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| **Esnoga Bet Emunah****4544 Highline Dr. SE****Olympia, WA 98501****United States of America****© 2023**[**https://www.betemunah.org/**](https://www.betemunah.org/)**E-Mail:** **gkilli@aol.com** | **Menorah 5** | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2023**[**https://torahfocus.com/**](https://torahfocus.com/)**E-Mail:** **waltoakley@charter.net** |

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Tishri 29, 5784 – October 13/14, 2023** | **Second Year of the Shmita Cycle** |

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

**Roll of Honor:**

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

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

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

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His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

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

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

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

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**A Prayer for Israel**

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

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

**A Prayer for our Beloved Hakhamim**

We would like to ask for prayers on behalf of our three Hakhamim, Hakham Dr. Yoseph ben Haggai, Rabbi Dr. Hillel ben David, and Rabbi Dr. Eliyahu ben Abraham for their health, as well as for this work, that it may prosper, be of great benefit to all, and that it may be well supported, and we all say, Amen ve Amen!

**We pray especially, 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!**

**Shabbat: “VaYelekh Ish” – “And (a royal) man” &**

**Mevarchim HaChodesh Cheshvan – Proclamation of the New Moon of Cheshvan**

**Proclamation of the New Moon for the Month of Cheshvan**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיֵּלֶךְ אִישׁ** |  | **Saturday Afternoon** |
| **“VaYelekh Ish”** | Reader 1 – Sh’mot 2:1-3 | Reader 1 – Sh’mot 3:1-3 |
| **“And** (a royal) **man”** | Reader 2 – Sh’mot 2:4-6 | Reader 2 – Sh’mot 3:4-6 |
| **“Y** (un) **varón** (de realeza)**”** | Reader 3 – Sh’mot 2:7-10 | Reader 3 – Sh’mot 3:7-10 |
| Sh’mot (Exodus) Ex. 2:1-25 | Reader 4 – Sh’mot 2:11-14 |   |
| Special: I Samuel 20:18-42 | Reader 5 – Sh’mot 2:15-17 | **Monday / Thursday Mornings** |
| Ashlamatah: Shoftim (Judges) 1:26-35 | Reader 6 – Sh’mot 2:18-22 |  Reader 1 – Sh’mot 3:1-3 |
| Tehillim (Psalms) 43:1-5 | Reader 7 – Sh’mot 2:23-25 | Reader 2 – Sh’mot 3:4-6 |
| N.C.: Mk 5:14-17; Lk 8:35-39 | Maftir – Sh’mot 2:23-25 I Samuel 20:18-42 | Reader 3 – Sh’mot 3:7-10 |

**Rashi & Targum Pseudo Jonathan for: Sh’mot (Exodus)**‎**2:1-25**‎‎

| **Rashi** | **Targum Pseudo-Jonathan** |
| --- | --- |
| 1. A **man** of the **house** of Levi **went** and married the daughter of Levi. | 1. And Amram, a man of the tribe of Levi, went and returned to live in marriage with Yokeved his wife, whom he had put away on account of the decree of Pharaoh. [JERUSALEM. And there went a man of the tribe of Levi and took Yokeved, who was beloved of him, (or, who was related to him,) to wife.] |
| 2. The woman conceived and bore a son. She saw that he was [exceptionally] good, and she kept him hidden for three months. | 2. And she was the daughter of a hundred and thirty years when he returned to her; **but a miracle was wrought in her, and she returned unto youth as she was**, when in her minority she was called the daughter of Levi. And the woman conceived and bare a son at the end of six months; and she saw him to be a child of steadfastness, (or, of steadfast life,) and hid him three months, which made the number nine. |
| 3. When she could no longer hide him, she took a papyrus box and coated it with clay and tar. She placed the child in it, and placed it in the reeds near the bank of the river. | 3. But she could conceal him no longer, for the Mizraee had become aware of him. And she took an ark of papyrus, (tunes,) and coated it with bitumen and pitch, and placed the child within it, and laid him among the reeds on the bank of the river. |
| 4. [The child's] sister stood herself at a distance to see what would happen to him. | 4. And Miriam his sister stood at a distance to take knowledge of what would be done to him. |
| 5. Pharaoh's daughter went down to bathe by the river, while her maids walked along the river's edge. She saw the box among the reeds and sent her maid and she fetched it. | 5. And the Word of the LORD sent forth a burning sore and inflammation of the flesh upon the land of Mizraim; and the daughter of Pharaoh came down to refresh herself at the river. And her handmaids, walking upon the bank of the river, saw the ark among the reeds, and put forth the arm and took it, and were immediately healed of the burning and inflammation. |
| 6. She opened it and saw the child, and behold a boy was crying. She took pity on it, and said, "This is one of the Hebrew boys." | 6. And she opened, and saw the child, and, behold, the babe wept; and she had compassion upon him, and said, This is one of the children of the Jehudaee. |
| 7. [The infant's] sister said to Pharaoh's daughter, "Shall I go and call to you a nursing [mother] from the Hebrew women to nurse the child for you?" | 7. And his sister said to Pharaoh's daughter, May I go and call for you a nursing woman from the Jehudaee, to suckle the babe for you? |
| 8. "Go," said Pharaoh's daughter to her. The young girl went and called the child's mother. | 8. And Pharaoh's daughter said, Go; and the damsel went and called the child's mother. |
| 9. Pharaoh's daughter said to her [the child's mother], "Take this child and nurse him for me, and I will pay your fee." The woman took the child and nursed it. | 9. And the daughter of Pharaoh said, Take this child and suckle it for me, and I will give you your wages And the woman took the child and suckled him. |
| 10. When the child grew up, she brought him to Pharaoh's daughter, and he became her son. She named him Moshe, for she said, "I drew him from the water." | 10. And the child grew, and was brought to Pharaoh's daughter, and he was beloved by her as a son; and she called his name Mosheh, Because, said she, I drew him out of the water of the river. [JERUSALEM. I uplifted him.] |
| 11. It was in those days when Moshe was grown that he [began] to go out to his brethren, and he saw their burdens [hard labor]. [One day] he saw an Egyptian beating one of his Hebrew brethren. | 11. And in those days when Mosheh was grown up, he went forth to his brethren, and saw the anguish of their souls, and the greatness of their toil. And he saw a Mizraite man strike a Jewish man of his brethren; |
| 12. He [Moshe] looked all around and [when] he saw that no man was there [watching], he killed the Egyptian and hid his body in the sand. | 12. and Mosheh turned, and considered in the wisdom of his mind, and understood that in no generation would there arise a proselyte from that Mizraite man, and that none of his children's children would ever be converted; and he smote the Mizraite, and buried him in the sand. [JERUSALEM. And Mosheh, by the Holy Spirit, considering both the young, men, saw that, behold, no proselyte would ever spring from that Mizraite; and he killed him, and hid him in the sand.] |
| 13. He went out the next day, and behold two Hebrew men were quarreling. And he said to the wicked one, "Why are you beating your friend?" | 13. And he went out the second day, and looked; and, behold, Dathan and Abiram, men of the Jehudaee contended; and seeing Dathan put forth his hand against Abiram to smite him, he said to him, Wherefore do you smite your companion? |
| 14. He [the wicked one] said, "Who made you a man, officer and judge over us? Do you intend to kill me as you killed the Egyptian?" Moshe was frightened, and he said, "So the matter is known." | 14. And Dathan said to him, Who is he who has appointed you a chief man and a judge over us? Will you kill me, said he, as you did the Mizraite? And Mosheh was afraid, and said, Verily, the thing has become known. |
| 15. Pharaoh heard about the matter, and he planned to kill Moshe. Moshe fled from Pharaoh, and resided in the land of Midian, and he sat [lived] near the well. | 15. And Pharaoh heard this thing, and sought to kill Mosheh; and Mosheh escaped before Pharaoh, to dwell in the land of Midian. And he sat by a well. |
| 16. The priest of Midian had seven daughters. They came to draw water [from the well] and fill the troughs to water their father's sheep. | 16. And the priest of Midian had seven daughters; and they came and drew, and filled the watering-troughs, to give drink to the flocks of their father. |
| 17. Then the shepherds came and chased them away. Moshe got up and came to their aid, and then watered their sheep. | 17. But the shepherds came and drove them away. And Mosheh arose in the power of his might, and rescued them, and gave the flocks drink. |
| 18. When they came to Reu'el, their father, he said [to them], "How did you get to come [home] so early today?" | 18. And they came to Reuel, their grandfather, who said to them, How is it that you are come (so) early to-day? |
| 19. They said, "An Egyptian rescued us from the hand of the shepherds; and he also drew [water] for us, and watered the sheep." | 19. And they replied, A Mizraite man not only delivered us from the hand of the shepherds, but also himself drawing drew and watered the flock. |
| 20. He said to his daughters, "And where is he? Why did you abandon the man? Call him and let him eat bread." | 20. And he said to his son's daughters, And where is he? Why did you leave the man? Call him, and let him eat bread. But when Reuel knew that Mosheh had fled from before Pharaoh he cast him into a pit; but Zipporah, the daughter of his son, maintained him with food, secretly, for the time of ten years; and at the end of ten years brought him out of the pit. And Mosheh went into the bedchamber of Reuel, and gave thanks and prayed before the LORD, who by him would work miracles and mighty acts. And there was shown to him the Rod which was created between the evenings, and on which was engraved and set forth the Great and Glorious Name, with which he was to do the wonders in Mizraim, and to divide the sea of Suph, and to bring, forth water from the rock. And it was infixed in the midst of the chamber, and he stretched forth his hand at once and took it. |
| 21. Moshe agreed to reside with the man, and he gave Moshe his daughter Tzipporah. | 21. Then, behold, Mosheh was willing to dwell with the man, and he gave Zipporah, the daughter of his son, to Mosheh. |
| 22. When she gave birth to a son, he named him Gershom, for he said, "I have been a foreigner in a strange land." | 22. And she bare him a male child, and he called his name Gershom, Because, said he, a sojourner have I been in a strange land which is not mine. |
| 23. A long time passed and the king of Egypt died. The B'ne Yisrael moaned because of their enslavement, and they cried. Their plea about their enslavement went up to G-d. | 23. And it was after many of those days that the king of Mizraim was struck (with disease), and he commanded to kill the firstborn of the sons of Israel, that he might bathe himself in their blood. And the sons of Israel groaned with the labor that was hard upon them; and they cried, and their cry ascended to the high heavens of the LORD. |
| 24. Elohim heard their groaning and Elohim remembered His covenant with Avraham, with Yitzchaq and with Ya’aqob. | 24. And He spoke in His Word to deliver them from the travail. And their cry was heard before the LORD, and before the LORD was the covenant remembered which He had covenanted with Abraham, with Yitshak, and with Yakob. |
| 25. Elohim saw the B'ne Yisrael, and Elohim took knowledge of them. | 25. And the LORD looked upon the affliction of the bondage of the sons of Israel; and the repentance was revealed before Him which they exercised in concealment, so as that no man knew that of his companion. |

**Reading Assignment:**

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|  **The Torah Anthology: Yalkut Me’Am Lo’Ez** By: Rabbi Yaaqov Culi, Translated by: Rabbi Aryeh KaplanPublished by: Moznaim Publishing Corp. (New York, 1990)**Exodus I Vol. 4 – “Israel in Egypt” pp. 36-74** | **Ramban: Exodus Commentary on the Torah**Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc. (New York, 1973) **pp. 12-25** |

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

In order to understand the finished work of the P’shat mode of interpretation of the Torah, one needs to take into account that the P’shat is intended to produce a catechetical output, whereby a question/s is/are raised and an answer/s 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 wa-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’s  Commentary for: Sh’mot (Exodus) ‎‎‎2:1-25‎**

**1** **and married a daughter of Levi** He was separated from her because of Pharaoh’s decree (and he remarried her. This is the meaning of went, that he followed [lit., he went after] his daughter’s advice that she said to him, Your decree is harsher than פַּרְעֹה. Whereas Pharaoh issued a decree [only] against the males, you [issued a decree] against the females as well [for none will be born]. This [comment] is found in an old Rashi), and he took her back and married her a second time. She too was transformed to become like a young woman [physically], but she was [actually] 130 years old. For she was born when they came to Egypt between the חוֺמוֺת and they stayed there 210 years. When they left, Moses was 80 years old. If so, when she conceived him, she was 130 years old, yet [Scripture] calls her a daughter of Levi. [From *Sotah* 12a,*Exod. Rabbah* 1:19]

**2** **that he was good** When he was born, the entire house was filled with light. [From *Sotah* 12a, *Exod. Rabbah* 1:20]

**3** **[When] she could no longer hide him** because the Egyptians counted her [pregnancy] from the day that he [Amram] took her back. She bore him after [only] six months and one day (*Sotah* 12a), for a woman who gives birth to a seven-month child may give birth after incomplete [months] (*Niddah* 38b, *R.H.* 11a). And they searched after her at the end of nine [months].

**reed** Heb. גֹּמֶא, GIMI in the language of the Mishnah, and in French *jonc*, reed grass. This is a pliable substance, which withstands both soft [things] and hard [things]. [From *Sotah* 12a]

**with clay and pitch** Pitch on the outside and clay on the inside so that the righteous/generous person [Moses] should not smell the foul odor of pitch. [From *Sotah* 12a]

**and put [it] into the marsh** Heb. וַתָּשֶׂם בַּסּוּף. This is an expression meaning a marsh, *rosei(y)l*, in Old French [*roseau* in modern French], reed. Similar to it is reeds and rushes (קָנֶה וָסוּף) shall be cut off (Isa. 19:6). [From *Sotah*12b]

**5** **to bathe, to the Nile** Heb. עַל-הַיְאֹר. Transpose the verse and explain it: Pharaoh’s daughter went down to the Nile to bathe in it.

