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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2023**  [**https://www.betemunah.org/**](https://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**  **© 2023**  [**https://torahfocus.com/**](https://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** | **Second Year of the Triennial Reading Cycle** |
| **Heshvan 27, 5784 – Nov. 10/11, 2023** | **Second Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

[**https://www.chabad.org/calendar/candlelighting.htm**](https://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

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 Abraham 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

is 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 Shlomo ben Avraham

**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** [**gkilli@aol.com**](mailto:gkilli@aol.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

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

**Blessings Before Torah Study**

**Blessed are You, Ha-Shem our 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: “Ki Y’Daber” – “When shall speak unto you”**

**&**

**Shabbat Mevar’chim HaChodesh Kislev**

**(Proclamation of the New Moon of Kislev)**

**(Monday Evening 13th of November – Tuesday Evening 14th of November, 2023)**

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

**Contents of the Torah Seder**

 Moses, Aaron and the magicians – Exodus 7:8-13

 The First Plague – Water turning into Blood – Exodus 7:14-25

 The Second Plague – Frogs – Exodus 7:26 – 8:11

 The Third Plague – Gnats – Exodus 8:12-15

**Rashi & Targum Pseudo Jonathan for: Sh’mot (Exodus) ‎7:8 – 8:15**

| **Rashi** | **Targum** |
| --- | --- |
| 7:8. The Lord spoke to Moses and Aaron, saying, | 7:8. And the LORD spoke to Mosheh and to Aharon, saying, |
| 9, **"When** Pharaoh **speaks to you, saying,** **'Provide a sign for yourselves,'** you shall say to Aaron, 'Take your staff, [and] cast [it] before Pharaoh; it will become a serpent.' " | 9, **When** Pharoh **talks with you, saying**, **Give us a miracle,** you will say to Aharon, Take your rod, and cast it down before Pharoh, and it will become a basilisk-serpent; for all the inhabitants of the earth will hear the voice of the shriek of Mizraim when I shatter them, as all the creatures heard the shriek of the serpent when made naked at the beginning. |
| 10. [Thereupon,] Moses and Aaron came to Pharaoh, and they did so, as the Lord had commanded; Aaron cast his staff before Pharaoh and before his servants, and it became a serpent. | 10. And Mosheh and Aharon went in unto Pharoh, and did as the LORD had commanded. And Aharon threw down the rod before the sight of Pharoh, and before the sight of his servants, and it became a basilisk. |
| 11. [Then,] Pharaoh too summoned the wise men and the magicians, **and the necromancers of Egypt also did likewise with their magic.** | 11. But Pharoh called the hakhams and magicians; and they also, **Janis and Jamberes, magicians of Mizraim, did the same by their burnings of divination.** |
| 12. **Each one of them cast down his staff, and they became serpents; but Aaron's staff swallowed their staffs.** | 12. **They threw down each man his rod, and they became basilisks; but were forthwith changed to be what they were at first; and the rod of Aharon swallowed up their rods.** |
| 13. But Pharaoh's heart remained steadfast, and he did not hearken to them, as the Lord had spoken. | 13. And the disposition Pharoh's heart was hardened, and he would not hearken to them, as the LORD had said. |
| 14. The Lord said to Moses, "Pharaoh's heart is heavy; he has refused to let the people out. | 14. And the LORD said to Mosheh, The disposition of Pharoh's heart is obdured in refusing to release the people. |
| 15. Go to Pharaoh in the morning; behold, he is going forth to the water, and you shall stand opposite him on the bank of the Nile, and the staff that was turned into a serpent you shall take in your hand. | 15. Go unto Pharoh in the morning: behold, he comes forth to observe divinations at the water as a magician; so will you prepare yourself to meet him on the bank of the river, and Aharon's rod that was changed to be a serpent you will take in your hand. |
| 16. And you shall say to him, 'The Lord God of the Hebrews sent me to you, saying, "Send forth My people, so that they may serve Me in the desert," but behold, until now, you have not hearkened. | 16. And you will say to him, The LORD God of the Hebrews has sent me unto you, saying Release My people, that they may serve Me in the desert; and, behold, as yet you bave not hearkened. |
