judgments. | 6. Therefore say to the sons of Israel, I am the LORD; and I will bring you forth from the oppressive bondage of the Mizraee, and will deliver you from your servitude, and save you with an uplifted arm, and by great judgments. |
| 7. And I will take you to Me as a people, and I will be a God to you, and you will know that I am the Lord your God, Who has brought you out from under the burdens of the Egyptians. | 7. And I will bring you near before Me to be a people, and I will be a God unto you, and you will know that I am the LORD your God who has led you forth from the hard service of the Mizraee. |
| 8. I will bring you to the land, concerning which I raised My hand to give to Abraham, to Isaac, and to Jacob, and I will give it to you as a heritage; I am the Lord.' " | 8. And I will bring you into the land which I covenanted by My Word to give unto Abraham, to Yitzhak, and to Yaaqob; and I will give it to you for an inheritance. I Am the LORD. |
| 9. Moses spoke thus to the children of Israel, but they did not hearken to Moses because of [their] shortness of breath and because of [their] hard labor. | 9. And Mosheh spoke according to this to the sons of Israel; but they received not from Mosheh, through anxiety of spirit, and from the strange and hard service which was upon their hands.  JERUSALEM: From anxiety. |
| 10. The Lord spoke to Moses, saying, | 10. And the LORD spoke to Mosheh saying, |
| 11. "Come, speak to Pharaoh, the king of Egypt, and he will let the children of Israel out of his land." | 11. Go in, speak with Pharoh, the king of Mizraim, that he release the children of Israel from his land. |
| 12. But Moses spoke before the Lord, saying, "Behold, the children of Israel did not hearken to me. How then will Pharaoh hearken to me, **seeing that I am of closed lips?"** | 12. And Mosheh said before the LORD, Behold, the sons of Israel do not hearken to me; how then will Pharoh hearken to me, **and I a man difficult of speech?** |
| 13. So the Lord spoke to Moses and to Aaron, and He commanded them concerning the children of Israel and concerning Pharaoh, the king of Egypt, to let the children of Israel out of the land of Egypt. | 13. And the LORD spoke with Mosheh and with Aharon, and gave them admonition for the sons of Israel, and sent them to Pharoh, king of Mizraim, to send forth the children of Israel from the land of Mizraim. |
| 14. These [following] are the heads of the fathers' houses: The sons of Reuben, Israel's firstborn: Enoch, Pallu, Hezron, and Karmi, these are the families of Reuben. | 14. These are the heads of the house of their fathers. The sons of Reuben, the firstborn of Israel, Hanok and Phallu, Hezron and Karmi; these are the race of Reuben. |
| 15. And the sons of Simeon: Jemuel and Jamin and Ohad and Jachin and Zohar and Saul, the son of the Canaanitess, these are the families of Simeon. | 15. And the sons of Shimeon, Jemuel, and Jamin, and Ohad, and Jakin, and Sochar, and Shaul (he is Zimri, who yielded himself unto fornication, as among the Kenaanaee); these are the race of Shimeon. |
| 16. And these are the names of Levi's sons after their generations: Gershon, Kehath, and Merari, and the years of Levi's life were one hundred thirty seven years. | 16. And these are the names of the sons of Levi, according to their race: Gershon, and Kehath, and Merari. And the years of the life of Levi a hundred and thirty and seven years: he lived to see Mosheh and Aharon the deliverers of Israel. |
| 17. The sons of Gershon: Libni and Shimei to their families. | 17. And the sons of Gershon, Libni and Shemei, according to their generations. |
| 18. And the sons of Kehath were Amram, Izhar, Hebron, and Uzziel, and the years of Kehath's life were one hundred thirty three years. | 18. And the sons of Kehath, Amram, and Jitshar, and Hebron, and Uzziel. And the years of the life of Kehath the saint, a hundred and thirty and three years. He lived to see **Phinehas, who is Elijah, the Great Priest, who is to be sent to the captivity of Israel at the end of the days.** |
| 19. And the sons of Merari were Mahli and Mushi; these are the families of the Levites according to their generations. | 19. And the sons of Merari, Mahali and Mushi; these are the race of Levi according to the generations. |
| 20. Amram took Jochebed, his aunt, as his wife, and she bore him Aaron and Moses, and the years of Amram's life were one hundred thirty seven years. | 20. And Amram took Yochebed his cousin to wife, and she bare him Aharon and Mosheh; and the years of Amram the saint were a hundred and thirty and seven years. He lived to see the children of Rechabia bar Gershom bar Mosheh. |
| 21. And the sons of Izhar were Korah and Nepheg and Zichri. | 21. And the sons of Jitshar (were) Korah, and Nepheg, and Zichri. |
| 22. And the sons of Uzziel were Mishael, Elzaphan, and Sithri. | 22. And the sons of Uzziel, Mishael, and Elsaphan, and Sithri. |
| 23. Aaron took to himself for a wife, Elisheba, the daughter of Amminadab, the sister of Nahshon, and she bore him Nadab and Abihu, Eleazar and Ithamar. | 23. And Aharon took Elisheba, daughter of Aminadab, sister of Nachshon, Unto him to wife, and she bare him Nadab and Abihu, Elasar and Ithamar. |
| 24. And the sons of Korah were Assir, Elkanah and Abiasaph; these are the families of the Korahites. | 24. And the sons of Korah, Assir, and Elkanah, and Abiasaph: these are the race of Korah. |
| 25. Eleazar, the son of Aaron, took himself [one] of the daughters of Putiel to himself as a wife, and she bore him Phinehas; these are the heads of the fathers' [houses] of the Levites according to their families. | 25. And Elasar bar Aharon took unto him a wife from the daughters of Jethro who is Putiel, and she bare him Phinehas. These are the heads of the fathers of the Levites, according to their generations. |
| 26. That is Aaron and Moses, to whom the Lord said, "Take the children of Israel out of the land of Egypt with their legions." | 26. These are Aharon and Mosheh, to whom the LORD said, Bring forth the sons of Israel free from the land of Mizraim, according to their hosts; |
| 27. They are the ones who spoke to Pharaoh, the king of Egypt, to let the children of Israel out of Egypt; they are Moses and Aaron. | 27. these are they who spoke with Pharoh, king of Mizraim, that he should send out the sons of Israel from Mizraim; it is Mosheh the prophet, and Aharon the priest. |
| 28. Now it came to pass on the day that the Lord spoke to Moses in the land of Egypt, | 28. And it was in the day when the LORD spoke with Mosheh in the land of Mizraim, that Aharon gave a listening ear, and heard what He spoke with him. |
| 29. that the Lord spoke to Moses, saying, "I am the Lord. Speak to Pharaoh everything that I speak to you." | 29. And the LORD spoke with Mosheh, and said to him, I am the LORD. Say to Pharoh, king of Mizraim all that I tell you. |
| 30. But Moses said before the Lord, **"Behold, I am of closed lips;** so how will Pharaoh hearken to me?" | 30. And Mosheh said before the LORD, **Behold, I am difficult in speaking;** how then will Pharoh hearken to me? |
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| 7:1. The Lord said to Moses, "See! I have made you a lord over Pharaoh, and Aaron, your brother, will be your speaker. | 7:1. But the LORD said to Mosheh, Wherefore are you fearful? Behold, I have set you as a terror to Pharoh, as if you were his God, and Aharon your brother will be your prophet. |
| 2. You shall speak all that I command you, and Aaron, your brother, shall speak to Pharaoh, that he let the children of Israel out of his land. | 2. You will speak to Aharon that which I command you, and Aharon your brother will speak to Pharoh, that he release the sons of Israel from his land. |
| 3. But I will harden Pharaoh's heart, and I will increase My signs and My wonders in the land of Egypt. | 3. But I will harden the disposition of Pharoh's heart to multiply My signs and My wonders in the land of Mizraim. |
| 4. But Pharaoh will not hearken to you, and I will lay My hand upon the Egyptians, and I will take My legions, My people, the children of Israel, out of Egypt with great judgments. | 4. Nor will Pharoh hearken to you. But I will shoot among them the arrows of death, and inflict the plagues of My mighty hand upon Mizraim, and will bring out the sons of Israel free from among them. |
| 5. And the Egyptians shall know that I am the Lord when I stretch forth My hand over Egypt, and I will take the children of Israel out of their midst." | 5. Egypt will then know that I am Adonai when I send forth My hand [**the blow of My power**] over Egypt and bring out the children of Israel from among them. |
| 6. Moses and Aaron did; as the Lord commanded them, so they did. | 6. And Mosheh and Aharon did as the LORD commanded them, even so did they. |
| 7. And Moses was eighty years old, and Aaron was eighty three years old when they spoke to Pharaoh. | 7. And Mosheh was the son of eighty years, and Aharon the son of eighty and three years, at their speaking with Pharoh. |

**Welcome to the World of Pshat Exegesis**

In order to understand the finished work of the Pshat mode of interpretation of the Torah, one needs to take into account that the Pshat 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.

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi Ishmael b. Elisha for the elucidation of the Torah and for making halakic deductions from it. They are, strictly speaking, mere amplifications of the seven Rules of Hillel, and are collected in the Baraita of R. Ishmael, forming the introduction to the Sifra and reading as follows:

**1. Ḳal va-ḥomer**: Identical with the first rule of Hillel.

**2. Gezerah shawah**: Identical with the second rule of Hillel.

**3. Binyan ab**: Rules deduced from a single passage of Scripture and rules deduced from two passages. This rule is a combination of the third and fourth rules of Hillel.

**4. Kelal u-Peraṭ**: The general and the particular.

**5. u-Peraṭ u-kelal**: The particular and the general.

**6. Kelal u-Peraṭ u-kelal**: The general, the particular, and the general.

7. The general which requires elucidation by the particular, and the particular which requires elucidation by the general.

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.

10. The particular implied in the general and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.

11. The particular implied in the general and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.

12. Deduction from the context.

13. When two Biblical passages contradict each other the contradiction in question must be solved by reference to a third passage.

Rules seven to eleven are formed by a subdivision of the fifth rule of Hillel; rule twelve corresponds to the seventh rule of Hillel, but is amplified in certain particulars; rule thirteen does not occur in Hillel, while, on the other hand, the sixth rule of Hillel is omitted by Ishmael. With regard to the rules and their application in general. These rules are found also on the morning prayers of any Jewish Orthodox Siddur.

**Rashi Commentary for: ‎** **Shemot (Exodus) 6:2 – 7:7**

**2** **God spoke to Moses**-He called him to account since he [Moses] had spoken harshly by saying, “Why have You harmed this people?” (Exod. 5: 22)-[from Tanchuma Buber, Vaera 4]

**and He said to him, I am the Lord**-[Meaning: I am] faithful to recompense all those who walk before Me. I did not send you [to Pharaoh] except to fulfill My words, which I spoke to the early fathers. In this sense, we find that it ]אֲנִי ה' is interpreted in many places [in Scripture] as “I am the Lord,” [meaning that I am] faithful to exact retribution. [It has this meaning] when it is stated in conjunction with [an act warranting] punishment, e.g., “or you will profane the name of your God; I am the Lord” (Lev. 19:12). When it is stated in conjunction with the fulfillment of commandments, e.g., “And you shall keep My commandments and perform them; I am the Lord” (Lev. 22:31), [it means: I am] faithful to give reward.

**3** **I appeared**-to the fathers.

**with [the name] Almighty God**-I made promises to them, in all of which I said to them, “I am the Almighty God.”

**but [with] My name YHWH, I did not become known to them**-It is not written here לֹא הוֹדַעְתִּי, “but My Name YHWH I did not make known to them,” but לֹא נוֹדַעְתִּי, “I did not become known.” [I.e.,] I was not recognized by them with My attribute of keeping faith, by dint of which My name is called YHWH, [which means that I am] faithful to verify My words, for I made promises to them, but I did not fulfill [them while they were alive].

**4** **And also, I established My covenant, etc.**-And also, when I appeared to them as the Almighty God, I established and set up a covenant between Myself and them.

**to give them the land of Canaan**-To Abraham in the section dealing with [the commandment of] circumcision (Gen. 17), it is said: “I am the Almighty God… And I will give you and your seed after you the land of your sojournings” (Gen. 17:1, 8). To Isaac [it is stated], “for to you and to your seed I will give all these lands, and I will establish the oath that I swore to Abraham” (Gen. 26:3), and that oath which I swore to Abraham was spoken with the [name] “Almighty God.” To Jacob [it is said], “I am the Almighty God; be fruitful and multiply, etc. And the land that, etc.” (Gen. 35:11, 12). So you see that I vowed to them [many vows], but I did not fulfill [My vows yet].

**5** **And also, I heard** Just as I established and set up the covenant, it is incumbent upon Me to fulfill [it]. Therefore, I heard the moans [complaints] of the children of Israel, who are moaning.

**whom the Egyptians are holding in bondage. I remembered** that covenant [which I made with Abraham], for in the Covenant between the Parts, I said to him, “And also the nation that they will serve will I judge” (Gen. 15:14).

**6** **Therefore**-according to that oath.

**say to the children of Israel, I am the Lord** [I am] faithful to My promise.

**and I will take you out**-for so did I promise him [Abraham], “and afterwards they will go forth with great possessions” (Gen. 15:14).

**the burdens of the Egyptians**-The toil of the burden of the Egyptians.

**8** **I raised My hand**-I raised it to swear by My throne. [following Onkelos]

**9** **but they did not hearken to Moses**-They did not accept consolation. I.e., they despaired completely of ever being redeemed.

**because of [their] shortness of breath** Whoever is under stress, his wind and his breath are short, and he cannot take a deep breath. Similar to this [interpretation, namely that what is meant by I am the Lord is: I am faithful to fulfill My word] I heard from Rabbi Baruch the son of Rabbi Eliezer, and he brought me proof [of this explanation] from this [following] verse: “at this time I will let them know My power and My might, and they shall know that My name is the Lord” (Jer. 16:21). [Rabbi Baruch said,] We learn from this that when the Holy One, blessed be He, fulfills His words-even [when it is] for retribution-He makes it known that His name is the Lord. How much more so [does this expression apply] when he fulfills [His word] for good [because the Tetragrammaton represents the Divine Standard of Mercy]. Our Rabbis, however, interpreted it (Sanh. 111a) as related to the preceding topic, [namely] that Moses said [verse 22], “Why have You harmed…?” (Exod. 5:22). The Holy One, blessed be He, said to him, “We suffer a great loss for those [the Patriarchs] who are lost and [whose replacement] cannot be found. I must lament the death of the Patriarchs. Many times I revealed Myself to them as the Almighty God and they did not ask Me, ‘What is Your name?’ But you asked, What is His name? What shall I say to them?’” (Exod. 3:13).

[4] **And also, I established, etc.**-And when Abraham sought to bury Sarah, he could not find a grave until he bought [one] for a very high price. Similarly, [with] Isaac, [the Philistines] contested the wells he had dug. And so [with] Jacob, “And he bought the part of the field where he had pitched his tent” (Gen. 33:19), yet they did not question My actions! But you said, “Why have You harmed [the Israelites]?” This midrash, however, does not fit the text, for many reasons: First, because it does not say, “And My Name, ה' they did not ask me.” And if you say [in response to this] that He did not let them [the Patriarchs] know that this is His name, [and nevertheless they did not ask Him, (and we will explain א נוֹדַעְתִּי like א הוֹדַעְתִּי, I did not make known,) I will answer you that] indeed, at the beginning, when He revealed Himself to Abraham “between the parts” (Gen. 15:10), it says: “I am the Lord (אֲנִי ה'), Who brought you forth from Ur of the Chaldees” (Gen. 15:7). Moreover, how does the context continue with the matters that follow this [verse]: “And also, I heard, etc. Therefore, say to the children of Israel” ? Therefore, I say that the text should be interpreted according to its simple meaning, [with] each statement fitting its context, and the midrashic explanation may be expounded upon, as it is said: “‘Is not My word so like fire,’ says the Lord, ‘and like a hammer which shatters a rock?’” (Jer. 23:29). [The rock it strikes] is divided into many splinters.

**12** **closed lips**-Heb. עֲרַל שְׂפָתָיִם, Literally, of “closed” lips. Similarly, every expression of (עָרְלָה) I say, denotes a closure: e.g., “their ear is clogged (עֲרֵלָה) ” (Jer. 6:10), [meaning] clogged to prevent hearing; “of uncircumcised (עַרְלֵי) hearts” (Jer. 9:25), [meaning] clogged to prevent understanding; “You too drink and become clogged up (וְהֵעָרֵל) ” (Hab. 2:16), [which means] and become clogged up from the intoxication of the cup of the curse; עָרְלַתבָּשָָׂר, the foreskin of the flesh, by which the male membrum is closed up and covered; “and you shall treat its fruit as forbidden (וְעֲרַלְתֶּם עָרְלָתוֹ) ” (Lev. 19: 23), [i.e.,] make for it a closure and a covering of prohibition, which will create a barrier that will prevent you from eating it. “For three years, it shall be closed up [forbidden] (עֲרֵלִים) for you” (Lev. 19:23), [i.e.,] closed up, covered, and separated from eating it.

**How then will Pharaoh hearken to me**-This is one of the ten kal vachomer inferences mentioned in the Torah.-[from Gen. Rabbah 92:7] [I.e., inferences from major to minor, such as in this case. I.e., if, because of my speech impediment, the children of Israel, who have everything to gain by listening to me, did not listen to me, Pharaoh, who has everything to lose by listening to me, will surely not listen to me.]