**along the Nile**Heb. עַל-יַד הַיְאֹר, next to the Nile, similar to: See, Joab’s field is near mine (רְאוּ חֶלְקַת יוֹאָב אֶל-יָדִי) (II Sam. 14:30). יָדִי is a literal expression for hand, because a person’s hand is near himself. [Thus, the word יָדִי denotes proximity.] Our Sages said (*Sotah* 12b): הֺלְכֺת is an expression of death, similar to: Behold, I am going (הוֹלֵךְ) to die (Gen. 25:32). They [her maidens] were going to die because they protested against her [when she wanted to take the basket]. The text supports them [the Sages], because [otherwise] why was it necessary to write: and her maidens were walking?

**her maidservant**Heb. אֲמָתָהּ, her maidservant. Our Sages (*Sotah* 12b), however, interpreted it as an expression meaning a hand. [The joint from the elbow to the tip of the middle finger is known as אַמָּה, hence the cubit measure bearing the name, אַמָּה, which is the length of the arm from the elbow to the tip of the middle finger.] Following [the rules of] Hebrew grammar, however, it should have been vowelized אֲמָּתָהּ, with a dagesh in the mem. They, however, interpreted אֶת-אֲמָתָהּ to mean her hand, [that she stretched out her hand,] and her arm grew many cubits (אַמוֺת) [so that she could reach the basket]. [From *Sotah* 12b, *Exod. Rabbah* 1:23]

**6** **She opened [it], and she saw him** Whom did she see? The child. Its midrashic interpretation is that she saw the Shechinah with him. [From *Sotah* 12b, *Exod. Rabbah* 1:23]

**and behold, he was a weeping lad** [Even though he was an infant] his voice was like that of a lad. [From *Sotah* 12b]

**7** **from the Hebrew women** This teaches [us] that she had taken him around to many Egyptian women to nurse, but he did not nurse because he was destined to speak with the Shechinah. [From *Sotah* 12b, *Exod. Rabbah* 1:25].

**8** **So the girl went** Heb. הָעַלְמָה. She went with alacrity and vigor like a youth. [From *Sotah* 12b]

**9** **Take** Heb. הֵילִיכִי. She prophesied but did not know what she prophesied. [She said,] This one is yours. [From *Sotah* 12b, *Exod. Rabbah* 1:25]

**10** **For I drew him from the water** Heb. מְשִׁיתִהוּ. The Targum renders: SH’CHALTEI, which is an Aramaic expression of drawing out, similar to [the expression] SHENETA MECHALAVA MASH’CHEL, like one who draws a hair out of milk (*Ber.* 8a). And in Hebrew, מְשִׁיתִהוּ is an expression meaning I have removed (משׁ), like shall not move away (לֹא-יָמוּשׁ) (Josh. 1:8), did not move away (לֹא-מָשׁוּ) (Num. 14:44). Menachem classified in this way [i.e., under the root משׁ in *Machbereth Menachem*, p. 120]. I say, however, that it (מְשִׁיתִהוּ) does not belong in the classification of מָשׁ and לֹא-יָמוּשׁ, but [it is derived] from the rootמָשֺׁה, and it means taking out and similarly, He drew me out (יַמְשֵׁנִי, מִמַּיִם רַבִּים) of many waters (II Sam. 22:17). For if it were of the classification of [the word] מָשׁ, it would be inappropriate to say מְשִׁיתִהוּ, butהֲמִישִׁוֺתִהוּ, as one says from קָם (to rise), הֲקִימוֺתִי (I set up), and from שָׁב (to return), הֲשִׁיבוֺתִי (I brought back), and from בָּא (to come), הֲבִיאוֺתִי (I brought). Or מַשְׁתִיהוּ, like and I will remove (וּמַשְׁתִּי) the iniquity of that land (Zech. 3:9). But מָשִׁיתִי is only from the root of a word whose verb form is formed with a “hey” at the end of the word, like מָשָׁה, to take out בָּנָה, to build; עָשָׂה, to do; צִוָּה, to command; פָּנָה, to turn. When one comes to say in any of these [verbs] פָּעַלְתִּי, I did, [i.e., first person past-tense], a “yud” replaces the “hey”: עָשִׂיתִי, I did; בָּנִיתִי, I built; פָּנִיתִי, I turned; צִוִּיתִי, I commanded.

**11** **Moses grew up** Was it not already written: The child grew up? Rabbi Judah the son of Rabbi Ilai said: The first one (וַיִּגְדַּל) [was Moses growth] in height, and the second one [was his growth] in greatness, because Pharaoh appointed him over his house. [From *Tanchuma Buber, Va’era* 17]

**and looked at their burdens** He directed his eyes and his heart to be distressed over them. [From *Exod. Rabbah* 1:27]

**an Egyptian man** He was a taskmaster appointed over the Israelite officers. He would wake them when the rooster crowed, [to call them] to their work. [From *Exod. Rabbah* 1: 28]

**striking a Hebrew man** He was lashing and driving him, and he [the Hebrew man] was the husband of Shelomith the daughter of Dibri [who was mentioned in Lev. 24:10], and he [the taskmaster] laid his eyes on her. So he woke him [the Hebrew] at night and took him out of his house, and he [the taskmaster] returned and entered the house and was intimate with his wife while she thought that he was her husband. The man returned home and became aware of the matter. When that Egyptian saw that he had become aware of the matter, he struck [him] and drove him all day [From *Exod. Rabbah* 1:28]

**12** **He turned this way and that way** He saw what he [the Egyptian] had done to him [the Hebrew] in the house and what he had done to him in the field (*Exod. Rabbah* 1:28). But according to its simple meaning, it is to be interpreted according to its apparent meaning, i.e., he looked in all directions and saw that no one had seen him slay the Egyptian.

**and he saw that there was no man** [I.e., he saw that] there was no man destined to be descended from him [the Egyptian] who would become a proselyte [i.e., a convert]. [From *Exod. Rabbah* 1:29]

**13** **two Hebrew men were quarreling** Dathan and Abiram. They were the ones who saved some of the manna [when they had been forbidden to leave it overnight, as in Exod. 16: 19, 20]. [From *Exod. Rabbah*1:29]

**quarreling** Heb. נִצִּים, fighting.

**Why are you going to strike** Although he had not struck him, he is called wicked for [merely] raising his hand [to strike him]. [From *Sanh.* 58b]

**your friend** A wicked man like you. [From *Exod. Rabbah* 1:29]

**14** **Who made you a man** You are still a youth. [From *Tanchuma, Shemoth* 10]

**Do you plan to slay me** lit., Do you say to slay me. From here we learn that he slew him with the ineffable Name. [From *Tanchuma, Shemoth* 10]

**Moses became frightened** [To be explained] according to its simple meaning [that Moses was afraid Pharaoh would kill him]. Midrashically, it is interpreted to mean that he was worried because he saw in Israel wicked men [i. e.,] informers. He said, Since this is so, perhaps they [the Israelites] do not deserve to be redeemed [from slavery]. [From *Tanchuma, Shemoth* 10]

**Indeed, the matter has become known** [To be interpreted] according to its apparent meaning [that it was known that he had slain the Egyptian]. Its midrashic interpretation, however, is: the matter I was wondering about, [i.e.,] why the Israelites are considered more sinful than all the seventy nations [of the world], to be subjugated with back-breaking labor, has become known to me. Indeed, I see that they deserve it. [From *Exod. Rabbah* 1: 30]

**15** **Pharaoh heard** They informed on him.

**and he sought to slay Moses** He delivered him to the executioner to execute him, but the sword had no power over him. That is [the meaning of] what Moses said, “and He saved me from Pharaoh’s חֶרֶב” (Exod. 18:4). [From *Mechilta, Yithro* 1, *Exod. Rabbah* 1:321]

**He stayed in the land of Midian** Heb. וַיֵּשֶׁב, he tarried there, like Jacob dwelt וַיֵּשֶׁב (Gen. 37:1).

**and he sat down by a well**Heb. וַיֵּשֶׁב, an expression of sitting. He learned from Jacob, who met his mate at a well. [From *Exod. Rabbah* 1:32, *Tanchuma, Shemoth* 10] [The comment on the sentence He stayed in the land of Midian does not appear in some editions of *Rashi*. Therefore, it is enclosed within parentheses. The first sentence of the second paragraph does not appear in the *Mikraoth Gedoloth*. It does, however, appear in all other editions of *Rashi*. Perhaps it was unintentionally omitted. *Rashi* intends here to differentiate between the first וַיֵּשֶׁב and the second וַיֵּשֶׁב He explains that the first וַיֵּשֶׁב means staying, residing, or tarrying, signifying that Moses resided in Midian. The second וַיֵּשֶׁב denotes, literally, sitting, meaning that Moses sat down by a well. The Sages of the *midrashim* teach us that Moses sat there intentionally, for he expected to meet his mate, just as Jacob had met Rachel and Eliezer had met Rebecca when he sought a mate for Isaac. Otherwise, Moses would not have sat by the well simply to watch how the flocks were being watered.]

**16** **Now the chief of Midian had** Heb. וּלְכֹהֵן מִדְיָן, i.e., the most prominent among them. He had abandoned idolatry, so they banned him from [living with] them. [From *Exod. Rabbah* 1:32, *Tanchuma, Shemoth* 11]

**the troughs** Pools of running water, made in the ground.

**17** **and drove them away**because of the ban. [From *Exod. Rabbah* 1:32, *Tanchuma, Shemoth* 11]

**20** **Why have you left the man** He recognized him [Moses] as being of the seed of Jacob, for the water rose toward him. [From *Exod. Rabbah* 1:32, *Tanchuma Shemoth* 11]

**and let him eat bread** Perhaps he will marry one of you, as it is said: except the bread that he ate (Gen. 39:6) [alluding to Potiphar’s wife]. [From *Exod. Rabbah* 1:32, *Tanchuma, Shemoth* 11]

**21** **consented** Heb. וַיּוֹאֶל, as the *Targum* [*Onkelos*] renders: (UTS’VI), and similar to this: Accept (הוֹאֶל) now and lodge (Jud. 19:6); Would that we had been content (הוֹאַלְנוּ)(Josh. 7:7); Behold now I have desired (הוֹאַלְתִּי) (Gen. 18:31). Its midrashic interpretation is: וַיּוֹאֶל is] an expression of an oath (אלה), he [Moses] swore to him that he would not move from Midian except with his consent. [From *Exod. Rabbah* 1:33,*Tanchuma, Shemoth* 12]

**23** **Now it came to pass in those many days** that Moses sojourned in Midian, that the king of Egypt died, and Israel required a salvation, and Moses was pasturing, and a salvation came through him. Therefore, these sections were juxtaposed [i.e., the section dealing with the king of Egypt’s affliction, and that dealing with Moses pasturing flocks]. [From an old *Rashi*]

**that the king of Egypt died**- He was stricken (נִצְטָרַע), and he would slaughter Israelite infants and bathe in their blood. [From *Exod. Rabbah* 1:34]

**24** **their cry** Heb. נַאֲקָתָם, their cry, similar to From the city, people groan (יִנְאָקוּ) (Job 24:12).

**His covenant with Abraham** Heb. אֶת-אַבְרָהָם, the equivalent of אַבְרָהָם עִם, with Abraham.

**25** **He focused His attention [lit., He set His heart] upon them** and did not conceal His eyes from them.

**Hakham’s insight For Rosh Chodesh Cheshvan –**

**Sunday, October 15, sundown till Monday, October 16, sundown.**

**Is Rosh Chodesh a festival?**

The Torah seems to place Rosh Chodesh on a par with the other festivals. In Numbers chapter 28, the Musaf (additional) services for Rosh Chodesh are listed along with the other festivals. The order, in Numbers 28 and 29, is:

morning (Shacharit)

afternoon (Mincha)

Shabbat

Rosh Chodesh

Pesach

Hag ha-Matzah the first day

Hag ha-Matzah the seventh day

Hag ha-Bikkurim - Shavuot

Yom Teruah

Yom HaKippurim

Succoth

The Rosh Chodesh sacrifices are identical in number and in kind with those of Pesach and Shavuot. In post Temple times, a Musaf service was established for Rosh Chodesh along with the other festivals. Rosh Chodesh was marked by many festive elements. There was a celebratory meal, and family gatherings were a natural for such occasions:

***I Shmuel (Samuel) 20:18-29*** *Then Jonathan said to David: “Tomorrow is the New Moon festival. You will be missed, because your seat will be empty. The day after tomorrow, toward evening, go to the place where you hid when this trouble began, and wait by the stone Ezel. I will shoot three arrows to the side of it, as though I were shooting at a target. Then I will send a boy and say, ‘Go, find the arrows.’ If I say to him, ‘Look, the arrows are on this side of you; bring them here,’ then come, because, as surely as HaShem lives, you are safe; there is no danger. But if I say to the boy, ‘Look, the arrows are beyond you,’ then you must go, because HaShem has sent you away. And about the matter you and I discussed--remember, HaShem is witness between you and me forever.” So David hid in the field, and when the New Moon festival came, the king sat down to eat. He sat in his customary place by the wall, opposite Jonathan, and Abner sat next to Saul, but David’s place was empty. Saul said nothing that day, for he thought, “Something must have happened to David to make him ceremonially unclean--surely he is unclean.” But the next day, the second day of the month, David’s place was empty again. Then Saul said to his son Jonathan, “Why hasn’t the son of Jesse come to the meal, either yesterday or today?” Jonathan answered, “David earnestly asked me for permission to go to Bethlehem. He said, ‘Let me go, because our family is observing a sacrifice in the town and my brother has ordered me to be there. If I have found favor in your eyes, let me get away to see my brothers.’ That is why he has not come to the king’s table.”*

After the Beit Din had sanctified the new moon and uttered a blessing to HaShem, special additional (Musaf) offerings were presented to HaShem.

