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

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

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| **Three and 1/2 year Lectionary Readings** | **First Year of the Triennial Reading Cycle** |
| **Tishri 06, 5777 – Oct 07/Oct 08, 2016** | **First Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. Oct 07 2016 – Candles at 7:04 PM  Sat. Oct 08 2016 – Habdalah 7:58 PM | **Austin & Conroe, TX, U.S.**  Fri. Oct 07 2016 – Candles at 6:50 PM  Sat. Oct 08 2016 – Habdalah 7:43 PM | **Brisbane, Australia**  Fri. Oct 07 2016 – Candles at 5:33 PM  Sat. Oct 08 2016 – Habdalah 6:27 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Oct 07 2016 – Candles at 6:58 PM  Sat. Oct 08 2016 – Habdalah 7:52 PM | **Manila & Cebu, Philippines**  Fri. Oct 07 2016 – Candles at 5:23 PM  Sat. Oct 08 2016 – Habdalah 6:12 PM | **Miami, FL, U.S.**  Fri. Oct 07 2016 – Candles at 6:42 PM  Sat. Oct 08 2016 – Habdalah 7:34 PM |
| **Murray, KY, & Paris, TN. U.S.**  Fri. Oct 07 2016 – Candles at 6:09 PM  Sat. Oct 08 2016 – Habdalah 7:04 PM | **Olympia, WA, U.S.**  Fri. Oct 07 2016 – Candles at 6:20 PM  Sat. Oct 08 2016 – Habdalah 7:21 PM | **Port Orange, FL, U.S.**  Fri. Oct 07 2016 – Candles at 6:44 PM  Sat. Oct 08 2016 – Habdalah 7:36 PM |
| **San Antonio, TX, U.S.**  Fri. Oct 07 2016 – Candles at 6:54 PM  Sat. Oct 08 2016 – Habdalah 7:46 PM | **Sheboygan & Manitowoc, WI, US**  Fri. Oct 07 2016 – Candles at 6:02 PM  Sat. Oct 08 2016 – Habdalah 7:01 PM | **Singapore, Singapore**  Fri. Oct 07 2016 – Candles at 6:37 PM  Sat. Oct 08 2016 – Habdalah 7:26 PM |
| **St. Louis, MO, U.S.**  Fri. Oct 07 2016 – Candles at 6:16 PM  Sat. Oct 08 2016 – Habdalah 7:12 PM | **Tacoma, WA, U.S.**  Fri. Oct 07 2016 – Candles at 6:18 PM  Sat. Oct 08 2016 – Habdalah 7:20 PM |  |
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**For other places see:** [**http://www.chabad.org/calendar/candlelighting.htm**](http://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

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

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

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

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

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

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

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

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

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Marvin Hyde

His Excellency Adon Scott Allen

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

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

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

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

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

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

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

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Rashi & Targum Pseudo Jonathan**

**for: Sh’mot (Exodus) ‎4:18 – 6:1**

| **Rashi** | **Targum** |
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| 18. **Moses went and returned to Jether,** his father in law, and he said to him, "Let me go now and return to my brothers who are in Egypt, and let me see whether they are still alive." So Jethro said to Moses, "Go in peace." | 18. **And Mosheh went, and returned unto Jethro** his father in law, and said, I will now go to my brethren who are in Mizraim, to see how they now live. And Jethro said to Mosheh, Go in peace. |
| 19. The Lord said to Moses in Midian, "Go, return to Egypt, for all the people who sought your life have died." | 19. And the LORD said unto Mosheh in Midian, Go, return to Mizraim; for they have come to nought, and gone down from their possessions; behold, all the men who sought to take your life are reckoned as the dead. |
| 20. So Moses took his wife and his sons, mounted them upon the donkey, and he returned to the land of Egypt, and Moses took the staff of God in his hand. | 20. And Mosheh took his wife and his sons, and made them ride on the ass, and returned to the land of Mizraim. And Mosheh took the rod which he had brought away from the chamber of his father-in-law; and it was from the sapphire Throne of glory, in weight forty sein; and upon it was engraved and set forth the Great and Glorious Name by which the signs should be wrought before the LORD by his hand. |
| 21. The Lord said to Moses, "When you go to return to Egypt, see all the signs that I have placed in your hand and perform them before Pharaoh, but I will strengthen his heart, and he will not send out the people. | 21. And the LORD said to Mosheh, In going to return into Mizraim, consider all the miracles that I have put in your hand, and do them before Pharoh: and I will make obstinate the disposition (passion) of his heart, and he will not deliver the people. |
| 22.**And you shall say to Pharaoh, 'So said the Lord, "My firstborn son is Israel." '** | 22. **And you will say to Pharoh, Thus says the LORD, Israel is My first-born son;** |
| 23.**So I say to you, 'Send out My son so that he will worship Me, but if you refuse to send him out, behold, I am going to slay your firstborn son.' "** | 23. **and to you I say, Let My son go free, that he may worship before Me; and if you refuse to let him go, behold, I will slay your first-born son.** |
| 24. Now he was on the way, in an inn, that the Lord met him and sought to put him to death. | 24. But it was on the way, in the place of lodging that the angel of the LORD met him, and sought to kill him, because Gershom his son had not been circumcised, inasmuch as Jethro his father-in-law had not permitted him to circumcise him: but Eliezer had been circumcised, by an agreement between them two. |
| 25. So Zipporah took a sharp stone and severed her son's foreskin and cast it to his feet, and she said, "For you are a bridegroom of blood to me." | 25. **And Zipporah took a stone, and circumcised the foreskin of Gershom her son, and brought the severed part to the feet of the angel, the Destroyer, and said, The husband sought to circumcise, but the father-in-law obstructed him; and now let this blood of the circumcision atone for my husband.**  JERUSALEM: **And she circumcised the foreskin of her son, and brought before the feet of the Destroyer, and said, The husband could have circumcised, but the father-in-law did not permit him; but now, let the blood of this circumcision atone for the fault of this husband.** |
| 26. So He released him. Then she said, "A bridegroom of blood concerning the circumcision." | 26. **And the destroying angel desisted from him, so that Zipporah gave thanks, and said, How lovely is the blood of this circumcision that has delivered my husband from the angel of destruction!**  JERUSALEM: **And when the Destroyer had ceased from him, Zipporah gave thanks and said, How lovely is the blood of this circumcision which has saved my husband from the hand of the angel of death !** |
| 27. The Lord said to Aaron, "Go toward Moses, to the desert." So he went and met him on the mount of God, and he kissed him. | 27. And the LORD had said to Aharon, Go and meet Mosheh in the desert. And he came and met him at the mountain where was revealed the glory of the LORD, and he embraced him. |
| 28. And Moses told Aaron all the words of the Lord with which he had sent him and all the signs that He had commanded him. | 28. And Mosheh delivered to Aharon all these words with which He had sent him, and all the signs that He had instructed him to work. |
| 29. So Moses and Aaron went, and they assembled all the elders of the children of Israel. | 29. And Mosheh and Aharon went, and gathered together all the elders of the sons of Israel. |
| 30. And Aaron spoke all the words that the Lord had spoken to Moses, and he performed the signs before the eyes of the people. | 30. And Aharon spoke all the words which the LORD had spoken with Mosheh, and did the signs in the eyes of the people. |
| 31. And the people believed, and they heard that the Lord had remembered the children of Israel, and they kneeled and prostrated themselves. | 31. And the people believed, and heard that the LORD had remembered the sons of Israel, and that their bondage was manifest before Him; and they bowed themselves and worshipped.  JERUSALEM: And they kneeled down. |
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| 1. And afterwards, Moses and Aaron came and said to Pharaoh, "So said the Lord God of Israel, 'Send out My people, and let them sacrifice to Me in the desert.' " | 1. And after this Mosheh and Aharon went in unto Pharoh, and said, Thus says the LORD, the God of Israel: Release My people, that they may make unto Me a festival in the wilderness. |
| 2.  And Pharaoh said, "Who is the Lord that I should heed His voice to let Israel out? I do not know the Lord, neither will I let Israel out. " | 2.  And Pharoh said, The name of the LORD is not made known to me, that I should receive His word to release Israel. I have not found written in the Book of the Angels the name of the LORD. Of Him I am not afraid, neither will I release Israel. |
| 3. And they said, "The God of the Hebrews has happened upon us. Now let us go on a three day journey in the desert and sacrifice to the Lord our God, lest He strike us with a plague or with the sword." | 3. And they said, The Name of the God of the Jehudaee is invoked by (or upon) us. We will go, then, to proceed three days into the desert, and offer the sacrifices of a festival before the LORD God, that death and slaughter befall us not. |
| 4. But the king of Egypt said to them, "Why, Moses and Aaron, do you disturb the people from their work? Go to your own labors." | 4. And the king of Mizraim said to Mosheh and Aharon, Why do you make the people cease from their labours? Go to your work. |
| 5. And Pharaoh said, "Behold, now the people of the land are many, and you are stopping them from their labors." | 5. And Pharoh said, Behold, this people of the land are many, whom you would stop from their service. |
| 6. So, on that day, Pharaoh commanded the taskmasters of the people and their officers, saying, | 6. And Pharoh that day commanded the officers of the people and their exactors, saying, |
| 7. "You shall not continue to give stubble to the people to make the bricks like yesterday and the day before yesterday. Let them go and gather stubble for themselves. | 7. You will no more give straw to the people to cast bricks as heretofore; let them go and collect straw for themselves; |
| 8. But the number of bricks they have been making yesterday and the day before yesterday you shall impose upon them; you shall not reduce it, for they are lax. Therefore they cry out, saying, 'Let us go and sacrifice to our God.' | 8. but the (same) number of bricks which they have heretofore made you will lay upon them, and not diminish from it, because they are idle; therefore they clamour, saying, Let us go to offer the sacrifice of a festival before our God. |
| 9. Let the labor fall heavy upon the men and let them work at it, and let them not talk about false matters." | 9. Make their work strenuous upon the men, that they may be occupied with it, and not be setting their hopes upon lying words. |
| 10. So the taskmasters of the people and their officers came out and spoke to the people, saying, "So said Pharaoh, 'I am not giving you stubble. | 10. And the officers and exactors of the people went forth, and said to the people, Thus says Pharoh, I will not give you straw; |
| 11. You go take for yourselves stubble from wherever you find [it], because nothing will be reduced from your work.' " | 11. you must go and take straw wherever you can find it; for your work will not in anywise be diminished. |
| 12. So the people scattered throughout the entire land of Egypt, to gather a gleaning for stubble. | 12. And the people were scattered abroad in all the land of Mizraim to gather stubble for the straw. |
| 13. And the taskmasters were pressing [them], saying, "Finish your work, the requirement of each day in its day, just as when there was stubble." | 13. But the officers were pressing, saying, Fulfil your work day by day, as you did when the straw was given you. |
| 14. And the officers of the children of Israel whom Pharaoh's taskmasters had appointed over them were beaten, saying, "Why have you not completed your quota to make bricks like the day before yesterday, neither yesterday nor today?" | 14. And the exactors whom Pharoh set over them as officers beat the sons of Israel, saying, Why have not you fulfilled your appointment, to cast (the same number of) bricks as heretofore, today as yesterday? |
| 15. So the officers of the children of Israel came and cried out to Pharaoh, saying, "Why do you do this to your servants? | 15. And the foremen came, and cried before Pharoh, saying, Why have you dealt thus with your servants? |
| 16. Stubble is not given to your servants, but they tell us, 'Make bricks,' and behold, your servants are beaten, and your people are sinning." | 16. You have not given your servants the straw, and (yet) say they to us, Make the bricks; and, behold, they beat your servants, and the guilty treatment of your people is strong, but it goes up! |
| 17. But he said, "You are lax, just lax. Therefore, you say, 'Let us go, let us sacrifice to the Lord.' | 17. But he said, You are idle, idle: therefore you are saying, Let us go and over the sacrifice of a festival before our God. |
| 18. And now, go and work, but you will not be given stubble. Nevertheless, the [same] number of bricks you must give." | 18. And now, go, work; but the straw will not be given you, yet the same number of the bricks you will produce. |
| 19, The officers of the children of Israel saw them in distress, saying, "Do not reduce [the number] of your bricks, the requirement of each day in its day." | 19, And the foremen of the sons of Israel saw that they were in evil, (in his) saying, Ye are not to withhold the assignment of your bricks from day to day. |
| 20. They met Moses and Aaron standing before them when they came out from Pharaoh's presence. | 20. And they met Mosheh and Aharon, who stood before them when they came out from the presence of Pharoh, |
| 21. And they said to them, "May the Lord look upon you and judge, for you have brought us into foul odor in the eyes of Pharaoh and in the eyes of his servants, to place a sword into their hand[s] to kill us." | 21. and they said to them, Our affliction is manifest before the LORD, but our punishment is from you who have made our smell offensive before Pharoh and his servants; for you have occasioned a sword to be put into their hand to kill us. |
| 22. So Moses returned to the Lord and said, "O Lord! Why have You harmed this people? Why have You sent me? | 22. And Mosheh returned before the LORD, and said, O LORD, why have You done evil to this people, and wherefore have You sent me? |
| 23. Since I have come to Pharaoh to speak in Your name, he has harmed this people, and You have not saved Your people." | 23. From the hour that I went in unto Pharoh to speak in Your name, this people have suffered evil, and delivering You have not delivered them. |
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| 1. And the Lord said to Moses, "Now you will see what I will do to Pharaoh, for with a mighty hand he will send them out, and with a mighty hand he will drive them out of his land." | 1. And the LORD said unto Mosheh, Now have I seen what Pharoh has done: for by a strong hand will he release them, and with a strong hand drive them forth from his land. |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi Commentary for: ‎** **Shemot (Exodus) 4:18 – 6:1‎**

**18** **and returned to Jether, his father-in-law** to take his leave, for he had sworn to him [Jethro] (that he would not leave Midian except with his permission) (Exodus Rabbah 4: 1). And he had seven names: Reuel, Jether, Jethro, Keni, [Hobab, Heber, and Putiel].-[from Michilta, Yithro 1:1] See Rashi on Exod. 18:1 for the reasons for these names.

**19** **for all the people… have died** Who are they? Dathan and Abiram. They were [really] alive, but they lost their property, and a pauper is considered dead.-[from Ned. 64b]

**20** **mounted them upon the donkey** The designated donkey. That is the donkey that Abraham saddled for the binding of Isaac, and that is the one upon whom the King Messiah is destined to appear, as it is said: “humble, and riding a donkey” (Zech. 9:9).-[from Pirkei Rabbi Eliezer, ch. 31]

**and he returned to the land of Egypt, and Moses took the staff** Chronological order is not strictly adhered to in the Scriptures.

**21** **When you go to return to Egypt** You should know that with this intention you shall go, that you shall be steadfast in My mission, to perform all My signs before Pharaoh, and you shall not be afraid of him.

**that I have placed in your hand** He did not say this in reference to the three aforementioned signs, for He had not commanded that he [Moses] do them before Pharaoh but before Israel, in order that they would believe him, and we do not find that he performed them before him [Pharaoh]. But [regarding] signs that I am destined to put into your hand in Egypt, such as: “When Pharaoh speaks to you [i.e., asking for you to perform signs], etc.” (Exod. 7:9), do not wonder that it is written: “that I have placed,” [i.e., implying the past tense,] because this is what it means: “When you speak to him, I will have already placed them into your hand.”

**22** **And you shall say to Pharaoh** When you hear that his heart is hard, and he refuses to send [the Israelites out], say thus to him.

**My firstborn son**-[Firstborn is] an expression of greatness, similar to “I, too, shall make him a firstborn” (Ps. 89:28). This is its simple meaning, but its midrashic interpretation is: Here the Holy One, blessed be He, acknowledged the sale of the birthright, which Jacob bought from Esau.-[from Gen. Rabbah 63:14]

**23** **Send out My son… but if you refuse to send him out, behold, I am going to slay, etc.** That is the last plague, but He warned him [Pharaoh] about it first, because it was [the most] severe, and that is what [Scripture] says: “Behold, God deals loftily in His power” (Job 36:22). Therefore, “who is a teacher like Him?” [A man of] flesh and blood who seeks to avenge himself against his fellow, concealing his plans, so that he will not seek rescue, but the Holy One, blessed be He, deals loftily with His strength, and no one is able to escape from his hand, except by returning to Him [by repenting]. Therefore, He teaches him [about possible punishment] and warns him to repent.-[from Tanchuma, Va’era 14, Exodus Rabbah 9:9]

**24** **Now he was**-[I.e.,] Moses. **on the way, in an inn and sought to put him to death** [I.e., He sought] Moses, because he had neglected to circumcise his son Eliezer. Because he neglected it, he was [to be] punished with death. It was taught in a Braitha: Rabbi Jose said: God forbid! Moses did not neglect it, but he reasoned: Shall I circumcise [him] and go forth on the road? It will be dangerous for the child for three days. Shall I circumcise [him] and wait three days? The Holy One, blessed be He, commanded me, “Go, return to Egypt.” [Moses hurried to Egypt intending to circumcise Eliezer upon his return.] Why [then] was he to be punished with death? Because first he busied himself with [the details of] his lodging. [This appears] in tractate Nedarim (31b). The angel turned into a sort of serpent and swallowed him [Moses] from his head to his thighs, and then [spit him out and] swallowed him from his feet to his private parts. Zipporah therefore understood that it was because of [the failure to perform] the circumcision [that this occurred].-[from Ned. 32a, Exodus Rabbah 5:5]

**25** **and cast it to his feet** She cast it before Moses’ feet.-[from Yerushalmi, Ned. 3:9]

**and she said** about her son.

**For you are a bridegroom of blood to me** You were a cause that my bridegroom would [almost] be murdered. You are to me the slayer of my bridegroom.