**Rabbi’s comment:** There are 10 kal vachomer arguments, enumerated in Bereshit Rabbah 92:7, that appear in Torah, as cited by Rashi:

Bereshit (Genesis) 44:8

Shemot (Exodus) 6:12

Bamidbar (Numbers) 12:14

Devarim (Deuteronomy) 31:27

I Shmuel (Samuel) 23:3

Yirmiyahu (Jeremiah) 12:5 (2 arguments)

Yehezchel (Ezekiel) 15:5

Mishlei (Proverbs) 11:31

Esther 9:12

**13** **So the Lord spoke to Moses and to Aaron**- Because Moses had said, “I am of closed lips,” the Holy One, blessed be He, combined Aaron with him to be for him as a “mouth” [i.e., speaker] and an interpreter.

**and He commanded them concerning the children of Israel**-He commanded regarding them [the Israelites] to lead them gently and to be patient with them.-[from Sifrei Beha’alothecha 91]

**and concerning Pharaoh, the king of Egypt** He commanded them concerning him [Pharaoh], to speak to him respectfully. This is its midrashic interpretation (Mechilta, Bo, ch. 13; Exod. Rabbah 7:2). Its simple meaning is that He commanded them [Moses and Aaron] concerning Israel and concerning His mission to Pharaoh. What the content of the command was is delineated in the second section [verses 29-31], after the order of the genealogy [that follows this passage]. [This second section should be here] but since [Scripture] mentioned Moses and Aaron, it interrupts the narrative with “These are the heads of the fathers’ houses” (verse 14) to inform us how Moses and Aaron were born and after whom they traced their lineage..

**14** **These [following] are the heads of the fathers’ houses**-Since [Scripture] had to trace the lineage of the tribe of Levi as far as Moses and Aaron-because of Moses and Aaron-it commenced to trace their [the Israelites’] lineage in the order of their births, starting with Reuben. (In the Great Pesikta [Rabbathi] (7:7) I saw [the following statement]: Because Jacob rebuked [the progenitors of] these three tribes at the time of his death (Gen. 49:4-7), Scripture again traces their lineage here by themselves, to infer that [even though Jacob rebuked them] they are of high esteem.)

**16** **and the years of Levi’s life**-Why were Levi’s years counted? To let us know how many were the years of bondage. For as long as one of the tribes was alive, there was no bondage, as it is said: “Now Joseph died, as well as all his brothers,” and afterwards, “A new king arose” (Exod. 1:6, 8), and Levi outlived them all.-[from Seder Olam, ch. 3]

**18** **and the years of Kehath’s life… 20. and the years of Amram’s life**-From these calculations, we can learn [more information] concerning the dwelling of the children of Israel-[i.e., the] four hundred years, which Scripture states (Gen. 15:13, Exod. 12:40) that they were not only in Egypt, but [they date] from the day that Isaac was born. For was not Kehath one of those who migrated to Egypt? Now figure out all of his years [133] and Amram’s years [137] and Moses’ eighty years. You will not find them [to add up to] four hundred years. [In this calculation] many of the sons’ years are overlapped by the fathers’ years.-[from Seder Olam, ch. 3] [I.e., the sons were not born in their fathers’ last year. Therefore, the years cannot all be counted but the overlapping years must be deducted.]

**20** **Jochebed, his aunt**-Heb. דֽדָתוֹ [Onkelos renders:] his father’s sister, the daughter of Levi, the sister of Kehath.

**23** **the sister of Nahshon** From here we learn that one who contemplates taking a wife must [first] investigate her brothers.-[from B.B. 110a, Exod. Rabbah 7:5]

**25** **[one] of the daughters of Putiel-** Of the seed of Jethro, who fattened (פִּטֵּ ם) calves for idolatry (see Rashi on Exod. 2: 16) and [who was also] of the seed of Joseph, who defied and fought (פִּטְפֵּט) against his passion [when he was tempted by Potiphar’s wife].-[from B.B. 109b]

**26** **That is Aaron and Moses**-Who are mentioned above [verse 20], whom Jochebed bore to Amram, [these two] are [the same] Aaron and Moses to whom the Lord said, etc. In some places, [Scripture] places Aaron before Moses, and in other places it places Moses before Aaron, to tell us that they were equal.-[from Mechilta, 7:1]

**with their legions**-Heb. עַל-צִבְאֽתָם [equivalent to בְּ צִ בְאֽתָם], with their legions. [I.e.,] all their legions according to their tribes. There are [examples] of עַל when it is used instead of one letter, [e.g.,] “you shall live by your sword (עַל-חַרְבְּךָ)” (Gen. 27:40), [which is] the same as בְּחַרְבְּךָ [by your own sword]; You stood by your sword (עַל-חַרְבְּכֶם) (Ezek. 33:26), [which is the same as] בְּחַרְבְּכֶם .

**27** **They are the ones who spoke, etc**.-[It was] they [who] are the ones who were commanded, and they are the ones who fulfilled [what they had been commanded to do, i.e., speak to Pharaoh].

**they are Moses and Aaron**-They remained in their mission and in their righteousness from beginning to end.-[from Meg. 11a]

**28** **Now it came to pass on the day that the Lord spoke, etc.**-[This is] connected with the following verse: [“That the Lord spoke to Moses”].

**29** **that the Lord spoke**-This is the very same speech stated above, “Come, speak to Pharaoh, the king of Egypt” (verse 11), but since [Scripture] interrupted the topic in order to trace their [Moses’ and Aaron’s] lineage, it returned to it [the statement, in order] to resume with it.

**I am the Lord**-I have the power to send you and [also] to fulfill the words of My mission.

**30** **But Moses said before the Lord**-This is the statement [that Moses] stated above: “Behold, the children of Israel did not hearken to me” (verse 12). Scripture repeats it here because it had interrupted the topic [for the reasons given above], and this is customary, similar to a person who says, “Let us return to the earlier [topic].”

**Chapter 7**

**1** **I have made you a lord over Pharaoh**-Heb. אֱלֽהִים, a judge and a chastiser, to chastise him with plagues and torments.-[from Onkelos and Tanchuma, Vaera 9]

**will be your speaker**-Heb. נְבִיאֶךָ, as the Targum renders: מְתוּרְגְמָנָךְ, your interpreter. Every expression of נְבוּאָה (prophecy) denotes a man who publicly announces to the people words of reproof. It is derived from the root of “I create the speech (נִיב) of the lips” (Isa. 57: 19); “speaks (יָנוּב) wisdom” (Prov. 10:31); “And he (Samuel) finished prophesying (מֵהִתְנַבוּת) ” (I Sam. 10:13). In Old French this is called predi(je) ir, advocate.-[based on Onkelos]

**2** **You shall speak**-once every message, as you have heard it from My mouth, and Aaron, your brother, will interpret it and explain it in Pharaoh’s ears.-[from Tanchuma, Va’era 10]

**3** **But I will harden**-Since he [Pharaoh] behaved wickedly and defied Me, and I know full well that there is no delight among the nations to make a wholehearted attempt to repent, it is better for Me that his heart be hardened, so that [I can] increase My signs and My wonders in him, and you will recognize My mighty deeds, and so is the custom of the Holy One, blessed be He. He brings retribution on the nations so that Israel should hear and fear, as it is said: “I have cut off nations; their towers have become desolate… I said, ‘Surely you will fear Me, you will accept reproof’” (Zeph. 3:6, 7). Nevertheless, in the first five plagues, it does not say, “And the Lord strengthened Pharaoh’s heart,” but “Pharaoh’s heart remained steadfast.”-[from Exod. Rabbah 13:3, 11:6; Tanchuma Buber, Va’era 22; Yeb. 63a]

**5** **My hand**-A real hand, to strike them.

**Reading Assignment**

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| **The Torah Anthology: Yalkut Me’Am Lo’Ez**  By: Rabbi Yaaqov Culi, Translated by:  Rabbi Aryeh Kaplan  Published by: Moznaim Publishing Corp.  (New York, 1990)  **Exodus I Vol. 4 – “Israel in Egypt” pp. 157 - 176** | **Ramban: Exodus Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1973)  **pp. 63 - 80** |

**Ramban’s Commentary for:**  **Shemot (Exodus) 6:2 – 7:7**

**6:2. AND G-D SPOKE UNTO MOSES.** Rashi explains that He spoke to him harshly[[1]](#footnote-1) because he had been critical when he said, ***Wherefore have You dealt ill with this people?[[2]](#footnote-2)*****AND HE SAID UNTO HIM: "I AM THE ETERNAL,** Who am faithful to recompense reward to those who walk before Me wholeheartedly."[[3]](#footnote-3) In this sense we find the phrase explained in many places, etc. **3. "AND I APPEARED UNTO ABRAHAM,** etc., **BY THE NAME 'E-IL SHA-DAI' (G-D ALMIGHTY).** I made many promises to him,[[4]](#footnote-4) and in all cases I said to him, ***I* *am God Almighty****.[[5]](#footnote-5)* **BUT BY MY NAME, THE ETERNAL, WAS I NOT KNOWN UNTO THEM."** It was not written here, ["But My Name, the Eternal], I did not make known to them." Rather, it is written, ***[But by My Name, the Eternal], was I not known unto them,***meaning: "I was not recognized by them in My attribute of keeping faith, by reason of which My Name is called Eternal, which denotes that I am certain to fulfill the words [of My promise]. Indeed I made promises to the patriarchs but did not fulfill them [during their lifetime]."

All these are the words of Rashi. His intent is to explain that the fulfillment of His promise [to the patriarchs] had not taken place. Even though the time for the fulfillment had not arrived [in their lifetime, and consequently the absence of such fulfillment was no indication of a lack of His "keeping faith" since the time had not arrived], yet He was not known to the patriarchs in the fulfillment of His promise.

But with all this interpretation, Rashi has not properly explained the language of the text.[[6]](#footnote-6) [According to his interpretation], it should be said, ***Lo Hodati***["and My Name, the Eternal, 'I did not make known' to them," instead of ***Lo Nodati*** *(****I was not made known****),* as the text reads]. Or it should have said, "and My Name, the Eternal, ***Lo Noda***(was not known) to them." Perhaps according to Rashi's opinion, the sense of the verse is: "and My Name is the Eternal, ***V’Lo[[7]](#footnote-7) Nodati Lahem****,"* meaning that "I was not made known to them by that Name."

And the learned Rabbi Abraham ibn Ezra explained that the letter ***beth***of the words ***B'El Shadai***(by the Name God Almighty) connected [with the ensuing words ***USh'mi HaShem,***making it ***UBiSh'mi HaShem****],* which has the following meaning: "And I appeared unto Abraham, etc., by the Name ***El Shadai***(God Almighty), but ***by***My Name the Eternal I was not made known unto them."[[8]](#footnote-8)

The purport of the verse is that He appeared to the patriarchs by this Name ***[El Shadai]*,** which indicates that He is the victor [and prevailer][[9]](#footnote-9) over the hosts of heaven, doing great miracles for them except that no change from the natural order of the world was noticeable, [as was the case with the miracles performed through Moses our teacher]. In famine, He redeemed them from death, ***and in war from the power of the sword****,[[10]](#footnote-10)* and He gave them riches and honor and all the goodness, just like all the assurances mentioned in the Torah [in the section dealing] with the blessings and curses.[[11]](#footnote-11)

It is not [in nature] that man should be rewarded for performance of a commandment or punished for committing a transgression but by a miracle. If man were left to his nature or his fortune, his deeds would neither add to him nor diminish from him. Rather, reward and punishment in this world, as mentioned in the entire scope of the Torah, are all miracles, but they are hidden. They appear to the onlooker as being part of the natural order of things, but in truth they come upon man as punishment and reward [for his deeds]. It is for this reason that the Torah speaks at great length of the assurances concerning this world, and does not explain the assurances of the soul in "the World of Souls."[[12]](#footnote-12) These [assurances mentioned in the Torah as recompense for the observance or transgression of the Divine Commandments] are wonders which go contrary to nature,[[13]](#footnote-13) while the existence of the soul [after the death of the body] and its cleaving unto G-d are the proper way inherent in its nature that she ***returns unto G-d Who gave it.[[14]](#footnote-14)***I will yet explain it further[[15]](#footnote-15) if G-d accomplishes it for me.[[16]](#footnote-16)

Thus God said to Moses: "I have appeared to the patriarchs with the might of My arm with which I prevail over the constellations and help those whom I have chosen, but with My Name ***Yod Hei***with which all existence came into being I was not made known to them, that is, to create new things for them by the open change of nature. And ***Wherefore say unto the children of Israel: I am the Eternal****,[[17]](#footnote-17)* and inform them once again of the Great Name, [i.e., the Tetragrammaton], for by that Name I will deal wondrously with them,[[18]](#footnote-18) and they will know that ***I* *am the Eternal, that makes all things****."[[19]](#footnote-19)*

All the words of Rabbi Abraham ibn Ezra on this matter were thus correct except that he was as one who prophesies but does not know it.[[20]](#footnote-20) Even according to his interpretation, the verse should have said, "And I made Myself ***known***to Abraham, etc., by the name of ***El Shadai****,* but by My Name ***HaShem,***[which describes My true essence], I did not make Myself known to them," or it should have said, "but by the Name ***HaShem***I did not ***appear***to them."[[21]](#footnote-21) However, Ibn Ezra can answer this by saying that because the prophecy of the patriarchs came to them ***in the visions of the night****,[[22]](#footnote-22)* He said here, ***Va'era (And I appeared)***to them, and because that of Moses was ***face to face[[23]](#footnote-23)*** He said here, ***"I made Me not known to them***[the patriarchs] as I made Myself known to you [Moses]."

By way of the Truth, [the mystic teachings of the Cabala], the verse can be explained in consonance with its plain meaning and intent.[[24]](#footnote-24) He is saying: "I the Eternal appeared to the patriarchs through the **speculum** of ***El Shadai,"***just as is the sense of the verse, ***In a vision do I make Myself known to him****.[[25]](#footnote-25)* "But Myself, I the Eternal did not make Myself known to them, as they did not contemplate [Me] **through a lucid speculum** so that they should know Me," just as is the sense of the verse, ***And there has not arisen a prophet since in Israel like unto Moses, whom the Eternal knew face to face****.[[26]](#footnote-26)* The patriarchs did know the Proper Name of the Eternal, but it was not known to them through prophecy. Therefore when Abraham spoke with God, he mentioned the Proper Name together with the Name ***Aleph Dalet****[[27]](#footnote-27)* or ***Aleph Dalet***alone.[[28]](#footnote-28) The purport thereof is that the revelation of the Divine Presence and His communication with them came to them through an ameliorated attribute of justice,[[29]](#footnote-29) and with that attribute was His conduct towards them. But with Moses, His conduct and His recognition to him were by the attribute of mercy, which is indicated by His Great Name, [i.e., the Tetragrammaton — the Eternal], just as is denoted in the verse, ***He caused His glorious arm to go at the right hand of Moses****,[[30]](#footnote-30)* and it is written, ***So did You lead Your people, to make Yourself a glorious name.[[31]](#footnote-31)*** Therefore Moses does not henceforth mention the name ***El Shadai,***for the Torah was given with His great Name, as it is said, ***I* *am the Eternal your G-d****.[[32]](#footnote-32)* This is the sense of the verse, ***Out of heaven He made you to hear His voice, that He might instruct you; and upon earth He made you to see His great fire****.[[33]](#footnote-33)* I have already alluded to the explanation of the word ***HaShamayim***(the heaven).[[34]](#footnote-34) May the Holy One, blessed be He, open our eyes and show us wonders in His Torah.

**4. AND I HAVE ALSO ESTABLISHED MY COVENANT WITH THEM ... AND MOREOVER I HAVE HEARD THE GROANING OF THE CHILDREN OF ISRAEL**.[[35]](#footnote-35) The meaning thereof is as follows: "I have appeared to the patriarchs ***by the Name 'El Shadai' and I have also established***this covenant [by this Divine Name] before Me, ***and moreover***with My Great Name ***I have***now ***heard the groaning of the children of Israel, and I have remembered My covenant***which I have established for them with Me." The student learned [in the mystic lore of the Cabala] will understand.

Now as regards what our Rabbis have expounded:[[36]](#footnote-36) i.e., that [the Holy One, blessed be He, said to Moses], "Alas for those that are gone, [namely, the patriarchs], and are no more to be found! Many a time did I reveal Myself to Abraham, Isaac, and Jacob by the Name ***El Shadai****,* and I did not inform them that My Name is the Eternal as I have said it to you, and yet none of them cast aspersions upon My dealings with them, etc. Moreover, none of them asked Me what My Name is, as you asked. Right at the beginning of My mission, you said to Me, 'What is Your Name?[[37]](#footnote-37) And at the end you said, ***For since I came to Pharaoh to speak in Your name, he has dealt ill with this people,* etc**.[[38]](#footnote-38) It is in connection with this [complaint] that God said to Moses, ***And I have also established My covenant with them****,* etc.[[39]](#footnote-39) The purport of this Midrash likewise fits in with the text.[[40]](#footnote-40) The Rabbis, of blessed memory, found it difficult to understand why G-d mentioned the prophecy of the patriarchs altogether, diminishing their accomplishment in prophecy and saying that He appeared to them only by the Name of ***El Shadai.***What purpose did that serve? He could have said, "I am the Eternal, and wherefore say unto the children of Israel: 'I am the Eternal, and I will bring you [from under the burdens of the Egyptians], and you will know that I am the Eternal Who brought you out.' "Therefore the Rabbis explained that the message constituted a rebuke to Moses, telling him: "Behold, the patriarchs, whose accomplishment in prophecy was not as high as yours inasmuch as they contemplated Deity only through the Name ***El Shadai****,* believed in Me, ***And I have also established My covenant with them****,* and I have heard the groaning of their children for their sake. Surely you who have known Me by the Great Name and whom I have given My assurance [by that Name], you should have trusted in [My] mercies and assured Israel in My Name that I will do signs and wonders for them." This interpretation too is correct and fitting.