The traditional service includes a candle lit to burn for twenty-four hours. Some use a floating light because it resembles the moon floating in the sky. As on the Sabbath or festivals, two challot (special egg bread) are served; they are round or crescent shaped, preferably, thus invoking the shape of the moon. A new fruit will be sought for the menu for the sake of making a Shehecheyanu. The egg soup, traditionally served at the seder, is often included as a symbol of life immersed in liquid. A quiche of circular shape, or a nut loaf, are popular choices for the menu. During the meal, zemirot such as verses from the Hallel or special Rosh Chodesh songs are sung.

Over the course of later history, by association, the day was considered especially appropriate for housewarmings, dedications, wearing new clothes, and saying Shehecheyanu over new fruit. It was also called the day of good beginnings (Remember that all things go after the beginning as it is the most potent moment – we shall look at this concept a bit later.).

The joyous spirit of the day, in biblical times, is suggested by two references:

***Bamidbar (Numbers)10:10*** *Also at your times of rejoicing--your appointed feasts and New Moon festivals--you are to sound the trumpets over your burnt offerings and fellowship offerings, and they will be a memorial for you before your God. I am HaShem your God.”*

***Hosea 2:11*** *I will stop all her celebrations: her yearly festivals, her New Moons, her Sabbath days--all her appointed feasts.*

HaShem does not specifically call Rosh Chodesh a rest day, but it is alluded to in:

***Amos 8:4-7*** *Hear this, you who trample the needy and do away with the poor of the land Saying, “When will the New Moon be over that we may sell grain, and the Sabbath be ended that we may market wheat?”--skimping the measure, boosting the price and cheating with dishonest scales, Buying the poor with silver and the needy for a pair of sandals, selling even the sweepings with the wheat. HaShem has sworn by the Pride of Jacob: “I will never forget anything they have done.*

Rosh Chodesh was celebrated only eleven times a year. In Tishri, Yom Teruah coincides with Rosh Chodesh; to this day, the new moon of Tishri is not proclaimed in advance, in the synagogue; Yom Teruah rather than Rosh Chodesh is dominant liturgically.

There is one month, however, that is excluded from the cycle of Shabbat Mevarchim prayers and that is the month of Tishrei. Among the many explanations as to why this so, it is said that the month of Tishrei with all its holidays and their accompanying mitzvot is inherently blessed. It is as if God Himself is the one who blesses the month of Tishrei. The other months of the year which don’t contain nearly as much mitzvot as Tishrei are therefore dependant upon the Jewish people to bless them.

The Torah does not list Rosh Chodesh with HaShem‘s festivals in Leviticus chapter 23, never the less it is a festival as we shall see. Let’s note that Rosh Chodesh is specifically called a day of rejoicing in this passage from the Torah and is put on a par with Shabbat and the other festivals:

***Bamidbar (Numbers) 10:1-10*** *HaShem said to Moses: “Make two trumpets of hammered silver, and use them for calling the community together and for having the camps set out. When both are sounded, the whole community is to assemble before you at the entrance to the Tent of Meeting. If only one is sounded, the leaders--the heads of the clans of Israel--are to assemble before you. When a trumpet blast is sounded, the tribes camping on the east are to set out. At the sounding of a second blast, the camps on the south are to set out. The blast will be the signal for setting out. To gather the assembly, blow the trumpets, but not with the same signal. “The sons of Aaron, the priests, are to blow the trumpets. This is to be a lasting ordinance for you and the generations to come. When you go into battle in your own land against an enemy who is oppressing you, sound a blast on the trumpets. Then you will be remembered by HaShem your God and rescued from your enemies. Also at your times of rejoicing--your appointed feasts and New Moon festivals--you are to sound the trumpets over your burnt offerings and fellowship offerings, and they will be a memorial for you before your God. I am HaShem your God.”*

In the Nazarean Codicil, Rosh Chodesh is put on a par with Shabbat and the other festivals:

***Colossians 2:16-17*** *Let no man therefore condemn you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath: 17 Which are a shadow of things to come; but the body of Mashiach.*

There are several other things which connect the festivals with Rosh Chodesh:

1. We rest on festivals; women rest on Rosh Chodesh.[[1]](#footnote-1) Some have a Minhag to reduce work on Rosh Chodesh.
2. We have a Musaf for festivals; we have a Musaf for Rosh Chodesh.
3. We have special additions (yaale v’yavo) to the Amida for festivals; we have special additions (yaale v’yavo) to the Amida for Rosh Chodesh.
4. We have special sacrifices on the festivals; we have special sacrifices on Rosh Chodesh[[2]](#footnote-2) (Two oxen, a ram, seven lambs and their respective libations of wine, flour, and oil[[3]](#footnote-3)).
5. We have special Torah and Ashlamata (from Parshat Pinchas) for festivals; we have a special Torah and Ashlamata for Rosh Chodesh (from Parshat Pinchas). These special readings interrupt the triennial Torah cycle.
6. We have additional aliyot on festivals; we have an additional aliya on Rosh Chodesh.
7. We say Hallel on Festivals; we say half Hallel on Rosh Chodesh[[4]](#footnote-4).
8. Fasting (mourning) is forbidden on the festivals; fasting (mourning) is forbidden on Rosh Chodesh[[5]](#footnote-5).
9. We eat special meals in honor of the festivals; we eat a special meal or food in honor of Rosh Chodesh[[6]](#footnote-6).
10. We wear special clothes for festivals; we wear special clothes for Rosh Chodesh.
11. Festivals are called Moedim; Rosh Chodesh is called Moed.[[7]](#footnote-7)
12. We light candles for festivals; some Sephardim light a candle on Rosh Chodesh.
13. Sustenance for festivals is not fixed on Rosh HaShana; sustenance for Rosh Chodesh is not fixed on Rosh HaShana[[8]](#footnote-8).

As to the Minhag to recite Half Hallel on Rosh Chodesh, Rabbi J. B. Soloveitchik in his YahrzeitShiur on 4 Tevet, 5717, explained the statement in Arachin 10b, Rosh Chodesh, which is called Moed*,* should require the recitation of Hallel. There is no prohibition to work on this day” as follows: A festival such as Passover possesses sanctity because of:

*a) Musaf* the additional-sacrifice offered in the Temple;

b) Prohibition of work;

c) Obligation to make the pilgrimage to Jerusalem;

d) Special *mitzvot* such as *matza.*

All festivals have one or more of these qualities. Rosh Chodesh, however, is distinguished only by *Musaf* and is thus a festival in the Temple *only,* where Hallel was recited as *din* (law) not *Minhag.* The *Minhag* to recite Hallel on Rosh Chodesh consists in extending the *sanctity* from the Temple to Jewish communities outside its precincts.

The day before Rosh Chodesh is also known as Yom *HaKippurim Katan*. This means that the day before Rosh Chodesh is a minor Yom HaKippurim. The devout will fast on the last day of the month and reflect upon his actions on the first day of the month.

The Talmud[[9]](#footnote-9) quotes an amazing comment of Rabbi Simeon ben Lakish that the he‑goat offered on Rosh Chodesh is called “a sin offering unto the Lord” because it is an atonement for HaShem Himself for having made the moon smaller than the sun. Arising out of this is the idea, expressed in the Rosh Chodesh liturgy, that Rosh Chodesh affords pardon for Israel’s sins. Additionally, during the Musaf prayer service of Rosh Chodesh, we call Rosh Chodesh a “time of atonement”. Thus in atonement, we see another connection between the festivals and Rosh Chodesh.

**Shabbat Mevarchim**

The Shabbat before Rosh Chodesh is known as Shabbat Mevarchim, which means “the Sabbath of blessing”. We have an additional Ashlamata[[10]](#footnote-10) to prepare us for this special day. After the Torah reading in the Shabbat service, the prayer leader holds the Torah scroll, recites a blessing hoping for a good month, then announces the day of the upcoming week when the new month will begin and the name of the new month.

Shabbat Mevarchim is not observed during the month of Elul to announce the beginning of the month of Tishri, the month in which Rosh HaShana[[11]](#footnote-11) occurs.

Thus, we announce Rosh Chodesh ahead of time, but we do not announce for festivals. This would seem to give special significance to Rosh Chodesh.

Finally, when the Sanhedrin sanctified the new moon it set the calendar date for the festivals of that month. The date of the festivals, therefore, depended on the new moon for their proper celebration. Rosh HaShana, which falls on Rosh Chodesh, is a festival which no one knows the day or hour it begins because it’s beginning depends on the sanctification of the new moon. We have a midrash that makes this point: The angels ask HaShem, “When is Rosh HaShana”? “I do not know”, HaShem responds, “Let us all go down to the bet din and see what they have decreed”.

 **Ketubim: Tehillim (Psalms) 43:1-5**

|  |  |
| --- | --- |
| **Rashi** | **Targum on the Psalms** |
| 1. Avenge me, O God, and plead my cause against an unkind nation, from a man of deceit and justice You will rescue me. | 1. Judge me, O Lord with true judgment; it is for You to argue my case with a people that is not righteous/generous; from the deceitful and oppressive man You will save me.    |
| 2. For You are the God of my strength, why have You abandoned me? Why should I walk in gloom under the oppression of the enemy. | 2. For You are God, my strength; why have You abandoned me? Why do I go about in gloom at the oppression of the enemy? |
| 3. **Send Your light and Your truth, that they may lead me; they will bring me to Your Holy Mount and to Your dwellings.** | 3. **Send Your light and your faithfulness; they will guide me, they will bring me to the mount of the sanctuary and the academies, the place of Your presence.** |
| 4. And I will come to the altar of God, to the God of the joy of my exultation, and I will thank You with a lyre, O God, My God. | 4. And I will come to make His sacrifice at the altar of my God the Lord; to my God from whom is the joy of my gladness; and I will give thanks in Your presence with the lyre, O Lord my God. |
| 5. Why are you downcast, my soul, and why do you stir within me? Hope to God, for I will yet thank Him for the salvations of my countenance and my God. | 5. Why will you be lowly, O my soul, and [why] will you rage against me? Wait for God, for again I will praise Him for the redemption that comes from His presence, for He is my God. |

**Rashi’s Commentary for: Psalm 43:1-5**

**1** **Avenge me** Heb. שָׁפְטֵנִי, lit. judge me.

**against an unkind nation** That is Ishmael, who dwelt between two righteous/generous men [Abraham and Isaac] and did not learn from their deeds.

**3** **Send Your light and Your truth** **The King** **Messiah, who is compared to light, as it is stated (below 132:17): “I have set up a lamp for my anointed/Messiah,” and Elijah the prophet, who is true, a faithful prophet.**

**that they may lead me** Heb. יַנְחוּנִי, menoront moi in old French, they will lead me.

**4** **to the God** To the Holy One, blessed be He, who is the joy of my exultation.

**and I will thank You with a lyre** because You took me out of my exile.

 **Meditation from the Psalms**

**Tehillim (Psalms) ‎‎43:1-5**

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

This chapter of psalms is a direct continuation of the preceding one.[[12]](#footnote-12) Once again the Psalmist expresses his deep yearning for redemption from the agony of exile.

The devout Jew who mourns the destruction of the Temple and the long exile of our people arises at midnight to recite Tikkun Chatzot,[[13]](#footnote-13) a collection of psalms and prayers which reflect the intensity of our grief.

Tikkun Chatzot is divided into two sections. The first half, Tikkun Rachel,[[14]](#footnote-14) is a dirge of sorrow and despair, echoing the bitter tears of Mother Rachel who weeps for her exiled sons.

The second section, Tikkun Yaaqob[[15]](#footnote-15) and Leah, reveals a ray of hope for Israel's future.[[16]](#footnote-16) The Patriarch Yaaqob was never separated from his first wife, Leah; even in death the couple did not part, for their remains were interred, side by side, in the Cave of Machpelah.[[17]](#footnote-17) This symbolizes the inseparable ties which link Israel to G-d. Even the apparent death of the nation, its exile from its homeland, has not severed the bond of love which unites Israel with the Almighty. Therefore, Tikkun Yaaqob and Leah begins with Psalms 42 and 43 which tell of Israel's thirst for G-d, a thirst which goes undiminished and unquenched throughout the endless years of exile. Israel awaits with hope the day when it will publicly be wed to its Eternal Partner in the Holy Temple. [[18]](#footnote-18)

Psalms chapters 42 and 43 should be considered as one,[[19]](#footnote-19) even though the division into two psalms is quite ancient, and found in most of the manuscripts, the Septuagint even begins psalm 43 with the words Mizmor Ledavid. The unity of these two psalms can be seen most clearly from the refrain that is repeated twice in Psalm 42 and at the end of Psalm 43.[[20]](#footnote-20) There are other phrases that occur in both psalms.