**26** **So He released** [I.e.,] the angel [released] him. Then she understood that [it was] because of the circumcision that he had come to slay him.

**she said, “A bridegroom of blood concerning the circumcision”** My bridegroom would have been murdered because of the circumcision.

**concerning the circumcision** Heb. לַמּוּת concerning the circumcision. This is a noun, and the “lammed” serves as an expression meaning “concerning,” similar to “And Pharaoh will say concerning the children of(לִבְנֵי) Israel” (Exod. 14:3). Onkelos, however, translates דָמִים as referring to the blood of the circumcision.

**Chapter 5**

**1** **And afterwards, Moses and Aaron came** But the elders slipped away one by one from following Moses and Aaron, until they had all slipped away before they arrived at the palace. [They did so] because they were afraid to go, and at Sinai, He punished them, [as it is written:] “And Moses shall draw near alone, but they shall not draw near” (Exod. 24:2). He sent them back.-[from Exodus Rabbah 5:14; Tanchuma, Shemoth 24]

**3** **lest He strike us** Heb. פֶּן יִפְגָעֵנוּ. They should have said, “ פֶּן יִפְגָעֲךָ, lest He strike you,” but they imparted honor to the throne [and out of respect said this]. The word פְּגִיעָה denotes a fatal encounter.-[from Tanchuma, Va’era 2]

**4** **do you disturb the people from their work** Heb. תַּפְרִיעוּ, [meaning] you separate [them] and take them away from their work, because they listen to you and expect to rest from their work. Similarly, “Avoid it(פְּרָעֵהוּ), do not pass through it” (Prov. 4:15); [i.e.,] distance it. Similarly, “And you have avoided (וַתִּפְרְעוּ) all my advice” (Prov. 1:25); “that it was  (פָרֻעַ)” (Exod. 32:25), [i.e.,] distanced and despised.

**Go to your own labors** “Go to your work that you have to do in your houses.” But [he could not have been referring to the Egyptian bondage, because Moses and Aaron were from the tribe of Levi and] the labor of the Egyptian bondage was not incumbent upon the tribe of Levi. You should know [that this is true] for behold, Moses and Aaron were coming and going without permission.- [from Tanchuma, Va’era 6; Tanchuma Buber, Va’era 4]

**5** **Behold, now the people of the land are many** Those who are required to work, and you stop them from their labors. This is a great loss.

**6** **the taskmasters** They were Egyptians, and the officers were Israelites. The taskmaster was appointed over many officers, and the officer was appointed to drive the workers.

**7** **stubble** Heb. תֶּבֶן, estoble in Old French. They would knead it with the clay.

**bricks** Heb. לְּבֵנִים, tivles in Old French, [tuiles in modern French, tiles] made from clay and dried in the sun; some people fire them in a kiln.

**like yesterday and the day before yesterday** As you have been doing until now.

**and gather** Heb. וְקשְׁשׁוּ, and they shall gather.

**8** **But the number of bricks** The sum of the number of bricks which each one made daily when they were given stubble, that sum you shall levy upon them now too, in order that the labor may fall heavy upon them.

**for they are lax** from the work. Therefore, their hearts turn to idleness, and they cry out, saying, “Let us go, etc.” [The words], מַתְכּֽנֶת [and] וְתֽכֶן לְבֵנִים (verse 18) [mean the number of bricks, as in] “and to Him are deeds counted ( נִתְפְּנוּ” (I Sam. 2:3); “and the counted (הַמְתֻכָּן) money” (II Kings 12:12). All are terms denoting a quantity. **lax**-Heb. נִרְפִּים The work is neglected in their hands and abandoned by them, and they are withdrawing themselves from it, retres in Old French, [meaning] withdrawn, removed.

**9** **and let them not talk about false matters**-Heb. וְאַל יִשְׁעוּ בְּדִבְרֵי שֶׁקֶר. Let them not constantly think and talk about matters of no substance, saying, “Let us go, let us sacrifice.” Similar to it is, “and I shall constantly engage (וְאֶשְׁעָה) in Your statutes” (Ps. 119:117). “For an example and for a byword (וְלִשְׁנִינָה) ” (Deut. 28:37) is rendered [by Onkelos] as וּלְשׁוֹעִין. “And [the servant] told” (Gen. 24:66) is rendered וְאִשְׁתָּעֵי. It is, however, impossible to say that יִשְׁעוּ is [related to the] expression of “and the Lord turned (וַיִשַׁע) to Abel” (Gen. 4:4); “But to Cain and to his offering He did not turn שָׁעָה) (לֽא ” (Gen. 4:5); and to explain אַַַַַל יִשְׁעוּ as “and let them not turn.” If this were the case, Scripture should have written: וְאַל יִשְׁעוּ אֶל דִבְרֵי שָׁקֶר or לְדִבְרֵי שָׁקֶר, for that is the construction in all similar cases, e.g., “and shall turn (יִשְׁעֶה) to (עַל) His Maker" (Isa. 17:7); "and he shall not turn יִשְׁעֶה) (וְלֽא to (אֶל) the altars” (Isa. 17:8); “and they did not turn (וְלֽא ֽשָעו) to (עַל) the Holy One of Israel” (Isa. 31:1). I have not found the prefix “beth” immediately following them; after an expression of speech, however, concerning one who is engaged in speaking of a matter, the prefix “beth” is appropriate, e.g., “who talk about you (בְּךָ)”; (Ezek. 33:30); “Miriam and Aaron talked about Moses (בְּמשֶׁה) ” (Num. 12:1); “the angel who spoke with me (בִּי) ” (Zech. 4:1); “to speak of them (בָּם)” (Deut. 11:19); “And I shall speak of Your testimonies (בְעֵדֽתֶיךָ) ” (Ps. 119:46). Here too, אַל יִשְׁעוּ בְּדִבְרֵי שָׁקֶר means: Let them not engage in speaking of words of vanity and nonsense.

**11** **You go take for yourselves stubble**- And you must go with alacrity.

**because nothing will be reduced from your work**-from the entire amount of bricks that you were making daily, when you were given stubble prepared from the king’s house.

**12** **to gather a gleaning for stubble**-Heb. לְקשֵׁשׁ קַֽש, to gather a gathering, to collect a collection for the stubble [needed] for the clay. **a gleaning** Heb., קַֽש an expression of collecting. Since it is a substance that scatters and requires collecting, it is called קַֽש in other places [also].

**13** **were pressing [them]**-Heb אָצִים, pressing-[from Targumim]

**the requirement of each day in its day**-The quota of each day complete in its [i.e., on the same day, as you did when the stubble was prepared.-[from Onkelos]

**14** **And the officers of the children of Israel… were beaten**-The officers were Israelites, and they had pity on their fellows, [and did] not press them. They would turn the bricks over to the taskmasters, who were Egyptians, and when something was missing form the [required] amount, they [the Egyptians] would flog them [the officers] because they did not press the workers. Therefore those officers merited to become the Sanhedrin, and some of the spirit that was upon Moses was taken and placed upon them, as it is said: “Gather to Me seventy men of the elders of Israel” (Num. 11:16), of those about whom you know the good that they did in Egypt, “that they are the elders of the people and its officers” (ibid.).-[from Tanchuma, Beha’alothecha 13 and Sifrei, Beha’alothecha 92]

**And the officers of the children of Israel… were beaten**-[I.e.,] those whom Pharaoh’s taskmasters had appointed as officers over them-saying, “Why, etc.” Why were they beaten? Because they [the Egyptian taskmasters] said to them [the officers], “Why have you not completed either yesterday or today the fixed quota set upon you to make bricks, as [you did] the ‘third yesterday’?” This is the day before yesterday, which was when they had been given stubble.

**were beaten**-Heb. .וַיֻכּוּ They were the object of an action. [The word is in the “hoph’al” conjugation, the recipient of the “hiph’il.”] They were beaten by others; the taskmasters beat them.

**16** **but they tell us, ‘Make bricks’**- The taskmasters [tell us]: “Make bricks, as many as the original number.”

**and your people are sinning** Heb. וְחָטָאתעַמֶךָ. If it were vowelized with a “pattach” (חַטָאת), I would say that it is connected, [i.e., in the construct state, and so it means:] and this thing is the sin of your people. However, since it is [vowelized with] a “kamatz” (חָטָאת), it is a noun [in the absolute state], and this is its meaning: and this thing brings sin upon your people, as if it were written: לְעַמֶךָ וְחַָטָאת, like “when they came to Beth-lehem (בֵּיתלָחֶם) ” (Ruth 1:19), which is the equivalent of לְבֵיתלָחֶם, and similarly with many [others].

**18** **Nevertheless the [same] number of bricks**-Heb. וְתֽכֶן לְבֵנִים, the count of the bricks, and similarly, "  הַכֶּסֶף הַמְתֻכָּן, the counted money” (II Kings 12:12), as is stated in that section, “and packed and counted the money” (II Kings 12:11).-[from Onkelos]

**19** **The officers of the children of Israel saw**-their fellows who were driven by them.

**in distress**-They saw them in the distress and trouble that befell them when they had to make the work heavy upon them, saying, “Do not reduce, etc.”

**20** **They met**-Men of Israel [met] Moses and Aaron, etc. Our Rabbis expounded: Every [instance of] נִצִים, quarreling, and נִ צָּבִים, standing, is a reference to Dathan and Abiram, about whom it is said: “came out and stood upright” (Num. 16:27).-[from Ned. 64b]

**22** **Why have You harmed this people?** And if You ask, “What is it to you?” [I answer,] “I am complaining that You have sent me.”-[from Tanchuma, Va’era 6]

**23** **he has harmed this people**-Heb. הֵרַע, a causative expression. He brought much harm upon them, and the targum renders: אַבְאֵשׁ

**Chapter 6**

**1** **Now you will see, etc.**-You have questioned My ways [of running the world, which is] unlike Abraham, to whom I said, “For in Isaac will be called your seed” (Gen. 21:12), and afterwards I said to him, “Bring him up there for a burnt offering” (Gen. 22:2), yet he did not question Me. Therefore, now you will see. What is done to Pharaoh you will see, but not what is done to the kings of the seven nations when I bring them [the children of Israel] into the land [of Israel].-[from Sanh. 111a]

**for with a mighty hand he will let them go**-Because of My mighty hand, which will overpower Pharaoh, he will let them go.

**and with a mighty hand he will drive them out of his land** Against Israel’s will he will drive them out, and they will not have time to make provisions for themselves, and so He says, “And the Egyptians pressed the people strongly, etc.” (Exod. 12:33).

**Ketubim: Psalms**‎‎‎**44:10-27**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. For the conductor, of the sons of Korah, a maskil. | 1. For praise; for David, composed by the sons of Korah, good discernment. |
| 2. O God, with our ears we heard, our forefathers told us; You performed a deed in their days, in days of old. | 2. O LORD, with our ears we have heard, our fathers have told us of the deed You did in their days, in the days of old. |
| 3. You-[with] Your hand You drove out nations and planted them; You inflicted harm on kingdoms and sent them away. | 3. You drove out the Canaanite Gentiles with Your mighty hand; and You planted them, the house of Israel, in their land; You broke the peoples and sent them away. |
| 4. For not by their sword did they inherit the land, neither did their arm save them, but Your right hand and Your arm and the light of Your countenance, for You favored them. | 4. For they did not inherit the land by the strength of their swords, and the might of their arms did not redeem them, for it was Your right hand, and Your strong arm and the light of Your glorious splendor; for whenever they occupied themselves with the Torah, You were pleased with them. |
| 5. You are my King, O God; command the salvations of Jacob. | 5. You are my king, O God; at this time command the redemption of the house of Jacob. |
| 6. With You, we will gore our adversaries; with Your name, we will trample those who rise up against us. | 6. At Your command we will gore our oppressors; in Your name we will subdue all who rise against us. |
| 7. For I do not trust in my bow, neither will my sword save me. | 7. For I do not trust in my bow, and my sword will not redeem me. |
| 8. For You saved us from our adversaries and You put our enemies to shame. | 8. For You have redeemed us from our oppressors and from those who hate us, You have brought shame upon them. |
| 9. We praised [ourselves] with God all day long, and we will forever thank Your name, yea forever. | 9. By the word of the LORD we sing praise all day; and Your name we will confess forever and ever. |
| 10. Even if You have forsaken us and put us to shame, and You do not go out in our hosts; | 10. Only You have neglected us and put us to shame; and Your presence will not abide with our forces. |
| 11. You make us **retreat** from the adversary, and our enemies plunder for themselves; | 11. **You have made us turn our back** in the presence of our enemies, and those who hate us have subdued us. |
| 12. You deliver us as sheep to be eaten, and You scatter us among the nations. | 12. You have handed us over like sheep for food, and You have scattered us among the Gentiles. |
| 13. You sell Your people without gain, and You did not increase their price; | 13. You sold Your people for nothing, for no money; and You did not increase property by their exchange. |
| 14. You make us a reproach to our neighbors, a scorn and a derision to those around us; | 14. You have made us a disgrace to our neighbors, a mockery and scandal to our surroundings. |
| 15. You make us a byword among the nations, a [cause for] shaking the head among the kingdoms. | 15. You have made us a proverb among the Gentiles, a shaking of the head among the nations. |
| 16. All day long, my disgrace is before me, and the shame of my face has covered me. | 16. All the day my disgrace is before me, and shame has covered my face. |
| 17. From the voice of the one who taunts and blasphemes, because of an enemy and an avenger. | 17. From the sound of the reviler and vilifier, from the presence of the enemy and revenge-taker; |
| 18. All this has befallen us and we have not forgotten You, neither have we betrayed Your covenant. | 18. All this has come upon us, yet we have not neglected You, and we have not been false to Your covenant. |
| 19. Our heart has not turned back, nor have our steps turned away from Your path | 19. We will not turn back hesitating, our hearts being proud, but You have diverted our steps from the straightness of the path. |
| 20. -even when You crushed us in a place of serpents, and You covered us with darkness. | 20. For You have humbled us in a place of jackals, and You have covered us with the shadow of death. |
| 21. If we forgot the name of our God and spread out our palms to a strange god, | 21. If we have neglected the name of our God and spread our hands in prayer to an idol of foreign nations |
| 22. Will God not search this out? For He knows the secrets of the heart. | 22. Truly God will search this out, for He knows the hidden things of the heart. |
| 23. For it is for Your sake that we are killed all the time, [that] we are considered as sheep for the slaughter. | 23. For on Your account we are killed all the day; we are accounted as sheep handed over for slaughter. |
| 24. Awaken! Why should You sleep, O Lord? Arouse Yourself, forsake not forever. | 24. Act mightily; why will You be like a sleeping man, O LORD? Arouse Yourself, do not forever be forgetful. |
| 25. Why do You hide Your countenance? [Why do] You forget our affliction and oppression? | 25. Why will You remove Your glorious presence, why neglect our shame and oppression? |
| 26. For our soul is cast down to the dust, our belly clings to the earth. | 26. For our soul is bent to the dust; our bowels cleave to the bottom of the pit. |
| 27. Arise to assist us and redeem us for the sake of Your kindness. | 27. Arise, help us, and redeem us, for the sake of Your goodness. |
|  |  |

**Rashi’s Commentary on Psalms**‎‎‎‎**44:10-27**

**10** **Even if You have forsaken us and put us to shame** Even if You put us to shame, we will forever thank Your name.

**11** **You make us retreat** Heb. תשיבנו. This is a present tense.

**plunder for themselves** They plunder our property, each man for himself.

**12** **You scatter us** Epondis nous in Old French, tu nous repandis in modern French.

**20** **when You crushed us in a place of serpents** This כי serves as an expression of כאשר, when. Even when You humbled us in a land of plains and pits; [in] a desert, a place of serpents, and You covered us with the darkness of death despite all this, if we forgot the name of our God, will God not search this out? For He knows the secrets of the heart.

**23** **as sheep for the slaughter** As sheep of slaughter.

**27** **and redeem us for the sake of Your kindness** We do not come with the power of our deeds, but do [this] for the sake of Your kindness.