**6. AND I WILL BRING YOU OUT FROM UNDER THE BURDENS OF THE EGYPTIANS**. He assured them that He will take them out from the land of the Egyptians and that they will no longer suffer from their heavy burden.

**AND I WILL DELIVER YOU FROM THEIR BONDAGE**. The Egyptians will no longer rule over them at all, nor will they subject them to be ***a servant under tribute[[41]](#footnote-41)***wherever they live.

**AND I WILL REDEEM YOU**. He will bring such judgments upon them until the Egyptians will say: "Here You have the Israelites as a redemption for our lives." The meaning of the word ***geula* (redemption)** is close to the subject of ***mecher* (sale)**, [thus implying that "I will buy you from the Egyptians"]. And the meaning of the expression, ***with an outstretched arm****,* is that His arm will be extended over them until He takes them out from Egypt.

**7. AND I WILL TAKE YOU TO ME FOR A PEOPLE**. That is, when you will come to Mount Sinai and you will accept the Torah. There, [at Mount Sinai], it was said, ***Then you will be Mine own treasure****.[[42]](#footnote-42)*

**AND YOU WILL KNOW THAT I AM THE ETERNAL YOUR G-D WHO BROUGHT YOU OUT FROM UNDER THE BURDENS OF THE EGYPTIANS.** The purport thereof, said Rabbi Abraham ibn Ezra, is that it was in the combined mighty power of the higher constellations that the children of Israel should yet stay in the exile. But this is not of the theme of the chapter. Rather He says: "When I will redeem you with an outstretched arm visible to all nations, you will know that it is I the Eternal Who performs new signs and wonders in the world, and that I am your God and for your sake I had so acted, for you are ***the portions of the Eternal****."[[43]](#footnote-43)*

**8. AND I WILL BRING YOU IN UNTO THE LAND CONCERNING WHICH I LIFTED UP MY HAND**. "I have lifted it up to swear by My throne." Thus the language of Rashi. Rabbi Abraham ibn Ezra said that it is an idiom [denoting the exercise of power], just like a man who lifts his hand to the heavens and swears, such as: ***For I lift up My hand to heaven[[44]](#footnote-44)***[to take an oath of vengeance]; ***And he lifted up his right hand and his left hand unto heaven, and swore****.[[45]](#footnote-45)*

By way of the Truth, [the mystic lore of the Cabala], ***I lifted up My hand***means that "I have raised the strength of My arm to Myself that I will give them the Land." Similarly, ***For I lift up My hand to heaven[[46]](#footnote-46)***means that "I will lift up the great hand to the heavens since it abounds in eternal life."[[47]](#footnote-47) But the verse, ***And he lifted up his right hand and his left hand unto heaven,[[48]](#footnote-48)***has no relevance here, for that was said concerning the angel ***clothed in linen****,[[49]](#footnote-49)* who swore ***by Him that lives forever****.[[50]](#footnote-50)*

**9. BUT THEY HEARKENED NOT UNTO MOSES FOR IMPATIENCE OF SPIRIT, AND FOR CRUEL BONDAGE.** It was not because they did not believe in G-d and in His prophet [that they hearkened not]. Rather, they paid no attention to his words because of impatience of spirit, as a person whose soul is grieved on account of his misery and who does not want to live another moment in his suffering even though he knows that he will be relieved later. The "impatience of spirit" was their fear that Pharaoh would put them to death, as their officers said to Moses,[[51]](#footnote-51) and the "cruel bondage" was the pressure, for the taskmasters pressed upon them and hurried them [in their daily task],[[52]](#footnote-52) which gave them no chance to hear anything and consider it.

**10. AND THE ETERNAL SPOKE UNTO MOSES 'LEMOR' (SAYING).** The commentators[[53]](#footnote-53) said that throughout the entire Torah, the word ***Lemor***means "saying to Israel," the purport thereof being that God said to Moses, "Say these, My words, to Israel." Here the word ***Lemor***means "saying to Pharaoh." But the verse stating [Laban's words to Jacob], ***The Gd of your father spoke unto me yesterday night 'Lemor' (saying): Take heed to yourself that you speak not to Jacob either good or bad****,[[54]](#footnote-54)* does not fit in correctly with this explanation [since Laban was not commanded to relate these words to Jacob]. Similarly, there are many cases in Scripture where the term "saying" is repeated, [and it is not correct to say that it means "saying it to others"]. Thus: ***And the Eternal spoke unto Moses, saying: Speak unto the children of Israel, and say unto them****;[[55]](#footnote-55)* ***And the Eternal spoke unto Moses, saying: Speak unto the children of Israel, and say unto them****;[[56]](#footnote-56)* ***And they* [Moses and Aaron] *spoke unto all the congregation of the children of Israel, saying****;[[57]](#footnote-57)* ***And the children of Israel spoke unto Moses, saying: Behold we perish****;[[58]](#footnote-58)* ***And I spoke unto you at that time, saying****.[[59]](#footnote-59)* There are many other such verses. Likewise in this ***seder[[60]](#footnote-60)*** we find: ***And the Eternal spoke unto Moses and unto Aaron, saying: When Pharaoh will speak unto you, saying****,[[61]](#footnote-61)* and the word "saying" cannot correctly mean "saying it to others."

The correct interpretation appears to me to be that in all places the word ***Lemor***indicates the clarification of a subject. The verse, ***And the Eternal spoke unto Moses, saying****,* means really explicitly, free from doubt or uncertainty. This is why this expression always appears in the Torah, for of Moses' prophecy it was said, ***Mouth to mouth do I speak with him, even manifestly, and not in dark speeches****.[[62]](#footnote-62)* And Laban also said to Jacob: ***"Yesternight God spoke unto me, saying[[63]](#footnote-63)*** clearly that I should not harm you; except for that, I would have done you evil." Similarly, the verse, ***And the children of Israel spoke unto Moses, saying: Behold, we perish[[64]](#footnote-64)***means that they said so explicitly to Moses and Aaron, shouting to them brazenly. [In Hebrew], the infinitive is used for clarification of a subject. Occasionally, it comes before the verb,[[65]](#footnote-65) and sometimes it comes after the verb, such as: ***'omrim amor' (they surely say) unto them that despise Me****.[[66]](#footnote-66)*

**12. BEHOLD, THE CHILDREN OF ISRAEL HAVE NOT HEARKENED UNTO ME** because You have done nothing [for Israel] so that my words should be acceptable to them. **AND HOW THEN WILL PHARAOH HEAR ME? AND** besides, **I AM OF UNCIRCUMCISED LIPS**, and I am not fit to speak before a great king.

It is possible to explain that Moses thought that due to his deficiency — for he was of uncircumcised lips — the children of Israel would not hearken to him, ***for he could not frame***[words] ***to speak*** *[[67]](#footnote-67)* kindly to them, words of good cheer and comfort, and all the more how could he speak to Pharaoh?

Now the reason that Moses again broached this argument [of his speech-impediment, when he had already mentioned it above in Chapter 4, Verse 10], is that G-d did not originally command him that he was to speak before Pharaoh. He merely said, ***And you will come, you and the elders of Israel, unto the king of Egypt, and you will say unto him****.[[68]](#footnote-68)* In that case it was possible that the elders should speak [before Pharaoh] and Moses would remain silent. Then Moses said that he was ashamed even to speak to the people, saying, ***I* *am not a man of words****.[[69]](#footnote-69)* Whereupon the Holy One, blessed be He, answered him, ***And he***[Aaron] ***will be your spokesman unto the people****.[[70]](#footnote-70)* And so indeed Moses and Aaron did when they first came to the people, as it is said, ***And Aaron spoke all the words which the Eternal had spoken unto Moses, and did the signs in the sight of the people****.[[71]](#footnote-71)* But now Moses himself was commanded, ***Wherefore say unto the children of Israel: I am the Eternal****,[[72]](#footnote-72)* and he did speak to them as He commanded him, but they did not hearken to him.[[73]](#footnote-73) Now when He again commanded Moses to speak to Pharaoh,[[74]](#footnote-74) Moses said, "How can I speak to him, I who am of uncircumcised lips." Then the Holy One, blessed be He, associated Aaron with him, and gave both of them ***a charge unto the children of Israel***,[[75]](#footnote-75) that they should say to them whatever He will command them, ***and unto Pharaoh[[76]](#footnote-76)***to bring them forth out of his land. Now Rashi commented: ***"[And He gave them a charge unto the children of Israel, and unto Pharaoh, king of Egypt]****.* That is to say, He gave them a command with regard to the children of Israel and His mission on which He had sent them to Pharaoh. But there is no need for this.[[77]](#footnote-77)

**13. AND HE GAVE THEM A CHARGE UNTO THE CHILDREN OF ISRAEL**. Rashi wrote: "The purport of this command is explained in the second section,[[78]](#footnote-78) after the order of genealogy. [It properly belongs here], but because Scripture mentioned Moses and Aaron here, it interrupted the subject-matter [with the narrative of their genealogy], informing us how each was born and with whom they are connected by descent. ***And the Eternal spoke unto Moses in the land of Egypt, saying: I am the Eternal; speak unto Pharaoh king of Egypt all that I speak unto you****.[[79]](#footnote-79)* This is the selfsame command which is mentioned here [in Verse 11]: ***Go in, speak unto Pharaoh king of Egypt****.* However, because Scripture broke off the subject-matter in order to record their genealogy, it reverts to it [further in Verse 29] and begins it anew. ***And Moses said before the Eternal: Behold, I am of uncircumcised lips, and how will Pharaoh hearken unto me?[[80]](#footnote-80)***This is the selfsame statement Moses made here [in Verse 12]: ***Behold, the children of Israel have not hearkened unto me,***etc. However, because Scripture broke off the subject-matter [for the abovementioned reason], it repeats it there [further in Verse 30]. Such indeed is a proper method, just as a person who says, 'Let us return to the previous subject.'" And so also is the opinion of Rabbi Abraham ibn Ezra.

But I do not agree with this.[[81]](#footnote-81) Rather, [it is my opinion] that when God commanded Moses to speak to the children of Israel — as it is said, ***Wherefore say unto the children of Israel*** — he did so and they hearkened not unto him.[[82]](#footnote-82) Then He commanded him to go before Pharaoh and bid him to let them go out of his land,and Moses answered: ***Behold, the children of Israel have not hearkened unto me,***etc.[[83]](#footnote-83) Then the Holy One, blessed be He, commanded both Moses and Aaron to speak to the people and to Pharaoh.[[84]](#footnote-84) Moses thus thought that both of them — [he and Aaron] — are to take equal part in all the signs they are to do; both of them are to come to the children of Israel and to Pharaoh. But indeed [Moses reckoned that] it is sufficient that only one should speak, for such is the customary way of all pairs of emissaries, that one speaks and the other is silent. This was consented to, and then God said to him: ***"I am the Eternal****,[[85]](#footnote-85)* Who revealed Myself to you only to speak in My Great Name**. *Speak unto Pharaoh king of Egypt all that I speak unto you****,* for it is to you that all communications are given, not to Aaron [primarily] and to you. It is you that I made the emissary to Pharaoh." Then Moses answered once again: ***Behold, I am of uncircumcised lips****,* etc.[[86]](#footnote-86) And G-d said to him: ***"See, I have set you in God's stead to Pharaoh, and Aaron your brother will be your prophet****.[[87]](#footnote-87)* You will go before Pharaoh with Aaron, and there [in Pharaoh's presence] you will command Aaron while Pharaoh will not hear your words, and Aaron as your emissary will make your words heard." This is just as G-d commands a prophet and the prophet makes His words audible and chastises [the people] with them. This was a great achievement for Moses,[[88]](#footnote-88) which he merited by his humility since he was ashamed to speak because of his speech-impediment. And so Scripture says, ***Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people****.[[89]](#footnote-89)* It was measure for measure. He had been afraid lest he be despised in their eyes [on account of his defective speech, but Scripture testifies to the Egyptians' admiration of his greatness].

Now Rashi commented: *"****You will speak[[90]](#footnote-90)*** each and every message once, just as you heard it from My mouth, ***and your brother Aaron***will express it in eloquent language and explain it in Pharaoh's hearing." This is not correct at all.

**14. THESE ARE THE HEADS OF THEIR FATHERS' HOUSES: THE SONS OF REUBEN....** Scripture did not wish to begin with the statement, ***And these ore the names of the sons of Levi according to their generations****,[[91]](#footnote-91)* so that it should not appear that henceforth in honor of Moses, Levi is first in genealogy. Instead, [Scripture therefore] mentioned Levi's elder brothers, [i.e., Reuben and Simeon], and that Levi is counted third.

Now Scripture mentioned the sons of Levi ***according to their generations***because in the case of Reuben and Simeon, it mentioned only those who went down to Egypt with them, but in the case of Levi it mentioned his children, the number of years of his life, the birth of the fathers of the prophets — [namely, Kohath the grandfather, and Amram the father of Moses and Aaron] — and the number of years of their lives,[[92]](#footnote-92) all in honor of the prophets. Besides, they themselves — [Kohath and Amram] — were the pious ones of the Most High, worthy to be spoken of as the fathers of the world.

**23. AND AARON TOOK HIMSELF ELISHEBA, THE DAUGHTER OF AMMINADAB, THE SISTER OF NACHSHON TO WIFE.** Just as Scripture mentioned the mother of the prophets, [namely, Jochebed],[[93]](#footnote-93) in their honor, saying that she was the daughter of Levi, a righteous/generous man, and alluding to the fact that a miracle occurred to her,[[94]](#footnote-94) it also mentioned the mother of priesthood, i.e., that she was related to the seed of royalty, being the sister of the great prince [Nachshon of the tribe of Judah].

Scripture mentioned the mother of Phinehas,[[95]](#footnote-95) for he too was a priest, a reward which he earned himself.[[96]](#footnote-96) Now if this name Putiel — [Phinehas' maternal grandfather] — is a proper name, it is not clear why Scripture [suddenly] mentions the name of a person whose identity we do not know. It is for this reason that our Rabbis have said[[97]](#footnote-97) that Phinehas was of the family of Joseph, who conquered his passion,[[98]](#footnote-98) and of the family of Jethro, who fattened[[99]](#footnote-99) calves for idolatrous sacrifice, and he is mentioned for praise [here together with Aaron and his sons], who for their righteousness/generosity were worthy to be endowed with everlasting priesthood.

In line with the plain meaning of Scripture, we will say [that the mothers of Moses and Aaron, of Aaron's sons, and of Phinehas are mentioned here because] in the case of kings, it is the customary way of Scripture to mention the names of their mothers: ***And his mother's name was Maacah the daughter of Abishalom****;[[100]](#footnote-100)* ***And his mother's name was Azubah the daughter of Shilhi;[[101]](#footnote-101)***and so in all cases. It may be that [Scripture does not relate more about Putiel because] he was an honorable and known person in his generation, and it [sufficed just to] mention him in praise.

Scripture says, ***of the daughters of Putiel****,[[102]](#footnote-102)* and not "the daughter of Putiel," because Putiel had many daughters and Eleazar chose one of them. It may be that she was not his daughter but his daughter's daughter who related herself to him on account of his distinction, and therefore Scripture did not mention her name.

**28. AND IT CAME TO PASS ON THE DAY WHEN THE ETERNAL SPOKE UNTO MOSES IN THE LAND OF EGYPT.** It is possible to explain that the verse refers to the one above.[[103]](#footnote-103) Scripture is thus stating: "And it came to pass that ***it was they*** *—* [Moses and Aaron] - ***who spoke to Pharaoh, king of Egypt[[104]](#footnote-104)***at the time ***when the Eternal spoke unto Moses in the land of Egypt."***For since Scripture said, ***These are that Aaron and Moses, to whom the Eternal said: Bring out the children of Israel from the land of Egypt****,[[105]](#footnote-105)* it might have appeared that the communication came to both of them equally. Therefore it now explains [in Verse 28] that the communication came to Moses, and the command to bring them forth from Egypt was to both of them. This is why Scripture closed the chapter [of the genealogy of Moses and Aaron with this subject].