| 17. So said the Lord, "With this you will know that I am the Lord." Behold, I will smite with the staff that is in my hand upon the water that is in the Nile, and it will turn to blood. | 17. Thus says the LORD: By this sign you will know that I am the LORD. Behold, with the rod that is in my hand, I will smite the waters of the river, and they will be changed into blood. |
| 18. And the fish that are in the Nile will die, and the Nile will become putrid, and the Egyptians will weary [in their efforts] to drink water from the Nile.' " | 18. And the fish that are in the river will die, and the river become foul, and the Mizraee will desist from drinking water from the river. |
| 19. The Lord said to Moses, "Say to Aaron, 'Take your staff and stretch forth your hand over the waters of Egypt, over their rivers, over their canals, over their ponds, and over all their bodies of water, and they will become blood, and there will be blood throughout the entire land of Egypt, even in wood and in stone.' " | 19. And the LORD said to Mosheh, Tell Aharon, Take your rod and stretch forth your hand over the waters of the Mizraee over their rivers, Over their trenches, over their canals, and over every place for collecting their waters, and they will become blood; and there will be blood in all the land of Mizraim, and in vessels of wood and in vessels of stone. |
| 20. Moses and Aaron did so, as the Lord had commanded, and he raised the staff and struck the water that was in the Nile before the eyes of Pharaoh and before the eyes of his servants, and all the water that was in the Nile turned to blood. | 20. And Mosheh and Aharon did so, as the LORD commanded; and he lifted up the rod, and smote the waters of the river in the sight of Pharoh, and in the sight of his servants; and all the waters of the river were turned into blood; |
| 21. And the fish that were in the Nile died, and the Nile became putrid; the Egyptians could not drink water from the Nile, and there was blood throughout the entire land of Egypt. | 21. and the fish that were in the river died; and the river became foul, and the Mizraee could not drink of the waters, of the river and the plague of blood was in all the land of Mizraim. |
| 22. **And the necromancers of Egypt did likewise with their secret rites,** and Pharaoh's heart was steadfast, and he did not heed them, as the Lord had spoken. | 22. **But so (also) did the astrologers of Mizraim by their burnings, and turned the waters of Goshen into blood.** And the design of Pharoh's heart was strengthened, and he would not hearken. to them, as the LORD had said. |
| 23. Pharaoh turned and went home, and he paid no heed even to this. | 23. And Pharoh did what was needful to him, and went unto his house, nor did he set his heart upon this plague. |
| 24. All the Egyptians dug around the Nile for water to drink because they could not drink from the water of the Nile. | 24. And the Mizraee dug about the river for water to drink, but could not find them pure; for they were not able to drink of the water from the river. |
| 25. Seven full days passed after the Lord had smitten the Nile. | 25. And seven days were completed after the LORD had smitten the river, and the Word of the LORD had afterward healed the river. |
| 26. The Lord said to Moses, "Come to Pharaoh and say to him, 'So said the Lord, "Let My people go, so that they may serve Me. | 26. And the LORD spoke to Mosheh, Go in unto Pharoh and say to him, Thus says the LORD, Emancipate My people, that they may serve before Me. |
| 27. But if you refuse to let [them] go, behold, I will smite all your borders with frogs. | 27. But if you refuse to set them free, behold, I will plague all your borders with frogs. |
| 28. And the Nile will swarm with frogs, and they will go up and come into your house and into your bedroom and upon your bed and into the house of your servants and into your people, and into your ovens and into your kneading troughs; | 28. And the river will multiply frogs, and they will ascend and come up into your house, and into the bedchamber where you sleep, and upon your couch; and into the house of your servants, and among your people, and into the ovens, and into your baking-troughs, |
| 29. and into you and into your people and into all your servants, the frogs will ascend." ' " | 29. and upon your body, and upon the bodies of your people, and upon all your servants, will the frogs have power. |
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| 1. The Lord said to Moses, "Say to Aaron, stretch forth your hand with your staff over the rivers, over the canals, and over the ponds, and bring up the frogs on the land of Egypt." | 1. And the LORD said to Mosheh, Lift up your hand with your rod over the rivers, over the trenches, and over the canals, and I will bring up the frogs upon the land of Mizraim. |