**Meditation from the Psalms**

**Psalms ‎‎44:10-27**

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

 Since we are looking at the second half of Psalms chapter 44, I am going to repeat my introduction from last week. This psalm, the third composition of the sons of Qorach, is a memoir dedicated to their beloved country, Eretz Israel. They describe vividly the Divine assistance which allowed Israel to conquer the land, and they lament the Divine displeasure which caused Israel to lose it.

Arvei Nachal[[1]](#footnote-1) outlines the strategy for a permanent conquest of the Holy Land. G-d fashioned the earth in general and Eretz Yisrael in particular in accordance with His universal blueprint, the Torah. The spiritual essence of every square inch of soil is related to Torah laws. Through Torah study and the performance of its laws, Israel seizes the spiritual cone of each 'objective', and thereby the conquest of the external physical terrain as a matter of course.

The sons of Qorach depict the early triumphs of our people as they entered the Promised Land, invincible, and armed with Torah Laws. They mourn the bitter defeat which our people suffered when they abandoned these divine weapons. Nevertheless, these inspired singers are filled with hope, for even in the exile, the Jewish people have displayed undaunted loyalty to Torah by sacrificing their lives for the sanctification of G-d's Name. Surely this merit will unlock the gates of redemption.[[2]](#footnote-2)

When Moses sent scouts to scout the land, they looked at the length and breadth of the land, but they only looked at one city: Hebron (Bamidbar 13:22).

When Joshua sent the two spies to spy out the land, they only went to one city: Jericho.

These two leaders, Moses and Joshua, both intended to conquer the land. Moses intended to conquer the land from the south and he therefore started with Hebron. When the sin of the spies cut short that plan, HaShem changed tactics.

Joshua entered the land from the east and began his conquest with Jericho. This route roughly parallels the route taken by Avraham when he entered the land and by Yaaqov when he returned from Laban. Joshua thus followed a tried and true route that had great significance.

Joshua traveled to Shechem for the blessings and the curses: From Ebal and Gerizim. His campaign then proceeded south.

The significance of this route must not be lost. Avraham’s route led to a temporary exile in Egypt. Yaaqov’s route led to a much longer exile in Egypt.

Moses intended to reverse this pattern in order to eliminate the exile. Because of the sin of the spies, this pattern was abandoned and the road to exile was paved again. We know that the conquest of the land led to the Assyrian and Babylonian exiles. After that exile we restored to the land only to be sent into the longest exile, the exile we are currently experiencing.

The center of place and space is the Temple.[[3]](#footnote-3) What do we mean by place?

There are ten concentric layers of space in the world. The Mishna[[4]](#footnote-4) mentions ten levels[[5]](#footnote-5) of holiness, for these layers of space, within Eretz Yisrael:

1. The walled cities,[[6]](#footnote-6)
2. the city of Jerusalem,[[7]](#footnote-7)
3. Mount Moriah, 4. the area within the surrounding rampart,
4. the Women’s Courtyard,
5. the Courtyard of the Israelites,
6. the Priestly Courtyard,
7. the area between the altar and
8. the Entrance Hall to the Sanctuary,
9. the building of the Sanctuary, and
10. the Holy of Holies.[[8]](#footnote-8)

The world is our place our space. As we move towards Jerusalem, the quality of space and the material world is different. The material world is weightier. The Hebrew word for ‘weight’ is the same word used for ‘honor’ or ‘dignity’ (The Hebrew word for heavy or weight is *kaved* (כבד)*.* The Hebrew word for honor or respect is *kavod.* (כבוד) Yes, they’re related. They share the same root letters, and in Hebrew, that means they’re definitely related.)

On his way to travel to Eretz Yisrael, Rabbi Chanina used to lift up stones to weigh them. He wanted to know when he crossed the border and entered the holy land. As long as the stones weighed their normal weight, he knew that he was still outside the land. However, when he picked up a stone and it weighed much more than normal stones, he knew that he had crossed into the Land. Tosafot notes that this episode is found in the Tanchuma,[[9]](#footnote-9) where the Midrash tells us that as soon as Rabbi Chanina realized that he was in Eretz Yisrael, he kissed the stones as he proclaimed:[[10]](#footnote-10) “For your servants have cherished her stones, and favored her dust.”

Maharal writes that the fact that the stones of Eretz Yisrael are heavier than the stones outside The Land, לארץ חוץ, is a function of the greatness of the land. Even mundane objects such as stones are more spiritual in their essence than those found outside the land. As a result, the stones are not as readily affected by external physical forces, and they remain firm and stable, unchanged and unmoved when they are lifted. This results in their seeming heavier.

The liver is called kaved, the heavy organ. That is where the soul makes contact with the body. When you move into Israel, you move into the dimension of HaShem’s honor or glory.

The Gemara says that the land of Israel expands to fit all of the Jewish people. This is called eretz tzvi.

The comparison of Eretz Yisrael to the skin of a deer which one Talmudic Sage interpreted as a tribute to the lands ability to produce fruits quickly and plentifully was applied by Rabbi Chanina to the expanding nature of its territory.

Challenged by a heathen skeptic how it was possible, as the Sages claimed, that millions of Jews once lived in a part of Eretz Yisrael called Har HaMelech, he referred him to the Prophet Yirmiyahu’s description of the country as "the land of the deer". Just as when the skin of a deer is removed from its carcass it is impossible to once again have it envelop the animal’s flesh because of its contraction, so too when Jews live in Eretz Yisrael the land expands to absorb them after contracting when they are not there.

In the Book of Daniel,[[11]](#footnote-11) Eretz Yisrael is described as "Eretz Ha-Tzvi." The Hebrew word tzvi connotes splendor, reflect­ing our desire and love for the land, hence Eretz Ha-Tzvi, the desirable, beautiful land. Alternately, the word tzvi can mean "deer", hence "the land of the deer". The Talmud explains: Just as the hide of the deer has the capacity to encompass its body, but shrinks when separated from its flesh, so too can the Land of Israel expand to encompass its rightful inhabitants but shrinks when we are exiled from it. If this be the case, should it not have been called Eretz Tzvi, "deer land", thus equating the nature of the land with the deer? Why then is it described as Eretz Ha-Tzvi (ארץ הצבי), "land of the deer," as if the possessor takes on the characteristic of the deer? Perhaps the lesson implied by our Sages is that only when the possessor of the land expands himself to the land can it attain the quality of the deer, allowing it to stretch to its inhabitants' needs. And we "expand ourselves" through the way in which we regard the land's holiness and respect its special qualities. Just as a deer who is killed would not be able to have all of its meat that was taken out of its body put back into its skin (which is too small to contain the meat after death), so too is Eretz Yisrael. When people are living there (as in when the deer is alive), there is a lot of space. When they are not, the land is small.

Thus we understand that the land of Israel will expand to include plenty of room for all the Jews. This has some significant ramifications when you stop to think that the vast majority of known Jews today come from just two tribes: The tribe of Yehudah and the tribe of Levi. That means that 10/12th of all Jews are incognito even to themselves. If there are fourteen million Jews from the tribes of Yehudah and Levi, then that suggests that the other ten tribes, when they are exposed, will number eighty-four million. That means that just the Jews living today will number ninety-eight million! Now when you add to that by all the Jews of history, one can easily see two billion Jews. And they will all comfortably fit in the land of Israel! This is remarkable when you consider that Israel is only slightly larger than New Jersey.

Now we understand that the land is weightier and more flexible than any other land. As we move into the inner circle of Jerusalem, we move into a higher dimension of space. The Mishna puts it this way:

*Avot 5:1 … a man never said to his fellow, "The place is too strait for me to lodge in Jerusalem”.*

The simple meaning is that there was lodging for the millions of pilgrims who went up for the festivals. But the deeper meaning is that Jerusalem exists in a higher dimension of space when it comes to the Jewish people.

As we move closer to the center, to the precincts of the Temple, you reach a far higher dimension of space. When the Jews came to celebrate the pilgrimage festivals, they all fit into the courtyard. One can appreciate the flexibility of “space” within the Temple when they see what happened on Yom Kippurim, according to the Mishna.[[12]](#footnote-12) In the Musaf prayers of Yom Kippurim, each time the High Priest would utter the in­effable holy name of the Almighty, the Tetragrammaton, when the people heard it, they knelt and prostrated themselves, and then, too, the miracle of space occurred.

How tightly were they pressed together originally? The commen­taries associate the Mishnah's word tzefufim with the word tzaf, to float: *There was no room for anyone to move in any direction*; everyone was held pressed, as stiff as a beam, until his legs could be lifted from the ground, and he would float, as it were. Anyone who has ridden New York’s subways in the rush hours would know what is meant here.

The Mishna[[13]](#footnote-13) tells even more: When they bowed amid ample room, each person had four cubits of space about him, one cubit in each direction, so that no one would hear another’s prayer. But, something more basic can be learned here, from the “timing" of the miracle: it happened *only* when all prayed and bowed in prayer. Not until then did the great pressure of crowding abate. One cannot help but see that when one empties their ego and prostrates to HaShem, then, and only then, does everyone have room to prostrate. Our egos certainly take up a lot of space!

So, in the Temple we have a higher dimension of space, the dimension of the miraculous.

Now, lets move to the most inner circle, the area known as the Holy of Holies. Here space no longer has meaning as we understand it.

The essence of this physical world is that it can exist only within the confines of space and time. In the worlds above this world, there is no space, no time. They are spiritual worlds. Between this existence and its neighbors, however, there exists a place of transition, a border. Where is the border between this world and the next? Where is this gateway to eternity?

In the First Temple, in the middle of the Holy of Holies, there sat the Aron Kodesh, the holy Ark. There's an amazing fact about the Aron. It took up no space. Even though **it had physical dimension**, nevertheless it occupied no space.

If you went into the holy of holies and measured from one wall to the Aron, and then you measured from the other side of the Aron to the far wall, those two measurements combined would be the same as the distance from one wall to the other. In other words, the distance between the two walls of the holy of holies was the same whether you measured from the walls to the sides of the Aron or whether you measured its entire width.

How was this possible? how was it possible for the Aron to have measurements and yet occupy no space in this world?

Wherever there is a border between two entities, we can expect to see elements of both. The Aron was the border of two worlds. It sat on the even Shetiya[[14]](#footnote-14), the rock from which HaShem extruded the entire universe. This was the "border post" between two worlds; thus the characteristics of both this world and the next were manifest. The Aron occupied no space because it rested on the even Shetiya, the stone from which this physical world was extruded, the gateway to beyond space. On the other hand, from the place of the Aron flows all creation, all space and time. This is the place where the physical world begins; thus, it had dimensions. The Aron was in this world, but it was not of this world; it had dimensions without occupying space.

The even Shetiya as the origin of space, occupies no space. This is where space is created, yet space has no meaning at this place.

While Jerusalem is a city which is the capital of Israel, it is also the capital of reality. The even Shetiya, in the center of Jerusalem, as the origin of space, occupies no space. This is where space is created, yet space has no meaning in this place. The Ramban makes note of the fact that the ‘rules’ of space do not apply to the point where space comes into being. The sorrow we experience for the destruction of the Temple and of Jerusalem is that we can no longer tap in to power of time and space, in that place. Yet, HaShem, obviously is the origin of time and place and we still have some limited access to Him, we no longer have the direct access that we used to have.

Yitzchak[[15]](#footnote-15) experienced ‘death’ on the altar, above the even Shetiya. Never the less, he also experienced resurrection in that same place. Note how he and his parents were prepared for this, given the name given to him by HaShem: יצחק, Yitzchak (“He shall laugh”).

Laughter is a function of the daat. We respond with laughter to an event, or sequence of events, which have a certain form, and then this form reverses itself. The sharper the reversal, the sharper we laugh. The sudden juxtaposition of two polar opposites causes us to laugh. When one thing becomes its radical opposite, that’s what provokes laughter. Laughter is a response to the unexpected. Laughter is the reaction of humans when the confines of reason have been broken. We laugh occasionally out of extreme fear or out of extreme joy.

Laughter is the experience of the soul to the transition from this world to the next. Death, from the spiritual perspective, is the funniest experience imaginable.

This world is the exact opposite of the next world. In this world it seems that everything is headed for decay and death. When we suddenly transition to the next world, we see that it is not like that at all.

Now that we know what causes us to laugh, let’s look at examples from the Torah. The first use of קחצ “laugh” is found in:

***Beresheet (Genesis) 17:17*** *Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? And shall Sarah, that is ninety years old, bear?*

This first occurrence of laughter indicates that this is where laughter was created. Avraham, when confronted with the impossibility of having a son in his old age, laughs. This is where we learn that laughter occurs when we are confronted with the impossible, where two opposites come together. Both Avraham and Sarah laughed when confronted with the impending birth of Yitzchak:

***Beresheet (Genesis) 18:10*** *And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. 11 Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. 12 Therefore Sarah laughed within herself, saying, After I am waxed* old shall I have pleasure, my lord being old also?

יצחק, Yitzchak (“He shall laugh”) is a person of extremes. He is also “the unexpected one.” He is the person who we least expected to come onto the scene. Avraham and Sarah didn’t expect him. Ishmael was certainly jarred by his arrival. Yitzchak is a symbol of laughter because his very being is a suspension of reality.

Laughter is produced only by noticing something which strikes us as ridiculous. But where, in the whole world is there any greater absurd contradiction than the expectation that a hundred-year-old man and his ninety-year-old wife, who never had a child in the course of their long married life, now, practically at the end of their lives, should get a son!

Intrinsic to the experience of humor, is the experience of happiness. For example: When a woman is in labor, literally dying to give life, she experiences extremely sharp pains. Just when it seems that it could not get any worse, then the child comes and the incredible pain is forgotten in the joy of a new life. This is the time for laughter. Yet, the baby is not laughing, he is crying. It is those on the outside, the mother and the father who laugh. This is an important concept.

If a person slips on a banana peel, it is NOT funny to the one who slips. It is only funny to those watching. The same applies to those who transition from this world to the next. It is difficult for those making the transition, but it is funny to those watching the transition. This is the secret of laughter.

יצחק, Yitzchak (“He shall laugh”) was born at a time when it was impossible to be born. Not only were Avraham and Sarah way past the age of bearing children, but Sarah did not have the organs of birth, she did not have a womb! At this moment when it was impossible, then the angel came and announced his birth. At that moment, Avraham and Sarah both laughed.

Sarah was criticized for not laughing enough. Avraham laughed because he experienced the birth of Yitzchak, and the holding of him at that moment. Sarah laughed because she would experience holding Yitzchak in forty weeks.

So, when Avraham and Sarah experienced the total reversal of their lives, they laughed. They laughed at the birth of the Jewish people! Thus we derive the concept that the concept of the Jewish people is that they are the people of the impossible, and that when the impossible happens, they will laugh. We live at the moment of the impossible.

A womb and a grave are both called “kever”, in Hebrew. Why are they both called the same word? They are called the same word because they are both portals between this world and the Olam HaBa. Thus we learn that laughter occurs when we face the impossible, the transition between worlds.

The letters in Yitzchak can be rearranged to: Ketz chai, which means “death in life”, or idiomatically as “the next world while yet in this world”. This give us a hint that the Jewish people should be people who are so tuned in to the spiritual aspect that they can actually live in the next world whilst still in this world.

Yitzchak means laughter. Laughter occurs when two opposites come together. Yitzchak is the connection between the higher and the lower worlds. The higher world is just the opposite of this world. It is what this world was supposed to be. No wonder this connection was named Yitzchak, laughter.

The mystical concept of the root of laughter is as a response to deliverance from imminent, and certain, disaster.

People laugh when they encounter a sharp and unexpected encounter of opposites. The sharper the contrast between the opposites, the greater the laughter.

***Mishlei (Proverbs) 32:25*** *Strength and dignity are her clothing; and she shall laugh on the day of the end (death).*

There can hardly be a sharper contrast between this world and the next. Thus we see that the woman of valor will laugh at this transition. To the woman of valor who has already seen through the mask of this world, and sees the next world whilst still in this world, this will be a time of laughter.

The Hebrew words for “laughter” and for “play” are closely related: tz’chok and s’chok; and it should be no surprise at all that the word used for intimacy between man and wife in Torah is this very word: “And Isaac was causing Rebecca his wife to laugh”, referring to marital intimacy. There are no empty expressions in Torah; the delicate and pure language of Torah is always exact. Thus when the woman of valor transitions to the next world and experiences the sensation of ‘arrival’ with no place to go and nothing more to do, then she laughs just as she laughed in marital intimacy when she ‘arrived’.

Esav’s descendants see things as they are, selling their soul for a sweet-tasting moment.

Yitzchak’s descendants, the Hakhamim (the wise men) sees the future. Rooted to one spot, he knows that true success is the measure of a tree that’s solidly planted. Yitzchak’s descendants have seen through the mask of nature and see clearly the spiritual world.