**3. AND I WILL HARDEN PHARAOH'S HEART.** The Rabbis said in Midrash Rabbah:[[106]](#footnote-106) "G-d revealed to Moses that He was destined to harden Pharaoh's heart in order to bring judgment upon him for he caused them to work in cruel bondage." It is also stated there [in Midrash Rabbah]:[[107]](#footnote-107) *"****For I have hardened his heart****.[[108]](#footnote-108)* Rabbi Yochanan said, 'This provides a pretext for the heretics to say that G-d did not allow Pharaoh to repent.' Rabbi Shimon ben Lakish said, **'The mouths of the heretics be closed! Only, *if it concerns the scorners, He scorns them.[[109]](#footnote-109)* When He warns one on three occasions and he does not turn from his ways, He closes the door of repentance on him in order to punish him for his sin.** Such was the case with wicked Pharaoh. After the Holy One, blessed be He, sent him five times[[110]](#footnote-110) [the request to let His people go] and he paid no attention to His words, the Holy One, blessed be He, said to him: You have stiffened your neck and hardened your heart; I will double your defilement.'" [[111]](#footnote-111)

The Rabbis [in the above Midrash] have thus discussed the question which all ask:[[112]](#footnote-112) "If G-d hardened his heart, what then was Pharaoh's sin?" For this there are two explanations, and both of them are true. One is that Pharaoh in his wickedness had unjustifiably perpetrated such great evils against Israel that justice required that the ways of repentance be withheld from him, as is so indicated in many places in the Torah and in the Writings.[[113]](#footnote-113) He was judged according to his wickedness which he had originally committed of his own will. The second explanation is that half of the plagues came upon him because of his transgressions, for in connection with them it is only said: ***And Pharaoh's heart was hardened****;[[114]](#footnote-114)* ***And Pharaoh hardened his heart****.[[115]](#footnote-115)* Thus Pharaoh refused to let the children of Israel go for the glory of God. But when the plagues began bearing down upon him and he became weary to suffer them, his heart softened and he bethought himself to send them out on account of the onslaught of the plagues, not in order to do the will of his Creator. Then ***God hardened his spirit and made his heart obstinate****,[[116]](#footnote-116)* so that His name may be declared [throughout all the earth].[[117]](#footnote-117) Similar in meaning is the verse, ***Thus will I magnify Myself, and sanctify Myself, and I will make Myself known in the eyes of many nations, and they will know that I am the Eternal****.[[118]](#footnote-118)* And that which He said before the plagues, ***And I will harden his heart, and he will not let the people go****,[[119]](#footnote-119)* was merely His warning to Moses of that which He was destined to do to Pharaoh in the last [five] plagues, it being similar to that which He said, ***And I know that the king of Egypt will not give you leave to go****.[[120]](#footnote-120)* This then is the meaning of the verse [before us], ***And I will harden Pharaoh's heart, and multiply My signs****.* That is to say, "I will harden his heart so ***that My wonders may be multiplied in the land of Egypt,****" [[121]](#footnote-121)* since in the last five plagues, as well as at the drowning in the sea, it is said, ***And the Eternal hardened the heart of Pharaoh[[122]](#footnote-122)***for ***the king's heart is in the hand of the Eternal; He turns it whithersoever He will****.[[123]](#footnote-123)*

**Ketubim: Tehillim (Psalms) ‎‎‎45:1-18**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. For the conductor on shoshannim, of the sons of Korah, a maskil a song of loves. | 1. For praise; concerning those who sit in the Sanhedrin of Moses, which was spoken in prophecy by the sons of Korah; a good lesson, and a psalm, and a thanksgiving. |
| 2. My heart is astir with a good theme; I say, "My works are for a king; my tongue is a pen of an expert scribe." | 2. My heart desires fine speech; I will speak my work to the king; the utterance of my tongue is quick, like the pen of a fluent scribe. |
| 3. **You are more handsome than [other] men; charm is poured into your lips. Therefore, God blessed you forever.** | 3. **Your beauty, O King Messiah, is greater than the sons of men; the spirit of prophecy has been placed on your lips; because of this the LORD has blessed you forever.** |
| 4. Gird a sword on your thigh, O mighty one, your majesty and your glory. | 4. Gird your sword on your thigh, O champion; your glory and your brilliance is to kill kings as well as rulers. |
| 5. **And your glory is that you will pass and ride for the sake of truth and righteous humility, and it shall instruct you so that your right hand shall perform awesome things.** | 5. **And your brilliance is great; therefore you will succeed in mounting the horse of the kingdom, by reason of faithfulness and truth and humility and righteousness/generosity; and the LORD will teach you to do fearful things with your right hand.** |
| 6. Your arrows are sharpened, nations shall fall under you, in the heart of the king's enemies. | 6. Your arrows are drawn to kill Gentile hordes; beneath you they will fall; and the sons of your bow will be released into the heart of the enemies of the king. |
| 7. Your throne, O judge, [will exist] forever and ever; the scepter of equity is the scepter of your kingdom. | 7. The throne of Your glory, O LORD, lasts forever and ever; the sceptre of Your kingdom is an upright sceptre. |
| 8. You loved righteousness and you hated wickedness; therefore God, your God, anointed you with oil of joy from among your peers. | 8. Because you have loved righteousness/generosity and hated wickedness because of this the LORD your God has anointed you with the oil of gladness more than your fellows. |
| 9. Myrrh and aloes and cassia are all your garments; more than ivory palaces, those that are Mine will cause you to rejoice. | 9. Pure myrrh and aloe-wood and cassia your garments are perfected, from the palaces paved with ivory below; from Me they will make you glad. |
| 10. The daughters of kings will visit you; the queen will stand at your right [bedecked] with golden jewelry from Ophir. | 10. The provinces of the kingdom come to welcome you and to honor you, while the book of Torah is stationed at your right side, and written in gold from Ophir. |
| 11. Hearken, daughter, and see, and incline your ear, and forget your people and your father's house. | 11. Hear, O congregation of Israel, the Torah of His mouth, and see the wonders of His deeds, and incline your ear to the words of Torah, and you will forget the evil deeds of the wicked of your people, and the place of idols that you worshipped in the house of your father. |
| 12. And the King shall desire your beauty, for He is your Lord, and prostrate yourself to Him. | 12. And then the king will desire your beauty; for he is your master and you will bow down to Him. |
| 13. And the daughter of Tyre shall seek your presence with tribute, those who are the richest of the people. | 13. And those who dwell in the fortress of Tyre will come with an offering, and the rich Gentiles will seek Your face at Your sanctuary. |
| 14. All honor [awaits] the King's daughter who is within; her raiment is superior to settings of gold. | 14. All the best and choicest sacrifices from the provinces, the treasuries of the kings that are hidden within, will they bring for the priests whose clothing is chased with pure gold. |
| 15. With embroidered garments, she will be brought to the King; and virgins in her train who are her companions will be brought to You. | 15. In their decorated garments they will offer their sacrifices before the King of the world, and the rest of their fellows who are scattered among the Gentiles will be brought in joy to You to Jerusalem. |
| 16. They shall be brought with joy and exultation; they shall come forth into the King's palace. | 16. They will be brought in joy and praise and they will enter the temple of the king of ages. |
| 17. Instead of your forefathers will be your sons; you shall appoint them as princes throughout the land. | 17. In the place of your fathers will be the righteous/ generous, your sons; you will appoint them as leaders in all the land. |
| 18. I will mention Your name in every generation; **therefore peoples shall thank You forever and ever.** | 18. At that time you will say, "We will invoke Your name in every generation"; **because of this the Gentiles who are converted will praise your name forever and ever and ever.** |

**Rashi’s Commentary on Tehillim (Psalms) ‎‎‎‎45:1-18**

**1** **on shoshannim** **They founded this psalm in honor of the Torah scholars, who are as tender as roses and as beautiful as roses, and perform good deeds as fresh as roses.**

**a maskil** Through an interpreter.

**a song of loves** Heb. שיר ידידות, **a song of loves, a song of praise for them [the Torah scholars] to endear them to the people and to endear their Torah to them [the people].**

**2** **My heart is astir** **In this manner, the Psalmist commenced his song: My heart caused a good theme to swarm within me in your praise, O Torah scholar.**

**is astir** Heb. רחש, an expression of moving, and so is every expression of swarming and crawling.

**I say, “My works are for a king”** **This song, which I have founded and composed, I say to one who is fit to be a king, as it is stated (Prov. 8:15): “Kings reign with me.”**

**my tongue is** as poetic as the pen of an expert scribe. I saw in the commentary of Rabbi Moses the Preacher: מָהִיר in Arabic means expert.

**3** **You are more handsome than [other] men** who engage in the work of transitory life. **Why? Because charm is poured into your lips to instruct according to the halachah.** הוּצַק means “poured,” as (Exod. 38:27): “to cast (לצקת)”; (Gen. 28:18), “and he poured (ויצק) oil.”

**Therefore...blessed you** as it is stated (below 29:11): “The Lord shall grant strength to His people.” And what is their reward? “The Lord shall bless His people with peace.”

**4** **Gird a sword on your thigh** **to wage the war of Torah, and that is your majesty and that is your glory.**

**5** **for the sake of truth** **To instruct according to the law and to behave with righteous/generous humility**.

**and it shall instruct you** **The Torah and the matter of truth in which you shall engage shall teach you tactics of war so that your right should perform awesome things.** Since he mentions the study of Torah in an expression of war, the expression of the right hand, prepared to fight, is appropriate (i.e., it is customary to fight with the right hand).

**6** **Your arrows are sharpened, etc., in the heart of the king’s enemies** Heb. שְּׁנוּנִים, is aiguises in French, sharpened. This is a transposed verse. We find that the disciples are called arrows, as it is stated (above 127:4): “As arrows in the hand of a mighty man, so are the children of youth.” And Torah scholars who argue with each other about halachah are called enemies to each other for the time, as it is stated: “they will not be ashamed when they speak with the enemies in the gate.”

**nations shall fall under you** As a reward for Torah, nations shall fall under Israel.

**7** **Your throne, O judge** **Your throne, O prince and judge, shall exist forever and ever**, as the matter that is stated (Exod. 7:1): “I have made you a judge (נתתיך אלהים) over Pharaoh.” And why? Because **“a scepter of equity is the scepter of your kingdom,” that your judgments are true, and you are fit to govern.**

**8** **anointed you...with oil of joy** Every expression of greatness is depicted by the anointment of oil, as is the custom of the kings.

**9** **Myrrh and aloes and cassia** Heb. קדה (Exod. 30:24) is translated קציעתא, cassia.

**all your garments** All your garments smell with the fragrance of spices. Its midrashic interpretation is: All your betrayals (בגידותיך) and sins are expiated and smell of a fragrant scent.

**more than ivory palaces, those that are Mine will cause you to rejoice** More than the best ivory palaces, are the palaces that are prepared for you in Paradise to cause you to rejoice with them. שֵּׁן is ivoire in French, ivory.

**those that are Mine will cause you to rejoice** The palaces that are Mine they will make you rejoice, those that give you your reward.

**10** **The daughters of kings** will visit you, as the matter that is stated (Isa. 49: 23): “and their princesses your wet nurses.”

**will visit you** lit. your visitors. Heb. ביקרותיך. The “kaph” is punctuated with a “dagesh” because it is an expression of visiting, although it is preceded by a “yud.” I saw in Rav Saadia’s punctuation that this word is arranged with (Isa. 42:24), “Who subjected Jacob to plunder (למשיסה),” which is written with a “yud” although the “sammech” is punctuated with a “dagesh.” Menachem, however, associated it as an expression of value, as (Job 28:16): “with precious (יקר) onyx.

**the queen** Heb. שגל, the queen, as (Neh. 2:6): “and the queen (השגל) was sitting beside him”; (Dan. 5:2), “and they shall drink with them, the king and his nobles, his queen (שגלתה) and his concubines.” Your wife will stand at your right.

**with golden jewelry from Ophir** with a collection of golden ornaments that comes from Ophir.

**11** **Hearken, daughter, and see** Hearken, O nation of Israel, and see the good way.

**and incline your ear** to the Torah.

**and forget your people** The nations among whom you were raised.

**and your father’s house** The idolatry that your fathers worshipped on the other side of the river.

**12** **And the King shall desire your beauty** And if you do this, the King, the Holy One, blessed be He, will desire the beauty of your deeds.

**13** **And the daughter of Tyre shall seek your presence with tribute** Heb. יחלו, as (Exod. 32:11): “And Moses prayed (ויחל).” And as reward for this, you will merit that those who are now the richest of the people will bring you tribute and gifts.

**14** **All honor [awaits] the King’s daughter who is within, etc.** Those who deserve all honor, and they are the nation of the King, who behaved with modesty now their garments will be more esteemed than the settings of gold of the High Priests. משבצוֹת is chatons in French, settings.

**15** **With embroidered garments, she will be brought to the King** In embroidered garments, they will bring her as a gift to the King of all the earth. רקמוֹת is a broderies in French. This is what is stated (Isa. 66: 20): “And they shall bring all your brethren from all the nations as a tribute, etc.”

**virgins in her train who are her companions** Some of the idolatrous nations will follow them, as the matter that is stated (Zech. 8:23): “shall take hold of the skirt of a Jewish man, saying, ‘Let us go with you, for we have heard that God is with you.’ “

**will be brought to You** The Psalmist addresses the Holy One, blessed be He.

**17** **Instead of your forefathers, etc.** He addresses each Israelite.

**18** **I will mention Your name** The Psalmist addresses the Holy One, blessed be He.

**Meditation from the Psalms**

**Tehillim (Psalms) ‎‎45:1-18**

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

This is a song of praise for the Sages of the Sanhedrin of Moshe, composed prophetically by the sons of Qorach.[[124]](#footnote-124)

Qorach, supported by two hundred fifty leaders of the Congregation of Israel, challenged the Divine authority of Moshe and slandered him with vicious accusations of selfishness and falsehood.[[125]](#footnote-125) The sons of Qorach repented and sought to undo their father’s treachery by portraying Moshe and all authentic Torah scholars in the light of truth, emphasizing their boundless generosity and scrupulous honesty.

Indeed, the salvation of Qorach’s sons, who originally collaborated with their rebellious father, was a direct result of their respect for Moshe. While they were sitting with their father, Moshe passed by. Qorach’s sons were in a quandary. They pondered: If we stand to honor Moshe, we will disgrace our father; but if we sit, we will breach the Torah’s command to rise in the presence of a Sage, finally they decided that it was preferable to honor the scholar, Moshe, despite the affront to their father. At that moment, the spark of sincere repentance began to flicker in their hearts.[[126]](#footnote-126)

The Torah scholar resembles the soshanna, **ששנה**, rose, a delicate flower surrounded by thorns, which seem ready to pierce the rose’s fragile petals. Actually, these brambles protect the rose by discouraging the hands which try to pluck it. Similarly, those who originally oppose the Sages (who represent God) will ultimately recognize the Sages’ truly splendid virtues and become their guardians and supporters.

The Midrash and commentaries relate this psalm to several individuals described in Scripture. At first Abraham was universally ostracized for his teachings, but he was later acclaimed as the leading citizen of the world. At first David was vilified and pursued, but he was finally accepted as ruler and king. At first Mashiach was challenged, but he will ultimately become the universal sovereign. Alshich and Malbim interpret this psalm as a description of the coarse body, which at first hinders the development of the soul, but is eventually trained to assist it.

Alshich[[127]](#footnote-127) and Hirsch[[128]](#footnote-128) also explain this psalm as a wedding song celebrating the marriage of a bride and groom, who begin marriage with two very different and sometimes conflicting personalities, but who ultimately blend together in perfect sublime harmony. In light of these interpretations, the Psalm’s title, **שיר** **ידידת**, A song of endearment, is highly appropriate.[[129]](#footnote-129)

According to *Rashi*, this psalm was composed in honor of the Torah scholars who are as tender as the rose, beautiful as the rose, and saturated with the good deeds as the fresh, moist rose. Just as the rose contains many exquisite petals, so is the Torah sage composed of a variety of scholarly attainments.[[130]](#footnote-130)

Ibn Ezra[[131]](#footnote-131) understood the king as being David.[[132]](#footnote-132) However, the Targum and Kimchi understood this chapter of Psalms to refer to Mashiach, and the marriage referred to His redemption of Israel.[[133]](#footnote-133)

At a Drash[[134]](#footnote-134) level we can understand that if this is a wedding song, then the bride (kallah - Queen[[135]](#footnote-135)) alludes to Israel, and the chatan (groom - King[[136]](#footnote-136)) alludes to Mashiach.[[137]](#footnote-137) The bride must, therefore, be a Torah scholar. In a sense, we can also understand the chatan as the Living Torah.

*Rashi[[138]](#footnote-138)* connects our Torah portion and Psalm in v.7:

**Tehillim (Psalms) 45:7** ***Your throne, O judge*[[139]](#footnote-139)** Your throne, O prince and judge, shall exist forever and ever, **as the matter that is stated (Exod. 7:1): “I have made you a judge (נְתַתִּיךָ אֱלֹהִים) over Pharaoh.”** And why? Because “a scepter of equity is the scepter of your kingdom,” that your judgments are true, and you are fit to govern.

Rashi tells us that v.7 of our chapter of psalms speaks of Moshe in his role of judge (Elohim) over Paro. Moshe is also in the role of the **redeemer**, king, and judge of the Bne Israel.

Our sages stated that whatever pertains to the first redeemer [i.e., Moses] pertains to the final redeemer [i.e., the Mashiach] and that the generation that passes [away] is [the same] as the generation that is to come [i.e., be resurrected].[[140]](#footnote-140)

Rabbi Pinchas Winston made an extremely interesting observation: “Who knows, maybe this is really the meaning of “Mashiach ben Yosef.” Maybe the Mashiach who is a “son” of Yosef is just the redeemer who ends the process that Yosef himself started millennia ago.”