| 2. And Aaron stretched forth his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt. | 2. And Aharon uplifted his hand over the waters of Mizraim, and the plague of frogs came up and covered the land of Mizraim. But Mosheh (himself) did not smite the waters, either with the blood or with the frogs because through them (the waters of the Nile) he had (found) safety the time that his mother laid him in the river. |
| 3. **And the necromancers did likewise with their secret rites, and they brought up the frogs on the land of Egypt.** | 3. **And the astrologers did likewise by their burnings, and brought up frogs upon the land of Mizraim.** |
| 4. Thereupon, Pharaoh summoned Moses and Aaron, and said, "Entreat the Lord that He remove the frogs from me and from my people, and I will let out the people [of Israel] so that they may sacrifice to the Lord." | 4. And Pharoh called to Mosheh and to Aharon, saying, Pray before the LORD, that He may remove the frogs from me and from my people; and I will release the people to offer the sacrifices of a feast before the LORD. |
| 5. And Moses said to Pharaoh, "Boast [of your superiority] over me. For when shall I entreat for you, for your servants, and for your people, to destroy the frogs from you and from your houses, [that] they should remain only in the Nile?" | 5. And Mosheh said to Pharoh, Glorify yourself on account of me. At what time do you request that I should pray for you, and for your servants, and for your people, that the frogs may be destroyed from you and from your house, and be left only in the river? |
| 6. And he [Pharaoh] said, "For tomorrow." And he [Moses] said, "As you say, in order that you should know that there is none like the Lord, our God. | 6. And he said, Tomorrow. And he said, According to your word: that you may know that there is none like the LORD our God. |
| 7. And the frogs will depart from you and from your houses and from your servants and from your people; only in the Nile will they remain." | 7. And the frogs will depart from you, and from your house, and from your servants, and from your people; and those only that are in the river will remain. |
| 8. And Moses and Aaron went away from Pharaoh, and Moses cried out to the Lord concerning the frogs that He had brought upon Pharaoh. | 8. And Mosheh and Aharon went out from Pharoh, and Mosheh prayed before the LORD respecting the frogs, as he had proposed to Pharoh. |
| 9. And the Lord did according to Moses' word, and the frogs died from the houses, from the courtyards, and from the fields. | 9. And the LORD did according to the word of Mosheh; and the frogs died from the houses and from the courts and from the field, |
| 10. They gathered them into many heaps, and the land stank. | 10. and they collected them in heaps and heaps, and the land was corrupted. |
| 11. When Pharaoh saw that there was relief, he hardened his heart, and he did not hearken to them, as the Lord had spoken. | 11. And Pharoh saw that he was refreshed from his molestation, but hardened his heart, and would not hearken to them, as the LORD had said. |
| 12. The Lord said to Moses, "Say to Aaron, 'Stretch forth your staff and strike the dust of the earth, and it shall become lice throughout the entire land of Egypt.' " | 12. And the LORD said to Mosheh, Speak unto Aharon, Lift up your rod and smite the dust of the earth, and it will become venomous insects in all the land of Mizraim. But it will not be by you that the ground will be smitten, because therein for you was (the means of) safety when you had slain the Mizraite and it received him. |
| 13. They did so, and Aaron stretched forth his hand with his staff and struck the dust of the earth, and the lice were upon man and beast; all the dust of the earth became lice throughout the entire land of Egypt. | 13. And they did so, and Aharon lifted up his hand with his rod, and smote the dust of the ground, and it became a plague of venomous insects upon the flesh of men and of cattle; all the dust of the earth was changed to become insects, in all the land of Mizraim. |
| 14. **And the necromancers did likewise with their secret rites to bring out the lice, but they could not, and the lice were upon man and beast.** | 14. **And the astrologers wrought with their burnings to bring forth the insects, but were not able; and the plague of insects prevailed upon men and upon cattle.** |
| 15. **So the necromancers said to Pharaoh, "It is the finger of God,"** but Pharaoh's heart remained steadfast, and he did not hearken to them, as the Lord had spoken. | 15. **And the astrologers said to Pharoh, This is not by the power or strength of Mosheh and Aharon; but this is a plague sent from before the LORD.** Yet the design of Pharoh's heart was strengthened, and he would not hearken to them, as the LORD had said. |