Yitzchak will laugh - and he will laugh best.

Now laughter is what happens when two opposite things come together. For example: when the arrogant stumble. The Temple is likewise, a place where two opposites come together: HaShem (The infinite Spirit) and man (the physical and finite).

It is in the redemption that true happiness, accompanied by laughter, will be experienced, as in the verse:

***Tehillim (Psalms) 126:2*** *Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, HaShem hath done great things for them.*

It is amazing to note that after our bodies are reconstructed at the resurrection of the dead, HaShem will provide underground passages through which they can be transported to the Holy Land. Until they reach the Land of Israel, they will remain bodies without souls. Only there will HaShem grant them souls so that they can come to life. This is alluded to in the verse, “[ HaShem] gives a soul to the people in [the land]”.[[16]](#footnote-16) This indicates that HaShem will provide a soul for the resurrected dead when they are in the Holy Land. Why does the resurrection take place in eretz Yisrael? Because that is where man was first created. Eretz Yisrael is also Gan Eden!

Finally, the Hebrew word *Makom* - מקם is normally translated as *place*.

*Makom* is a word that we use rather lightly in the English speaking world. In the Hebrew world it is never taken or used lightly. You see, *HaMakom* (The Place) - המקם is one of HaShem’s names! By referring to HaShem as *The Place* we are saying that HaShem is not in the world; rather, the world is in HaShem. HaMakom asserts that HaShem is everywhere and everything: physical and spiritual, matter and energy. All of this makes up the oneness of HaShem. HaShem makes a place for the world. He provides a place for the world to exist.

***Beresheet Rabbah 68:9*** *HaShem encompasses the world; the world does not encompass Him[[17]](#footnote-17).*

The Land of Israel is also *HaMakom*, the place on earth set aside by HaShem as the Holy Land.

The Torah calls Mt. Moriah, HaMakom:

***Beresheet (Genesis) 22:4-5*** *Then on the third day Abraham lifted up his eyes, and saw the place (HaMakom) afar off. And they came to the place (HaMakom) which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.*

***Beresheet (Genesis) 22:9*** *And they came to the place (HaMakom) which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.*

***Beresheet (Genesis) 22:14*** *And Abraham called the name of that place (Makom) Adonai-Yireh: as it is said to this day, In the mount of HaShem it shall be seen.*

The Midrash reiterates the significance of *HaMakom*:

**Midrash Tehillim Psalm 90** R. Huna said in the name of R. Ammi: Why is the name of the Holy One, blessed be He, called “place?” Because He is the place of the world, as is said *Behold, there is a place by Me.* Abraham called Him *“place,”* as is said *And Abraham called the name of that place Adonai-Yireh* (Gen. 22:14). Jacob called Him *“place,”* as is said *How full of awe is this place* (Gen. 28:17). Moses called Him *“place,”* as is said *Behold, there is a place by Me* (Ex. 33:21).

Many of the items found in the Bet HaMikdash did not have fixed places. For example, the menorah had a position relative to the Holy Ark, specifically, southeast of the Ark, but it did not have an absolute place in the Temple. In contrast, the Mizbeach, the altar, had an absolute place, and if it was not in that place, the obligation of performing the Temple service was not fulfilled. Why? Because, says the Rambam, the *place* of the altar is the *place* from which man himself was created!

We feel homesick when we have been away from our home (the place) for a protracted period of time. No matter how humble, we long for our place of origin. We long for our home, our place. Thus we learn that our soul longs to return to HaShem, it’s origin, it’s source. Homesickness was given to us as a mashal to help us understand that our soul longs to return to it’s home with HaShem.

Thus we can understand that *makom*, place, is very significant. It is a name of HaShem, it is where HaShem focuses His attention, it is a place we will ultimately call home.

**Ashlamatah: II Sam 15:7-15 + 37**

| **Rashi’s Translation** | **Targum** |
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| 7. ¶ And it came to pass at the end of forty years; and Absalom said to the king; "Allow me **to go**, I beg you, and pay my vow which I have vowed to the Lord in Hebron. | 7. ¶ And at the end of forty years Absalom said to the king: “Let me **go** now and fulfil my vow that I vowed before the LORD in Hebron, |
| 8. For your servant vowed a vow during my stay in Geshur in Aram, saying: 'If the Lord shall bring me back to Jerusalem, then I will serve the Lord'." | 8. for your servant vowed a vow when I was living in Geshur in Aram, saying: 'If indeed the LORD will bring me back to Jerusalem, I will worship before the LORD.'" |
| 9. And the king said to him: "Go in peace." And he arose and went to Hebron. **{P}** | 9. And the king said to him: "Go in peace." And he arose and went to Hebron. |
| 10. ¶ And Absalom sent spies throughout all the tribes of Israel saying, "As soon as you hear the sound of the shofar, then you shall say: 'Absalom is king in Hebron'." | 10. And Absalom sent spies among all the tribes of Israel, saying: "When you hear the sound of the trumpet, you will say: 'Absalom reigns in Hebron.'" |
| 11. And with Absalom went two hundred men [that were] invited; and went in their innocence; and did not know of anything. | 11. And with Absalom there went two hundred men summoned from Jerusalem, and they were going in their simplicity and did not know anything at all. |
| 12. And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, from Giloh, as he offered the sacrifices. And the conspiracy was strong, and the people with Absalom were steadily increasing. | 12. And Absalom sent Ahithophel the Gilonite, the counsellor of David, from his city, from Gilo, when he was sacrificing the sacrifices. And the rebellion was strong, and the people with Absalom kept increasing. |
| 13. And the messenger came to David saying, "The hearts of the people of Israel are after Absalom." | 13. And there came one who was telling unto David, saying: "The heart of the men of Israel has turned after Absalom." |
| 14. And David said to all his servants that were with him in Jerusalem: "Arise and let us flee, for there will be no escape for us from Absalom. Go quickly lest he hurry and overtake us, and bring upon us evil, and smite the city with the edge of the sword." | 14. And David said to all his servants who were with him in Jerusalem: "Arise and let us flee, for there will be no escape for us from before Absalom. Hurry to go, lest he hurry and overtake us and conceal against us the evil and strike the city by the edge of the sword." |
| 15. And the king's servants said to the king, "Whatever my lord the king shall choose, behold your servants [are ready to do]." | 15. And the servants of the king said to the king: "According to everything that my master the king says, behold your servants (will do)." |
| 16. And the king went forth, and all his household were right behind him. And the king led the ten women (who were) concubines to keep the house. | 16. And the king went forth, and all the men of' his house were with him; and the king left ten women, concubines, to keep the house. |
| 17. And the king went forth, and all the people were right behind him: and they remained standing at the farthest house. | 17. And the king went forth, and all the people who were with him. And they stood in a distant place. |
| 18. And all his servants passed on beside him, and all the archers and all the slingers, and all the Gittites, six hundred men that came after him from Gath, passed on before the king. **{S}** | 18. And all his servants were passing beneath his hand, and all the archers and all the slingers and all the Gittites - six hundred men who came with him from Gath - were passing before the king. |
| 19. **And the king said to Ittai the Gittite; 'Why do you also go with us? return, and abide with the king; for you are a foreigner, and if you are wont to wander, [go to] your own place.** | 19. **And the king said to Ittai the Gittite: "Why do you also go with us? Return and live with the king, for you are a foreigner. And if you are an exile, go to your own place.** |
| 20. **[Only] yesterday you came, and today I should move you about with us, seeing that I go wherever I can go? Return and take back your brothers with you, (and do) kindness and truth (to them)."** | 20. **Yesterday you came, and today will I make you wander to go with us? And I am going to the place that I know not where I am going. Return, and bring your brothers back with you, and do goodness and truth with them."** |
| 21. **And Ittai answered the king and said, 'As the Lord lives, and as my lord the king lives, that in the place where my lord the king shall be, whether for life or for death, for there shall your servant be.'** | 21. **And Ittai answered the king and said: "As the LORD lives and by the life of my master the king, in the place where my master the king is - whether for death or for life, there your servant will be."** |
| 22. **And David said to Ittai, "Go and pass over." And Ittai the Gittite passed over and [so did] all his men and all the little ones that were with him.** | 22. **And David said to Ittai: "Go, pass on." And Ittai the Gittite passed on, and all his men and all the children who were with him.** |
| 23. And all the land wept with a loud voice, and all the people passed over; and the king passed over the brook Kidron, and all the people passed over toward the way of the wilderness. | 23. All the inhabitants of the land> were weeping in a loud voice, and all the people were passing on, and the king passed on in the brook of Kidron, and all the people were passing over the face of the road in the wilderness. |
| 24. And lo, Zadok also [came], and all the Levites with him, bearing the ark of the covenant of God: and they set down the ark of God, and Abiathar went up, until all the people had finished passing out of the city.**{S}** | 24. And behold also Zadok and all the Levites with him were carrying the ark of the covenant of the LORD And they set down the ark of the LORD and Abiathar went up, until all the people had finished passing from the city. |
| 25. And the king said to Zadok, "Carry back the ark of God to the city; if I find favor in the eyes of the Lord, then He will bring me back, and He will show me it, and His habitation. | 25. And the king said to Zadok: "Bring the ark of the LORD back to the city. If I find favor before the LORD, He will bring me back and make me see before Him, and I will worship before Him in His sanctuary. |
| 26. But if so [He] says, 'I do not want you,' behold, here I am, let Him do to me as seems good in His eyes." **{S}** | 26. And if thus he will say: 'There is no pleasure before Me in you, behold here 1 am. Let him do to me as it is good before Him." |
| 27. And the king said to Zadok the priest: 'Do you (not) see? return to the city in peace, and Ahimaaz your son, and Jonathan the son of Abiathar, your two sons, [shall be] with you. | 27. And the king said to Zadok the priest-seer: "You return to the city in peace, and Ahimaaz your son and Jonathan, son of Abiathar, your two sons with you. |
| 28. See, I will tarry in the plains of the wilderness, until there comes word from you to announce to me.' | 28. See that 1 am delaying in the plains of the wilderness until the word will arrive from you to inform me." |
| 29. And Zadok and Abiathar returned the ark of God to Jerusalem, and they abode there. | 29. And Zadok and Abiathar brought the ark of the LORD back to Jerusalem, and they lived there. |
| 30. And David went up by the ascent of the [mount of] olives, weeping as he went up. And he had his head covered and he went barefoot; and (of) all the people that were with him every man covered his head, weeping as they went up. | 30. And David went up by the ascent of the Mount of Olives, going up and weeping, and his head was covered. And he was going up and barefoot, and all the people who were with him were covered each man as to his head, and they were going up and weeping as they went. |
| 31. And [someone] told David saying, "Ahithophel is among the conspirators with Absalom." And David said, "Make foolish, I beg you, the counsel of Ahithophel, O Lord." | 31. And it was told to David saying: "Ahithophel is among the rebels with Absalom." And David said: "Now ruin the counsel of Ahithophel, O LORD." |
| 32. And David was coming to the top where he would prostrate himself to God, and behold, towards him [came] Hushai the Archite with his shirt torn, and earth upon his head. | 32. And David came unto the top of the mount where one bows before the LORD, and behold Hushai the Archite came to meet him with his garment torn and dust cast on his head. |
| 33. And David said to him, "If you pass on with me you will be a burden to me. | 33. And David said to him: "If you pass on with me, you will be a burden on me. |
| 34. But if you return to the city and you say to Absalom, 'I, O king will be your servant, just as I was previously your father's servant,' and now I am your servant; then you will (be able) to frustrate for me the counsel of Ahithophel. | 34. And if you return to the city and say to Absalom, 'I will be your servant, O king. As 1 was the servant of your father from them, and now 1 will be your servant,' you will ruin for me the counsel of Ahithophel. |
| 35. And have you not there with you Zadok and Abiathar the priest? And it shall [therefore] be that everything you hear from the king's house, you shall tell to Zadok and Abiathar the priests. | 35. And are not Zadok and Abiathar the priests there with you? And every word that you will hear from the house of the king, you will tell Zadok and Abiathar the priests. |
| 36. And, behold, they have there with them their two sons, Ahimaaz to Zadok, and Jonathan to Abiathar, and through them you shall send to me everything you hear." | 36. And behold there with them are their two sons, Ahimaaz for Zadok and Jonathan for Abiathar. And you will send by their hand unto me everything that you hear." |
| 37. And Hushai the Archite, the friend of David, came into the city, and Absalom [was] coming to Jerusalem. **{S}** | 37. And Hushai, the friend of David, came to the city, and Absalom came to Jerusalem. |
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**Rashi’s Commentary for: II Sam 15:7-15, 37‎**

**17** **at the farthest house** in a distant place.

**18** **beside him** he stood and they passed by.

**19** **with the king** with Absalom.

**for you are a foreigner** Now we flee without provision or food, and because you are a gentile you will not [readily] find [anyone] to take pity.

**and if you are wont to wander, [go to] your own place** and if you wish to wander from the king because you do not desire to be with him, return to your own place, for your travel with me is not advisable, since [just] yesterday you came.

**and today I should move you about with us?** For I have no place where I can settle you so that you be spared, since from day to day, I go wherever chance takes me. When I hear that the pursuers are here, I run there. Now Jonathan also translates וגם גולה אתה למקומך as: and if you are wont to wander, go you to your own place.

**kindness and truth** I thank you for the kindness and truth that you have done with me.

**22** **go and pass over** with the rest of the people, seeing that you do not desire to separate from me.

**23** **and all the people passed over** from the king and on. Since David was standing still, they are referred to as passing over.

**24** **set down** Heb. ויציקו, similar to ויציגו, to set down, [as indicated by Jonathan’s translation]: they set down the ark. They placed it to a side and the people passed by, since David desired to carry it with him.

**and Abiathar went up until all the people had finished, etc.** This is an inverted verse: “They set down the ark of God until all the people had finished passing!”

**went up** On that day he [Abiathar] was removed from the [High] Priesthood because he had inquired of the Urim and Tumim but was not answered and Zadok entered in his stead. So we learned in Seder Olam and Seder Yoma.

**27** **Do you [not] see** If you see that it is a sensible plan then return to the city, etc.

**Your two sons [shall be] with you** Through them you can inform me about what you hear from the house of the king, and based on your information I will be able to [plan an] escape.

**30** **by the ascent of the olives** by the Mount of Olives.

**his head covered** wrapped around in the manner of mourners.

**covered** wrapped.

**31** **and [someone] told David** and the informer told to David.

**among the conspirators** Heb. סכל, make foolishfrustrated [by making foolish] similar to: “And the fool (והסכל) multiplies his words” (Eccl. 10:14).

**32** **coming to the top** to the top of the mount.

**where he would prostrate himself to God** Where he was wont to prostrate himself. When he would come to Jerusalem he would see from there the tent containing the ark and would prostrate himself.

**34** **just as I was previously father’s servant** as if [it were written]: “and I was previously your father’s servant”; for it is an inverted sentence.