Mashiach ben David is said to have the soul of Moshe. This provides another reason for linking these two redeemers together!

***Midrash Rabbah - Numbers XI:2*** *‘My beloved is like a gazelle ‘: Israel, explained R. Isaac, said to the Holy One, blessed be He: ‘Sovereign of the Universe! Thou hast told us that Thou wilt come to us first.’ ‘My beloved is like a gazelle’; as the gazelle appears and then disappears,* ***so the first redeemer appeared and then disappeared****. R. Berekiah in the name of R. Levi said:* ***Like the first redeemer so will the final redeemer be****. The first redeemer was Moses, who appeared to them and then disappeared. For how long did he disappear from their sight? R. Tanchuma said: Three months; accordingly it is written, And they met Moses and Aaron, etc. (ib. V, 20).2 The final redeemer will also appear to them and then disappear. How long will he remain hidden from them? R. Tanchuma in the name of R. Hama, son of R. Hoshaya, said: Forty-five days. Thus it is written, And from the time that the continual burnt-offering shall be taken away, and the detestable thing that causeth appalment set up, there shall be a thousand two hundred and ninety days (Dan. XII, 11), and it is written, Happy is he that waiteth, and cometh to the thousand three hundred and five and thirty days (ib. 12). How much does the difference amount to? Forty-five days. For he will disappear from their sight and will then again appear to them. Whither will he take them? Some say to the wilderness of Judah, and some say to the wilderness of Sihon and Og.*

The *Chatam Sofer*,[[141]](#footnote-141) as well, describes Moshe, the first redeemer, and then compares him to the final redeemer: “And when the time comes, HaShem will reveal Himself to him, and the spirit of Mashiach, which has been hidden in the higher worlds until his coming, will light upon him.”

The Exodus from Egypt is the prototype for the final redemption, when Mashiach will come, and slavery and suffering will be banished forever from the face of the earth. The Torah gives us a clue that helps us to see that our future redemption is related to our past redemption:

***Micah 7:12-17*** *In that day people will come to you from Assyria and the cities of Egypt, even from Egypt to the Euphrates and from sea to sea and from mountain to mountain. The earth will become desolate because of its inhabitants, as the result of their deeds. Shepherd your people with your staff, the flock of your inheritance, which lives by itself in a forest, in fertile pasturelands. Let them feed in Bashan and Gilead as in days long ago. “As in the days of your Exodus from Egypt, I will show [the people] wonders.” Nations will see and be ashamed, deprived of all their power. They will lay their hands on their mouths and their ears will become deaf. They will lick dust like a snake, like creatures that crawl on the ground. They will come trembling out of their dens; they will turn in fear to HaShem our God and will be afraid of you.*

We would have expected this verse to read, “…I will show *you* wonders” and “As in the days when *he* went out of Egypt….”

In this case, the verse would read, “As in the days when *he* [i.e., Moses, or the generation of the exodus] went out of Egypt, I will show *you* [the Mashiach, or the generation of the final redemption] wonders.”

The verse is instead written the way it is to indicate that ***you*** [i.e., the final generation] ***yourself*** went out of Egypt, and that ***you yourself*** are that generation which HaShem will now show new wonders. Look at that again. Think about those words and the implications.

The plagues in Egypt:

1. Dam - Blood

2. Tzfardea - Frogs

3. Kinim - Bugs

4. Arov - Wild Animals

5. Dever - Pestilence

6. Shechin - Boils

7. Barad - Hail

8. Arbeh - Locust

9. Choshech - Darkness

10. Makkat Bechorot - Death of the Firstborns

Thus the future redemption will be characterized by miracles that transcend the natural order. The Targum Yonatan ben Uziel[[142]](#footnote-142) and the Midrash contain a very definite description of each plague, where it is in Tanach[[143]](#footnote-143) and how it will happen. In fact, **the future redemption will be just like the redemption from Egypt in the days of Moshe**!

***Midrash PESIQTA de RAB KAHANA Pisqa Seven*** *‎[Resuming the discussion begun at VII:XI with the information just now given:] R. Levi in the name of R. Hama bar Hanina: "He who exacted vengeance from ‎the former [oppressor] will exact vengeance from the latter. Just as, in Egypt, it was with blood, so with Edom it will be the same: I will show wonders in the heavens and in the earth, blood, and fire, and pillars ‎of smoke.****[105]****‎Just as, in Egypt, it was with frogs, so with Edom it will be the same: ‎The sound of an uproar from the city, an uproar because of the palace, an uproar of the Lord who renders recompense to his enemies.****[106]****‎Just as, in Egypt, it was with lice, so with Edom it will be the same: ‎The streams of Bosrah will be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.****[107]****Smite the dust of the ‎earth that it may become lice.****[108]****‎ Just as, in Egypt, it was with swarms of wild beasts, so with Edom it will be the same: The pelican and the bittern will possess it.****[109]****Just as, in Egypt, it was with pestilence, so with Edom it will be the same: I will plead against Gog with pestilence and with blood.****[110]****‎Just as, in Egypt, it was with boils, so with Edom it will be the same: ‎This will be the plague wherewith the Lord will smite all the peoples that have warred against Jerusalem: their flesh will consume away while they stand upon their ‎feet.****[111]****‎Just as, in Egypt, it was with great stones, so with Edom it will be the same: I will cause to rain upon Gog ... an overflowing shower and great hailstones.****[112]****‎Just as, in Egypt, it was with locusts, so with Edom it will be the same: ‎And you, son of man, thus says the LORD God: Speak to birds of every sort ... the flesh of the mighty will you eat ... blood will you drink ... you will eat fat until you ‎are full and drink blood until you are drunk.****[113]****‎Just as, in Egypt, it was with darkness, so with Edom it will be the same: He will stretch over Edom the line of chaos and the plummet of emptiness.****[114]****‎Just as, in Egypt, he took out their greatest figure and killed him, so with Edom it will be the same: A great slaughter in the land of Edom, among them ‎to come down will be the wild oxen.****[115]****‎Said R. Meir, "[The letters of the word for wild (reemim) may be read as Rome, thus,] 'Among them to come down shall be Rome."* ‎ ‎

Midrash PESIQTA de RAB KAHANA Pisqa Seven - ‎[Resuming the discussion begun at VII:XI with the information just now given:] R. Levi in the name of R. Hama bar Hanina: "He who exacted vengeance from ‎the former [oppressor] will exact vengeance from the latter.

*1. Just as, in Egypt, it was with blood, so with Edom it will be the same: I will show wonders in the heavens and in the earth, blood, and fire, and pillars ‎of smoke.*

*2. ‎Just as, in Egypt, it was with frogs, so with Edom it will be the same: ‎The sound of an uproar from the city, an uproar because of the palace, an uproar of the Lord who renders recompense to his enemies. ‎*

*3. Just as, in Egypt, it was with lice, so with Edom it will be the same: ‎The streams of Bosrah will be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. Smite the dust of the ‎earth that it may become lice. ‎*

*4. Just as, in Egypt, it was with swarms of wild beasts, so with Edom it will be the same: The pelican and the bittern will possess it.*

*5. Just as, in Egypt, it was with pestilence, so with Edom it will be the same: I will plead against Gog with pestilence and with blood. ‎*

*6. Just as, in Egypt, it was with boils, so with Edom it will be the same: ‎This will be the plague wherewith the Lord will smite all the peoples that have warred against Jerusalem: their flesh will consume away while they stand upon their ‎feet.*

*7. ‎Just as, in Egypt, it was with great stones, so with Edom it will be the same: I will cause to rain upon Gog ... an overflowing shower and great hailstones.*

*8. ‎Just as, in Egypt, it was with locusts, so with Edom it will be the same: ‎And you, son of man, thus says the LORD God: Speak to birds of every sort ... the flesh of the mighty will you eat ... blood will you drink ... you will eat fat until you ‎are full and drink blood until you are drunk.*

*9. ‎Just as, in Egypt, it was with darkness, so with Edom it will be the same: He will stretch over Edom the line of chaos and the plummet of emptiness. ‎*

*10. Just as, in Egypt, he took out their greatest figure and killed him, so with Edom it will be the same: A great slaughter in the land of Edom, among them ‎to come down will be the wild oxen. ‎Said R. Meir, "[The letters of the word for wild (reemim) may be read as Rome, thus,] 'Among them to come down shall be Rome." ‎*

To drive this point home, it is worth noting that Moshe’s song, in Shemot (Exodus) 15:1-19, is rendered in the text as ***present*** tense, but the Hebrew has this in the ***future*** tense:

***Shemot (Exodus) 15:1*** *Then Moses and the children of Israel sang* (will sing) *this song to the Lord, and they spoke, saying, I will sing to the Lord, for very exalted is He; a horse and its rider He cast into the sea.*

Think about the implications of that! Now is a good time to learn that song as we sing those words in our morning prayers. This same song will be sung at the future redemption, as we can see in Sefer Revelation:

***Revelation 15:3*** *And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.*

Thus we have again, a connection between the redemption in the days of Moshe and the Messianic redemption, as we will sing THIS song on both occasions.

The Midrash also relates Micah 7:15 to the *future* redemption and its relationship to the redemption from Egypt:

***Midrash Rabbah - Shemot (Exodus) XV:11*** *Another explanation of THIS MONTH SHALL BE UNTO YOU. It is written: Happy is the nation whose God is the Lord (Ps. XXXIII, 12). When God chose His world,[[144]](#footnote-144) He appointed New Moons [i.e. months] and years therein, and when He chose Yaaqov and his sons, He appointed for them a New Moon of redemption in which Israel were redeemed from Egypt and in which they are destined to be redeemed again, as it says: As in the days of thy coming forth out of the land of Egypt[[145]](#footnote-145) will I show unto him marvelous things.[[146]](#footnote-146)*

The Torah tells us that the final redemption will be very much like our first redemption from Egypt, but will be accompanied by even more wonders and miracles. It follows that if the entry and settlement of the land of Israel was supposed to be accomplished in a supernatural manner the first time, how much more so will it be miraculous in our own times, with the Messianic redemption!

The miracles can be of two types:

1. Nes niftar - first concealed miracles (if worthy). The people in Egypt were not worthy.
2. Nes Nigle - revealed miracles if we reach the keitz.

***Sanhedrin 97b*** *Rebi Eliezer said, “If Israel will repent then they will be redeemed, and if they will not, they will not.” Rebi Yehoshua said to him, “If they do not repent they will not be redeemed?! Rather, The Holy One, Blessed is He, will cause to rise a king who will make decrees as difficult as Haman’s and Israel will repent and return to the right path”.*

Why so? Because when it comes bringing Moshiach early — achishenah — it can only happen if the Jewish people make themselves worthy. However, when it comes to Mashiach coming at the last possible moment in history — b’ittah[[147]](#footnote-147) — it is dependent only upon time, and nothing else. It is a keitz, an immutable end-time built into Creation. When it comes to achishenah history dances to the tune that man writes. When it comes to b’ittah, we dance to history’s music.

What happened on that fateful Passover night, that will ***not*** repeat itself in the final redemption? Two things will ***not happen*** again, says the Prophet Isaiah 52.

1. In the final redemption they will go out *without* hurry.

2. They, and their Mashiach, will not be so liked by their former masters.

It is worth noting that when Moshe presented himself as the redeemer, Paro dramtically increased the workload and torment of the Bne Israel by making them collect their own straw. Then Moshe went back to Midian and complained to HaShem. Moshe then stayed in Midian for six months. During this time the Bne Israel wereseverely tormented. Why Did HaShem cause their slavery to become more onerous? Ezekiel provides an answer:

***Yehezchel (Ezekiel) 20:6-10*** *On that day that I lifted My hand for them to bring them out of the land of Egypt, to a land that I had spied out for them – flowing with milk and honey, an adornment for all lands. And I said to them: "Let every man cast away the abominations of his eyes, and do not defile yourselves with the idols of Egypt; I am the Lord your God." But they rebelled against Me, and would not listen to Me: each person did not cast away the abominations of his eyes, nor did they forsake the idols of Egypt. Then I planned to pour My fury upon them, to finish My fury among them in the midst of the land of Egypt. But I acted for My Name's sake, that it should not be desecrated before the eyes of the nations amongst which they were, in whose sight I made Myself known to them, to take them out of the land of Egypt. And I took them out of the land of Egypt, and brought them to the desert.*

This should serve as a warning that if we are not worthy of the redemption, and it comes at the keitz, at the end, then we will need a considerable amount of suffering to become worthy of redemption. Just as we suffered from the slavery in Egypt, so should we be prepared for suffering in the days of Mashiach – if we are not worthy. We need to repent now!

The Egyptian redemption and the final redemption in the days of Mashiach are given expression in the Seder through several devices. We see it in the division of the four cups of wine, we see it in the division of the Hallel, and we see it in the division of the Seder itself.

The Seder[[148]](#footnote-148) itself is divided by the meal. The Haggada[[149]](#footnote-149) speaks of our redemption *from Egypt before the meal*, and it speaks of the final messianic redemption from *the meal onward*. The four cups of wine and the Hallel follow this division. This means that we re-enact the first and second redemptions, at the seder!

Now let’s examine an interesting pasuk which speaks of the time of the end:[[150]](#footnote-150)

***Bereshit (Genesis) 41:1*** *It happened at the end* (mikeitz) *of two years to the day…*

So begins the parshah speaking of Yosef’s freedom, as history begins to accelerate in order to propel Yosef from the depths of enslavement to the height of empowerment. However, the word “keitz” is a special word, often denoting the historic arrival at a certain pre-destined time by which something is meant to happen, specifically with respect to redemption. A *keitz* is an appointed time, a pre-designated immutable moment in Jewish history, and through that time some form of redemption **MUST** occur, even if history has to be turned upside down to bring it about. If need be, HaShem will have one nation attack another, and trigger a war that involves massive armies and expenditures just to bring about a *keitz*,[[151]](#footnote-151) and this is what the Talmud[[152]](#footnote-152) means when it uses this term with respect to the Final Redemption:

***Sanhedrin 97b*** *Rav said, “All the dates of redemption (hakeitzin) have already passed, and now it depends upon repentance and good deeds.” Shmuel said, “It is enough that the mourner remains in mourning!” This is like an earlier disagreement: Rebi Eliezer said, “If Israel will repent then they will be redeemed, and if they will not, then they will not.” Rebi Yehoshua said to him, “If they do not repent they will not be redeemed?! Rather, The Holy One, Blessed is He, will cause to rise a king who will make decrees as difficult as Haman’s were and Israel will repent and return to the right path”.*

Thus, when the Torah employs the term *keitz*, it is not merely informing us that twelve years have passed since Yosef was first thrown into prison, and he just “happened” to earn his release at that time. Rather, Yosef HaTzadiq earned his release from jail then, because history reached a moment in time, a moment that was pre-designated long before Yosef was even born, with the ultimate redemption in mind.

Call them spiritual milestones, it is the keitzin that dictate the “beat” of history at any given point in time. Thus, Yosef did not find release from prison because of Pharaoh’s dreams, *but rather, Pharaoh was made to dream as he did because Yosef was meant to be released* ***precisely at that time***. Thus, the Arizal taught:

**Shaar HaGilgulim,[[153]](#footnote-153) Chapter 31** However, Yosef did not merit this until the night of the “end of two years”,[[154]](#footnote-154) when it was decreed that he should leave jail; that day he rose to greatness. Therefore, it is what is written, “(He appointed it as a testimony to Yosef) when He went out over the land of Egypt, when I heard a language unknown to me”.[[155]](#footnote-155) That night, Gavriel came and taught him seventy languages.[[156]](#footnote-156)

How many keitzin are there throughout history? The Vilna Gaon[[157]](#footnote-157) speaks about 1,000 of them to be exact:

**Kol HaTor,[[158]](#footnote-158) Chapter 4:3** The beginning of anything large or small that can be performed during the Period of Mashiach is through the “me’yudim” - designated “emissaries” - Heaven-sent messengers at the beginning of the redemption. They initiate the “ye’udim” - specific “events” - and the two of them together result in the “moedim” - the “appointed times” - the end-times[[159]](#footnote-159) of the levels of the footsteps which are initiated from Below, in order to achieve the number 999 in [the sefirah of] Yesod.

Nine hundred and ninety-nine (999)? What happened to 1,000? The GR”A explains:

**Kol HaTor, Chapter 5:1** Every rectification must reach the final level of initiation from Below, which is 1000 less one, that is, 999 of [the sefirah] Yesod. This is the largest number of Mashiach ben Yosef, based upon the verse, “the smallest will be for a thousand”.[[160]](#footnote-160)

In other words, the Gaon is teaching, Mashiach ben Yosef is both a process and a leader. The sefirah that corresponds to Yosef HaTzadiq, and therefore his descendant, Mashiach ben Yosef, is the sixth sefirah, Yesod, which is also the cosmic DNA for the Sixth Millennium in which we are living. There have been many keitzin throughout Jewish history, but there are 1,000 in the Sixth Millennium alone, 999 of which we can achieve from below, the last of which is completed by Heaven (through Mashiach himself) to finalize the redemption.