**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.

**Welcome to the World of Remes Exegesis**

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

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

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

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

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

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

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

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

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

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

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

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

12. Deduction from the context.

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

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

**Rashi Commentary for: ‎ Shemot (Exodus) 7:8 – 8:15**

**9** **a sign**-Heb. מוֹפֵת, a sign to make [it] known that there is power in the One who is sending you.- [from Onkelos]

**a serpent** Heb. תלְתַנִין, a serpent.

**11** **with their magic**-Heb. בְּלַהֲטֵיהֶם [Onkelos renders בְּלַחֲשֵהון], [meaning] with their incantations. It [the word בְּלַהֲטֵיהֶם has no similarity in the [rest of] Scripture. It may, however, be compared to “the blade of (לַהַט)the revolving sword” (Gen. 3:24), which seemed to be revolving because of a magic spell.

**12** **but Aaron’s staff swallowed their staffs**-After it had again become a staff, it swallowed them all.-[from Shab. 97a]

**14** **is heavy** Heb. כָּבֵד. Its Aramaic translation is יַקִיר [heavy], and not אִתְיַקַר [has become heavy], because it is the name of a thing [an adjective and not a verb], as in for the matter is too heavy (כָבֵד) for you (Exod. 18:18).

**15** **behold, he is going forth to the water**-to relieve himself, for he had deified himself and said that he did not need to relieve himself; so, early in the morning he went out to the Nile and there he would perform his needs.-[from Mid. Tanchuma, Va’era 14; Exod. Rabbah 9:8]

**16** **until now** Heb. עַד-כּֽה, [meaning] until now [Onkelos]. Its midrashic interpretation is: Until you hear from me [the announcement of] the plague of the firstborn, which I will introduce with “So (כּֽה said the Lord, ‘When the night divides…’” (Exod. 11:4).-[from an unknown midrashic source]

**17** **and it will turn to blood** Since there is no rainfall in Egypt, and the Nile ascends and waters the land, so the Egyptians worship the Nile. He therefore smote their deity and afterwards He smote them.-[from Sifrei, Devarim 38; Exod. Rabbah 9:9; Tanchuma, Va’era 13]

**18** **and the Egyptians will weary**-Heb. וְנִלְאוּ [I.e., the Egyptians will become weary trying] to seek a remedy for the waters of the Nile so that it would be fit to drink.-[from Jonathan]

**19** **Say to Aaron**-Since the Nile protected Moses when he was cast into it, it therefore was not smitten by him, neither with blood nor with frogs, but was smitten by Aaron.-[from Tanchuma, Va’era 14] **their rivers** They are the rivers that flow, like our rivers.

**their canals**-Heb. יְאֽרֵיהֶם. These are man-made pools and ditches, [extending] from the riverbank to the fields. [When] the waters of the Nile increase, it [the Nile] rises through the canals and irrigates the fields.-[from Othioth d’Rabbi Akiva

**their ponds**-Water that does not spring [from beneath the ground] and does not flow [to any other place] but stands in one place. It is called estanc [in Old French], pond.