**37 (was) coming to Jerusalem** contemplated coming to Jerusalem.

**Special Ashlamatah: ‎** **Hos 14:2-10 + Mic. 7:18-20‎**

| **Rashi** | **Targum** |
| --- | --- |
| 2. ¶ Return, O Israel, to the Lord your God, for you have stumbled in your iniquity. | 2. ¶ Return, O Israel, to the fear of the LORD your God, for you have fallen because of your sin. |
| 3. Take words with yourselves and return to the Lord. Say, "You shall forgive all iniquity and teach us [the] good [way], and let us render [for] bulls [the offering of] our lips. | 3. Bring' with you words of confession' and return ‎to the worship of the LORD. Say before Him, "It is near before You to forgive iniquities: then we will be accepted as good. Let the words ‎of our lips be accepted before You with favour like bullocks on Your altar!” |
| 4. Assyria shall not save us; we will not ride on horses, nor will we say any longer, our gods, to the work of our hands, for in You, by Whom the orphan is granted mercy." | 4. The kings of Assyria will not save us. We will not put our trust in horsemen, and ‎no more will we say "Our god" to the works of our hands. For it was from before You that mercy was shown to our forefathers when they were ‎like orphans in Egypt. |
| 5. **I will remedy their backsliding; I will love them freely, for My wrath has turned away from them.** | 5.**I will accept them in their repentance, I will forgive their sins, I will have compassion on them when they ‎freely repent. for my anger has turned away from them.** |
| 6. I will be like dew to Israel, they shall blossom like a rose, and it shall strike its roots like the Lebanon. | 6. My Memra will be like dew to Israel; they will bloom like the lily, and they will ‎dwell in their fortified land like the tree of Lebanon which puts forth its branches. |
| 7. Its branches shall go forth, **and its beauty shall be like the olive tree**, and its fragrance like the Lebanon. | 7. Sons and daughters will multiply, **and their ‎light will be like the light of the holy candelabrum** and their fragrance like the fragrance of incense. |
| 8. **Those who dwelt in its shade shall return**; they shall revive [like] corn and blossom like the vine; its fragrance shall be like the wine of Lebanon. | 8. They will be gathered from ‎among their exiles, **they will dwell in the shade of their anointed One.** The dead will be resurrected and goodness will increase ‎in the land. The mention of their goodness will go in and not cease, like the memorial of the blast of the trumpets made over the matured wine when it was poured out in the Sanctuary. |
| 9. Ephraim; What more do I need the images? I will answer him and I will look upon him: I am like a leafy cypress tree; from Me your fruit is found. | 9. The house of Israel will say. "Why should we worship idols any more?" I. ‎by My Memra, will hear the prayer of'Israel and have compassion on them, I. by My Memra, will make them like a beautiful cypress‎tree, because forgiveness for their waywardness is found before Me. |
| 10. Who is wise and will understand these, discerning and will know them; **for the ways of the Lord are straight, and the righteous shall walk in them, and the rebellious shall stumble on them.**  **{P}** | 10. Who is wise" and will consider these things? Who is prudent and ‎will take note of them? **For the ways of the LORD are right; and the righteous/generous who walk in them will live in everlasting life through them, ‎but the wicked will be delivered to Gehinnam" because they have not walked in them.{P}** |
|  |  |
| 18. Who is a God like You, Who forgives iniquity and passes over the transgression of the remnant of His heritage? He does not maintain His anger forever, for He desires loving-kindness. | 18. There is none besides You; you are the God forgiving iniquities and passing over the transgressions of the remnant of His inheritance, who ‎does not extend His anger forever, because He delights in doing good. |
| 19. He shall return and grant us compassion; He shall hide our iniquities, and You shall cast into the depths of the sea all their sins. | 19. His Memra will again have mercy on us, He will tread upon ‎our transgressions in His love and He will cast all the sins of Israel into the depths of the sea. |
| 20. You shall give the truth of Jacob, the loving-kindness of Abraham, which You swore to our forefathers from days of yore.   **{P}** | 20. You will show (Your) faithfulness to Jacob ‎to his sons, as you swore to him in Bethel, Your kindness to Abraham to his seed after him, as You swore to him between the pieces; You ‎will remember for us the binding of Isaac who was bound upon the altar before You. You will perform kind deeds with us as You swore‎to our fathers in days of old. **{P}** |
|  |  |

**Rashi’s Commentary for: Hos 14:2-10 + Mic. 7:18-20‎**

**Return, O Israel**You, who are in the land of Judah, lest what happens to Samaria happens to you. Therefore, the topics are juxtaposed. This can be compared to a king against whom a province rebelled. The king sent a general and commanded him to destroy it. That general was expert and deliberate. He said to them, “Take for yourselves days (sic); otherwise, I will do to you as I have done to such-and-such a province and to its allies, and to such-and-such a prefecture and to its allies.” Therefore it says, “Samaria shall be accounted guilty,” and then Scripture says: “Return, O Israel.” As is found in Sifrei in the section commencing. (Num. 25:1), “And Israel abode in Shittim.”

**to the Lord your God** One taught in the name of Rabbi Meir: Return, O Israel, while He is still יהוה , with the Divine Attribute of Mercy; otherwise, He is אֶלֹהֶיךָ with the Divine Attribute of Justice, before the defense becomes the prosecution. [from Pesikta d’Rav Kahana, p. 164a]

**for you have stumbled in your iniquity** Obstacles have come to you because of your iniquity.

**3 You shall forgive all iniquity** Heb. עָוֹן כָּל-תִּשָׂא . Forgive all our iniquities.

**and teach [us the] good [way]**Heb. וְקַח-טוֹב . And teach us the good way. Another explanation: The few good deeds in our hands take in Your hand and judge us accordingly. And so does David say (Psalms 17:2): “Let my sentence come forth from before You, may Your eyes behold the right.” Another explanation: And accept good And accept confession from us, as it is said (Psalms 92:2): “It is good to confess to the Lord.”

**and let us render [for] bulls** that we should have sacrificed before you, let us render them with the placation of the words of our lips.

**4 Assyria shall not save us**Say this also before Him, “We no longer seek the aid of man, neither from Assyria nor from Egypt.”

**we will not ride on horses** This is the aid from Egypt, who would send them horses, as they said to Isaiah (30:16), “No, but on horses will we flee... And on swift steeds will we ride.”

**nor will we say any longer to the work of our hands** that they are our gods.

**for in You alone shall our hope be,** You Who grant mercy to the orphans.

**5 I will remedy their backsliding** Said the prophet: So has the Holy Spirit said to me. After they say this before Me, I will remedy their backsliding, and I will love them with My charitable spirit. Although they do not deserve the love, I will love them charitably since My wrath has turned away from them.

**6 and it shall strike** I. e. the dew shall strike its roots and cause them to prosper.

**like the Lebanon** like the roots of the trees of the Lebanon, which are large.

**7 Its branches shall go forth** Sons and daughters shall increase.

**and it shall be** Their beauty shall be like the beauty of the menorah of the Temple, and their fragrance like the fragrance of the incense.

**like the Lebanon** Like the Temple.

**8 Those who dwelt in its shade shall return** Those who already dwelt in the shade of the Lebanon, to which He compared Israel and the Temple, and now were exiled there from, shall return to it.

**its fragrance shall be like the wine of Lebanon**Jonathan renders: Like the remembrance of the blasts of the trumpets over the old wine poured for libations in the Temple. For they would blow the trumpets over the libations when the Levites would recite the song. 9 Ephraim will say, “What more do I need to follow the images?” And they will turn away from idolatry.

**I will answer him** I will answer him from his trouble.

**and I will look upon him** I will look upon his affliction.

**I am like a leafy cypress tree** I will bend down for him to hold his hand on Me as the leafy cypress which is bent down to the ground, which a man holds by its branches; i.e., I will be accessible to him.

**from Me your fruit is found** Am I not He? For all your good emanates from Me.

**10 Who is wise and will understand these** Who among you is wise and will ponder to put his heart to all these and return to Me?

**and the rebellious shall stumble on them** i.e., because of them, because they did not walk in them. Jonathan renders in this manner.

**20 You shall give the truth of Jacob**- Jonathan paraphrases: You shall give the truth of Jacob to his sons, as You swore to him in Bethel; the loving-kindness of Abraham to his seed after him, as you swore to him ‘between the parts.’ You shall remember for us the binding of Isaac, etc. Give us the truth that You promised Jacob. Cause to come true Your word that You promised Jacob (Gen. 28:15): “For I will not forsake you.”

**the loving-kindness of Abraham** The reward for the loving-kindness of Abraham, [out of] which he commanded his sons to keep the way of the Lord: to perform righteousness and justice. Therefore, it does not say, “And the loving-kindness,” but “the loving-kindness.” The truth - that you will make come true the promise to Jacob - that will be the payment of the reward for Abraham’s loving-kindness. which you swore -at the binding of Isaac, (Gen 22:16) “I swore by Myself, says the Lord, that because you did this thing, etc.”

**Verbal Tallies**

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

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

**Shemot (Exodus) 4:18 – 6:1**

**Shmuel bet (II Samuel) 15:7-15 + 37**

**Tehillim (Psalms) 44:10-27**

**Mk 5:21-24, Lk 8:42, Acts 15:13-18**

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

Return / Go / Turn - שוב, Strong’s number 07725.

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

Went / Go - ילך, Strong’s number 03212.

Return / Go / Turn - שוב, Strong’s number 07725.

Said - אמר, Strong’s number 0559.

Peace - שלום, Strong’s number 07965.

**Shemot (Exodus) 4:18** And Moses **went <03212> (8799)** and **returned <07725> (8799)** to Jethro his father in law, and **said <0559> (8799)** unto him, Let me **go <03212> (8799)**, I pray thee, and **return <07725> (8799)** unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro **said <0559> (8799)** to Moses, **Go <03212> (8798)** in **peace <07965>**.

**Tehillim (Psalms) 44:10** Thou makest us to **turn <07725> (8686)** back from the enemy: and they which hate us spoil for themselves.

**Shmuel bet (II Samuel) 15:7** And it came to pass after forty years, that Absalom **said <0559> (8799)** unto the king, I pray thee, let me **go <03212> (8799)** and pay my vow, which I have vowed unto the LORD, in Hebron.

**Shmuel bet (II Samuel) 15:8** For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD shall bring me **again <07725> (8799) (8676) <07725> (8686)** indeed to Jerusalem, then I will serve the LORD.

**Shmuel bet (II Samuel) 15:9** And the king **said <0559> (8799)** unto him, **Go <03212> (8798)** in **peace <07965>**. So he arose, and **went <03212> (8799)** to Hebron.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Exod. 4:18 – 6:1** | **Psalms**  **44:10-26** | **Ashlamatah**  **2 Sam 15:7-15 + 37** |
| --- | --- | --- | --- | --- |
| yn"doa] | O Lord | Exod. 5:22 | Ps. 44:23 |  |
| vyai | man, men | Exod. 4:19 Exod. 5:9 |  | 2 Sam. 15:11 2 Sam. 15:13 |
| ~yhil{a/ | God | Exod. 4:20 Exod. 4:27 Exod. 5:1 Exod. 5:3 Exod. 5:8 | Ps. 44:20 Ps. 44:21 |  |
| ~ai | if |  | Ps. 44:20 | 2 Sam. 15:8 |
| rm;a' | said | Exod. 4:18 Exod. 4:19 Exod. 4:21 Exod. 4:22 Exod. 4:23 Exod. 4:25 Exod. 4:26 Exod. 4:27 Exod. 5:1 Exod. 5:2 Exod. 5:3 Exod. 5:4 Exod. 5:5 Exod. 5:6 Exod. 5:10 Exod. 5:13 Exod. 5:14 Exod. 5:15 Exod. 5:16 Exod. 5:17 Exod. 5:19 Exod. 5:21 Exod. 5:22 Exod. 6:1 |  | 2 Sam. 15:7 2 Sam. 15:8 2 Sam. 15:9 2 Sam. 15:10 2 Sam. 15:13 2 Sam. 15:14 2 Sam. 15:15 |
| #r,a, | land, earth, country | Exod. 4:20 Exod. 5:5 Exod. 5:12 Exod. 6:1 | Ps. 44:25 |  |
| rv,a] | who, which, what | Exod. 4:18 Exod. 4:21 Exod. 4:28 Exod. 4:30 Exod. 5:8 Exod. 5:11 Exod. 5:14 Exod. 6:1 |  | 2 Sam. 15:7 2 Sam. 15:14 2 Sam. 15:15 |
| aAB | come, go | Exod. 5:1 Exod. 5:15 Exod. 5:23 | Ps. 44:17 | 2 Sam. 15:13 2 Sam. 15:37 |
| rb'D' | words | Exod. 4:28 Exod. 4:30 Exod. 5:9 Exod. 5:13 Exod. 5:19 |  | 2 Sam. 15:11 |
| hy"h' | came, come | Exod. 4:24 Exod. 5:13 |  | 2 Sam. 15:7 |
| %l;h' | come, go, walk | Exod. 4:18 Exod. 4:19 Exod. 4:21 Exod. 4:27 Exod. 4:29 Exod. 5:3 Exod. 5:4 Exod. 5:7 Exod. 5:8 Exod. 5:11 Exod. 5:17 Exod. 5:18 |  | 2 Sam. 15:7 2 Sam. 15:9 2 Sam. 15:11 2 Sam. 15:12 2 Sam. 15:14 |
| hNEhi | behold | Exod. 4:23 Exod. 5:16 |  | 2 Sam. 15:15 |
| gr'h' | kill | Exod. 4:23 Exod. 5:21 | Ps. 44:22 |  |
| xb;z" | sacrifice | Exod. 5:3 Exod. 5:8 Exod. 5:17 |  | 2 Sam. 15:12 |
| br,x, | sword | Exod. 5:3 Exod. 5:21 |  | 2 Sam. 15:14 |
| [d'y" | know, known | Exod. 5:2 | Ps. 44:21 | 2 Sam. 15:11 |
| hwhy | LORD | Exod. 4:19 Exod. 4:21 Exod. 4:22 Exod. 4:24 Exod. 4:27 Exod. 4:28 Exod. 4:30 Exod. 4:31 Exod. 5:1 Exod. 5:2 Exod. 5:3 Exod. 5:17 Exod. 5:21 Exod. 5:22 Exod. 6:1 |  | 2 Sam. 15:7 2 Sam. 15:8 |
| ~Ay | days | Exod. 5:3 Exod. 5:6 Exod. 5:13 Exod. 5:14 Exod. 5:19 | Ps. 44:15 Ps. 44:22 |  |
| laer'f.yI | Israel | Exod. 4:22 Exod. 4:29 Exod. 4:31 Exod. 5:1 Exod. 5:2 Exod. 5:14 Exod. 5:15 Exod. 5:19 |  | 2 Sam. 15:10 2 Sam. 15:13 |
| yKi | indeed, because, yet | Exod. 4:25 Exod. 5:8 | Ps. 44:19 |  |
| lKo | whole, all, entire | Exod. 4:19 Exod. 4:21 Exod. 4:28 Exod. 4:29 Exod. 4:30 Exod. 5:12 | Ps. 44:15 Ps. 44:17 Ps. 44:22 | 2 Sam. 15:10 2 Sam. 15:11 2 Sam. 15:14 2 Sam. 15:15 |
| aol | no, none, cheaply | Exod. 5:7 Exod. 5:18 | Ps. 44:12 | 2 Sam. 15:14 |
| ble | heart | Exod. 4:21 | Ps. 44:18 Ps. 44:21 | 2 Sam. 15:13 |
| hm' | why, what | Exod. 5:4 Exod. 5:15 Exod. 5:22 | Ps. 44:23 Ps. 44:24 |  |
| %l,m, | king | Exod. 5:4 |  | 2 Sam. 15:7 2 Sam. 15:9 2 Sam. 15:15 |
| !mi | any, wherever, presence, bacause | Exod. 5:8 Exod. 5:11 Exod. 5:20 | Ps. 44:16 |  |
| an" | please | Exod. 4:18 Exod. 5:3 |  | 2 Sam. 15:7 |
| dg"n" | told, messenger | Exod. 4:28 |  | 2 Sam. 15:13 |
| hk'n" | beaten, strike | Exod. 5:14 Exod. 5:16 |  | 2 Sam. 15:14 |
| vp,n< | life, soul | Exod. 4:19 | Ps. 44:25 |  |
| !t;n" | give, given, put | Exod. 5:7 Exod. 5:10 Exod. 5:16 Exod. 5:18 Exod. 5:21 | Ps. 44:11 |  |
| db;[' | serve, work | Exod. 4:23 Exod. 5:18 |  | 2 Sam. 15:8 |
| db,[, | servants, serve | Exod. 5:15 Exod. 5:16 Exod. 5:21 |  | 2 Sam. 15:8 2 Sam. 15:14 2 Sam. 15:15 |
| l[; | therefore, over, for your sake | Exod. 5:8 Exod. 5:14 Exod. 5:17 | Ps. 44:22 |  |
| !P, | otherwise, or | Exod. 5:3 |  | 2 Sam. 15:14 |
| ~ynIP' | before, face | Exod. 4:21 | Ps. 44:15 Ps. 44:16 Ps. 44:24 |  |
| lAq | voice, sound | Exod. 5:2 | Ps. 44:16 | 2 Sam. 15:10 |
| ~Wq | arise, arose |  | Ps. 44:26 | 2 Sam. 15:9 2 Sam. 15:14 |
| bWv | turn, return | Exod. 4:18 Exod. 4:19 Exod. 4:20 Exod. 4:21 Exod. 5:22 | Ps. 44:10 | 2 Sam. 15:8 |
| ~Wf | put, impose, set, make | Exod. 4:21 Exod. 5:8 Exod. 5:14 | Ps. 44:13 Ps. 44:14 |  |
| ~Alv' | peace | Exod. 4:18 |  | 2 Sam. 15:9 |
| xl;v' | would not let, go, sent | Exod. 4:21 Exod. 4:23 Exod. 4:28 Exod. 5:1 Exod. 5:2 Exod. 5:22 Exod. 6:1 |  | 2 Sam. 15:10 2 Sam. 15:12 |
| ~ve | name | Exod. 5:23 | Ps. 44:20 |  |
| [m;v' | heard, hear | Exod. 4:31 Exod. 5:2 |  | 2 Sam. 15:10 |
| ~[; | people | Exod. 4:21 Exod. 4:30 Exod. 4:31 Exod. 5:1 Exod. 5:4 Exod. 5:5 Exod. 5:6 Exod. 5:7 Exod. 5:10 Exod. 5:12 Exod. 5:16 Exod. 5:22 Exod. 5:23 | Ps. 44:12 | 2 Sam. 15:12 |
| ynI[\ | affliction | Exod. 4:31 | Ps. 44:24 |  |
| br' | many, much, great | Exod. 5:5 |  | 2 Sam. 15:12 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Ex. 4:18 – 6:1** | **Psalms**  **44:10-27** | **Ashlamatah**  **2Sam 15:7-15 + 37** | **Mishnah of Mark,**  **1-2 Peter, & Jude**  **Mk 5:21-24** | **Tosefta of**  **Lk 8:42** | **Remes/Gemara of**  **Acts/Romans**  **and James**  **Acts 15:13-18** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἀδελφός** | brother | Gen 4:21 |  |  |  |  | Acts 15:13 |
| **ἀκούω** | heard, hear | Exod. 4:31 Exod. 5:2 |  | 2 Sam. 15:10 |  |  | Acts 15:13 |
| **ἀνήρ** | men, brethren |  |  | 2Sa 15:11 2Sa 15:13 |  |  | Acts 15:13 |
| **ἄνθρωπος** | man, men | Exo 5:9 |  |  |  |  | Acts 15:17 |
| **ἀπέρχομαι** | went forth | Exo 4:19  Exo 4:26 Exo 5:4 |  |  | Mk. 5:24 |  |  |
| **ἔθνος** | nations |  | Ps 44:11  Ps 44:14 |  |  |  | Acts 15:14 Acts 15:17 |
| **εἴδω** | see | Exo 4:31 Exo 5:2 |  | 2Sa 15:11 | Mar 5:22 |  |  |
| **ἐκζητέω** | require, seek after |  | Ps 53:2 |  |  |  | Act 15:17 |
| **ἐπισκέπτομαι** | visited | Exo 4:31 |  |  |  |  | Act 15:14 |
| **ἔργον** | works | Exo 5:4 Exo 5:5 Exo 5:9 Exo 5:13 |  |  |  |  | Act 15:18 |
| **ἔρχομαι** | come | Exo 5:20 | Ps 44:17 |  | Mk. 5:22 Mk. 5:23 |  |  |
| **ἔτος** | year |  |  | 2Sa 15:7 |  | Lk. 8:42 |  |
| **ζάω** | live | Exo 4:18 |  |  | Mk. 5:23 |  |  |
| **θεός** | God | Exod. 4:20 Exod. 4:27 Exod. 5:1 Exod. 5:3 Exod. 5:8 | Ps. 44:20 Ps. 44:21 |  |  |  | Acts 15:14 |
| **ἰδού** | behold | Exod. 4:23 Exod. 5:16 |  | 2 Sam. 15:15 | Mar 5:22 |  |  |
| **κύριος** | LORD | Exod. 4:19 Exod. 4:21 Exod. 4:22 Exod. 4:24 Exod. 4:27 Exod. 4:28 Exod. 4:30 Exod. 4:31 Exod. 5:1 Exod. 5:2 Exod. 5:3 Exod. 5:17 Exod. 5:21 Exod. 5:22 Exod. 6:1 |  | 2 Sam. 15:7 2 Sam. 15:8 |  |  |  |
| **λαμβάνω** | take | Exo 4:20  Exo 4:25 |  |  |  |  | Acts 15:14 |
| **λαός** | people | Exod. 4:21 Exod. 4:30 Exod. 4:31 Exod. 5:1 Exod. 5:4 Exod. 5:5 Exod. 5:6 Exod. 5:7 Exod. 5:10 Exod. 5:12 Exod. 5:16 Exod. 5:22 Exod. 5:23 | Ps. 44:12 | 2 Sam. 15:12 |  |  | Acts 15:14 |
| **λέγω** | saying | Exo 4:18 Exo 4:22 Exo 5:1 Exo 5:3 Exo 5:6  Exo 5:8  Exo 5:10 Exo 5:13 Exo 5:14 Exo 5:15 Exo 5:16 Exo 5:17 Exo 5:19 |  | 2Sa 15:8 2Sa 15:10 2Sa 15:13 | Mk. 5:23 |  | Acts 15:13 Acts 15:18 |
| **λόγος** | words | Exo 4:28 Exo 5:9 |  |  |  |  | Acts 15:15 |
| **ὄνομα** | names | Exod. 5:23 | Ps. 44:20 |  | Mk. 5:22 |  | Acts 15:14 Acts 15:17 |
| **ὅς / ἥ / ὅ** | which, who | Exod. 4:18 Exod. 4:21 Exod. 4:28 Exod. 4:30 Exod. 5:8 Exod. 5:11 Exod. 5:14 Exod. 6:1 |  | 2 Sam. 15:7 2 Sam. 15:14 2 Sam. 15:15 |  |  | Acts 15:17 |
| **ὄχλος** | multitude |  |  |  | Mk. 5:21 Mk. 5:24 | Lk. 8:42 |  |
| **πᾶς** | all, whole, entire, every | Exod. 4:19 Exod. 4:21 Exod. 4:28 Exod. 4:29 Exod. 4:30 Exod. 5:12 | Ps. 44:15 Ps. 44:17 Ps. 44:22 | 2 Sam. 15:10 2 Sam. 15:11 2 Sam. 15:14 2 Sam. 15:15 |  |  | Acts 15:17 |
| **πίπτω / πέτω** | fell |  |  |  | Mk. 5:22 |  | Acts 15:16 |
| **ποιέω** | did, done | Exo 4:21  Exo 4:30  Exo 5:8 Exo 5:15 Exo 5:16 Exo 6:1 |  |  |  |  | Acts 15:18 |
| **πολύς / πολλός** | many, much | Exo 4:18 |  |  | Mk. 5:21 Mk. 5:23 Mk. 5:24 |  |  |
| **πούς** | feet, foot | Exo 4:25 |  |  | Mk. 5:22 |  |  |
| **σήμερον** | today | Exo 5:14 |  |  | Mat 6:30 |  |  |
| συνάγω | gather | Exo 4:29  Exo 5:7 Exo 5:12 |  |  | Mk. 5:21 |  |  |
| χείρ | hand | Exo 4:20  Exo 4:21 Exo 5:21 Exo 6:1 | Psa 44:20 |  | Mk. 5:23 |  |  |