Exactly what all these “ends” are, the Gaon does not explain, at least not here. And, though it may not be clear exactly what each of these levels represent, the Vilna Gaon does warn that as we approach the final and 999th level, the Sitra Achra, the Opposing Angel, will be at his strongest, and for two reasons. First, knowing that his end is imminent with the coming of the Final Redemption,[[161]](#footnote-161) he will need to fight for survival like never before; and second, for the added strength of the yetzer hara, because free will, the overall purpose of creation, demands a balanced choice. Therefore, as clarity of truth increases, so must the temptation to reject it increase as well. The trick, and source of one ‘s spiritual survival will be knowing whether or not our rejection of information is rooted in our yetzer tov, or our yetzer hara, something that is a lot easier to do on paper than in practice.

Can we recognize when we have reached a new “keitz” along the path to number 999, and more importantly, do we know how many we have left to achieve to reach the final one? Not very likely. After all, did Yosef, his father, or his brothers, realize back then how each of their actions *Below* triggered something *Above*, bringing about a new result along the path to Yosef ‘s redemption and promotion? It doesn’t seem so.

As the Talmud says, the Final Redemption will mirror the exodus from Egypt.

***Sanhedrin 111a*** *It has been taught: R. Simai said: It says, And I will take you to me for a people,[[162]](#footnote-162) and it is also said, And I will bring you in [unto the land etc.]. Their exodus from Egypt is thus likened to their entry into the [promised] land: just as at their entry into the [promised] land there were but two out of six hundred thousand,[[163]](#footnote-163) so at their exodus from Egypt there were but two out of six hundred thousand.[[164]](#footnote-164) Raba said: It shall be even so in the days of the Messiah, for it is said, And she shall sing there, as in the days of her youth, and as in the days when she came up out of the land of Egypt.[[165]](#footnote-165)*

Thus, it can be assumed, that when the Redeemer finally appears and is a vehicle for the same Light of Redemption that Moshe Rabbenu reflected, there will be a great and dramatic change in the Jewish people, and all the years of assimilation will give way to masses of Jews repenting, ready to return to Eretz Israel,[[166]](#footnote-166) with the Holy Sparks that we had been exiled to redeem, way back when.

However, there is only one thing to remember: Only ONE-FIFTH of the Jewish people left Egypt.[[167]](#footnote-167) This was because, in spite of the seven plagues that had already revealed HaShem’s intention to redeem the Jewish people, four-fifths of the population had little, if any, desire at all to leave Egypt:

The exodus from Egypt liberated only one out of five Jews, and some say one out of every fifty, because all those who were bound to Egypt and did not want to depart, died in the three days of darkness and were not privileged to leave. That is, only those who desired redemption with all their hearts were redeemed. The Final Redemption, likewise, depends upon our yearning.[[168]](#footnote-168)

In Egypt the redemption was connected to birth. The crossing of the Sea of Reeds was called the “birth of the nation of Israel”.[[169]](#footnote-169) Just as the birth of Israel was preceded by birth pangs (10 plagues), so also will the final redemption be a birth that is preceded by birth pangs (plagues).[[170]](#footnote-170)

Negative prophecies don’t have to come true. However, only we, by making the correct free-will choices, can invalidate them.

In our seder this week we see the beginning of **our** redemption (and yes, it was also the beginning of the redemption in the days of Moshe). It is my fervent prayer that our teshuva should be complete and that we all should merit **our** redemption. Amen V’Amen!

**לְשָׁנָה הַבָּאָה בִּירוּשַׁלָיִם.**

**Next Year In Jerusalem!**

**Ashlamata: Yeshayahu (Isaiah) 42:8-16 + 21**

| **Rashi** | **Targum of Isaiah** |
| --- | --- |
| 5. ¶ Thus says God the LORD, He that created the heavens, and stretched them forth, He that spread forth the earth and that which comes out of it, He that gives breath unto the people upon it, and spirit to them that walk therein: | 5. Thus says the everlasting God, the LORD who created the heavens and stretched them out, founded the earth and its residents, gives breath to the people upon it and spirit to those who walk in it. |
| 6. I the LORD have called you in righteousness/ generosity, and have taken hold of your hand, and kept you, and set you for a covenant of the people, for a light of the Gentiles; | 6. “I am the LORD, I have exalted you in truth, I have taken you by the hand and will establish you and give you as a covenant to people, a light to the peoples. |
| 7. To open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house. | 7. To open the eyes of the house of Israel who are as blind to the Law, to bring out their exiles, who resemble prisoners, from among the Gentiles, to deliver from the ‎slavery of the kingdoms those who are jailed as prisoners of darkness. ‎ |
| 8. I am the LORD, that is My name; and My glory will I not give to another, neither My praise to graven images. | 8. I am the LORD, that is My name; My glory-that I am revealed upon you-I will give to no other ‎people, nor My praise to those who serve images. |
| 9. Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them. **{P}** | 9. Behold, the former things have come to ‎pass, and new things I now declare; before they come I will announce to you. |
| 10. Sing unto the LORD a new song, and His praise from the end of the earth; you that go down to the sea, and all that is therein, the isles, and the inhabitants thereof. | 10. Sing before the ‎LORD a new song, speak of His praise from the end of the earth, those who go down to the sea and ‎all that fills it, islands and their inhabitants! |
| 11. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar does inhabit; let the inhabitants of Sela exult, let them shout from the top of the mountains. | 11. Let the desert and the cities that dwell in it ‎praise, let open cities inhabit the desert of the Arabians; let the dead sing for joy when they come ‎forth from their tombs, from the top of the mountains let them lift up their voice. |
| 12. Let them give glory unto the LORD, and declare His praise in the islands. | 12. Let them ‎give glory before the LORD, and declare His praise in the islands.‎ |
| 13. The LORD will go forth as a mighty man, He will stir up jealousy like a man of war; He will cry, yea, He will shout aloud, He will prove Himself mighty against His enemies. **{S}** | 13. The LORD is revealed to do prodigies, to do prodigies He is revealed in anger, in speech, even ‎with quaking, He is revealed in His might against His foes. |
| 14. I have long time held My peace, I have been still, and refrained Myself; now will I cry like a travailing woman, gasping and panting at once. | 14. For a long time I have given them ‎respite, that if they repented to the Law ... but they did not repent! Like pangs upon a woman in ‎travail My judgment will be revealed upon them, they will be devastated and come to an end ‎together. |
| 15. I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and will dry up the pools. | 15. I will lay waste mountains and hills, and dry up all their herbage; I will turn their ‎rivers into islands, and dry up pools. |
| 16. And I will bring the blind by a way that they knew not, in paths that they knew not will I lead them; I will make darkness light before them, and rugged places plain. These things will I do, and I will not leave them undone. | 16. And I will lead those who are as blind in a way that they ‎do not know, in paths that they have not learned I will guide them. I will turn darkness before them ‎into light, and uneven ground into a plain. These are the things I will do, and I will not forsake them. |
| 17. They will be turned back, greatly ashamed, that trust in graven images, that say unto molten images: 'You are our gods.'**{P}** | 17. They will be turned back and utterly put to shame who serve images, who say to a cast ‎image, "You are our idols." |
| 18. Hear, you deaf, and look, you blind, that ye may see. | 18. You wicked/Lawless who are as deaf, have you no ears? Hear! And you sinners/Law-breakers who are as blind, have you no eyes? ‎Consider and see! |
| 19. Who is blind, but My servant? Or deaf, as My messenger that I send? Who is blind as he that is wholehearted, and blind as the LORD'S servant? | 19. If the wicked/Lawless repent, will they not be called my servant, even the ‎sinners, against whom I sent my prophets? But the wicked/ Lawless are about to be repaid the retribution ‎of their sins/transgressions of the Law, except that if they repent they will be called the servants of the LORD. |
| 20. Seeing many things, you observe not; opening the ears, he hears not. | 20, You ‎see many things, but do not observe them; your ears are open, but you do not listen to teaching. |
| 21. The LORD was pleased, for His righteousness'/generosity’s sake, to make the Torah great and glorious | 21. The LORD is pleased in order to justify Israel, He will magnify those who perform His Law ‎and strengthen them. |
| 22. But this is a people robbed and spoiled, they are all of them snared in holes, and they are hid in prison-houses; they are for a prey, and none delivers, for a spoil, **and none says: “Restore.”** | 22. But this is a people plundered and robbed, young men are all of them ‎covered with shame and their confinement is in prisons; they have become booty with none to ‎rescue, spoil **with none to say, "Restore!"** |
| 23. Who among you will give ear to this? Who will hearken and hear for the time to come? | 23. Who among you will give ear to this, will listen and ‎apprehend to the end! |
| 24. Who gave Jacob for a spoil, and Israel to the robbers? Did not the LORD? He against whom we have sinned, and in whose ways they would not walk, neither were they obedient unto His Law. | 24. Who handed over Jacob for booty, and Israel to spoilers? Was it not ‎the LORD, before whom they sinned and did not wish to walk in ways that were correct before him ‎and did not listen to the teaching of his law?‎ |
| 25. Therefore He poured upon him the fury of His anger, and the strength of battle; and it set him on fire round about, yet he knew not, and it burned him, yet he laid it not to heart. | 25. So He poured out upon him the heat of His anger and the strength of his war-makers He brought ‎upon them; they killed among them, round about them, but they did not understand; they ruled ‎them, but they did not take His fear to heart. ‎ |

**Rashi’s Commentary for: Yeshayahu (Isaiah) 42:8-16 + 21**

**8** **that is My Name**: This is explained as an expression of Lordship and power. I must show that I am the Master. Therefore, My glory I will not give to another, that the heathens shall rule over My people forever and say that the hand of their God is powerful.

**9** **The former things**: that I promised Abraham concerning the exile of Egypt (Gen. 15:14), “And also the nation etc.”

**behold they have come to pass**: I kept My promise, and now new things I tell My people, to promise them concerning a second exile.

**10** **His praise from the end of the earth**: Perforce, when they see My mighty deeds for Israel, all the heathens (nations [Parshandatha, K’li Paz]) will admit that I am God.

**those who go down to the sea**: Those who embark in ships.

**and those therein**: Those whose permanent residence is in the sea and not in the islands, but in the midst of the water, they spill earth, each one of them, enough for a house, and go from house to house by boat, like the city of Venice. [As in Warsaw ed. and Parshandatha.]

**11** **The desert and its cities shall raise [their voice]**: their voice in song.

**Kedar shall be inhabited with villages**: (Connected to “The desert… shall raise.” The desert of Kedar, where they now dwell in tents, shall raise their voice and sing. It is like: And the villages with which Kedar is settled.) The desert of Kedar, where they now dwell in tents, will be permanent cities and villages.

**rock dwellers**: The dead who will be resurrected. So did Jonathan render this.

**from the mountain peaks they shall shout**: From the mountain peaks they shall raise their voices [from Jonathan].

**14** **I was silent from time immemorial**: Already for a long time I have been silent about the destruction of My Temple, and always…

**I am still; I restrain Myself**: This is present tense. Until now My spirit has constrained Me, and from now, like a travailing woman will I cry.

**I will be terrified**: Heb. אֶשֹּׁם, I will be terrified.

**and destroy [them] together**: And I will long to destroy everyone together, all My adversaries.

**15** **I will destroy mountains and hills**: I will slay kings and rulers.

**and all their grass**: All their followers.

**I will dry out**: Heb. אוֹבִישׁ. This is an expression of drying, used in reference to wet things, e.g., grass and rivers.

**16** **And I will lead the blind:**Israel, who were heretofore blind from looking to Me, I will lead in the good way, upon which they did not know to walk.

**I will do them:**Heb. עֲשִׂיתִם [lit. I did them], I will do. So is the language of prophecy, to speak of the future as if it was already done.

**21** **The Lord desires**: to show you and to open your ears for His righteousness’ sake; therefore, he magnifies and strengthens the Torah for you.

**Nazarean Talmud**

**Sidra Of Shemot (Exodus) ‎6:2 – 7:7**

**“Vaera El Avraham” “and I appeared to Abraham”**

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

|  |  |
| --- | --- |
| **Hakham Shaul’s School Of Tosefta**  **(Luqas Lk 8:43-48)**  **Mishnah א:א** | **Hakham Tsefet’s School Of Pshat**  **(Mk 5:24b-34)**  **Mishnah א:א** |
| **And a woman[[171]](#footnote-171) who had a hemorrhage for twelve years,** (14 years) **and could not be healed by anyone, came up behind him and touched the fringe of is tallit, and immediately her hemorrhage stopped. And Yeshua said, "Who is the one who touched Me?" And while they were all denying it, Hakham Tsefet said, "Master, the people are crowding and pressing in on you." But Yeshua said, "Someone did** (intentionally) **touch me, for I was aware[[172]](#footnote-172) that virtuous power had gone out of me." When the woman saw that she had not escaped notice, she came trembling and fell down before him, and declared in the presence of all the people the reason why she had touched him, and how she had been immediately made whole. And He said to her, "Daughter, your faithfulness has made you well; go in peace."** | **And a great congregation was following him and pressing in on him. And a woman who had had a discharge of blood for twelve years, and had endured a great ordeal** (much) **under a great number of physicians, and had spent all that she had and was not helped at all, but rather had grown worse, after hearing** reports **about Yeshua, she came up in the congregation behind** him **and touched the fringe of his tallit. For she reasoned within herself, “If I just touch the fringe of his tallit, I will be made whole.” Immediately the flow of her blood was dried up; and she knew[[173]](#footnote-173) in her body that she was healed[[174]](#footnote-174) of her affliction.[[175]](#footnote-175) Immediately Yeshua, knowing** (Daat having an intimate knowledge) **in himself that the virtuous power[[176]](#footnote-176) had gone out from him, turned around in the congregation and said, “Who touched my tzitzit?” And his talmidim said to him, “You see the** great **congregation pressing in on you, and you say, 'Who touched Me?'” And he looked around to see the woman who had touched[[177]](#footnote-177)** his tzitzit**. But the woman fearing[[178]](#footnote-178) and trembling, aware[[179]](#footnote-179) of what had happened to her, came and fell down before him and told him the whole truth. But he said to her, “Daughter, your faithful obedience has made you whole; go in peace being made whole of your affliction.”** |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Exodus 6:2 – 7:7** | **Psalms 45** | **Isaiah 42:8-16 + 21** | **Mk 5:25-34** | **Lk 8:43-48** |

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

On occasion we find pericopes from the Nazarean Codicil that fall out in close proximity to Festivals or that are closely associated with Festival themes. This is not uncommon because the Hakhamim have taught us to read certain Torah Sederim during particular Festivals. The Present pericope of Mark and 1 Luqas fit the genre of Pesach and to be more precise Shabbat HaGadol. This can often be the case with the Bimodality of the Triennial Torah Cycle. When we are in proximity to such events and readings. The present reading may have been also read during the Pesach season and again more precisely during Shabbat HaGadol. Study of the triennial Calendar will show that in the present materials this reading was at least once read during that season. Thus, the reading of Mal 3:4-24. (Jewish published Bible) was once joined to the present pericopes of Mark and Luke. We here opine that the woman with the hemorrhage of blood was inspired by the readings of Mal 3:4-24 to seek out Yeshua and his fringed garment as a cure for her longstanding problem. We will try to unfold this idea below.

**Much Suffering**

As an introduction to Shabbat HaGadol, Hakham Tsefet opens with a narrative of a woman who suffered greatly for a period of twelve years. In this pericope, we see the true genius of Hakham Tsefet. We also see that the triennial reading of the Nazarean Codicil perfectly matches the Torah and Festival Calendar. In the narrative where we read that, a woman had a hemorrhage of blood for twelve years; Hakham Tsefet makes a play on the word “great.” In our translation, the words “much” and “many” are derivatives of the idea of “great.” Therefore, we see and know immediately that we have reached Shabbat HaGadol or its counterpart Shabbat Shuvah.

As we look at the narrative superficially we note that there seems to be little associated with “the great and terrible day.” Shabbat Gadol materializes right before our eyes when we begin, with hermeneutics to decode the text.

**Festival Hermeneutics**

We have talked often of hermeneutics such as Corral Hermeneutics, Handkerchief hermeneutics and Rabbinic Hermeneutics. Keeping in mind that there are many hermeneutic rules and practices that help us define the meaning of a text, we proceed with what we will label “Festival Hermeneutics.” Festival hermeneutic is a method of interpreting festival and ritual practices through hermeneutic or defining the meaning of a ritual/festival through a process of hermeneutics. This process is very precarious when we confine the materials within the infrastructure of Pshat. This is because “ritual” and “festivals” are often associated with more abstract practices such as ceremony ritual or prayer. Therefore, “ritual/festival hermeneutics” would be better suited for higher hermeneutic levels, i.e. Sod. However, because we have a “festival” genre here in Pshat materials we must interpret from Pshat. We might say that there is a “Pshat Ritual/Festival Hermeneutic” as opposed to the other levels of PaRDeS hermeneutic levels. The highest and most capable hermeneutic for interpreting ritual, festival and prayer processes would be Sod. However, because our present material is Pshat we must strip the ritual/festival of all of it Sod apparel. Therefore, we must deduce that “ritual/festival hermeneutic” is subject to the applicable PaRDeS hermeneutic. In other words, when we see a ritual/festival within a particular text we must determine the level of hermeneutic and therein confine the ritual/festival to the specific level of hermeneutic. Ritual/Festival Hermeneutic interprets the ritual within the con­fines of the materials in which we find our source. Our present ritual/festival, Pesach must be confined to the level of Pshat because we are reading Pshat materials.