This is the second of eight psalms penned by the sons of Qorach.[[21]](#footnote-21) The three sons of Qorach composed these psalms while perched on a ledge, below the earth and above Gehinnom. Rashi tells us that these eight psalms were composed while the sons of Qorach were perched on this ledge. “There they uttered a song, and there they composed these psalms. [Then] they ascended from there, and the holy spirit rested on them, *whereupon they prophesied concerning the exiles*, the destruction of the Temple, and the Davidic dynasty.” From Rashi’s words we understand that *this psalm concerns itself with the exile* and the destruction of the Temple.

Psalms chapter forty-two and forty-three are recited also on a couple of special occasions. Let’s look at those occasions to try to get a sense for these psalms.

The first special occasion is for Tikkun Chatzot a Jewish prayer of lamentation that is recited after midnight in memory of the destruction of the Temple in Jerusalem, as we mentioned before. It is not universally observed. It is recited more by Sephardim and Chasidim. Tikkun Chatzot is divided into two parts; *Tikkun Rachel* and *Tikkun Leah*, named for the two wives of the Patriarch Jacob. Both TikkunRachel and TikkunLeah begin with Psalms forty-two and forty-three, which tell of Israel’s thirst for HaShem. Thus it is fitting that we are reading these psalms as we begin reading the book of Shemot (Exodus), which speaks of the ending of the Egyptian exile, which stands as the prototype for *all* the future exiles that would come afterwards.

On each day of Succoth, before Arbit[[22]](#footnote-22) and in the Shacharit[[23]](#footnote-23) prayers, we chant Psalms forty-two and forty-three, as expressions of yearning for the sanctuary, for HaShem’s manifestation and His vindication of the righteous. Succoth is also the quintessential occasion for the atonement of the Gentiles and their salvation. In the Egyptian exodus, the Erev Rab,[[24]](#footnote-24) the mixed multitude, made up a major part of those who left Egypt. Thus we are not surprised that Succoth is the festival of unity of Jews and Gentiles.

At the time of our parasha,[[25]](#footnote-25) the Bne Israel have less than forty years left of their exile in Egypt. Then, thirty years *before* the exodus began*, some of the* Bne Ephraim broke out of Egypt, *before* HaShem was ready.[[26]](#footnote-26) This breakout is equivalent to false labor.

In terms of the birth of a baby, which serves as a template for the birth of the nation of Israel, the Bne Israel are experiencing the false laborpains. False labor, known as Braxton Hicks contractions,[[27]](#footnote-27) are sporadic uterine contractions that actually start at about six weeks. unlike true labor, during this so-called *false labor* the contractions don't grow consistently longer, stronger, and closer together. Thus we can differentiate between true and false labor.

The Bne Ephraim were slaughtered by the inhabitants of Gath and their bones left to rot in open fields. The Gemara gives us some insight into this event.

***Sanhedrin 92b*** *Now, who were they whom Ezekiel revived? — Rab said: They were the Ephraimites, who counted [the years] to the end [of the Egyptian bondage], but erred therein,[[28]](#footnote-28) as it is written, And the sons of Ephraim; Shuthelah, and Bared his son, and Tahath his son, and Eladah his son, and Tahath his son. And Zabad his son, and Shuthelah his son, and Ezzer, and Elead, whom the men of Gath that were born in that land slew.**[[29]](#footnote-29) And it is written, And Ephraim their father mourned many days, and his brethren came to comfort him.[[30]](#footnote-30)*

Rashi in his commentary[[31]](#footnote-31) on the above *Gemara* explains: *And erred*: for they should have calculated the edict, “and they shall be enslaved and oppressed four hundred years”[[32]](#footnote-32) from the birth of Isaac, … but they [the sons of Ephraim] calculated it from the moment [G-d] spoke to Abraham. It is taught in *Seder Olam[[33]](#footnote-33)* that our forefather Abraham was seventy years old when HaShem spoke to him at the Covenant of the Pieces,[[34]](#footnote-34) and another thirty years passed from the Covenant of the Pieces until the birth of Isaac, for it is written: “Now Abraham was a hundred years old when his son Isaac was born to him”.[[35]](#footnote-35) Thus it turns out that from the time He spoke to him at the Covenant of the Pieces until they left Egyptthere were four hundred and thirty years, and the sons of Ephraim erred by the thirty years from the time He spoke until the birth of Isaac. Whence do we know the sons of Ephraim left too early and were killed? For it is said: “The sons of Ephraim: Shutelah, …, and they were killed by the men of Gath.”[[36]](#footnote-36)

The Book of Yasher also adds to this picture.

***Sefer HaYasher Chapter 75*** *1 At that time, in the hundred and eightieth year of the Israelites going down into Egypt, there went forth from Egypt valiant men, thirty thousand on foot, from the children of Yisrael, who were all of the tribe of Joseph, of the children of Ephraim the son of Joseph. 2 For they said the period was completed which the Lord had appointed to the children of Yisrael in the times of old, which he had spoken to Abraham. 3 And these men girded themselves, and they put each man his sword at his side, and every man his armor upon him, and they trusted to their strength, and they went out together from Egypt with a mighty hand. 4 But they brought no provision for the road, only silver and gold, not even bread for that day did they bring in their hands, for they thought of getting their provision for pay from the Philistines, and if not they would take it by force. 5 And these men were very mighty and valiant men, one man could pursue a thousand and two could rout ten thousand, so they trusted to their strength and went together as they were. 6 And they directed their course toward the land of Gath, and they went down and found the shepherds of Gath feeding the cattle of the children of Gath. 7 And they said to the shepherds, Give us some of the sheep for pay, that we may eat, for we are hungry, for we have eaten no bread this day. 8 And the shepherds said, Are they our sheep or cattle that we should give them to you even for pay? so the children of Ephraim approached to take them by force. 9 And the shepherds of Gath shouted over them that their cry was heard at a distance, so all the children of Gath went out to them. 10 And when the children of Gath saw the evil doings of the children of Ephraim, they returned and assembled the men of Gath, and they put on each man his armor, and came forth to the children of Ephraim for battle. 11 And they engaged with them in the valley of Gath, and the battle was severe, and they smote from each other a great many on that day. 12 And on the second day the children of Gath sent to all the cities of the Philistines that they should come to their help, saying, 13 Come up unto us and help us, that we may smite the children of Ephraim who have come forth from Egypt to take our cattle, and to fight against us without cause. 14 Now the souls of the children of Ephraim were exhausted with hunger and thirst, for they had eaten no bread for three days. And forty thousand men went forth from the cities of the Philistines to the assistance of the men of Gath. 15 And these men were engaged in battle with the children of Ephraim, and the Lord delivered the children of Ephraim into the hands of the Philistines. 16 And they smote all the children of Ephraim, all who had gone forth from Egypt, none were remaining but ten men who had run away from the engagement. 17 For this evil was from the Lord against the children of Ephraim, for they transgressed the word of the Lord in going forth from Egypt, before the period had arrived which the Lord in the days of old had appointed to Yisrael. 18 And of the Philistines also there fell a great many, about twenty thousand men, and their brethren carried them and buried them in their cities. 19 And the slain of the children of Ephraim remained forsaken in the valley of Gath for many days and years, and were not brought to burial, and the valley was filled with men's bones. 20 And the men who had escaped from the battle came to Egypt, and told all the children of Yisrael all that had befallen them. 21 And their father Ephraim mourned over them for many days, and his brethren came to console him. 22 And he came unto his wife and she bare a son, and he called his name Beriah, for she was unfortunate in his house.*

It is also interesting and instructive to understand that Chazal[[37]](#footnote-37) connect this incident with Ezekiel’s dry bones[[38]](#footnote-38) in Ezekiel chapter 37.[[39]](#footnote-39) Chazal teach that the bones that are resurrected are the Bne Ephraim that died in Gath.

***Sanhedrin 92b*** *Now, who were they whom Ezekiel revived? — Rab said: They were the Ephraimites, who counted [the years] to the end [of the Egyptian bondage], but erred therein,*[[40]](#footnote-40) *as it is written, And the sons of Ephraim; Shuthelah, and Bared his son, and Tahath his son, and Eladah his son, and Tahath his son. And Zabad his son, and Shuthelah his son, and Ezzer, and Elead, whom the men of Gath that were born in that land slew.*[[41]](#footnote-41) *And it is written, And Ephraim their father mourned many days, and his brethren came to comfort him.[[42]](#footnote-42)*

In Ezekiel 37 we see a valley of dry bones which the Gemara teaches us that these were the Bne Ephraim. The Midrash also gives us some insight.

***Midrash Rabbah - Exodus XX:11*** *THAT GOD LED THEM NOT BY THE WAY OF THE LAND OF THE PHILISTINES (XIII, 17). God did not conduct Himself with them in the usual manner;[[43]](#footnote-43) for usually when one purchases servants it is on the understanding that they wash and anoint him, help to dress him and draw his carriage and light the way before him. God, however, did not do so, for He did not lead them in the usual way, but He washed them, as it says: Then washed I thee with water (Ezek. XVI, 9); He anointed them, as it says: And I anointed thee with oil (ib.); He clothed them, for it says: I clothed thee also with richly woven work (ib. 10); He bore them, for it says: And how I bore you on eagles’ wings (Ex. XIX, 4); He illumined the way before them, as it says: And the Lord went before them by day... and by night in a pillar of fire, to give them light (ib. XIII, 21)-for this reason does it say: AND GOD LED THEM NOT BY THE WAY OF THE LAND OF THE PHILISTINES, etc. Why did He not lead them through the land of the Philistines?[[44]](#footnote-44) Because the tribe of Ephraim in error departed from Egypt before the destined time, with the result that three hundred thousand of them were slain.[[45]](#footnote-45) And why were they slain? Because they counted [the four hundred years] from the day when God spoke with Abraham between the pieces,[[46]](#footnote-46) but they erred by thirty years, as it says: The children of Ephraim were as archers handling the bow (Ps. LXXVIII, 9).[[47]](#footnote-47)Had they not thus miscalculated they would not have departed; for who wanted to bring forth his children to the slayer?--Ephraim, himself; as it says: But Ephraim shall bring forth his children to the slayer (Hos. IX, 13). It was the Philistines who slew them, as it says: And the sons of Ephraim: Shuthelah... whom the men of Gath that were born in the land slew (I Chron. VII, 20 f.). Their bones lay in heaps on the road, for they had gone out of Egypt thirty years before the rest of their brethren. Therefore, the Holy One, blessed be He, reasoned: If Israel behold the bones of the sons of Ephraim strewn in the road, they will return to Egypt.*

Were the Bne Ephraim *over* anxious to leave exile? Apparently, yes. Did they leave Egypt too early? It certainly seems so. Yet, because of a strange twist of history, it turns out that they fared *better* than the Jews who left Egypt thirty years later with Moshe. Almost[[48]](#footnote-48) every male between the ages of twenty and sixty who left “on time” died in the desert, and some even lost their portions in the Olam HaBa.[[49]](#footnote-49) Even Moshe, Aharon, and Miriam did not make it to the Promised Land in their lifetimes. However, with respect to the Bne Ephraim, it says:

***Sanhedrin 92b*** *Rebi Eliezer, son of Rebi Yosi HaGalilee said: “The dead whom Yehezekel revived went up to Eretz Israel, married wives and had sons and daughters. Rebi Yehudah ben Basira rose up and said: ‘I am one of their descendants, and these are the tefillin which my grandfather left me from them.’” Now, who were they whom Ezekiel revived? — Rab said: They were the Ephraimites, who counted [the years] to the end [of the Egyptian bondage], but erred therein,[[50]](#footnote-50) as it is written, And the sons of Ephraim; Shuthelah, and Bared his son, and Tahath his son, and Eladah his son, and Tahath his son. And Zabad his son, and Shuthelah his son, and Ezzer, and Elead, whom the men of Gath that were born in that land slew.**[[51]](#footnote-51) And it is written, And Ephraim their father mourned many days, and his brethren came to comfort him.[[52]](#footnote-52)*

Of the approximately 15,000,000 Jews who lived in Egypt at the time of the redemption, approximately 12,000,000 chose to remain in Egypt rather than leave with Moshe, and consequently, died in the Plague of Darkness. Of the remaining 3,000,000 that went out, together with an additional 3,000,000 Erev Rab, most of them complained in the desert, and seemed ready to run back to Egypt the moment the going got tough. Not a good score for the newly emerging Jewish nation.

However, apparently, the Bne Ephraim seemed to have been set apart, very set apart. They seemed to have been the only ones willing to *risk everything* to leave exile and fulfill the prophecy made to Abraham of the fourth generation returning to the Land. In truth, they had been the ones that Moshe should have led when the time for redemption came; their journey to Eretz Israel would have been different than the one the Torah actually relates to us.

However, to leave with the rest of the nation on time could have been disastrous for them. In Numbers chapter 13, Caleb bee-lined it right to the burial place of Abraham to prostrate himself on his grave, and to beg for Heavenly help not to be pulled into the evil plan of the ten Spies. He actually had to worry about being made to buy into their point of view, because there is power in numbers. Perhaps the Bne Ephraim, being amongst the rest of the nation, would have had a much greater difficulty remaining so zealous when the rest of the nation was talking about staying in the desert.

Admirable as their zealousness was, they could not take the Land earlier than the intended time. However, they were not to be stopped, since their feelings about leaving were so strong. Therefore, their history was put on hold: They died along the way, and were brought back to life, and allowed to pick up their dream of reaching the land of their ancestors where it left off, long after those who left Moshe either died in Egypt in the Plague of Darkness or, because of one punishment or another, in the desert.