**NAZAREAN TALMUD**

**Sidra Of Shemot (Ex.) ‎4:18 – 6:1**

**“VaYelékh Mosheh” “And went Moses”**

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| **Hakham Shaul’s School of Tosefta**  **(Luqas Lk 8:49-56)**  **Mishnah א:א** | **Hakham Tsefet’s School of Peshat**  **(Mk 5:21-24)**  **Mishnah א:א** |
| **While he** Yeshua **was still speaking, someone came from** the house of **the Rosh HaKenesét, saying, “Your daughter has died; do not trouble the Rabbi (Hakham) anymore.” But when Yeshua heard** this**, he answered him, “Do not be afraid** any longer**; only trust (God), and she will be made well.”[[18]](#footnote-18) When he came to the house, he did not allow anyone to enter with him, except the Paqidim Tsefet and Yochanan and Ya’aqob, and the girl's father and mother. Now they were all weeping and lamenting for her; but he said, “Stop weeping, for she has not died, but is asleep.” And they** began **laughing at him, knowing that she had died. He, however,** with a strong hand **took her** with his Tallit **by the hand and called, saying, “Child, arise!” And her spirit returned, and she got up immediately; and he gave orders for** something **to be given her to eat. Her parents were amazed; but he instructed them to tell no one what had happened.** | **When Yeshua had crossed over again in the boat to the other side of the Kineret, a large congregation gathered[[19]](#footnote-19) around him** to welcome him**;[[20]](#footnote-20) and so he stayed by the seashore. The Rosh HaKenesét[[21]](#footnote-21) named Ya’ir[[22]](#footnote-22) came up, and on seeing him,[[23]](#footnote-23) and after showing his respect and honor for him as a Hakham implored him earnestly, saying, “My little daughter is at the point of death;** please **come and put your hands on her, so that she will get well[[24]](#footnote-24) and live.” And he** Yeshua **went off with him; and a large congregation was following him and pressing in on him.** |
| **Hakham Shaul’s School of Remes**  **(2 Luqas - Acts 15:13-18)**  **Pereq א:א** | |
| **And after they had stopped speaking, Hakham Ya’aqob answered, saying, “Anashim** (men of nobility) **andbrothers listen to me! Hakham Tsefet has described how God from the beginning** (B’resheet) **concerned Himself to take from among the Gentiles a people for His name. And with this the words of the prophets agree, just as it is written**: *“****In that day I will raise up the fallen Sukkah*** *(booth****) of David, And wall up its breaches; I will also raise up its ruins And rebuild it as in the days of old; That they may possess the remnant of Edom And all the Nations*** *(Gentiles)* ***who are called by My name,” Declares the LORD who does this.*** *"****Behold, the days are coming," says the LORD, “When the ploughman will overtake the reaper, And the treader of grapes him who sows seed; The mountains will drip with sweet wine, And all the hills shall flow*** *with it.* ***I will bring back the captives of My people Israel; They will build the waste cities and inhabit*** *them****; They will plant vineyards and drink wine from them; They will also make gardens and eat fruit from them. I will plant them in their land, And no longer will they be pulled up from the land I have given them,” Says the LORD your God.*** (Amos 9:11-15)[[25]](#footnote-25) | |

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

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| **Ex 4:18 – 6:1** | **Psa. 44:10-27** | **II Sam 15:7-15, 37** | **Mk 5:21-24** | **Lk 8:49-56** |

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

**Yad Ha-Chazaqáh**

This week we find several extraordinary connections between the Nazarean Codicil and the Torah Seder. Firstly, the notion of “crossing over” is connected with Moshe’s departure from Yitro and return to Mitzrayim (Egypt). Yeshua has departed the coasts of the Gerasenes and returned to Kafar-Nahum.

Both the Torah Seder and Nazarean Codicil contain a high official in their narrative.

**Shemot 5:14** And the **officers** (foremen) of the children of Israel whom Pharaoh's taskmasters had appointed over them were beaten, saying, "Why have you not completed your quota to make bricks like the day before yesterday, neither yesterday nor today?"

**Mk 5:22 The Rosh HaKenesét named Ya’ir…**

Both the Torah Seder and the Nazarean Codicil contain an encounter with death.

**Shemot 4:24** Now he was on the way, in an inn, that the Lord met him and sought to put him to death.

**Mk. 5:23 “My little daughter is at the point of death;**

Both the Torah Seder and the Nazarean Codicil have symbols of authority.

**Shemot 4:20** So Moses took his wife and his sons, mounted them upon the donkey, and he returned to the land of Egypt, and Moses **took the staff of God in his hand**.

**Lk 8:54** with a strong hand **took her** with his Tallit **by the hand**

The Greek phrase **κρατέω** – *krateo,* “take” as is translated by many scholars is actually a symbol of authority. **Κρατέω** – *krateo’s* closest Hebrew parallel is **חֲזַק** – *chazaq.* Therefore, we cannot believe that the text, albeit Tosefta means: “with a strong hand **took**” in the absolute literal sense. The truth said it is apparent that the toseftan text leans more towards Remes than Peshat.

**The Power of κρατέω** – *krateo,* as expressed in the Nazarean Codicil, is united with **δύναμις** – *dunamis* an explosive miracle working power. **Δύναμις** – *dunamis* is both explosive and virtuous power. Even though this type of power is equated with explosive power, it is often viewed from its feminine aspect. Both **κρατέω** – *krateo* and **δύναμις** – *dunamis* are related to virtue. This will be more evident in the near future when we see that it is **δύναμις** – *dunamis* that Yeshua feels departing from himself when the hemorrhaging woman touches his tzitzit. The Mishnaic phrase of the Nazarean Codicil “**put your hands on her,**” means little from a Peshat perspective. Therefore, we must take that language as analogous. Obviously, “putting hands on her” is a reference to conferring, through the power of agency a healing on the girl. In a matter of speaking, the agent/amabasador possesses no real personal power, per se. However, as is the case with **δύναμις** – *dunamis*, ambassadorial power is potential power. Even though we are confined primarily by Peshat hermeneutics, we can understand that the language refers to ambassadorial power. This is also evident because our Torah Seder is dominated by the same principle. Moshe and Aaron are principle agents in the redemption of the B’ne Yisrael from the tyranny of Mitzrayim. In the case of Moshe and Yeshua, we see that their ambassadorial power is the agency of “G-d’s hand” or **Yad Ha-Chazaqáh**. **Yad Ha-Chazaqáh** means a “strong hand” or “mighty hand.” Interestingly enough we associate the power of **κρατέω** – *krateo,* **חֲזַק** – *chazaq* with the officer in the congregation connected with Chesed. This is the Masoret of the Congregation. This all interconnects when we realize that Yair occupies this office. As Rosh HaKenesét, Yair is the principle agent for dispensing light or enlightenment from the Hakhamim to the Congregation. As Rosh HaKenesét, Yair knows the power of the Hakhamim. Therefore, he makes his appeal to the prototypical Hakham, Yeshua HaMashiach. Yair trusts in the principle of agency. Just as the seven men of the Congregation serve the bench, Yair knows the power of approaching the bench. The present course of events shows that the seven men of the congregation are fully dependent on the three Hakhamim for their power. We see that the Paqidim have a measure of power. However, that power is limited. The Bet Din has the power of agency, or **Yad Ha-Chazaqáh**. All Yair is asking Yeshua to do is exercise the principle of agency. He knows that by invoking this power his daughter will be healed.

Because **Yad Ha-Chazaqáh** represents the principle of agency and ambassadorial power, it also represents the moral code of that agency. Therefore, **Yad Ha-Chazaqáh** represents the Oral Torah. Both Moshe and Yeshua are ambassadors, which represent the Torah. In the present Torah Seder Moshe not only represents the Torah, he also represents prophecy. Moshe Rabbenu establishes the protocol as a prototypical Messiah. Therefore, we learn two things here from this principle. Firstly, Messiah must have the spirit of Prophecy. Secondly, as G-d’s agent, **Messiah must deliver the B’ne Yisrael from the bondage of Mitzrayim, literally and allegorically.** As the principle agent of the Torah, Moshe Rabbenu shows the world that the entire cosmos is subject to the Torah. When the “foreman” of the B’ne Yisrael, from our Torah Seder begin to complain to Moshe, he (Moshe) turns to G-d. G-d’s promise to Moshe is read as follows…

**כִּ֣י בְיָ֤ד חֲזָקָה֙ יְשַׁלְּחֵ֔ם וּבְיָ֣ד חֲזָקָ֔ה** – for with a **strong hand** he will send them out, and with a **strong hand** he will drive them out of his land."

We can read this to mean that the B’ne Yisrael will be delivered from Mitzrayim/Egypt by way of the “Exodus” **or** they will be delivered by their acceptance of the Torah. **The path of deliverance that the B’ne Yisrael accepted was that of the Torah.** To be specific, they accepted the Oral Torah before the written Torah. The command to kill the lamb and place its blood on the doorposts was given in oral form. It was acceptance of the Oral Torah, trough the ambassador Moshe, that brought them the necessary deliverance needed to walk out of Mitzrayim as freemen. Consequently, we hermeneutically deduce that **before redemption is initiated an Oral Torah precedes it.** Hermeneutically this means that **before the final redemption can take place there must be a mass acceptance of the Oral Torah**.

**“Stop weeping, for she has not died, but is asleep”**

**Question:** is the young girl really dead, and how can Yeshua say she is only sleeping?

As noted above Messiah must have the spirit of Prophecy. Therefore, he will look beyond circumstantial situations. Again, this is the power and principle of agency. The ambassador must not allow circumstance to detour him in his mission. Messiah is perfectly aware of the circumstances. Tenacity, faithful obedience and vision drives him forward.

We find two passages from the Psalmist noteworthy this week.

***Psa 44:20 - even when You crushed us in a place of serpents, and You covered us with darkness*** (death like shadow).

The words of the Psalmist show that the B’ne Yisrael has fallen under a death-like shadow. This is the case for them in Mitzrayim (Egypt). This circumstance has overcome the daughter of Yair.

***Tehillim (Psalms) 44:24-27******Awake, why do You sleep, O Lord? Arouse yourself, cast not off forever. Why do You hide Your face, and forget our affliction and our oppression? For our soul is bowed down to the dust; our belly cleaves unto the earth. Arise for our help, and redeem us for Your mercy's sake.***

As noted in the footnotes above the name “Yair” can mean, “he enlightens.” If “Yair” were spelled with a **ע** – *Ayin* (**יָעִיר**) rather than a **א** – *Alef* (**יָאִיר**) it would mean “He Awakens.” The resultant prophetic meaning would be that he, “Messiah” awakens those covered with the death-like shadow. This fits the Nazarean Codicil’s narrative. Furthermore, it captures the essence of the Davidic Midrash purported in the Psalms.