**Hermeneutic and Shabbat HaGadol**

As we have noted in the footnotes the woman with the constant hemorrhage of blood deduced that she could be healed by the Master’s tallit. Therefore, we must use the “Ritual/Festival Hermeneutics” of Pshat to decode the pre-Pesach ritual of Shabbat HaGadol. It has been the ritual practice to label the Shabbat before Pesach as Shabbat HaGadol and incorporate the Prophetic reading of Mal 3:4-24. (Jewish published Bible) This *haftarah* was selected in accordance with the belief that the Messianic redemption of the Bne Yisrael will occur in the same month as the Egyptian bondage.[[180]](#footnote-180) While the exact origin of this practice is debated among some scholars…

1. We will show through the present pericope of Marqas (Mark) that this practice pre-dates the Nazarean Codicil.
2. We will further show that Hakham Tsefet was aware of this practice and the he crafted the present pericope from the history of the Master to suit Shabbat HaGadol.

**Virtuous Power**

Use of the Greek word **δύναμις** – *dunamis* is used for the “virtue,” which flows from the person of Yeshua. This is clearly an association with Messiah and the principle of agency. This may be the simplest answer but it is not the only answer. When the woman with the “**discharge of blood**” touched Yeshua’s tzitzit she transferred her ritual impurity to him. She remained ritually impure until she could appropriately immerse in a mikveh. The point Hakham Tsefet is making by saying “**Immediately Yeshua, knowing** (Daat having an intimate knowledge) **in himself that the virtuous power had gone out from him,**” is that Yeshua was keenly aware of his status of ritual purity. This is further explained by understanding that Yeshua was meticulous about ritual purity. Therefore, when the woman touched his tzitzit he knew immediately that his ritual status had been compromised. Furthermore, this virtuous power when transferred from one person to another has the capacity of elevating or degenerating the person in contact. This is the mystery of the Parah Adumah discussed just a short time ago. Why did the woman with the “discharge of blood” seek Yeshua out? Did she seek him out because she believed he was “Messiah?” Hakham Tsefet responds by saying that she “**heard**” reports about him. But, this also leaves another question. What were the “reports” that she heard? It would appear that the “reports” were not specifically associated with his being Messiah. Rather, she heard reports of healings associated with him. Yet, she had a very determinate, premeditated plan, **“If I just touch the fringe of his tallit, I will be made whole.”** This in turn posits more questions.

Hakham Tsefet is going out of his way to say that ritual purity is a very important issue in Jewish life. Yeshua “had intimate knowledge of his ritual status.” Adam and Chavah “immediately Knew” when they had compromised their status of ritual innocence. As we have stated before, their attempt to cover themselves constituted the “works of the flesh” or human attempt apart from the Torah to reconcile themselves to G-d.

Hakham Tsefet is also showing that in some cases for someone to be “healed” per se that some agents have to be exposed to ritual impurity. This is the case with Yeshua in the present scenario. In turning back to the questions at hand we need to know what caused the woman with the discharge of blood to believe that she could specifically touch the tzitzit of Yeshua’s tallit and be healed. And why did she wait until this specific time, i.e. Shabbat HaGadol to premeditatedly resolve to act on her thoughts. Is it possible the she found some special connection between Shabbat HaGadol and the tzitzit that caused her to believe that she could touch Yeshua’s fringe and be healed?

**Devarim 22:12** You shall make yourself twisted threads, (***גָּדִל*** – gâdil)[[181]](#footnote-181) on the four corners of your garment with which you cover yourself.

The fringe/tassel on the four corners of the tallit are referred to as ***גָּדִל*** – gâdil. According to the Strong’s Exhaustive concordance and the Theological Workbook of the Old Testament ***גָּדִל*** – gâdil is derived from ***גָּדַל*** – gadal meaning “great.” In the table below, we have given the Theological workbook of the Old Testament numbers and corresponding definition.

|  |  |  |  |
| --- | --- | --- | --- |
| **TWOT No.** | **Hebrew** | **Transliteration** | **Definition** |
| 315a | ***גָּדֵל*** | gādēl | becoming great, growing up |
| 315b | ***גֹּדֶל*** | gōdel | greatness. |
| 315c | ***גְּדִלִים*** | gĕdilı̂m | twisted threads |
| 315d | ***גָּדוֹל*** | gādôl | great |
| 315e | ***גְּדוּלָּה*** | gĕdûllâ | greatness |

The underlying idea is that the “great” wear the ***גְּדִלִים*** – *gĕdilı̂m*, “twisted threads” or tzitzit on the corners of their garments. Therefore, we have a connection between “the great,” HaGadol and the ***גְּדִלִים*** – *gĕdilı̂m* fringes or tassels. Hakham Tsefet the Great Torah Scholar is showing us that the woman with the discharge of blood had plenty of reason to believe that if she could “just touch” the fringe of the Great Torah Teacher, she would be healed. We should not think that the woman with the discharge of blood needed to have a scholarly knowledge of Mishnaic Hebrew or Greek. This responsibility rests on Hakham Tsefet and his amanuensis who faithfully reports the narrative to us for the sake of determining the message associated with Messiah and the Torah.

As noted above we can see that Shabbat HaGadol is related to the tassels/fringes worn on the tallit. We will now look at the prophetic readings to see if there is any inference from that text to show us…

1. The relationship of the prophetic *haftarah* to the fringes
2. That Shabbat HaGadol used these prophetic readings in the first century

We will minimize the reading for the sake of time and space.

**Mal 3:19-20 For lo, the sun comes, glowing like a furnace, and all the audacious sinners and all the perpetrators of wickedness will be stubble. And the sun that comes will burn them up so that it will leave them neither root nor branch, says the Lord of Hosts. And the sun of mercy[[182]](#footnote-182) will rise with healing in her wings[[183]](#footnote-183) for you who fear My Name. Then will you go forth and be fat as fatted calves.**

**Rashi Mal 3:19** **For lo, the sun comes** This instance of **יום** is an expression of sun, for so did the Sages state that there will be no Gehinnom in the future, but the Holy One, blessed be He, will take the sun out of its case; the wicked will be punished thereby and the righteous will be healed thereby. That is the meaning of what is stated (verse 20): “And the sun of mercy shall rise for you who fear My Name, etc.” **neither root nor branch** Neither son nor grandson.

Rashi translates the word **יום** *yom* as “sun.” This shows the balanced disposition of judgment. The ambiguity of the text lies in the translation “sun of mercy/righteousness/generosity.” Furthermore, why should the text be translated healing in her “wings?” The feminine gender of “her wings” shows the characteristic of mercy. Furthermore, the idea of “wings” and the “sun of mercy” is a play on the idea of the dwelling presence “Shekinah” of G-d. The imagery is conjoined with the notion that those who wear the fringed tallit draw themselves into the Divine Presence by hiding beneath the “wings of the Shekinah.” The “Sun of Mercy,” Divine Presence enshrouds those who wear the Fringed Tallit. Therefore, the woman with the discharge of blood knew that if she could just touch the “wings” of the Hakham she would be drawn into the Divine Presence where she would be healed. She knew from the Prophetic reading of Malachi, which she had undoubtedly heard in some Shabbat Sermon that the phrase “Sun of Mercy” was associated with the Messiah and Divine Presence.

**Peroration**

Adam and Chavah made fig leaves as a way to cover their bodies and “atone,” **כפר** – *kapar* for their sins. G-d has graciously given us Torah Study as a means of atonement **כפר** – *kapar*. However, G-d also gave us prayer as another means of atonement **כפר** – *kapar*. It is very apropos that those who are atoned for should wear a Fringed garment to demonstrate that fact that they are atoned for by covering themselves, **כפר** – *kapar* with the fringed garment which represents G-d’s loving and merciful presence. The wings of the sun and the wings of the Shekinah are indicative of Messiah. And, Messiah wrapped in a tallit is analogous of the Shekinah with healing in her wings.

**Mal 3:23 Lo, I will send you Elijah the prophet before the coming of the great and awesome day of the Lord, that he may turn the heart of the fathers back through the children, and the heart of the children back through their fathers-lest I come and smite the earth with utter destruction.**

For those who have no love, respect or awe of G-d, Shabbat HaGadol will be a day of infamy. But, Shabbat HaGadol is a day of rejoicing for those who fear G-d. It is also noteworthy to see that the miracle of the woman with the discharge of blood comes at the commencement of the plague of blood poured out on Egypt. It is also noteworthy to see that just following Pesach we will see Yeshua raise the dead, as Pharaoh collects the dead firstborn,[[184]](#footnote-184) which permitted us to go free.