Thus we understand that at approximately the time frame of last week’s and this week’s parasha, false labor, known as Braxton Hicks contractions began as the tribe of Ephraim left Egypt thirty years too early. They longed to go up Mt. Zion. This is reflected in the pairing of our two psalms forty-two and forty-three. This is the beginning of the end of the Egyptian exile.

Look carefully again at psalm forty-three. Do you, now, see the Bne Ephraim? Can you see them through the sons of Qorach? The sons of Qorach are looking at the end of the exile just as the Bne Ephraim were. They were both looking for the ingathering of the exiles.

***Tehillim (Psalms) 43:3*** *O send out Thy light and Thy truth; let them lead me;**let them bring me unto Thy holy mountain, and to Thy dwelling-places.*

Our verbal tally of ‘man’[[53]](#footnote-53) suggests that David wrote this chapter of Psalms to contrast the righteousness of Amram, Moshe’s father, with evil and unjust rulers. Whereas Amram led his people to righteousness, many leaders do not follow this pattern. Given the evil condition of current leaders of the world, one could suggest that David could prophetically see our age, the age of the bottom of the heel.

**Additional insight on Succoth:** **Exile => Return => Succoth[[54]](#footnote-54)**

The Book of Nechemiah relates how after the return of the Babylonian Exile, Ezra read the Torah before the Jewish People on Rosh Hashanah, and they returned with complete repentance.

It then says,[[55]](#footnote-55) “They found written in the Torah that God had commanded by the hand of Moshe that the Children of Israel should dwell in succoth during the festival that is in the seventh month.... And the entire congregation that had returned from the captivity made succoth and dwelled in succoth, for the Children of Israel had not done so from the days of Yehoshua bin Nun until that day, and there was very great joy.”

The Talmud asks,[[56]](#footnote-56) “Is it possible that David came and they did not make succoth until Ezra came?” How can it be that all the generations from Yehoshua bin Nun until now, throughout the first heritage of the Land, no one made succoth?

The Talmud offers two explanations.

In one opinion, when it says, “The Children of Israel had not done so from the days of Yehoshua bin Nun,” it is not referring to the succoth mentioned before but to the consecration of the Land, which indeed had not been done since then. The verse thus teaches that the first consecration of the Land by Yehoshua sanctified it for the time being but not for the future, and it therefore had to be redone by Ezra.

In another opinion, the first consecration of the Land sanctified it for the time being and for the future. In this opinion, the explanation must be different. But the explanation that the Talmud offers seems to transition the verse to another topic entirely.

having any grievances against him, he yet requires shelter against any resurgence. By going to succoth, he is protected. There will no longer be any relationship between them.

The earlier cabbalists, in the name of even earlier ones, state that wherever we find saving and redemption, it is necessary to go immediately to succoth.

* The first journey of the Children of Israel from Egypt was from Rameses to Succoth.[[57]](#footnote-57)
* When Yaaqob was saved from Esav, he journeyed to Succoth.[[58]](#footnote-58)
* When the Jewish People are saved from all that they must be saved on Yom Kippur, they journey to Succoth.[[59]](#footnote-59)
* Likewise, by the redemption of the second entrance into the Land with Ezra, they immediately did something whose merit shielded them like a succah. [[60]](#footnote-60)

A carefull Torah scholar will notice that Succoth, as a place name, shows up in several odd places. For example, Yaaqob goes to a place called Succoth, on Passover, when he leaves his exile with Laban and comes from his encounter with Esav in peace.[[61]](#footnote-61)

This ‘pattern’ is repeated on Passover the Bne Israel stay at a place called Succoth on their first night after being redeemed from Egypt.[[62]](#footnote-62)

In fact, we notice that Succoth, both as a place name and as a festival, seems to show up every time we are saved and redeemed from exile. Consider the following table:

|  |  |
| --- | --- |
| **EVENT** | **ACTION** |
| Yaaqob reurns from exile with Laban on Passover. | The first place he goes is a place called Succoth. [[63]](#footnote-63) |
|  |  |
| The Bne Israel are saved and redeemed from Egypt on Passover.[[64]](#footnote-64) | Their first stop on their journey to the promised land is a place called Succoth.[[65]](#footnote-65) |
|  |  |
| Ezra led the people out of the Babylonian exile. | Then they celebrated Succoth.[[66]](#footnote-66) |
|  |  |
| When The people of Nineveh repented and were saved from destruction. | Jonah built a succah to watch what HaShem would do.[[67]](#footnote-67) |
|  |  |
| The gentiles who survive the Gog u’Magog war. | Go immediately to celebrate Succoth in Jerusalem.[[68]](#footnote-68) |
|  |  |
| After God’s people are saved in the judgment of Yom Kippur. | God’s people then celebrate the feast of Succoth.[[69]](#footnote-69) |

The Talmud explains that they indeed did not make “succoth” from the time of Yehoshua until Ezra came, “For Ezra had pleaded mercy regarding the inclination of idolatry and nullified it, and his merit shielded them like a succah”.

In other words, the verse is referring to the succoth mentioned before, only it is not discussing succoth *per se* but rather the removal of the Evil Inclination for idolatry by the Men of the Great Assembly,[[70]](#footnote-70) which was headed by Ezra.

“For this reason, the verse reproves Yehoshua. In all other verses, it is written Yehoshua, but here it is written Yeshua”, which Rashi explains is derogatory. “It is well that Moshe did not plead mercy, for he lacked the merit of the Land of Israel. But Yehoshua, who had the merit of the Land of Israel; why did he not plead mercy?”

There is a claim against Yehoshua. Why did he allow the entire era of the first heritage to be without the nullification of the Evil Inclination for idolatry? Why did he wait until Ezra came by the second heritage?

Of this, it says, “And the entire congregation that had returned from the captivity made succoth... for the Children of Israel had not done so from the days of Yehoshua[[71]](#footnote-71)...”. This was a deficiency and they had to remedy it; their novel action was lacking by the first heritage.

And the Talmud explicitly considers it reproof, to the extent that his name was changed. As Rashi explains, he is called in a disparaging manner, less the letter Hei, Heaven forbid.[[72]](#footnote-72)

By the second heritage, the Evil Inclination for idolatry was nullified. And the verse refers to it as succoth because it protected them like a succah.

Clearly, nullifying the Evil Inclination for idolatry is classified as an act of protecting the redemption. This is nearly explicit in the passage that discusses what the Men of the Great Assembly did.[[73]](#footnote-73) “They cried out to God the Lord with a great voice....” What did they say? “Woe, woe—this is the one that destroyed the Holy Temple, and burned His Palace, and killed all the righteous, and exiled Israel from their land, and he yet dances among us.”

Immediately, when the Men of the Great Assembly arrived in the Land of Israel by the second heritage, “The entire congregation that had returned from the captivity made succoth and dwelled in succoth, for the Children of Israel had not done so from the days of Yehoshua bin Nun...”.[[74]](#footnote-74)

In the days of Yehoshua, there was an act of conquest but not an act of protection. In all that relates to the Jewish People, it is the only instance where we do not find a succah. By the Egyptian redemption, there was a succah. By the second entrance into the Land, there was a succah. By Yaakov himself, when he was saved from Esav, there was a succah. And the Jewish People to this very day are in a succah.

**Ashlamatah: Shof’tim (Judges) 1:26-35**

|  |  |
| --- | --- |
| **Rashi** | **Targum** |
| 22. ¶ And the house of Joseph, they also went up to Beth-El; and the Lord was with them. | 22. ¶ And those of the house of Joseph, they also went up to Beth-El; and the Memra of the Lord was at their aid. |
| 23. And the house of Joseph caused to spy Beth-El. Now the name of the city formerly was Luz. | 23. And those of the house of Joseph sent spies to Beth-El; and the name of the city formerly was Luz.  |
| 24. And the watchers saw a man leave the city. And they said to him, "Show us now the entrance to the city and we will deal kindly with you."  | 24. And the guards saw a man going forth from the city, and they said to him: “Show us now the entrance of the city, and we will act kindly with you.” |
| 25. And he showed them the entrance of the city, and they struck the city with the edge of the sword; but the man and his entire family they let go. | 25. And he showed them the entrance of the city, and they struck down the city by the edge of the sword, and they saved the man and his family. |
| 26. And **the man went** to the land of the Hittites, and built a city, and called its name Luz; this is its name until this day. **{P}** | 26. And **the man went** to the land of the Hittites, and he built a city, and called its name Luz. That is its name until this day. **{P}** |
| 27. And Menasseh did not drive out the inhabitants of Beth-Shean and its **towns**, Taanach and its **towns**, the inhabitants of Dor and its **towns**, the inhabitants of Yibleam and its **towns**, the inhabitants of Megiddo and its **towns**; and the Canaanites wanted to remain in this land. | 27. And those of the house of Manasseh did not drive out Beth-Shean and its **villages**, and Taanach and its **villages**, and the inhabitants of Dor and its **villages**, and the inhabitants of Ibleam and its **villages**, and the inhabitants of Megiddo and its **villages**, and the Canaanites began to dwell in this land. |
| 28. And it was when Israel became strong, that they put the Canaanites to tribute, but they did not drive them out. | 28. And when Israel was strong, it appointed the Canaanite to bring tribute, and they did not totally drive them out.  |
| 29. And Ephraim did not drive out the Canaanites that dwelt in Gezer; and the Canaanites dwelt among them in Gezer. **{S}** | 29. And those of the house of Ephraim did not drive out the Canaanites who were dwelling in Gezer, and the Canaanites dwelt in their midst in Gezer. **{S}** |
| 30. Zebulun did not drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; and the Canaanites dwelt among them and became tributary. **{S}** | 30. Those of the house of Zebulun did not drive out the inhabitants of Kitron and the inhabitants of Nahalol. And the Canaanites dwelt in their midst, and they were bringing tribute. **{S}** |
| 31, Asher did not drive out the inhabitants of Akko, nor the inhabitants of Zidon, nor of Achlab, nor of Achzib, nor of Chelbah, nor of Aphik, nor of Rechob. | 31, Those of the house of Asher did not drive out the inhabitants of Accho and the inhabitants of Sidon and Ahlab and Achzib and Helbah and Aphik and Rehob. |
| 32. And the Asherites dwelt among the Canaanites, the inhabitants of the land; for they did not drive them out. **{S}** | 32. And those of the house of Asher dwelt in the midst of the Canaanites in habiting the land, for they did not drive them out. **{S}** |
| 33. Naphtali did not drive out the inhabitants of Beth-Shemesh, nor the inhabitants of Beth-Anath; and he dwelt among the Canaanites, the inhabitants of the land. And the inhabitants of Beth-Shemesh and of Beth-Anath became tributary to them. | 33. Those of the house of Naphtali did not drive out the inhabitants of Bet-Shemesh and the inhabitants of Beth-Anath, and they dwelt among the Canaanites inhabiting the land; And the inhabitants of Beth-Shemesh and of Beth-Anath were bringing tribute to them |
| 34. And the Amorites forced the children of Dan to the mountain; for they would not let them come down to the valley. | 34. And the Amorites forced the sons of Dan to the hill country, for they did not allow them to come down to the plain. |
| 35. And the Amorites wanted to remain on Mount Cheres, in Ayalon, and in Shaalbim; but the hand of the **house** of Joseph prevailed and they became tributary. | 35. And the Amorite begand to dwell in the hill country of Heres, in Aijalon, and in Shaalbim, and the hand of the house of Joseph was strong, and they were bringing tribute. |
| 36, And the border of the Amorites was from Maaleh-Accrabbim, from the rock upward. **{P}** | 36, And the territory of the Amorite was from the ascent of Akrabbim, from Kepha and above. **{P}** |

**Rashi’s Commentary on Shof’tim (Judges) 1:26-35**

**22** **Beth-El** Which fell to their lot. Although the idol of Micah was with them, since Micah was from the tribe of Ephraim, it nevertheless states here, “the Lord was with them.” That is what Daniel said, [Daniel 9:7] “To You, Lord, there is charity, and to us there is shame of face.”

**23** **caused to spy** Through others, as *Targum Jonathan* renders וּשְׁלַחוּ מְאַלְלִין [and they sent spies]. [Num. 13:21] וַיָּתֻרוּ, “And they spied the land,” is said of the spies themselves, and of those that sent spies it is said, וַיַּתִּירוּ ["caused to spy"].

**24** **the entrance to the city** They entered the city through a cave over which one hazelnut bush (לוּז) stood at the entrance and one would enter through the bush into the cave.