Yair’s name is at the core of the Peshat message. Hakham Tsefet uses his name to enlighten us to the awakening of the B’ne Yisrael in their exile (Galut). The present Torah Seder shows us how the B’ne Yisrael has become lackadaisical. Their acceptance of mediocrity brought them to a place of tolerance. Rather than looking forward to Pesach – the festival of liberty they complained because the “Deliverer,” agent of G-d made things harder for them. Why did they need things to become intolerable before they realized that bondage is unacceptable in any form?

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

Hakham Shaul brings to the forefront the attachment of the Gentiles to G-d through the “Sukkah of David” as mentioned in Amos 9:11-15. The Hakhamim/Sages interpret the “Sukkah of David differently. For example, Rashi states that the “Sukkah of David” refers to the “Temple.” We most certainly agree with this assessment from a Nazarean perspective. Here we determine that the Temple in reference is the Temple of “Living Stones,”[[26]](#footnote-26) making the Temple a living Torah community filled with the “sacrifice of praise in their mouths.” And what is the “sacrifice of praise”? The “sacrifice of praise”[[27]](#footnote-27) is Torah study and the repetition of the lessons learned at the feet of the Hakhamim. Hakham Shaul mentions the “Sukkah of David” as a pars pro toto reference for the seven Ushpizin.

During the Festival of Sukkot, we are graced with the presence of seven special Ushpizin (guests). Allegorically speaking the Sukkah bespeaks of Gan Eden. It is here “under the Throne of G-d” (Gan Eden) that the souls of the righteous/generous reside. Likewise, it is from here that the Ushpizin come to visit our Sukkah. The Seven Ushpizin are:

1. Abraham
2. Yitzchak
3. Ya’aqob
4. Moshe
5. Aaron
6. Yosef
7. David

Each special “Ushpiz” (guest) has special qualities and characteristics that bear implication on the present materials. However, we will focus only on what is necessary for the sake of brevity. As each special guest takes his place on the different nights of the festival of Sukkot, it is as if we were seated in his Sukkah rather than our own. Therefore, on the Seventh Night we sit in the Sukkah of David. According to the Targum of the Nabi (Prophet) Amos, the Sukkah of David is the Kingdom of David, which is an allegory for the Messianic Kingdom.[[28]](#footnote-28) Furthermore, Nabi Amos associates the Sukkah of David with the **Remnant** from Edom. We stress the word remnant here concurring with the prophetic thought of Nabi Amos. Who are these “Seven” special guests? And, how do they relate to the giving of the Torah?

**Torah as Wisdom**

By allegorically defining Torah as Wisdom (Heb. Hokhmah, Greek: Sophia) it became the universal law for all humanity. We state these things noting that the structured universe is built on *Nomos*/Torah.

**B’resheet Rabbah I:1** ﻿The Torah declares: I was the working tool of the Holy One, blessed be He. In human practice, when a mortal king builds a palace, he builds it not with his own skill but with the skill of an architect. The architect moreover does not build it out of his head, but employs plans and diagrams to know how to arrange the chambers and the wicket doors. Thus God consulted the Torah and created the world, while the Torah declares, IN THE BEGINNING GOD CREATED, BEGINNING referring to the Torah, as in the verse, The Lord made me as the beginning of His way (Prov. VIII, 22).[[29]](#footnote-29)

And the Jerusalem Targum at Genesis 1:1, states:

“**In wisdom (Be-Hokhma)** the LORD created …

Our error is in thinking that creation is something other than the Torah itself. For example, many scholars suggest that the Torah reflects creation i.e. the cosmos. However, the reality is that the cosmos **is** the Torah. Or, the Torah is creation! The Torah, “Word of G-d” is the cosmos. The cosmos exists because G-d spoke the Torah.[[30]](#footnote-30) Why did G-d consult the Torah as the cited Midrash implies? Herein we see that G-d will not establish a “Law” (*Nomos-*Torah) that He Himself does not keep. G-d looked into the Torah to create the cosmos because when a Sofer (Scribe) makes a Torah Scroll he must copy (look at) another Torah Scroll. Therefore, the sum of creation is the Torah. Torah is the architecture and sum of creation. However, in this statement we still have an incomplete idea of creation. This is because G-d did not use a “Written Torah” per se. He used the “Oral Torah” (Mesorah). This is evident from reading B’resheet. But, the lesson learned is that G-d used the Oral Torah of the Hakhamim to create the cosmos. In other words, G-d spoke the Words of the Hakhamim and the cosmos as we see it came into being. Therefore, the true creators of the world are the Hakhamim, as they make their lessons on Torah and Judgments concerning Halakhah. By their halakhic decisions and teachings, the Hakhamim have created the structure of the cosmos in a very specific way. It is also for this reason that the intermediaries, (heavenly host) function according to Torah in a very specific way. Here we can gain a better understanding of the angelic rivalry and rage. Not only are these heavenly hosts enraged by the creation of man, they must be subject to his words through G-d’s use of the words of the Sages to create the cosmos. Obviously, we have abbreviated our point on these matters. In the sense that G-d created the cosmos by the words of the Hakhamim, we see here the principle of “handkerchief” hermeneutics, otherwise stated as “the end is in the beginning and the beginning is in the end.”[[31]](#footnote-31)

The Ramban shows us clearly that in the giving of the Torah that when the B’ne Yisrael heard the Shofar it instilled in them a sense of awe. At that point, Moshe would say “TShemu” “pay attention”[[32]](#footnote-32) because you will hear G-d say such and such[[33]](#footnote-33) explicating the Torah. Moshe announced the Torah and G-d repeated it. The point is that G-d repeated the words of Moshe not vice versa.[[34]](#footnote-34)

**﻿Zohar Vayikra 7a** Hence, it says, Moses spoke with his own voice, and God answered him with that mighty Voice, confirming what he said.

**Midrash Rabbah 28:6[[35]](#footnote-35)** ﻿R. Johanan said: It was one voice that divided itself into seven voices, and these into seventy languages.

However, the point of great interest is that the B’ne Yisrael **sees** the responsa as “Seven Voices,” This is the most profound vision of the Congregation of Yisrael. The Voice of the Hakham (im)[[36]](#footnote-36) establishes Torah, which is echoed by the Seven Paqidim of the Congregation.

Because Wisdom of the Hakhamim is the structure of the universe, the *Nomos* – Torah has a universal entreaty. Humanity is subjected to its rule. Because the Oracles of G-d are given by the Hakhamim,[[37]](#footnote-37) they carry these oracles to the entire world. In this sense, the Cosmos was created “in Wisdom” i.e the wisdom of the Hakhamim, making its laws universal. The B’ne Yisrael is the harbinger of that wisdom. In paraphrasing Gaston, he points out that the Gentiles are subjected to the Torah as the universal code of Wisdom upon which all the cosmos stands. Furthermore, Gentiles are held to the standard of the Torah without any covenantal benefit. His summation of the Bible, Talmud and Midrash confines Gentiles to one of two options. They must accept conversion and incorporation into Yisrael or perish in destruction [[38]](#footnote-38)

**Exodus Rabbah 5:9** And all the people **saw** the thunderings (koloth – voices Ex. XX, 15). Note that it does not say the thunder,[[39]](#footnote-39) but the thunderings (voices); wherefore R. Johanan said that God's voice, as it was uttered, split up into seventy voices, in seventy languages, so that all the nations should understand.[[40]](#footnote-40) When each nation heard the Voice in their own vernacular, their souls departed,[[41]](#footnote-41) save Israel who heard but who were not hurt.[[42]](#footnote-42)

The “voice (s)” according to the Ramban/Midrash Rabbah 28:6, split intro seven voices. Here in the Midrash cited above we see that the voice (s) split into seventy voices. So, who is correct? Both versions are correct. For the B’ne Yisrael the voice (s) were the voices of the seven Paqidim of the congregation. Here the Midrash says that the seventy nations heard the voice (s) in their own vernacular. This is because the nations hear seventy voices! In other words, the Nations hear not 70 voices but 490 voices referring to the voices of the seven Paqidim in the seventy congregations attended by the Gentiles. Note that both the B’ne Yisrael and the Gentiles **SEE** the voices. While there are deep mystical implications here, we can explain these terms allegorically with ease. The “voices” **seen** by the congregations of both the B’ne Yisrael and the Nations are the seven Paqidim who are the voices of the congregation. The seventy voices can also be explained as the “Voice” of the Messenger (angel) of the Congregation, i.e. Chazan.

If the Torah – *nomos* is the structure of the universe, we must opine that the Oral Torah is the structure of both the Olam Hazeh (present world) and Y’mot HaMashiach (Days of Messiah). We further state that Halakhic application of the Oral Torah is a means for the restoration of Paradise. How can this be?

The key to understanding the universalistic character of Judaic monotheism lies in its focus on Adam and Israel, Eden and the land (Eretz Yisrael) – and its eagerness to receive “under the wings of God’s presence” all who accept God’s dominion and Torah’s statement thereof.[[43]](#footnote-43)

**The Sukkah of David**

As noted above the Davidic Sukkah refers to the Temple of living stones and the “Kingdom” i.e. of Messiah. The “Voices” of the Paqidim mentioned above unveil the mysteries of the Torah. This unveiling will steadily takes place until the last Paqid has become a Hakham and “voiced” his piece of the Torah, and consequently ushering us into the Messianic Kingdom. There are explanations that suggest that there are three “voices.” The voices being the wind (ruach), water and fire. This is related to the passage of Yochanan the Immerser where he states…

Matityahu (Matt). 3:11 “I indeed immerse you with **water** unto repentance, but he (Messiah) who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will immerse you with the **ruach** **haKodesh** and **fire**.

**D’varim** (Deut.) **33:2 And he said: "The LORD came from Sinai, And dawned on them from Seir; He shone forth from Mount Paran, And He came with ten thousands of righteous/generous; From His right hand c**ame**a fiery law for them**.

Note here that the remnant from Edom and Seir accept the “fiery Torah” (Law) from the hand of G-d. The three voices are also heard with the other seven. Now the reader will remember that the allegory is associated with the ten words of creation. Did G-d only speak ten words in creating the cosmos? No, the number ten in this case teaches us that the number ten is an allegory for the whole of creation. Consequently, we deduce that the Decalogue (ten words – Commandments) is also an allegory for the 613 mitzvot. The three voices, wind (ruach), water and fire are an allegory for Hokhmah, Binah and Da’at (ChaBaD). The three voices are principal and repeated by the seven voices. The seven voices are an allegory for the seven lower, of the ten emanations.[[44]](#footnote-44)

**The Big Picture**

Having established the truth that the cosmos is based on the Torah of the Sages/Hakhamim, we must now turn to the principles being established in the II Luqan 15 gathering of the Nazarean Bet Din. For the sake of clarity, we must ask three questions.

1. Is Acts 15 about the Gentile acceptance of the Bet Din?
2. Is Acts 15 about the acceptance of the Gentile by the Bet Din?
3. Or, is there another possibility?

The problem as noted in the previous pericope of II Luqas 15 is that the Gentile were forbidden to convert to Judaism and join to the Jewish people through any level of Torah Observance. This was the result of the 18 edicts of Shammai 20 B.C.E. We have many very similar cases in contemporary halakhah. In brief, the House of Shammai had forbidden the Gentiles entrance into the Olam HaBa.

In the great discussion between the Bet Din and R. Eliezer[[45]](#footnote-45) it is proven that the rulings of the Bet Din are based on majority vote. Furthermore, the words of the Sages establish halakhah in the heavens. So, what does G-d think of the Sages and their established halakhah? As we have stated above, G-d accepts the wisdom of the Sages who have studied His Torah as the means for creation. Furthermore, He loves that fact that they have studied His Torah so thoroughly.

**b. B.M. 59b** ﻿R. Nathan met Elijah and asked him: What did the Holy One, Blessed be He, do in that hour? — He laughed [with joy], he replied, saying, My sons have defeated Me, My sons have defeated Me.

The great travesty of the Shammaite decisions and 18 edicts made it impossible for the Gentiles to enter the Y’mot HaMashiach (Sukkah of David), and become together with Israel a Temple of “Living Stones” or have any part in the commonwealth of Yisrael.[[46]](#footnote-46)

This is what Hakham Shaul addresses in his Letter titled “Ephesians.”

**Eph 2:11-12 Therefore remember, at that time you, were Gentiles by birth, who are called uncircumcision by those who are called circumcision, which refers to what Royal men do to their bodies;[[47]](#footnote-47) and that at one time you were without Messiah, being aliens[[48]](#footnote-48) from the legal administration of Jewish life,[[49]](#footnote-49) and strangers[[50]](#footnote-50) from the covenants of the promise,[[51]](#footnote-51) having no hope, and without God and in union with the worldly system.**

Note that he sums their condition as, **having no hope, and without God and in union with the worldly system.** In other words, the only thing they had to look forward to was their life in the Olam HaZeh (this present world). They would have no part in the Y’mot HaMashiach or the Olam HaBa. The House of Shammai had cut off the Gentiles from any possible connection with G-d. This halakhic ruling existed from the year 20 B.C.E. until about the year 49 C.E. Therefore we have a span of about 60 (allegorically 49)[[52]](#footnote-52) years where the Gentiles walked through the world with no possibility of an afterlife in Gan Eden. The sin of Shammai was equal to the sin of Ya’aqob hiding Dinah from Esau. The Sages teach that had Dinah (Justice) married Esau, he would have repented immediately and the return of Messiah would have ensued instantly.[[53]](#footnote-53) Likewise, the Talmud teaches that it was as miserable for Yisrael as the sin of the Golden Calf.[[54]](#footnote-54)

The Rabbis/Hakhamim of the Nazarean Bet Din make a monumental decision on behalf of the Gentiles. They as Talmidim of the Master break down the “middle wall of partition.”

**Eph 2:13-16 But you** (Gentiles) **who were far away are now brought close by your union with Yeshua HaMashiach, his life of peace bringing us into unity by breaking down the middle wall of partition[[55]](#footnote-55) which stood between us. This was accomplished by abolishing the enactments contained** **in** (Shammaite) **ordinances** (dogma)**[[56]](#footnote-56), that he might establish one new body[[57]](#footnote-57) in himself, by the cross, having broken down conflict** between the Jewish people and the Gentiles**.**

The decision of Yeshua’s talmidim has cosmic repercussions. That which was denied existence and entrance into Gan Eden (The Sukkah of David) is now presented with the door of opportunity. The Nazarean Bet Din established a precedent for the B’ne Yisrael and all later Bate Din, by making it possible to come to G-d. Here we note that the coming Torah Seder will be “Mishpatim” (judgments). Likewise, Hakham Shaul says it is my “judgment” concerning the Gentiles “turning to G-d.” Note here that Hakham Ya’aqob does not say that the Gentiles who have “accepted Messiah.” The “judgment” of the Nazarean Bet Din specifically addresses the Gentiles who are “turning towards G-d.” Again, this makes the monumental decision of the Nazarean Bet Din a precedential case.

**Peroration**

Gentiles of the first century received the Torah because it was presented to them as a gracious covenantal gift. Therefore, acceptance of the Torah was acceptance of the “Grace of G-d.” However, the word “grace” is deficient in its ability to express the gift of the Torah. Matan HaTorah (the gift of the Torah) issues from chesed – the loving kindness of G-d. If Christianity opened their eyes to the gracious gift of the Torah, they would embrace it with their whole being immediately. However, as long as Scholars project the Torah as legalism and relegate Gentiles to the so-called “Seven Laws of Noah” the Gentile world will struggle to find an authentic connection to G-d.

By granting Gentiles, access to the Torah and the Torah education the Nazarean Bet Din walled off those dogmas that the House of Shammai had built. Furthermore, Gentile access to Torah and Torah observance gives them the possibility of life in the Olam HaBa.

Mt 5:17 **Do not conceive** in your minds **that I have come to do away with[[58]](#footnote-58) the** mitzvot of the **Torah or the words of the Prophets. I have not come to do away with the** mitzvot **but to magnify[[59]](#footnote-59)** them.

The truest sense of this Midrashic passage is that Yeshua came to elevate the Torah and Mitzvot by interpreting the Torah correctly, according to the teachings of the House of Hillel. Rabbi Yechiel Tzvi Lichtenstein suggests that Yeshua came to “fill the gaps in the faulty Pharisaical interpretations of the Torah.”[[60]](#footnote-60) We would interpret this statement to mean that Yeshua came to fill the gaps (breeches in the wall) that the Pharisaical School of Shammai made in their faulty teaching of the Torah. Consequently, we see the “Marqan Peshat” and “Luqan Remes” as Yeshua’s methodological search for the Shammaite abrogation of the Torah through their “faulty” teachings. This “Nazarean Talmud” corrects the faulty teachings of the Pharisaical School of Shammai. We have cited Abot 1:1 ad nauseam. However, the phrase “make a fence around the Torah” is very apropos here. Yeshua was inspecting the fence (Oral Torah) for places where it might be appropriately strengthened. And, he has looked for those places in the “fence” that have been unjustly breached.