**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!”**

**Next Shabbat:**

**Shabbat: “Ki Y’Daber” – “When shall speak unto you”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **כִּי יְדַבֵּר** |  | **Saturday Afternoon** |
| **“Ki Y’Daber”** | Reader 1 – Shemot 7:8-13 | Reader 1 – Shemot 8:16-18 |
| **“When shall speak unto you”** | Reader 2 – Shemot 7:14-18 | Reader 2 – Shemot 8:19-22 |
| **“Cuando os hable y diga:”** | Reader 3 – Shemot 7:19-25 | Reader 3 – Shemot 8:23-28 |
| Shemot (Exodus) 7:8 – 8:15 | Reader 4 – Shemot 7:26-29 |  |
| Ashlamata:  Yoel (Joel) 3:3 – 4:6, 16 | Reader 5 – Shemot 8:1-4 | **Monday / Thursday Mornings** |
| Special:  Shmuel alef (1 Samuel) 20:18-42 | Reader 6 – Shemot 8:5-11 | Reader 1 – Shemot 8:16-18 |
| Tehillim (Psalms) 46:1-12 | Reader 7 – Shemot 8:12-15 | Reader 2 – Shemot 8:19-22 |
|  | Maftir – Shemot 8:12-15 | Reader 3 – Shemot 8:23-28 |
| N.C.: Mark 5:35-43  Luke 8:49-56 | Joel 3:3 – 4:6, 16 |  |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Rashi's interpretation is based either on the name Elohim (God) mentioned here, which signifies the Divine attribute of justice (Mizrachi), or on the two words Va'yedaber Elohim (And God spoke), whereas the usual expression in the Torah is Va'yedaber HaShem (And the Eternal spoke) (Gur Aryeh). [↑](#footnote-ref-1)
2. Above, 5:22. [↑](#footnote-ref-2)
3. "Whole-heartedly." This word is not found in our printed texts of Rashi. But see Genesis 17:2 and 25:27 where it is found in connection with Abraham and Jacob respectively. See also Rashi, ibid., 26:2, where a similar expression is mentioned in connection with Isaac. All three patriarchs were thus whole-hearted in their worship of God. [↑](#footnote-ref-3)
4. "Him": Abraham. In our texts of Rashi: "Them," which refers to all three patriarchs, and so it is mentioned further on. [↑](#footnote-ref-4)
5. Genesis 17:4 (to Abraham), 35:11 (to Jacob). [↑](#footnote-ref-5)
6. The Hebrew text reads: USh'mi HaShem Lo Nodati Lahem (literally: and My Name the Eternal I was not made known to them). Ramban's point is that according to Rashi's interpretation, the verse should have read either (a) Lo Hodati (I did not make known), or (b) USh'mi HaShem Lo Noda Lahem (and My Name the Eternal was not known to them). [↑](#footnote-ref-6)
7. Ramban adds here the letter vav to the word Lo — V’Lo — thus making it independent of the expression USh'mi HaShem. Accordingly, there are two separate thoughts expressed: "and My Name is the Eternal," which denotes that "I am certain to substantiate My promise," and "I was not made known to them by that Name since I made promises to them but did not fulfill them." [↑](#footnote-ref-7)
8. Thus, according to Ibn Ezra, the sense of the verse is as if it were written: "And I appeared into Abraham...***B'El Shadai UBiSh'mi*** *—* [instead of ***USh'mi***]***— HaShem Lo Nodati Lahem***(and by My Name the Eternal I was not made known to them)." [↑](#footnote-ref-8)
9. See Vol. I, pp. 215-6 and 556-7, for further discussion of this theme. [↑](#footnote-ref-9)
10. Job 5:20. [↑](#footnote-ref-10)
11. Leviticus 26:3-46 and Deuteronomy 28:1-69. [↑](#footnote-ref-11)
12. This is the world to which the soul goes following the death of the body. At the resurrection, body and soul will be reunited. That world, according to Ramban, is *Olam Haba* (the Coming World). Ramban thus distinguishes between *Olam HaN'shamoth* (the World of Souls) and *Olam HaBa.* The *Olam HaN'shamoth* is concomitant with this world, and *Olam HaBa* is the world of the future. [↑](#footnote-ref-12)
13. "For it is not by nature that the heavens become as iron because we have sowed our fields in the Sabbatical year, etc." (Ramban, Vol. I, p. 557.) [↑](#footnote-ref-13)
14. Ecclesiastes 12:7. [↑](#footnote-ref-14)
15. Leviticus 26:11. [↑](#footnote-ref-15)
16. See Psalms 57:3. [↑](#footnote-ref-16)
17. Verse 6. [↑](#footnote-ref-17)
18. See Joel 2:26. [↑](#footnote-ref-18)
19. Isaiah 44:24. [↑](#footnote-ref-19)
20. The source of this expression, "he prophesied but did not know what he prophesied," is in Sotah 12 b. Ramban uses the expression here to intimate that Ibn Ezra did indeed allude to the correct interpretation of the verse, namely, that the letter *Beth* in *B'El Shadai* is connected also to *USh'mi HaShem,* making it *UBiSh'mi HaShem,* as explained above. But, suggests Ramban, there is still a question to be raised on Ibn Ezra's explanation, as explained further in the text. [↑](#footnote-ref-20)
21. In other words, why does the Torah use two separate terms: ***Vaera (and I appeared)***and ***Nodati (made Me known)?***One term — "appear" or "made Me known" — should have sufficed in both cases. [↑](#footnote-ref-21)
22. Genesis 46:2. See also Ramban, ibid., 15:1 (Vol. I, p. 193). [↑](#footnote-ref-22)
23. Deuteronomy 34:10. [↑](#footnote-ref-23)
24. Ramban is suggesting that whereas in other places the mystic teachings of the Cabala do not reflect the plain meaning of Scripture, here "the way of the Truth" is in harmony with the plain meaning and import of the text. [↑](#footnote-ref-24)
25. Numbers 12:6. [↑](#footnote-ref-25)
26. Deuteronomy 34:10. [↑](#footnote-ref-26)
27. Genesis 15:2. See Ramban, ibid., 17:1 (Vol. I, p. 216). [↑](#footnote-ref-27)
28. Ibid., 18:30. [↑](#footnote-ref-28)
29. See Vol. I, p. 543. [↑](#footnote-ref-29)
30. Isaiah 63:12. [↑](#footnote-ref-30)
31. Ibid., Verse 14. [↑](#footnote-ref-31)
32. Further, 20:2. [↑](#footnote-ref-32)
33. Deuteronomy 4:36. [↑](#footnote-ref-33)
34. In Genesis 1:8 (Vol. I, p. 37). [↑](#footnote-ref-34)
35. Verses 4-5. [↑](#footnote-ref-35)
36. Shemot Rabbah 6:4, and mentioned by Rashi in Verse 9 with variants. [↑](#footnote-ref-36)
37. Above, 3:13. [↑](#footnote-ref-37)
38. Ibid., 5:23. [↑](#footnote-ref-38)
39. Verse 4. That is to say, "Not only did I promise them the Land but I also established My covenant with them on that, and yet they did not find fault with Me" (ibid., Shemot Rabbah). [↑](#footnote-ref-39)
40. See Rashi on Verse 9 where he explains that this Midrash does not fit in with the text for several reasons. Ramban proceeds to show that it can be fitted in with the verses. [↑](#footnote-ref-40)
41. Genesis 49:15. [↑](#footnote-ref-41)
42. Further, 19:5. [↑](#footnote-ref-42)
43. Deuteronomy 32:9. [↑](#footnote-ref-43)
44. Ibid., Verse 40. [↑](#footnote-ref-44)
45. Daniel 12:7. [↑](#footnote-ref-45)
46. Deut. 32:40 [↑](#footnote-ref-46)
47. According to Meir Abusaula (see Preface, Vol. I, p. XII, Note 21) the thought suggested here is that His Name will forever be in Israel's midst, and thus He assured them eternal life. [↑](#footnote-ref-47)
48. Deut. 32:40 [↑](#footnote-ref-48)
49. Daniel 12:6. [↑](#footnote-ref-49)
50. Daniel 12:7. [↑](#footnote-ref-50)
51. Above, 5:21. [↑](#footnote-ref-51)
52. Ibid., Verse 13. [↑](#footnote-ref-52)
53. Radak in his Book of Roots, under the root ***amar*** (saying). [↑](#footnote-ref-53)
54. Genesis 31:29. [↑](#footnote-ref-54)
55. Leviticus 18:1-2. [↑](#footnote-ref-55)
56. Numbers 15:37-8. [↑](#footnote-ref-56)
57. Ibid., 14:7. Here the word "saying" could not mean "saying it to others," since Moses and Aaron were already speaking directly to the people. [↑](#footnote-ref-57)
58. Ibid., 17:27. [↑](#footnote-ref-58)
59. Deuteronomy 1:9. [↑](#footnote-ref-59)
60. The portion of the Torah assigned for reading on a particular Sabbath. See Vol. I, p. 15. [↑](#footnote-ref-60)
61. Further, 7:8-9. [↑](#footnote-ref-61)
62. Numbers 12:8 [↑](#footnote-ref-62)
63. Genesis 31:29 [↑](#footnote-ref-63)
64. Numbers 17:27 [↑](#footnote-ref-64)
65. Such as *sachor s'charticha (I have surely hired you),* in Genesis 30:16. Here the infinitive *sachor* is written before the verb *s'charticha.* [↑](#footnote-ref-65)
66. Jeremiah 23:17. Here the infinitive ***amor*** is written after the verb ***omrim.*** [↑](#footnote-ref-66)
67. Judges 12:6. [↑](#footnote-ref-67)
68. Above, 3:18. [↑](#footnote-ref-68)
69. Ibid., 4:10. [↑](#footnote-ref-69)
70. Ibid., Verse 16. [↑](#footnote-ref-70)
71. Ibid., Verse 30. [↑](#footnote-ref-71)
72. Verse 6. [↑](#footnote-ref-72)
73. Verse 9. [↑](#footnote-ref-73)
74. Verse 11. [↑](#footnote-ref-74)
75. Verse 12. [↑](#footnote-ref-75)
76. Verse 12. [↑](#footnote-ref-76)
77. According to Rashi, the command of His mission to Pharaoh was the one with regard to Israel. But according to Ramban, there was also a command with regard to Israel, as explained in the text. [↑](#footnote-ref-77)
78. Further, Verses 29-30. [↑](#footnote-ref-78)
79. Ibid., Verse 29. [↑](#footnote-ref-79)
80. Ibid., Verse 30. [↑](#footnote-ref-80)
81. The reason is obviously that Rashi's and Ibn Ezra's interpretation necessitates the conclusion that one set of verses - either 10-12 or 29-30 - is redundant [↑](#footnote-ref-81)
82. Verse 9. [↑](#footnote-ref-82)
83. Verse 12. [↑](#footnote-ref-83)
84. This is in Verse 13 before us. [↑](#footnote-ref-84)
85. Verse 29. [↑](#footnote-ref-85)
86. Verse 30. [↑](#footnote-ref-86)
87. Further, 7:1. [↑](#footnote-ref-87)
88. Moses had thought that his speech impediment would be a handicap. It now turned out to be to his honor, for on account of it he was to state to Aaron every Divine message as it reached him, and Aaron was to address it to Pharaoh, just as God commands a prophet and the prophet addresses the message to the people. [↑](#footnote-ref-88)
89. Further, 11:3. [↑](#footnote-ref-89)
90. Ibid., 7:2. [↑](#footnote-ref-90)
91. Verse 16. [↑](#footnote-ref-91)
92. Verses 18 and 20. [↑](#footnote-ref-92)
93. Verse 20. [↑](#footnote-ref-93)
94. See Ramban to Genesis 46:15 (Vol. I, pp. 554-9). [↑](#footnote-ref-94)
95. Verse 25: *And Eleazar, Aaron's son took him one of the daughters of Putiel to wife, and she bore him Phinehas.* [↑](#footnote-ref-95)
96. See Numbers 25:6-13. Originally when Aaron and his four sons - Nadab and Abihu, Eleazar and Ithamar — were anointed as priests, this prerogative extended only to them and their offspring born after the anointment. Phinehas the son of Eleazar and grandson of Aaron who was alive at the time of the anointment was thus not included. Priesthood was later bestowed upon him as a reward for being zealous for G-d. [↑](#footnote-ref-96)
97. Sotah 43 a, and mentioned here by Rashi. [↑](#footnote-ref-97)
98. Genesis 39:7-12. The Hebrew word ***pitpeit*** (conquered) is suggested by the name ***Putiel.*** [↑](#footnote-ref-98)
99. ***Piteim***(fattened) is also suggested by the name ***Putiel***. Phinehas was thus descended on his mother's side not only from Joseph but from Jethro also. [↑](#footnote-ref-99)
100. I Kings 15:10. Mentioned in the case of Asa, king of Judah. [↑](#footnote-ref-100)
101. II Chronicles 20:31. She was the mother of Jehoshaphat, king of Judah. [↑](#footnote-ref-101)
102. Verse 25. [↑](#footnote-ref-102)
103. Rashi and Ibn Ezra explain that Verse 28 here is connected with the following Verses 29-30: *And the Eternal spoke unto Moses, saying....* Ramban finds this difficult to accept since the plain meaning would seem to indicate that Verses 29-30 constitute an independent section not connected with the preceding verse. Therefore, he interprets Verse 28 as being connected with the preceding verse, as explained in the text. [↑](#footnote-ref-103)
104. Verse 27. [↑](#footnote-ref-104)
105. Verse 26. [↑](#footnote-ref-105)
106. Shemot Rabbah 5:6. [↑](#footnote-ref-106)
107. Ibid., 13:4. [↑](#footnote-ref-107)
108. Further, 10:1. [↑](#footnote-ref-108)
109. Proverbs 3:34. [↑](#footnote-ref-109)
110. "In the case of the first five plagues, it is not stated, 'The Eternal hardened Pharaoh's heart,' but 'Pharaoh's heart was hardened' " (Rashi). That is, it was hardened by his own stubbornness. [↑](#footnote-ref-110)
111. Literally: "I will add defilement to your defilement." [↑](#footnote-ref-111)
112. See Ibn Ezra here, and Rambam in his Shemonah Perakim, Chapter 8, and in his Mishneh Torah, Hilchot Teshubah 6:3, where this problem is discussed. [↑](#footnote-ref-112)
113. See Rambam in Mishneh Torah, ibid., where he quotes from the Prophets and Writings to substantiate this point. [↑](#footnote-ref-113)
114. Further, Verses 13 and 22, and 8:15. [↑](#footnote-ref-114)
115. Ibid. , 8:28 and 9:7. [↑](#footnote-ref-115)
116. Deuteronomy 2:30. [↑](#footnote-ref-116)
117. Further, 9:16. [↑](#footnote-ref-117)
118. Ezekiel 38:23. [↑](#footnote-ref-118)
119. Above, 4:21. [↑](#footnote-ref-119)
120. Ibid., 3:18. [↑](#footnote-ref-120)
121. Further, 11:9. [↑](#footnote-ref-121)
122. Ibid., 14:8. [↑](#footnote-ref-122)
123. Proverbs 21:1. [↑](#footnote-ref-123)
124. Targum [↑](#footnote-ref-124)
125. Bamidbar (Numbers) 16:2 [↑](#footnote-ref-125)
126. Yalkut Shimoni 752 [↑](#footnote-ref-126)
127. Moshe Alshich, (1508–1593), known as the Alshich Hakadosh (the Holy), was a prominent rabbi, preacher, and biblical commentator in the latter part of the 16th century. [↑](#footnote-ref-127)
128. Samson Raphael Hirsch (June 20, 1808 – December 31, 1888) was a German rabbi best known as the intellectual founder of the Torah im Derech Eretz school of contemporary Orthodox Judaism. Occasionally termed neo-Orthodoxy, his philosophy, together with that of Azriel Hildesheimer, has had a considerable influence on the development of Orthodox Judaism. [↑](#footnote-ref-128)
129. 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-129)
130. *Ohel Yaakov,* Ibid. 1 [↑](#footnote-ref-130)
131. Rabbi Abraham Ben Meir Ibn Ezra, 1089–1167), was born in Tudela, Navarre in 1089, and died c. 1167, apparently in Calahorra. He was one of the most distinguished Jewish poets and philosophers of the Middle Ages. [↑](#footnote-ref-131)
132. *Abraham Ibn Ezra’s Commentary On the Second Book of Psalms*, Translated and Annotated by H. Norman Strickman. [↑](#footnote-ref-132)
133. Ibid. 2 [↑](#footnote-ref-133)
134. In Judaism, the Midrash is a term given to a genre of rabbinic literature which contains anthologies and compilations of homilies, including both the exegesis of Torah texts and homiletic stories and sermons as well as Aggadot and occasionally even halakhot, which usually form a running commentary on specific passages in the Tanakh. [↑](#footnote-ref-134)
135. According to Ibn Ezra (Ibid. 7), Shagel refers to a woman that one has sexual intercourse with. In v.10 it refers to the queen. [↑](#footnote-ref-135)
136. According to Radak, the king represents Messiah, the king’s daughter stands for Israel, and the maidservants symbolize the nations of the world. Ibid. 8 [↑](#footnote-ref-136)
137. Targum [↑](#footnote-ref-137)
138. Shlomo Yitzchaki (Hebrew: רבי שלמה יצחקי‎; 22 February 1040 – 13 July 1105), and today generally known by the acronym Rashi (Hebrew: רש"י, RAbbi SHlomo Itzhaki), was a medieval French rabbi and author of a comprehensive commentary on the Talmud and commentary on the Tanakh. [↑](#footnote-ref-138)
139. According to the Talmud, the term *Elohim* does not only mean *God*. It can also refer to a *judge* or a *king*. Indeed, the Talmud interprets the term *Elohim* in Ex. 22:7 as referring to a Judge. See Sanhedrin 66a. [↑](#footnote-ref-139)
140. Kohelet Rabba 1:4, Bamidbar Rabbah 11:3; Kohelet Rabbah 1:9. [↑](#footnote-ref-140)
141. Moses Schreiber (1762–1839), known to his own community and Jewish posterity in the Hebrew translation as Moshe Sofer, also known by his main work Chatam Sofer, Chatam Sofer or Hatam Sofer, (trans. Seal of the Scribe and acronym for Chiddushei Torat Moshe Sofer), was one of the leading Orthodox rabbis of European Jewry in the first half of the nineteenth century. [↑](#footnote-ref-141)
142. Jonathan ben Uzziel (Hebrew: יונתן בן עוזיאל‎‎) was one of the 80 Tannaim who studied under Hillel the Elder during the time of Roman occupied Judea. He is the author of Targum Jonathan and a book of kabbalah known as Megadnim. [↑](#footnote-ref-142)
143. The Tanakh, (also Tenakh, Tenak, Tanach) or Mikra or Hebrew Bible is the canonical collection of Jewish texts, which is also a textual source for the Christian Old Testament. These texts are composed mainly in Biblical Hebrew, with some passages in Biblical Aramaic (in the books of Daniel, Ezra and a few others). The traditional Hebrew text is known as the Masoretic Text. [↑](#footnote-ref-143)
144. Genesis Rabbah 9:2. [↑](#footnote-ref-144)
145. Which is interpreted: in the same month. [↑](#footnote-ref-145)
146. Micah 7:15 [↑](#footnote-ref-146)
147. Sanhedrin 98a [↑](#footnote-ref-147)
148. The Passover Seder, meaning "order, arrangement"; is a Jewish ritual feast that marks the beginning of the Jewish holiday of Passover. It is conducted on the evening of the 15th day of Nisan in the Hebrew calendar throughout the world. [↑](#footnote-ref-148)
149. The Haggadah is a Jewish text that sets forth the order of the Passover Seder. Reading the Haggadah at the Seder table is a fulfillment of the Scriptural commandment to each Jew to "tell your son" of the Jewish liberation from slavery in Egypt as described in the Book of Exodus in the Torah ("And thou shalt tell thy son in that day, saying: It is because of that which HaShem did for me when I came forth out of Egypt." Ex. 13:8). [↑](#footnote-ref-149)
150. Much of the following material is from Rabbi Pinchas Winston. [↑](#footnote-ref-150)
151. There was Pharaoh, the most powerful ruler of his time, dreaming about skinny cows eating fat cows and skinny sheaves of wheat consuming heavier ones, just to cause Yosef to be released from prison and jettisoned to the second-in-command over Egypt. That simple little dream that Yosef had once shared only with his brothers and father was directing the thoughts and actions of the greatest ruler of his time! Such is the power of a Keitz. [↑](#footnote-ref-151)
152. The Talmud ("instruction, learning", from a root LMD "teach, study") is a central text of Rabbinic Judaism. It is also traditionally referred to as Shas (ש״ס), a Hebrew abbreviation of shisha Sedarim, the "six orders", a reference to the six orders of the Mishnah. The term "Talmud" normally refers to the collection of writings named specifically the Babylonian Talmud (Talmud Bavli), although there is also an earlier collection known as the Jerusalem Talmud, or Palestinian Talmud (Talmud Yerushalmi). [↑](#footnote-ref-152)
153. Shaar HaGilgulim (Gate of Reincarnations) is a kabbalistic work on Gilgul, the Torah concept of reincarnation put together by Rabbi Hayyim Vital who recorded the teachings of his master in the 16th century CE. [↑](#footnote-ref-153)
154. Bereshit 41:1 [↑](#footnote-ref-154)
155. Tehillim (Psalms) 81:6 [↑](#footnote-ref-155)
156. Sotah 36b [↑](#footnote-ref-156)
157. Elijah ben Solomon Zalman, (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-157)
158. Kol HaTor - קול התור or "The Voice of the Turtledove" (a reference to Song of Songs 2:12) was written by Rabbi Hillel Rivlin of Shklov, a disciple of the Vilna Gaon . The text deals with the Geula (Era of Redemption) and describes its signs vis-a-vis an evaluation of a proposed 999 footsteps of the Mashiach’s arrival. The Vilna Gaon believed the number 999 to be intrinsically connected to the idea of Mashiach ben Yosef, he also felt that this number is alluded to in the gematria of his own name. It was first published in Hebrew by Rabbi Menachem Mendel Kasher in 1968 to whom the book was passed down over the generations. [↑](#footnote-ref-158)
159. hakeitzim [↑](#footnote-ref-159)
160. Yeshayahu (Isaiah) 60:22 [↑](#footnote-ref-160)
161. Succah 52a [↑](#footnote-ref-161)
162. Shemot (Exodus) 6:7 [↑](#footnote-ref-162)
163. Only Caleb and Joshua, out of the 600,000 who left Egypt, entered Israel. [↑](#footnote-ref-163)
164. The rest perished in Egypt (as stated anon), yet that small fraction amounted to 600,000. [↑](#footnote-ref-164)
165. Hoshea 2:17. [↑](#footnote-ref-165)
166. The land of Israel [↑](#footnote-ref-166)
167. Rashi, Shemot (Exodus) 13:18 [↑](#footnote-ref-167)
168. Ohr Yehezekel, Emunat HaGeula, p. 288 [↑](#footnote-ref-168)
169. Midrash Shochar Tov, Psalms 115. [↑](#footnote-ref-169)
170. Midrash PESIQTA deRAB KAHANA Pisqa Seven, Tehillim (Psalms) 78:41-51. [↑](#footnote-ref-170)
171. 1. The woman can allegorically represent the twelve tribes, i.e. the Kallah (Bride of G-d) – (not Messiah)

     2. The “twelve years” can be interpreted (allegorically) as 14 years or four complete Torah Reading cycles.

     3. This 14 year represents a cycle of Torah readings that the “twelve” tribes were not able to fully comprehend the Torah.

     4. She realizes that her redemption lays in her Torah education.

     5. It is a possibility that she was acquainted with the Festival Calendar and NOT well versed in the Triennial Torah Cycle. This is based on the fact that we read Malachi 3:4-24 on Shabbat HaGadol. The significance here is that Malachai contains an allegorical reference to Messiah as the “Sun of Righteousness” with “Healing in his wings” i.e. Tzitzit.

     Thus, we suggest that the “Twelve” tribes will find healing in the fullness of the Triennials Torah Reading cycle aligned with the Festival calendar. [↑](#footnote-ref-171)
172. Daat – “knew,” intimate knowledge of her body and the transformation, which took place. [↑](#footnote-ref-172)
173. Daat – “knew,” intimate knowledge of her body and the transformation, which took place. [↑](#footnote-ref-173)
174. **ἰάομαι** – *iaomai* telling us that she is wholly cured and that she will not have this problem again. [↑](#footnote-ref-174)
175. **Μάστιγος** from **μάστιξ** – *mastix* plague, a whip, scourge. This makes a thematic connection with the Torah Seder and the “affliction” of Mitzrayim upon the Bne Yisrael. [↑](#footnote-ref-175)
176. The use of **δύναμις** – *dunamis* relates to the state of ritual purity i.e. virtuous power. [↑](#footnote-ref-176)
177. Hakham Tsefet through his amanuensis Mordechai shows that Yeshua is aware that it was woman who touched him by changing to the feminine gender [↑](#footnote-ref-177)
178. Yirat Shamayim – Fear of G-d. [↑](#footnote-ref-178)
179. εἰδυῖα – having perfect knowledge, perfected Daat. [↑](#footnote-ref-179)
180. b. R.H. 11a [↑](#footnote-ref-180)
181. Cf. Str. 1434 [↑](#footnote-ref-181)
182. The “Sun of Mercy (Chesed) can certainly be understood as a reference to Messiah. And we can also see that the allegorical connotations refer to a season (cycle of the Sun) here G-d reigns in Chesed. [↑](#footnote-ref-182)
183. The feminine tense here is requisite speaking of the Shekinah the “Divine Presence” and G-d’s chesed [↑](#footnote-ref-183)
184. It would be a most interesting research project to know if Yair’s daughter was his firstborn child. [↑](#footnote-ref-184)