**throughout the entire land of Egypt**-Even in the bathhouses, and in the bathtubs in the houses.

**even in wood and in stone**-Water in wooden vessels and in stone vessels.-[from Onkelos, Jonathan, Exod. Rabbah 9:11]

**22** **with their secret rites**-Heb. בְּלָטֵיהֶם, an incantation which they uttered silently and in secret (בְּלָּט). [This follows Onkelos.] Our Rabbis, however, said: בְּלָטֵיהֶם means acts of demons. בְּלַהֲטֵיהֶם means acts of magic.-[from Sanh. 67b] [See above commentary on verse 11.]

**and Pharaoh’s heart was steadfast**-saying, “You are doing this through sorcery. ‘You are bringing straw to Aphraim,’ a city that is full of straw. So too you bring magic to Egypt, which is [already] full of magic.”- from Exod. Rabbah 9:11, Men. 85a]

**23** **even to this**-Neither to the sign of the staff that had turned into a serpent nor to this one of blood.

**25** **Seven full days passed**-Heb. וַיְּמָּלֵא, literally, seven days were filled. Since the word וַיְּמָּלֵא is singular, Rashi explains: The number of seven days that the Nile did not return to its original state [was filled], for the plague would be in effect for a quarter of a month, and for three quarters [of the month], he [Moses] would exhort and warn them.-[from Tanchuma, Va’era 13, Exod. Rabbah 9:12, as explained by Mizrachi and Gur Aryeh].

**27** **But if you refuse**-Heb. מָאֵן, [which means] and if you are a refuser. מָאֵן is like מְמָאֵן, refuses, but Scripture calls the person by his action, like “tranquil (שָׁלֵו) and still (וְשָׁקֵט) ” (see Job 16:12) 4; “sad and upset(וְזָעֵף)” (I Kings 20:43).

**smite all your borders**-Heb. נֽגֵף, [means] smite. Similarly every expression of מַגֵּפָה, plague, [also means a smiting,] “and they strike (וְנָגְפוּ) a pregnant woman” (Exod. 21:22), does not mean [striking to] death. Similarly “before your feet are dashed (יִתְנַגְּפוּ) ” (Jer. 13:16); “lest your foot be dashed (תִּגּֽף) on a stone” (Ps. 91:12); “a stone upon which to dash oneself (נֶגֶף) ” (Isa. 8:14).

**28** **and they will go up**-from the Nile.

**into your house** -and afterwards, into the house of your servants. He [Pharaoh] introduced the plan first, [as it is written:] “He said to his people…” (Exod. 1:9), and with him the retribution started.-[from Sotah 11a]

**29** **and into you and into your people and into all your servants**-They [the frogs] would go into their intestines and croak.-[from Tanna d’vei Eliyahu, Seder Eliyahu Rabbah, ch. 7]

**Chapter 8**

**2** **and the frogs came up** Heb. וַתַּעַל הַצְפַרְדֵעַ, literally, and the frog came up. It was one frog, and they [the Egyptians] hit it, and it split into many swarms of frogs. This is its midrashic interpretation (Tanchuma, Va’era 14); for its simple meaning, it can be said that the swarming of the frogs is referred to as singular, and likewise, “and the lice were (וַתְּהִי הַכִּנָם) ” (verse 13), the swarming, pedoiliyere in Old French, swarming of lice, and also וַתַּעַל הַצְּפַרְדֵּע, grenoylede in Old French, swarming of frogs.

**5** **Boast [of your superiority] over me** Heb. הִתְפָּאֵר עָלַי, similar to “Shall the axe boast (הֲיִתְפָּאֵר) over the one who hews with it” (Isa. 10:15). It praises itself, saying, “I am greater than you,” vanter in Old French. Similarly, הִתְפָּאֵר עָלַי, [Moses says to Pharaoh,] “you praise yourself by acting cleverly and asking a difficult thing and saying that I will be unable to do it.”