**Questions for Reflection**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Coming Festival**

**Yom HaKippurim – Day of Atonements 5777**

**Tuesday Evening 11th – Wednesday Evening 12th of October, 2016**

**For further information see:**

[**http://www.betemunah.org/kippur.html**](http://www.betemunah.org/kippur.html) **;** [**http://www.betemunah.org/awesome.html**](http://www.betemunah.org/awesome.html) **;**

[**http://www.betemunah.org/shuvah.html**](http://www.betemunah.org/shuvah.html) **;** [**http://www.betemunah.org/kohen.html**](http://www.betemunah.org/kohen.html) **;**

[**http://www.betemunah.org/atonemen.html**](http://www.betemunah.org/atonemen.html)

**Next Shabbat:**

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

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וָאֵרָא, אֶל-אַבְרָהָם** |  |  |
| **“VaEra El Avraham”** | Reader 1 – Sh’mot 6:2-5 | Reader 1 – Sh’mot 7:8-10 |
| **“and I appeared to Abraham”** | Reader 2 – Sh’mot 6:6-9 | Reader 2 – Sh’mot 7:11-13 |
| **“y me aparecí a Abraham”** | Reader 3 – Sh’mot 6:10-13 | Reader 3 – Sh’mot 7:8-13 |
| Sh’mot (Exodus) Ex. 6:2 – 7:7 | Reader 4 – Sh’mot 6:14-19 |  |
| Ashlamatah: Is 42:8-16 + 2 | Reader 5 – Sh’mot 6:20-22 |  |
|  | Reader 6 – Sh’mot 6:23-28 | Reader 1 – Sh’mot 7:8-10 |
| Psalm 45:1-18 | Reader 7 – Sh’mot 6:29-7:7 | Reader 2 – Sh’mot 7:11-13 |
|  | Maftir – Sh’mot 7:5-7 | Reader 3 – Sh’mot 7:8-13 |
| N.C.: Mk 5:25-34; Lk 8:43-48  Acts 15:19-21 | Is 42:8-16 + 2 |  |

I covet your prayers greatly at this time, I have at present a case of severe bronchitis and problems with balance and motor coordination.



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

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Again this Sunday morning lesson on Shabbat: “VaYelekh Moshe” –& “Shabbat Shuvah” will be taken care of by my great colleague His Eminence Rabbi Dr. Hillel Ben David.

1. Parshat Shelach [↑](#footnote-ref-1)
2. 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-2)
3. Much of this study is based on a shiur given by Rabbi Akiva Tatz, titled: *Israel and Jerusalem – The Secret of Space*. [↑](#footnote-ref-3)
4. *Keilim* 1:6, quoted by the *Rambam*, *Hilchot Beit HaBechirah* 7:13-22. [↑](#footnote-ref-4)
5. Of the ten levels of holiness descended onto the world, eight of the levels are on the Temple Mount where Yaaqob prayed. [↑](#footnote-ref-5)
6. The walled cities of Israel are those settlements physically protected from foreign invasion.  [↑](#footnote-ref-6)
7. Maimonides writes that Jerusalem has a special level of holiness that never lapses. Therefore, even though the Beit HaMikdash lies in ruins entering the site of the Mikdash is forbidden, since we are not in a state of ritual purity. [↑](#footnote-ref-7)
8. The innermost room of the Beit HaMikdash, the Holy Temple, is called The Holy of Holies; the Holy Ark was placed in this chamber. This Ark stood on a rock. Our sages tell us this is the rock from which the universe was created. This point is the border between the world and its creator - God. The starting point of all creation is the Holy of Holies. [↑](#footnote-ref-8)
9. Parashat Shelach [↑](#footnote-ref-9)
10. Tehillim (Psalms) 102:15 [↑](#footnote-ref-10)
11. Daniel 11:16 [↑](#footnote-ref-11)
12. Avot 5:8 [↑](#footnote-ref-12)
13. Yoma 6:2 [↑](#footnote-ref-13)
14. The Ramchal, Rabbi Moshe Chaim Luzatto, brings this point home by explaining that all blessing and sustenance come to us from above, from the site of the holy Temple in Jerusalem: "There is a special place where all these roots come together. In that place is the root of all things. In that place are the roots of the earth and all it contains, the heavens, the heavens of the heavens and all their hosts without exception. In the place where all these roots come together, in the middle, there is a single stone. This stone is most precious. It possesses every kind of beauty and charm. It is called the Foundation Stone". [↑](#footnote-ref-14)
15. Yitzchak, Isaac, was THE sacrifice on THE alter in THE place of the Temple: ***Beresheet (Genesis) 22:9*** *When they reached the place G-d had told him about, Abraham built an altar there and arranged the wood on it. He bound his son Isaac and laid him on the altar, on top of the wood.* [↑](#footnote-ref-15)
16. Yeshayahu (Isaiah) 42:5 [↑](#footnote-ref-16)
17. Beresheet Rabbah 68:9: Shemot Rabba 45:6 [↑](#footnote-ref-17)
18. See **σῴζω** in Marqan text [↑](#footnote-ref-18)
19. **συνάγω** – *sunago* to gather around. This word is associated with Synagogue. Interestingly we see that there are several subtle hints at the Synagogue. There is a verbal tally with Shemot 4:29 [↑](#footnote-ref-19)
20. Taylor, V. (1955). *The Gospel According to Mark.* New York St Martin's Press: MacMillian & Co LTD. p. 287 [↑](#footnote-ref-20)
21. **ἀρχισυνάγωγος** – *archisunagogos* this phrase means the “Ruler” or preeminent Synagogue authority. The pericope of Marqos puts **ἀρχισυνάγωγος** – *archisunagogos* in the plural showing us that there is more than one “Synagogue Official.” The Toseftan pericope shows that this “Ruler” is the Rosh HaKenesét. Therefore, it is most likely that the **ἀρχισυνάγωγος** – *archisunagogos* is the Rosh HaKenesét of the Synagogue. Verbal tally with Shemot 5:14 [↑](#footnote-ref-21)
22. **יָאִיר** – Yair he will enlighten, **יָעִיר** – Yair he will arouse, to **awaken**. We have a play on Hebrew words here. Yair, as noted means to enlighten, which has a positive thematic connection to our Torah Seder. Moshe enlightens the B’ne Yisrael to their coming deliverance. Yeshua eventually goes to Yair’s house where he “awaken – arouses” his daughter. [↑](#footnote-ref-22)
23. While we can see from this statement that Yeshua was very popular, we also note that the Ruler of the Synagogue knew who Yeshua was. We can attribute this to the fact that Yeshua attended Synagogue in every community where he ministered regularly. Verbal tally to Shemot 4:31 [↑](#footnote-ref-23)
24. Here the use of **σῴζω** – *sozo* relates itself to Hebrew **שׁלום** – *shalom*, which contains the idea of being made whole. However, the true parallel is **ישׁע** – *yasha*. In the Tanakh **שׁלום** – *shalom*, is often used for wholeness. Cf. B’resheet 43:7 “(Gen. 43:27) "Is your old father well” (הֲשָׁלוֹם אֲבִיכֶם) [↑](#footnote-ref-24)
25. We have cited Amos 9:11-15 based on the principle of pars pro toto. [↑](#footnote-ref-25)
26. 1 Tsefet (Pe) 2:5 And as living stones built into a spiritual house, a holy (separated) priesthood, to offer up spiritual sacrifices acceptable to G-d through Yeshua haMashiach [↑](#footnote-ref-26)
27. Yermi’yahu (Jer). 33:11 the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who will say: “Praise the LORD of hosts, For the LORD *is* good, For His mercy *endures* forever " (Psa 136) *and* of those *who will* bring the sacrifice of praise into the house of the LORD.” “For I will cause the captives of the land to return as at the first,” says the LORD. [↑](#footnote-ref-27)
28. **Targum to Amos 9:11-15**  At that *time,* I will set up again the *kingdom of the house* of David that has fallen; I will *rebuild their cities"* and set up their *congregations"* anew. *It will rule over all the kingdoms and it will destroy and make an end of the greatness" of armies:" but it will be rebuilt and reestablished* as in the days of old, 12. So that *the house of Israel,*  who are called by my name, **may possess the remnant from Edom and all the nations**, says the Lord. *Behold,* this is what I will do. 13. Behold, the days are coming, says the Lord, when the ploughman shall meet the reaper, and the *presser'?* of grapes him who *puts out* the seed; and the mountains shall *produce"* sweet wine, and all the hills shall *be tilled,* 14. I will *bring back* the *exiles* of my people Israel. They shall rebuild ruined cities and inhabit them; they will plant vineyards and drink their wine; they will till gardens and eat their fruit. 15. And I will *establish"* them upon their land, nevermore to be *exiled."* from their land which I have given them," says the Lord your God. [↑](#footnote-ref-28)
29. ﻿ Here too the speaker is the Torah. Thus the verse is translated: By means of the beginning, sc. the Torah, God created, etc. [↑](#footnote-ref-29)
30. B’resheet (Gen) 1:3 “Let there be light;” and light was. [↑](#footnote-ref-30)
31. Yesha’yahu (Isa) 46:10 Rashi, **[I] tell the end from the beginning, and from before, what was not done; [I] say, “My counsel shall stand, and all My desire I will do.”**

    Targum Pseudo Yonatan, **declaring from the beginning to the end and from ancient times things not yet done, saying, “My counsel will stand, and I will accomplish all my pleasure,”** [↑](#footnote-ref-31)
32. The Hebrew word **שְׁמַע** “Shema” contains the idea of hearing, listening and those thoughts associated with hearing. However, Shema also means to assemble the “heard” information into practical intelligible application. [↑](#footnote-ref-32)
33. Moshe cites the full Oral Tradition before G-d repeats it. Therefore, the B’ne Yisrael heard the same thing written in the Torah and they heard the full explanation of the Oral Tradition. [↑](#footnote-ref-33)
34. Ramban. (2008 ). *The Torah; with Ramban’s Commentary Translated, Annotated, and Elucidated,* (Vol. Sefer Shmot). Artscroll Series, Mesorah Publications ltd. p. 477 [↑](#footnote-ref-34)
35. Some sources refer to Misrash Rabbah 28:4 [↑](#footnote-ref-35)
36. In this case the established “voice” of a Hakham is Moshe Rabbenu [↑](#footnote-ref-36)
37. Cf. Rom 1:16 [↑](#footnote-ref-37)
38. Gaston, L. (1987). *Paul and the Torah.* Vancouver: University of British Columbia Press. p. 26 [↑](#footnote-ref-38)
39. The Heb. is ha-koloth (plural), not ha-kol (singular). [↑](#footnote-ref-39)
40. A poetic way of saying that the Divine truths promulgated at the Revelation were intended for all mankind, and were not to be the prerogative of Israel. [↑](#footnote-ref-40)
41. A vivid metaphor describing their fear (Y.T.). [↑](#footnote-ref-41)
42. For on the contrary this Revelation was their charter of life. [↑](#footnote-ref-42)
43. Neusner, J. (2001). *Recovering Judaism, The Universal Dimension of Judaism.* Fortress Press. p.35 [↑](#footnote-ref-43)
44. See footnote of the Ramban above Shmot (Exo.) 20.2, see also the Kaplan, A. (1979). *The Bahir, Illumination.* (A. Kaplan, Trans.) Boston, MA: Weiser Books. p. 16-18, fn#28 [↑](#footnote-ref-44)
45. b. B.M. 59b [↑](#footnote-ref-45)
46. Cf. Eph. 2:12 [↑](#footnote-ref-46)
47. The usual translation “made in the flesh by hands” seems to imply certain negativity. The translation “what **Royal men do to their bodies**” shows spiritual conduct. The allegorical meaning is that “circumcision” is a picture of control over the appetites of the “flesh.” This allegorical phrase also refers to the control of the sexual appetite bringing the sexual union into spiritual connection with G-d. “Circumcision” is also an allegorical phrase with the intended meaning of being “Torah Observant.” This allegorical thought shows that the Torah is the “*modus operandi*” for controlling the Yetser HaRa, the “evil inclination.” Therefore, we should not look at “circumcision” as a negative statement. Furthermore, we should now understand that circumcision is indicative of full conversion to Judaism, not some convoluted version of Christianity. Consequently, the notion of “uncircumcision” means those who do not have a covenantal relationship with G-d and secondly, those who have not turned to the Torah as a means of controlling the “flesh”/Yetser HaRa. [↑](#footnote-ref-47)
48. It is noteworthy to mention that the “alien” mind is in direct opposition against the Torah, as a way of life. Therefore, it is the mission of two-thirds of the shedim / fallen angels. Therefore, the darkened mind refers to those Gentiles who are either simply ignorant of the Torah as a way of life. And, those who are vehemently opposed to it because of their “**unyielding obstinacy of mind.**” To be “alien” is to be morally bereft of all sensible mores. The depth of this statement is only understood from a Hebraic mindset. To be **כָּרַת** “cut off” means completely estranged from G-d’s presence and protection. Those who were “cut off” while traveling through the wilderness were subjected to every evil influence, without G-d’s protection or chesed/grace. Therefore, this is a crime of excommunication by Divine Decree. cf. Eph. 4:18 below [↑](#footnote-ref-48)
49. cf. Strong’s G4174 #1 (TDNT 6:516) [↑](#footnote-ref-49)
50. ξένοι from ξένος means a stranger who is permitted within the country but has not rights except what he might have agreed to as a treaty, per se. Here we see that idea of the Ger HaSha’ar (Stranger of the Gate). It would appear that the School of Shammai allowed the Gentiles to become “strangers of the gate” but would not allow the Gentile full conversion. Yeshua, a representative from the House of Hillel rescinded these dogmas allowing the Gentile the ability to become a full proselyte. [↑](#footnote-ref-50)
51. Many christian author stumble over this phrase trying to understand the plurality of “covenants.” They fail to realize that the “covenants” are plural because the Covenant is ever changing. While they have been established on firm foundations we must realize that G-d has repeatedly updated the covenant on many occasions. However, the Gentile was never able to join in the benefits of the covenant/s because he was estranged from G-d “ἄθεοι” and subordinate to the worldly system. [↑](#footnote-ref-51)
52. Esau/Edom/Rome sold his birthright in 2123 at the age of 15 years old. The sale of his birthright occurred when Yitzach was 75 years of age. The blessing of his sons occurred at the age of 123. This left Esau with 48 years to reflect and repent. [↑](#footnote-ref-52)
53. Gen Rabbah 80 [↑](#footnote-ref-53)
54. b. Shab. 17a [↑](#footnote-ref-54)
55. The middle wall is not the Soreg of the Temple. This “wall of partition” is the dogma of Shammai separating the Jewish people from the Gentile as noted above. The “Soreg” is a wall in the Temple courtyard, which marked the boundaries of the Court of the Gentiles. This is NOT Hakham Shaul’s reference. This breaking down of the “middle wall” is a reference to the Messianic title “Peretz.” The word ***paretz***, wherever used, signifies the breaching of a fence and passing through, just as: *I will break down* ***('p'rotz')*** *the fence ‎thereof*; (Isaiah 5:5) *Why have You broken down* ***('paratzta')*** *her fences*? (Psalms 80:13) And in the language of the Rabbis: ***“Pirtzah*** (a breach in a wall) calls ‎forth to the thief.” (Sotah 26a) Indeed, the Sacred Language (Hebrew is called “the sacred” language.) uses the term ***p'rotz*** when referring to anything that oversteps its boundary: *And youwill break forth* ***('upharatzta')*** *to the west, and to the east;* *And the man broke forth* **(‘vayiphrotz ')** *exceedingly*. [↑](#footnote-ref-55)
56. These δόγμασιν are a reference to the eighteen edicts (middot) of Shammai which separated the Jewish people from the Gentiles by deeming the Gentile “unclean.” cf. Acts 10:28. See Falk, H. (2003). *Jesus the Pharisee, A new Look at the Jewishness of Jesus.* Wipf and Stock Publishers. [↑](#footnote-ref-56)
57. The “New Body” is a conjoining of Jews and Gentiles who have converted to Judaism under the authority of Yeshua HaMashiach. [↑](#footnote-ref-57)
58. We have used the word “do away with” rather than “destroy” based on cross-linguistic hermeneutics. This principle is based on the fact tha the LXX translated the Hebrew Bible into Greek. The number of possible words used by the translators of the LXX shows us how the Hebrew words were translated into Greek. In the present case we have Hebrew *avar* (H5674) as a parallel. Lexical data from TWOT is as follows, 1556.0 **עֲבַר** (*abar*) **pass over, by, through, alienate, bring, carry, do away, take, take away, transgress.** [↑](#footnote-ref-58)
59. Cf. Isaiah 42:21. [↑](#footnote-ref-59)
60. Vine of David. (2011). *The Delitzsch Hebrew Gospels.* Marshfield, MO: Vine of David. Translators Preface XX [↑](#footnote-ref-60)