**Luz** Upon which small nuts grow. *Courdre* [in Old French a hazelnut bush].

**25** **And he showed them** [By pointing] with his finger.

**26** **this is its name until this day** Sannacherib did not repatriate it, nor did Nebuchadnezzar destroy it.

**27** **And Menasseh did not drive out** **The Scripture tells of their shame; they began to betray the Holy One, blessed be He, Who commanded them, [Num. 33: 52] "You shall drive out all the inhabitants of the land, etc."**

**Shabbat Mevarchim Special Ashlamata**

**Rashi & Targum Pseudo Jonathan for: Shmuel (Samuel) 20:18-42**

|  |  |
| --- | --- |
| **Rashi** | **Targum pseudo jonathan** |
| 18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant. | 18. **And Jonathan said to him: “Tomorrow is the (New) Moon, and you will be sought out, for your dining place will be empty**. |
| 19. And for three days, you shall hide very well, and you shall come to the place where you hid on the day of work, and you shall stay beside the traveler's stone. | 19. **And at the third (day) of the Moon you will be sought out very much**, and you will go to the place where you hid yourself on the weekday, **and you will dwell near "Stone Coming."** |
| 20. And I shall shoot three arrows to the side, as though I shot at a mark. | 20. And I am to shoot three arrows with the bow so as to hit for myself at the target. |
| 21. And behold, I shall send the youth, (saying,) 'Go, find the arrows.' If I say to the youth, 'Behold, the arrows are on this side of you,' take it and come, for it is well with you, and there is nothing the matter, as the Lord lives. | 21. And behold I will send the young man: `Go, get the arrows.' If indeed I say to the young man: `Behold the arrow is on this side of you; take it and bring (it),' then there is peace for you and nothing evil as the Lord lives. |
| 22. But, if I say thus to the youth, 'Behold, the arrows are beyond you,' go! For the Lord has sent you away. | 22. And if thus I say to the young man: `Behold the arrow is beyond you,' go, for the Lord has rescued you. |
| 23. And (concerning) the matter which we have spoken, I and you, behold, the Lord is between me and you forever." | 23. And the word that we have spoken - I and you - behold the Memra of the Lord is a witness between me and you forever." |
| 24. And David hid in the field, and when it was the new moon, Saul sat down to the meal to eat. | 24. And David hid in the field, and it was the (New) Moon. And the king sat down at the food to eat. |
| 25. And the king sat upon his seat, as at other times, upon the seat by the wall, and Jonathan arose, and Abner sat down beside Saul, and David's place was vacant. | 25. And the king sat down upon his seat as at other times, upon the seat that was prepared for him near the wall. And Jonathan stood up, and Abner sat down by the side of Saul, and the place of David was empty. |
| 26. And Saul did not say anything on that day, for he thought, "It is an incident; he is not clean, for he is not clean." | 26. And Saul did not speak anything on that day, for he said: “Perhaps an accident has happened to him, and he is not clean; or perhaps he went on the road, and we did not invite him.” |
| 27. And it was, on the morrow of the new moon, the second (day of the month), that David's place was vacant, and Saul said to Jonathan, his son, "Why has not the son of Jesse come to the meal either yesterday or today?" | 27. **And on the day after that, which is the intercalation of the second month, the place of David was empty**, and Saul said to Jonathan his son: “Why has the son of Jesse not come both yesterday and today for food?” |
| 28. And Jonathan answered Saul, "David asked leave of me (to go) to Bethlehem. | 28. And Jonathan answered Saul: “David earnestly requested from me to go unto Bethlehem. |
| 29. And he said, 'Let me go away now, for we have a family sacrifice in the city, and he, my brother, commanded me, and now, if I have found favor in your eyes, let me slip away now, and see my brothers. ' He, therefore, did not come to the king's table." | 29. And he said: ‘Send me away now, for they have begun an offering of holy things for all our family in the city, and my brother commanded me. And now if I have found favour in your eyes, let me get away now and see my brothers.' Therefore he did not come to the table of the king.” |
| 30. And Saul's wrath was kindled against Jonathan, and he said to him, "You son of a straying woman deserving of punishment! Did I not know that you choose the son of Jesse, to your shame and to the shame of your mother's nakedness? | 30. And the anger of Saul was strong against Jonathan, and he said to him: “You son of an obstinate woman whose rebellion was harsh, do I not know that you love the son of Jesse to your disgrace and to the disgrace of the shame of your mother? |
| 31. For all the days that the son of Jesse is living on the earth, you and your kingdom will not be established. And now, send and take him to me, for he is condemned to death." | 31. For all the days that the son of Jesse is alive upon the earth, neither you nor your kingdom will be established. And now send and bring him unto me, for he is a man deserving killing.” |
| 32. And Jonathan answered Saul his father, and said to him, "Why should he be put to death? What has he done?" | 32. And Jonathan answered Saul his father and said to him: “Why will he be killed? What did he do?” |
| 33. And Saul cast the spear upon him to strike him; and Jonathan knew that it had been decided upon by his father, to put David to death. | 33. And Saul lifted up the spear against him so as to strike him, and Jonathan knew that it was determined from his father to kill David. |
| 34. And Jonathan arose from the table in fierce anger; and he did not eat any food on the second day of the new moon, for he was grieved concerning David, for his father had put him to shame. | 34. And Jonathan arose from the table in strong anger, **and he did not eat food on the day of the intercalation of the second month**, for he grieved over David, for his father shamed him. |
| 35. And it was in the morning, that Jonathan went out at David's appointed time, and a small boy was with him. | 35. And in the morning Jonathan went forth to the field at the time that David said to him, and a small boy was with him. |
| 36. And he said to his boy, "Run, find now the arrows which I shoot." The boy ran; and he shot the arrow to cause it to go beyond him. | 36. And he said to his young man: “Run, get the arrows that I am shooting.” The young man ran, and he shot the arrow beyond him. |
| 37. And the lad came up to the place of the arrow, which Jonathan had shot. And Jonathan called after the lad, and said, "Isn't the arrow beyond you?" | 37. And the young man came unto the place of the arrow that Jonathan shot, and Jonathan called after the young man and said: “Is not the arrow beyond you?” |
| 38. And Jonathan called after the lad, "Quickly, hasten, do not stand!" And Jonathan's lad gathered up the arrows, and came to his master. | 38. And Jonathan called after the young man: “Hurry, in haste; do not delay.” And Jonathan's young man was gathering the arrows, and he came unto his master. |
| 39. And the lad knew nothing; only Jonathan and David knew the matter. | 39. And the young man did not know anything. Only Jonathan and David knew the matter. |
| 40. And Jonathan gave his weapons to his boy, and said to him, "Go, bring (them) to the city." | 40. And Jonathan gave his armor to the young man that was his, and he said to him: "Go, bring it to the city." |
| 41. The lad departed, and David arose from (a place) toward the south; and he fell upon his face to the ground three times, and prostrated himself three times. And they kissed one another, and wept one with the other, until David exceeded. | 41. And the young man went, **and David arose from the side of “Stone Coming” that is opposite the south,** and he fell upon his face upon the ground, and he bowed down three times, and they kissed each man his fellow, and       they wept each man his fellow until David exceeded. |
| 42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.' " | 42. And Jonathan said to David: “Go in peace, for the two of us have sworn by the name of the LORD saying, ‘May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.’” And he arose and went, and Jonathan entered the city. |

**Rashi’s Commentary for: Shmuel alef (I Samuel) 20:18-42**

**18** **Tomorrow is the new moon:**and it is the custom of all those who eat at the king’s table to come on the festive day to the table.

**and you will be remembered:**My father will remember you, and ask where you are.

**for your seat will be vacant:**for your seat in which you sit, will be vacant, and so did Jonathan render: and you will be sought, for your seat will be vacant.

**and you will be remembered:**[ונפקדת is] an expression of remembering.

**will be vacant:**[יפקד is] an expression of lacking.

**19** **And for three days you shall hide very well:**And you shall triple the days, and then you shall descend very much, i.e., when the third day arrives, you shall descend into a secret place, and hide very well, for then they will seek you. And you shall come to this secret place, wherein you are hiding today, which is a workday. And so did Jonathan render: on the weekday, for he hid on that day, as it is stated: (infra v. 24) “And David hid in the field;” immediately, “and it was the new moon” on the morrow.

**the travelers’ stone:**(Heb. ‘even-ha azel,’ lit., the going stone, i.e.) a stone which was a sign (a landmark) for travelers.

**Ha-azel:**those who go on the road. And so did Jonathan render: even atha, the stone which was a sign.

**20** **to the side, I shall shoot:**This is not a ‘mappiq-heh’ (aspirate ‘heh’). צדה is to be interpreted like לצד, to a side, for every word which requires a ‘lamed’ as a prefix, the Scripture gives a ‘he’ as a suffix. (Jeb. 13b) At the side of that stone, I shall shoot arrows to a mark, so that the youth will not understand, and this sign shall be for you to divine whether you must flee.

**21** **And behold, I shall send, etc.:**And it is customary for one who seeks an arrow which has been shot, to go to the place where he sees the arrow flying, but he cannot ascertain exactly. Sometimes he searches for it, and the arrow is beyond him, and sometimes he goes beyond the arrow and searches for it, and you shall have this sign.

**If I say to the youth… take it and come:**you yourself emerge from your hiding place, and take it, and come to me, for you have not to fear, for it is well with you. The Holy One Blessed be He, desires that you be here, and even if I have heard evil from Father.

**22** **But, if I say thus… Go! For the Lord has sent you away:**The Holy One Blessed be He tells you to flee and escape.

**23 And concerning the matter which we have spoken:**the covenant which we made together.

**behold, the Lord is between me and you:**as Witness concerning that matter.

**25** **the seat by the wall:**at the head of the couch beside the wall.

**and Jonathan arose:**He got up from his place, since it is not proper for a son to recline beside his father. Since their custom was to eat reclining on couches and David would recline between Jonathan and Saul, now that David did not come, Jonathan did not recline until Abner sat down beside Saul, and afterwards, Jonathan sat beside Abner. And if you say that he did not sit at all, the Scripture states: (infra v. 34) “And Jonathan arose from the table,” implying that he had been sitting.

**26** **It is an incident:**He has experienced a seminal emission.

**he is not clean:**and he has not yet immersed himself, for had he immersed himself for the uncleanness of his emission, he would not have to wait until sunset in order to eat ordinary food.

**for he is not clean:**This clause gives the reason for the matter; i.e., since he is not clean, he, therefore, did not come, lest he contaminate the feast.

**27** **on the morrow of the new moon:**on the morrow of the renewal of the moon.

**the second:**on the second day of the month.

**29** **and he, my brother, commanded me:**The eldest of the house, commanded me that I be there. And he is my brother Eliab.

**let me slip away:**‘Escamoter’ in French. I shall go away for one day and come back.

**30** **a straying woman, deserving of punishment:**(בן נעות המרדות) An expression of straying and wandering, נע ונד, a gadding woman. Just as you say זעוה from זע, and the ‘tav’ is for the construct state, for it is connected to the word המרדות.

**deserving of punishment:**(Heb. המרדות), who deserves to be chastised and disciplined. Another explanation is as follows: When the men of Benjamin grabbed the girls of Shiloh, who came out to dance in the vineyards (Jud. 21:21), Saul was bashful, and did not want to grab [a girl], until she came herself, behaving insolently, and pursued him.

**straying woman:**because of the vineyards. And that is a winepress, like (the Talmudical passage): Purge the winepress (which was used for forbidden wine) (Ab. Zarah 74b); His winepresses will drip with wine (Targum Onkelos, Gen. 40:12)….(The last three words of Rashi are incomprehensible, and are probably erroneous. The correct version is unknown to us.)

**34 he was grieved (lit.) to David:**concerning David.

**for his father had put him to shame:**concerning David.

**35 at David’s appointed time:**at the time which David had set for him.

**36** **to cause it to go beyond him.:**The arrow went beyond the boy.

**41** **from a place toward the south:**(lit., from by the south. Jonathan renders:) from the side of the travelers’ (or sign) stone which was toward the south.

**until David exceeded:**He cried more.

**42** **Go in peace!:**And the oath which we have sworn, may the Lord be witness thereon forever.

**Verbal Tallies**

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

& HH Giberet Dr. Elisheba bat Sarah

**Shemot (Exodus) 2:1-25,**

**Shoftim (Judges) 1:26-35,**

**Tehillim (Psalms) 43,**

**Mk 5:14-17, Lk 8:35-39**

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

Man - איש, Strong’s number 0376.

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

Went - ילך, Strong’s number 03212.

Man - איש, Strong’s number 0376.

House - בית, Strong’s number 01004.

**Shemot (Exodus) 2:1** And there **went <03212> (8799)** a **man <0376>** of the **house <01004>** of Levi, and took to wife a **daughter <01323>** of Levi.

**Tehillim (Psalms) 43:1** Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust **man <0376>**.

**Shoftim (Judges) 1:26** And the **man <0376>** **went <03212> (8799)** into the land of the Hittites, and built a city, and called the name thereof Luz: which is the name thereof unto this day.

**Shoftim (Judges) 1:27** Neither did Manasseh drive out the inhabitants of Bethshean and her **towns <01323>**, nor Taanach and her **towns <01323>**, nor the inhabitants of Dor and her **towns <01323>**, nor the inhabitants of Ibleam and her **towns <01323>**, nor the inhabitants of Megiddo and her **towns <01323>**: but the Canaanites would dwell in that land.