**For when shall I entreat for you**-Heb. לְמָתַי. That which I will entreat for you today regarding the extermination of the frogs [tell me,] when do you wish them to be exterminated? And you will see whether I fulfill my words for the time that you set for me. If it were stated, מָתַי אַעְתִּיר לְךָ it would mean “When shall I pray?” Now that it says, לְמָתַי [and thus it means:] Today I will pray for you that the frogs will be exterminated at the time that you set for me. Tell me, on which day do you want them to be exterminated? [The Torah uses three words:] אַעְתִּיר, I will entreat; הַעְתִּירוּ((verse 4), entreat (command form); וְהַעְתַּרְתִּי(verse 25), and I will entreat [all in the “hiph’il,” causative conjugation], and it does not say, אֶעְתַּר, עִתְרוּ, and וְעָתַרְתִּי [in the “kal,” simple conjugation], because every expression of עתר means to pray very much, and just as one says אַרְבֶּה, I will increase, הַרְבּוּ, increase [command form], וְהִרְבֵּיתִי, and I will increase, in the “hiph’il” conjugation, so does one say: אַעְתִּיר, I will increase, הַעְתִּירוּ(verse 4), increase [command form]וְהַעְתַּרְתִּי (verse 25), and I will increase words, and the “father” [i.e., the main proof] of them all is: “ הַעְתַּרְתֶּםyour words” (Ezek. 35:13), you have multiplied.

**6** **And he [Pharaoh] said, “For tomorrow”**-Pray today that they should be exterminated tomorrow.

**8** **And Moses and Aaron went away from Pharaoh, and Moses cried out**-immediately that they be destroyed on the morrow.

**10** **many heaps**-Heb. חֳמָרִם חֳמָרִם, many piles, as the Targum [Onkelos] renders: דְּגוֹרִין, heaps.

**11** **he hardened his heart**-Heb. וְהַכְבֵּד. It is the infinitive form, like “continually traveling” (הָלוֹךְ וְנָסוֹעַ) (Gen. 12:9); “and similarly, and slew (וְהַכּוֹת) the Moabites” (II Kings 3:24); “and by inquiring (וְשָׁאוֹל) of God on his behalf” (I Sam. 22:13); “striking and wounding (הכֵּה וּפָצֽעַ)” (I Kings 20:37).

**as the Lord had spoken**-Now at what point did He speak? “But Pharaoh will not hearken to you” (Exod. 7:4).

**12** **Say to Aaron**-It was inappropriate for the dust to be smitten through Moses since it had protected him when he slew the Egyptian and had hidden him in the sand. [Therefore,] it was smitten through Aaron [instead].-[from Tanchuma, Va’era 14, Exod. Rabbah 10:7]

**13** **and the lice were**-The swarming, pedoiliee in Old French, the swarming of lice. [This accounts for the singular verb form.]

**14** **to bring out the lice** To create them (another version: to bring them out) from someplace else.

**but they could not**-Because a demon has no power over a creature smaller than a barleycorn.-[from Sanh. 67b, Tanchuma, Va’era 14, Exod. Rabbah 10: 7]

**15** **It is the finger of God**-This plague is not through sorcery; it is from the Omnipresent.-[from Exod. Rabbah 10:7]

**as the Lord had spoken** - “But Pharaoh will not hearken to you” (Exod. 7:4).

**Reading Assignment**

|  |  |
| --- | --- |
| **The Torah Anthology: Yalkut Me’Am Lo’Ez**  By: Rabbi Yaaqov Culi, Translated by:  Rabbi Aryeh Kaplan  Published by: Moznaim Publishing Corp.  (New York, 1990)  **Exodus I Vol. 4 – “Israel in Egypt” pp. 176 - 204** | **Ramban: Exodus Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1973)  **pp. 80 - 91** |