**Shoftim (Judges) 1:35** But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the **house <01004>** of Joseph prevailed, so that they became tributaries.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading****Ex. 2:1-25** | **Psalms****43:1-5** | **Ashlamatah****Judges 1:26-35** |
| --- | --- | --- | --- | --- |
| vyai | man | Exod. 2:1Exod. 2:12Exod. 2:20Exod. 2:21 | Ps. 43:1 | Jdg. 1:26 |
| ~yhil{a/ | God | Exod. 2:23Exod. 2:24Exod. 2:25 | Ps. 43:1Ps. 43:2Ps. 43:4Ps. 43:5 |  |
| #r,a, | land, earth, ground | Exod. 2:15Exod. 2:22 |  | Jdg. 1:26Jdg. 1:27Jdg. 1:32Jdg. 1:33 |
| aAB | brought, came, bring | Exod. 2:10Exod. 2:16Exod. 2:17Exod. 2:18 | Ps. 43:3Ps. 43:4 |  |
| tyIB; | house | Exod. 2:1 |  | Jdg. 1:35 |
| !Be | son | Exod. 2:2Exod. 2:10Exod. 2:22Exod. 2:23Exod. 2:25 |  | Jdg. 1:34 |
| tB; | daughter | Exod. 2:1Exod. 2:5Exod. 2:7Exod. 2:8Exod. 2:9Exod. 2:10Exod. 2:16Exod. 2:20Exod. 2:21 |  | Jdg. 1:27 |
| hy"h' | became, came | Exod. 2:10Exod. 2:11Exod. 2:22Exod. 2:23 |  | Jdg. 1:28Jdg. 1:30Jdg. 1:33Jdg. 1:35 |
| %l;h' | went, walking, go | Exod. 2:1Exod. 2:5Exod. 2:7Exod. 2:8Exod. 2:9 | Ps. 43:2 | Jdg. 1:26 |
| rh; | hill, mountain |  | Ps. 43:3 | Jdg. 1:34Jdg. 1:35 |
| hz< | this | Exod. 2:6Exod. 2:9Exod. 2:15 |  | Jdg. 1:26 |
| la;y" | willing, persisted | Exod. 2:21 |  | Jdg. 1:27Jdg. 1:35 |
| dy" | alongside, hand, power | Exod. 2:5Exod. 2:19 |  | Jdg. 1:35 |
| ~Ay | days | Exod. 2:11Exod. 2:13Exod. 2:18Exod. 2:23 |  | Jdg. 1:26 |
| dr'y" | came, come dowm | Exod. 2:5 |  | Jdg. 1:34 |
| bv;y" | sat, dwell, inhabitants | Exod. 2:15Exod. 2:21 |  | Jdg. 1:27Jdg. 1:29Jdg. 1:30Jdg. 1:31Jdg. 1:32Jdg. 1:33Jdg. 1:35 |
| laer'f.yI | Israel | Exod. 2:23Exod. 2:25 |  | Jdg. 1:28 |
|  yKi | because, when | Exod. 2:10 |  | Jdg. 1:28 |
| aol | no | Exod. 2:3 | Ps. 43:1 |  |
| hm' | what | Exod. 2:4Exod. 2:13Exod. 2:20 | Ps. 43:2Ps. 43:5 |  |
| !mi | is one, one | Exod. 2:6Exod. 2:11Exod. 2:23 | Ps. 43:1 |  |
| !t;n" | give, did not allow | Exod. 2:9Exod. 2:21 |  | Jdg. 1:34 |
|  dA[ | longer | Exod. 2:3 | Ps. 43:5 |  |
|  hr'[]n" | maidens, over | Exod. 2:5Exod. 2:14 | Ps. 43:5 |  |
| ~ynIP' | presence, countenance | Exod. 2:15 | Ps. 43:5 |  |
|  ar'q' | call | Exod. 2:7Exod. 2:8Exod. 2:10Exod. 2:20Exod. 2:22 |  | Jdg. 1:26 |
| dl,y< | put, set, sat | Exod. 2:3Exod. 2:14 |  | Jdg. 1:28 |
| xl;v' | sent | Exod. 2:5 | Ps. 43:3 |  |
| ~ve | named | Exod. 2:10Exod. 2:22 |  | Jdg. 1:26 |
| jp;v' | judge | Exod. 2:14 | Ps. 43:1 |  |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading****Ex. 2:1-25** | **Psalms****43:1-5** | **Ashlamatah****Jud 1:26-35** | **Peshat****Mishnah of Mark,** **1-2 Peter, & Jude****Mk. 5:14-17** | **Tosefta of****Luke****Lk 8:35-39** |
| --- | --- | --- | --- | --- | --- | --- |
| **ἀδελφός** | brethren, brother | Exo 2:11 |  |  |  |  |
| **ἀναβαίνω** | go up, ascended | Exo 2:23  |  |  |  |  |
| **ἀναγγέλλω** | announced |  |  |  | Mar 5:14 |  |
| **ἀνήρ** | man, men | Exo 2:13 |  | Jdg 1:25 Jdg 1:26 |  | Lk. 8:38 |
| **ἄνθρωπος** | man, men | Exo 2:11Exo 2:19Exo 2:20Exo 2:21 | Psa 43:1 |  |  | Lk. 8:35 |
| **ἀπέρχομαι** | going, went forth | Exo 2:8  |  | Jdg 1:26 | Mk. 5:17 | Lk. 8:37Lk. 8:39 |
| **ἄρχομαι** | began |  |  | Jdg 1:27 | Mar 5:17 |  |
| **γίνομαι** | became, come to pass, become | Exod. 2:10Exod. 2:11Exod. 2:22Exod. 2:23 |  | Jdg. 1:28Jdg. 1:30Jdg. 1:33Jdg. 1:35 | Mk. 5:14Mk. 5:16 | Lk. 8:35 |
| **δαιμονίζομαι** | demon-possessed |  |  |  | Mk. 5:15Mk. 5:16 | Lk. 8:36 |
| **διηγέομαι** | described |  |  |  | Mk. 5:16 | Lk. 8:39 |
| **δύναμαι** | able | Exo 2:3  |  | Jdg 1:32  |  |  |
| **ἔθνος** | nation, Gentiles |  | Psa 43:1  |  |  |  |
| **εἴδω** | seeing, behold | Exo 2:2Exo 2:5 |  |  | Mar 5:14Mar 5:16 | Luk 8:35 Luk 8:36 |
| **ἐξέρχομαι** | went forth, came forth | Exo 2:11Exo 2:13 |  |  | Mar 5:14 | Lk. 8:35Lk. 8:3 |
| **ἔρχομαι** | coming | Exo 2:15  |  |  | Mk. 5:14Mk. 5:15 | Lk. 8:35 |
| **ἔχω** | had | Exo 2:1  |  |  | Mk. 5:15 |  |
| **θεός** | God | Exod. 2:23Exod. 2:24Exod. 2:25 | Ps. 43:1Ps. 43:2Ps. 43:4Ps. 43:5 |  |  | Lk. 8:39 |
| **ἱματίζω** | dressed |  |  |  | Mk. 5:15 | Lk. 8:35 |
| **κάθημαι** | sitting down |  |  |  | Mk. 5:15 | Lk. 8:35 |
| **λαμβάνω** | took, take, coneived, received | Exo 2:1Exo 2:2Exo 2:3Exo 2:9 Exo 2:22  |  |  |  |  |
| **λέγω** | saying | Exo 2:10Exo 2:13Exo 2:22 |  |  |  | Lk. 8:38 |
| **μέγας** | great | Exo 2:11  |  |  |  | Lk. 8:37 |
| **οἶκος** | houses |  |  | Jdg 1:35 |  | Lk. 8:39 |
| **ὅσος** | as many as |  |  |  |  | Lk. 8:39 |
| **παραγίνομαι** | coming, came | Exo 2:16Exo 2:17 Exo 2:18 |  |  |  |  |
| **ποιέω** | did, do, make |  |  |  |  | Lk. 8:39 |
| **πόλις** | cities |  |  | Jdg 1:26  | Mk. 5:14 | Lk. 8:39 |
| **πῶς** | how |  |  |  | Mk. 5:16 | Lk. 8:36 |
| **σώζω** | delivered |  |  |  |  | Lk. 8:36 |
| **σωφρονέω** | being of sound mind |  |  |  | Mk. 5:15 | Lk. 8:35 |
| **φοβέω** | fear, feared | Exo 2:14  |  |  | Mk. 5:15 | Lk. 8:35 |

**Nazarean Talmud**

**Sidra Of Shemot (Ex.) 2:1 – 25**

 **“VaYelekh Ish” “And (a royal) man”**

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

|  |  |
| --- | --- |
| **Hakham Shaul’s School of Remes Tosefta****(Luqas Lk 8:35-39)****Mishnah א:א** | **Hakham Tsefet’s School of Peshat** **(Mk 5:14-17)****Mishnah א:א** |
| **When the herdsmen saw what had happened, they fled and told it in the city and in the country. Then people went out to see what had happened, and they came to Yeshua and found the man[[75]](#footnote-75) from whom the shedim** (demons) **had gone out, sitting at the feet of Yeshua, clothed and in his right mind, and they were afraid. And those who had seen it told them how the demon-possessed man had been healed. Then all the people of the surrounding country of the Gerasenes asked him to depart from them, for they were seized with great fear. But the man from whom the shedim had departed kept begging and praying that he might accompany him and be with him, but [Yeshua] sent him away, saying, return to your home, and recount [the story] of how many and great things G-d has done for you. And [the man] departed, proclaiming throughout the whole city how much Yeshua had done for him.**  |  **The herdsmen fled and told it in the city and in the country. And [[76]](#footnote-76)people came to see what it was that had happened. And they came to Yeshua and saw the demon-possessed man,[[77]](#footnote-77) the one who had had the legion, sitting there, clothed and in his right mind, and they were awestruck. And those who had seen it described to them what had happened to the demon-possessed man and to the pigs. And they began to beg Yeshua to depart from their region.** |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Ex. 2:1 – 25** | **Ps. 43:1-5** | **Judges 1:26-35** | **Mk 5:14-17** | **Lk 8:35-39** |

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

**Where are the Hakhamim?**

In last week’s pericope of Mordechai, we encountered the phrase “**No one had the strength to control him** (making him behave as normal human being)” which literally means that there was not a Hakham available to procure deliverance for the demoniac. We can readily deduce that there are not any Hakhamim present. “Sevarah” (logic) tell us that there is no **Tsaddiq** – righteous/generous Hakham present in this instance.

Firstly, this is because there is “no one” who has the strength to “control him.” The language, albeit Peshat is not speaking of “physical strengths.” The Greek word **ἰσχύω** – *ischuo* relates to the Hebrew word **גּבּור** – gibbôr, (Chazan) telling us that there is no Bet Din and no congregation present to “control.”

Secondly, we can determine that there is no Bet Din or “congregation” present because there is no compassion for the demoniac’s soul. The demoniac cried day and night among the tombs and mountains[[78]](#footnote-78) receiving no compassion from the townsfolk. Since when is a herd of pigs greater in value than a man’s soul? The Greek title for the Officer “Masoret,” is logically related to the Greek phrase **οἰκοδομέω** – *oikodomeo,* “the builder” of a house, i.e., Synagogue. The idea of **οἰκοδομέω** – *oikodomeo* is directly related to compassion. In the present pericope, we note that no one has been able to restrain the demoniac, showing the lack of the first two officers of the Esnoga (Synagogue). Therefore, we must note that there is no Hakham present by means of **Sevarah** (logical deduction) and **Ḳal va-ḥomer** (syllogism)**.**

**Sevarah** tells us, that where there is an absence of Hakhamim, there is every kind of evil work.

**Ya’aqob (Jas.) 3:16 For where jealousy and selfish ambition exist, there will be disorder and every evil practice.**

The selfish ambition of the herdsmen is contrasted against Moshe the Lawgiver who in great mercy and compassion through the Torah establishes and restores cosmic order. The absence of order means there is an absence of a Jewish Congregation. Furthermore, the pericope demonstrates the result when there is not a Jewish Congregation.

In the coming Torah Seder G-d tells Moshe that He has heard the **cry of His people** and sends Moshe, His messenger and emancipator. In the last pericope, G-d hears the cry of His creature and sends His Messenger, Yeshua for his deliverance. The Egyptian “taskmasters” (tormentors) held the B’ne Yisrael captive just as the shade (demon) held the demoniac hostage within his own body.

**Tiberias During the First Century**

The location of these events as pointed out last week are very near Tiberias. Tiberias was not found as a suitable place for Jewish residence until after 66 C.E.[[79]](#footnote-79) This is because of the great number of “tombs” and “graves.” Thus, Jewish people of the early first century did not inhabit Tiberias.

Since tombs were found while clearing the area for the building of the city, it was shunned by observant Jews.[[80]](#footnote-80)

Furthermore, as we learned last week, we see that Hakham Matityahu is discussing the Governance of G-d through the Bate Din and Hakhamim.[[81]](#footnote-81) Now this is very important since we have a man controlled by many shedim (foreign gods) rather than the Bate Din and Hakhamim. Again, we say: They were afraid of him (Yeshua) and wanted him to leave their district. Prophetically speaking, Yeshua came to cleanse them, but they preferred their unclean “swine” nature. They had the opportunity to hear the Mesorah and to reap the reward of faithful obedience, but they chose to reject the Torah which alone could cleanse their hearts.[[82]](#footnote-82) Preference for antinomian characteristics is a direct affront to Yeshua and all subsequent Hakhamim. However, Yeshua has directly assaulted the Lawless region by cleansing the Demoniac.

We have made many suggestions that Yeshua and his Talmidim worked hard in the Galil to “cleanse” the area. From the cursory reading of the pericopes in contiguity, it would seem that Yeshua was not successful in bringing reform to this region. However, history proves that he was in fact extremely successful. So successful that this region was the eventual site where the Sanhedrin sat and established the codes of the Mishnah and Talmud.

The area near Tiberias, during Yeshua’s ministry, was devoid of Hakhamim. However, because of Yeshua’s tenacity and courage, the region became a place dominated by the Hakhamim and Bate Din. Furthermore, this lesson teaches us that there is no place where the Theocratic Kingdom of G-d through the Governance of the Bate Din and Hakhamim will not prevail.

**Amen VAmen**

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

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וּמֹשֶׁה, הָיָה רֹעֶה** |  | **Saturday Afternoon** |
| **“UMosheh Haya Roe”** | Reader 1 – Sh’mot 3:1-5 | Reader 1 – Sh’mot 4:18-20 |
| **“And Moses was shepherding”** | Reader 2 – Sh’mot 3:6-10 | Reader 2 – Sh’mot 4:21-23 |
| **“Y apacentando Moisés”** | Reader 3 – Sh’mot 3:11-15 | Reader 3 – Sh’mot 4:18-23 |
| Sh’mot (Exodus) 3:1 – 4:17 | Reader 4 – Sh’mot 3:16-22 |   |
| Ashlamatah: Yeshayhu (Isaiah) 40:11-18, 21-22 | Reader 5 – Sh’mot 4:1-5 |  **Monday / Thursday Mornings** |
|  | Reader 6 – Sh’mot 4:6-9 | Reader 1 – Sh’mot 4:18-20 |
| Tehillim (Psalms) 44:1-9 | Reader 7 – Sh’mot 4:10-17 | Reader 2 – Sh’mot 4:21-23 |
|   |  Maftir – Sh’mot 4:15-17 | Reader 3 – Sh’mot 4:18-23 |
| N.C.: Mk 5:18-20; Lk 8:40 |   Isaiah 40:11-18, 21-22 |   |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

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1. Shulchan Aruch (Orach Chayim 417). [↑](#footnote-ref-1)
2. Chullin 60b [↑](#footnote-ref-2)
3. Bamidbar (Numbers) 28:11-15 [↑](#footnote-ref-3)
4. There are two basic reasons for reciting Hallel. First, we recite Hallel on festival days in order to praise HaShem as we celebrate His festival (see RAMBAN, Shoresh 1, who understands that reciting Hallel is part of the mitzva of Simchat Yom Tov). Second, we recite Hallel in order to commemorate a miraculous salvation from danger. [↑](#footnote-ref-4)
5. Shulchan Aruch 418:1 [↑](#footnote-ref-5)
6. Shulchan Aruch, Orach Chayim 419:1-2, Mishna Berurah, Orach Chayim 418:2, Ben Ish Chai, Vayikra 10, 1 Samuel 20:24 [↑](#footnote-ref-6)
7. Bamidbar 10:10, Pesachim 77a and Shavuot 10a, Taanit 29a, Leviticus 23:4 and *Rashi ad loc.* [↑](#footnote-ref-7)
8. The Tur in Hilchot Rosh Chodesh [↑](#footnote-ref-8)
9. Chullin 60b [↑](#footnote-ref-9)
10. 1 Shmuel (Samuel) 20:18-42 [↑](#footnote-ref-10)
11. The Jewish New Year. [↑](#footnote-ref-11)
12. Radak v.5. David Kimhi (Hebrew: דוד קמחי‎‎, also Kimchi or Qimḥi) (1160–1235), also known by the Hebrew acronym as the RaDaK (רד"ק) (Rabbi David Kimhi), was a medieval rabbi, biblical commentator, philosopher, and grammarian. [↑](#footnote-ref-12)
13. lit. "Midnight Rectification" [↑](#footnote-ref-13)
14. lit. "Rachel Rectification" [↑](#footnote-ref-14)
15. lit. "Yaaqob Rectification" [↑](#footnote-ref-15)
16. Siddur Otzar HaTefillot [↑](#footnote-ref-16)
17. The Cave of Machpelah, located near Hebron, is the world's most ancient Jewish site and the second holiest place for the Jewish people, after Temple Mount in Jerusalem. The cave and the adjoining field were purchased, at full market price, by Abraham some 3700 years ago. Abraham, Isaac, Jacob, Sarah, Rebecca, and Leah are all later buried in the same Cave of Machpelah. These are considered the patriarchs and matriarchs of the Jewish people. The only one who is missing is Rachel, who was buried near Bethlehem where she died in childbirth. [↑](#footnote-ref-17)
18. 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-18)
19. Psalm forty-three has no heading, but simply continues where 42:12 leaves off; more importantly, there is a common refrain repeated three times, with only the smallest changes. The idea that these two psalms were written as one is supported by the NJPS translation, by certain Sephardic manuscripts, and more. [↑](#footnote-ref-19)
20. V.**5** *Why art thou cast down, O my soul? and why moanest thou within me?*  [↑](#footnote-ref-20)
21. Numbers 16:1-40 indicates that Qorach rebelled against Moses along with 249 co-conspirators and were punished for their rebellion when God sent fire from heaven to consume all 250 of them. [↑](#footnote-ref-21)
22. Evening prayer service. [↑](#footnote-ref-22)
23. Morning prayer service. [↑](#footnote-ref-23)
24. Shemot (Exodus) 12:38 [↑](#footnote-ref-24)
25. Shemot 2:1ff [↑](#footnote-ref-25)
26. The Midrash (*Midrash Hagadol* on Exod. 13:17): “Though it is close (קרוב)” (Exodus 13:17) – The war of the Philistines with the sons of Ephraim was recent (קרוב), for it says (1 Chronicles 7:20), “And the sons of Ephraim, Shutelach and Bered…” And regarding them, David says (Psalms 78:9): “Like the Ephraimite bowmen who played false in the day of battle.”  Why [were they destroyed in battle with the Philistines]? They made a mistake in their calculations and they left thirty years before what was supposed to be the end of their slavery. They fled Egypt and fell [in the raid on Gath.] [↑](#footnote-ref-26)
27. Braxton Hicks contractions can begin as early as the second trimester. However, they are most commonly experienced in the third trimester. When this happens, the muscles of the uterus tighten for approximately 30 to 60 seconds, and sometimes as long as two minutes. [↑](#footnote-ref-27)
28. They counted the four hundred years foretold by God to Abraham (Gen. XV, 13) as commencing there and then, whereas in reality they dated from Isaac's birth, which according to tradition took place thirty years later. As a result, they left Egypt thirty years before the rest of Israel. [↑](#footnote-ref-28)
29. I Chronicles 7:20f. [↑](#footnote-ref-29)
30. I Chronicles 7:22f. [↑](#footnote-ref-30)
31. Rashi explains that from the Covenant Between the Parts, when Avraham Avinu was 70 years old and he had a prophecy about the Egyptian exile, until the Exodus was 430 years. We find in the book of 1 Divrei HaYamim (7:21) the story of some members of the tribe of Ephraim who were killed by the men of Gas, a Philistine city. The Sages explain that these were Jews who left Egypt 30 years before the Exodus, because they miscalculated the end of the 400 years of exile foretold to Avraham (Bereshit 15:13). They thought that these 400 years began at the time of that prophecy, but in reality they began 30 years later, at the birth of Yitzchak. [↑](#footnote-ref-31)
32. Bereshit 15:13 [↑](#footnote-ref-32)
33. Seder Olam Rabbah, "The Great Order of the World", is a 2nd-century CE Hebrew language chronology detailing the dates of biblical events from the Creation to Alexander the Great's conquest of Persia. It adds no stories beyond what is in the biblical text, and addresses such questions as the age of Isaac at the binding and the number of years that Joshua led the Israelites. Tradition considers it to have been written about 160 CE by Yose ben Halafta. [↑](#footnote-ref-33)
34. On the 15th of Nisan of the year 2018 from creation (1743 BCE) G-d forged a special covenant with Abraham in which the destiny of the Jewish people was foretold: The Holy Land was bequeathed to them as their eternal heritage, but first they would have to experience galut--exile and persecution. "And He said to Abram: 'Know surely that your descendants shall be strangers in a land that is not theirs, and they will be enslaved to them, and they will afflict them four hundred years... and afterwards they shall come out with great wealth.' And when the sun went down and it was dark, behold, a smoking furnace and a burning torch which passed between those pieces... On that day G-d made a covenant with Abram, saying: 'To your seed I have given these land, from the river of Egypt to the great river, the River Euphrates'" (Genesis 15:13-18). [↑](#footnote-ref-34)
35. Bereshit 21:5 [↑](#footnote-ref-35)
36. Ibid. 29 [↑](#footnote-ref-36)
37. Sanhedrin 92b [↑](#footnote-ref-37)
38. We can suggest that the dry bones symbolize those people who perform *mitzvot* dryly, without feeling and meaning. Such people view the Torah and *mitzvot* as necessary but they fail to make a spiritual connection. The Maharal in *Tiferet Yisrael* (Chapter 4) explains that there are 365 prohibitions corresponding to the human being’s 365 sinews and bones and 248 positive commands paralleling its 248 limbs. These limbs provide the very definition of a functioning, physical human life. The bones provide structure to the human body but it is the limbs that make the body function. [↑](#footnote-ref-38)
39. The Tur (*Siman* 490) says that Yehezechel 37 is read on *Shabbat Chol HaMoed Pesach* because there is a tradition that *Techiyat HaMetim*, the resurrection of the dead, will take place on *Pesach*. [↑](#footnote-ref-39)
40. They counted the four hundred years foretold by God to Abraham (Gen. XV, 13) as commencing there and then, whereas in reality they dated from Isaac's birth, which according to tradition took place thirty years later. As a result, they left Egypt thirty years before the rest of Israel. [↑](#footnote-ref-40)
41. I Chronicles 7:20f. [↑](#footnote-ref-41)
42. I Chronicles 7:22f. [↑](#footnote-ref-42)
43. Translating *derek eretz* (E.V. ‘By the way of the land’) in the way of the earth, i.e. in the usual manner. [↑](#footnote-ref-43)
44. The difficulty is the explanation given in the verse: Lest peradventure the people repent when they see war. Surely Israel, who had beheld the wars with the Amalekites soon after their departure, without wanting to go back to Egypt, would not be unduly alarmed at a war with the Philistines? Hence the explanation which follows. [↑](#footnote-ref-44)
45. Sanhedrin 92b. [↑](#footnote-ref-45)
46. Gen. 15:13-16. 5) For they should have commenced to count from the birth of Isaac, thirty years afterwards. [↑](#footnote-ref-46)
47. Possibly (as ‘E.J.) the proof lies in the continuation of this quotation: They kept not the covenant of God (Ps. LXXVIII, 10)--i.e. they did not wait the full period. [↑](#footnote-ref-47)
48. The Levites, Yehoshua, and Caleb did NOT die in the wilderness because they were not a part of the incident of the golden calf. It is also worth noting that none of the women died because they, too, did not participate in the sin of the golden calf. [↑](#footnote-ref-48)
49. The World-to-Come [↑](#footnote-ref-49)
50. They counted the four hundred years foretold by God to Abraham (Gen. XV, 13) as commencing there and then, whereas in reality they dated from Isaac's birth, which according to tradition took place thirty years later. As a result, they left Egypt thirty years before the rest of Israel. [↑](#footnote-ref-50)
51. I Chronicles 7:20f. [↑](#footnote-ref-51)
52. Ibid. 51 - 22 [↑](#footnote-ref-52)
53. Man - איש, Strong’s number 0376. [↑](#footnote-ref-53)
54. This section is based on a shiur given by hagaon hagadol Rav Moshe Shapiro as recounted by Moshe Antebi in “Reflections Introspection, Elul, Rosh Hashanah, Yom Kippur, Succos”. [↑](#footnote-ref-54)
55. Nechemiah 8:14-17 [↑](#footnote-ref-55)
56. Arachin 32b [↑](#footnote-ref-56)
57. Shemot (Exodus) 12:37 [↑](#footnote-ref-57)
58. Bereshit (Genesis) 33:17 [↑](#footnote-ref-58)
59. Yom Kippur is celebrated on Tishri 10 and Succoth is celebrated on Tishri 15, four days later. [↑](#footnote-ref-59)
60. Ezra 3:4 [↑](#footnote-ref-60)
61. Bereshit (Genesis) 33:17 [↑](#footnote-ref-61)
62. Shemot (Exodus) 12:37 [↑](#footnote-ref-62)
63. Bereshit (Genesis) 32:24, The Haggada [↑](#footnote-ref-63)
64. Shemot (Exodus) 12:43-51 [↑](#footnote-ref-64)
65. Shemot (Exodus) 12:37 [↑](#footnote-ref-65)
66. Ezra 3:4 [↑](#footnote-ref-66)
67. Yonah (Jonah) 4:5 [↑](#footnote-ref-67)
68. Zecharia 14:19 [↑](#footnote-ref-68)
69. Yayikra (Leviticus) 23:27-43 [↑](#footnote-ref-69)
70. Yoma 69b [↑](#footnote-ref-70)
71. Nechemia (Nehemiah) 8:17 [↑](#footnote-ref-71)
72. cf. *Hilchot Melachim* 11:4 [↑](#footnote-ref-72)
73. Yoma 69b [↑](#footnote-ref-73)
74. Nechemia (Nehemiah) 8:17 [↑](#footnote-ref-74)
75. Verbal tally with Exodus 2:1 [↑](#footnote-ref-75)
76. Here we find a thematic connection to the Torah Seder in that “when Moses was grown, that he went out to his brethren.” Cf. Shemot 2:11 [↑](#footnote-ref-76)
77. Verbal tally with Exodus 2:1 [↑](#footnote-ref-77)
78. Mountains bespeak of government, or in this case the absence of Government – a Congregation dispensing mercifully the Kingdom/Governance of G-d. [↑](#footnote-ref-78)
79. Skolnik, Fred. *Encyclopedia Judaica 22 Volume Set*. 2nd edition. Detroit: Macmillan Reference USA, 2006. Vol. 19. p 715 [↑](#footnote-ref-79)
80. Ibid [↑](#footnote-ref-80)
81. Cf. p. 36 [↑](#footnote-ref-81)
82. Cf. Psalm 119:9 – **“How can a young man keep his walking pure? By taking heed according to Your (G-d’s) Word.”** [↑](#footnote-ref-82)