**Ketubim: Tehillim (Psalms) 46:1-12**

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor, a song of the sons of Korah, on alamoth. | 1. For praise, by the sons of Korah, **through the spirit of prophecy** when their father was hidden from them, but they were saved, and they recited this song. |
| 2. God is for us a shelter and a strength, a help in troubles; He is very accessible. | 2. God is for us security and strength; a help in distress we will find indeed. |
| 3. **Therefore we will not fear when the earth changes and when mountains totter into the heart of seas.** | 3. **Because of this we will not be afraid in the time our fathers passed from the land, when the mountains totter in the depth of the great sea.** |
| 4. His waters shall stir and be muddied; mountains shall quake from His pride forever. | 4. His waters shake, they become muddy from their dust; the mountains tremble in Your pride forever. |
| 5. But as for the river-its rivulets shall cause the city of God, the holy place of the dwellings of the Most High, to rejoice. | 5. Peoples like rivers and their fountains come and make glad the city of the LORD, and they pray in the LORD's sanctuary, his exalted dwelling. |
| 6. God is in its midst that it should not totter; God shall help it as morning approaches. | 6. The presence of the LORD is within it, it will not be shaken; the LORD will help her for the merit of Abraham who prayed on it at the morning hours. |
| 7. **Nations have stirred, kingdoms have tottered; He let out His voice, the earth shall melt.** | 7. **When the Torah was given to His people, the Gentiles trembled; kingdoms shook when he raised His voice; and when He gave the Torah to His people, the inhabitants of the earth melted.** |
| 8. The Lord of Hosts is with us; the God of Jacob is our fortress forever. | 8. The word of the LORD Sabaoth is our help; the God of Jacob is a stronghold for us forever. |
| 9. Go and see the works of the Lord, that He has wrought devastation in the earth. | 9. Come, see the deeds of the LORD who has put devastation on the wicked of the land. |
| 10. He puts a stop to wars until the end of the earth; He will break the bow and cut the spear [to pieces]; wagons He will burn with fire. | 10. He annuls war to the ends of the earth; He will break the bow and shatter the lance; the round shields He will burn with fire. |
| 11. Desist, and know that I am God; I will be exalted among the nations, I will be exalted upon the earth. | 11. Cease from war, and know that I am the LORD, exalted among the peoples, exalted over the inhabitants of the earth. |
| 12. The Lord of Hosts is with us; the God of Jacob is our fortress forever. | 12. The word of the LORD Sabaoth is our help; the God of Jacob is a stronghold for us forever. |

**Rashi’s Commentary for: Tehillim (Psalms) 46:1-12**

**1** **on alamoth** The name of a musical instrument in Chronicles (I Chron. 15:20).

**3** **when the earth changes** in the future, on the day concerning which Scripture states (Isa. 51:6): “and the earth shall rot away like a garment.” The sons of Korah saw the miracle that was performed for them, that all those around them were swallowed up while they [the sons of Korah] stood in the air and said to Israel, through the holy spirit, that a similar miracle would be performed for them in the future.

**4** **His waters shall stir and be muddied** Heb. יחמרו, they shall cast up mud, clay (חמר), and dirt as is their wont. Menachem (pp. 90f.), however, associated it with (Lam. 1:20), “my reins have shriveled (חמרמרו),” regrezeliront in Old French, have shriveled.

**mountains shall quake from His pride** [The pride] of the Holy One, blessed be He, Who is mentioned in the beginning of the psalm (verse 2).

**5** **But as for the river its rivulets** Heb. פלגיו, ses ruisseaux in French, its rivulets.

**the river** of Paradise.

**6** **as morning approaches** at the end of the redemption.

**7** **Nations have stirred** Heb. המו, an expression of stirring.

**shall melt** Shall melt - so explained Menachem, similar to (Exod. 15:15), “all the inhabitants of Canaan melted (נמוגו),” and to (Ezek. 21:12), “every heart will melt (למוג).” But Dunash explained it as an expression of movement, as in (I Sam. 14:16), “the multitude was wandering (נמוג), and it was coming closer,” and so in every instance.

**9** **that He has wrought devastation** That He has made the lands of the nations desolate.

**10** **He puts a stop to wars** from upon us.

**until the end of the earth** that all the lands of the nations shall be at peace with us.

**the bow** of the nations He shall break.

**wagons He will burn with fire** The war chariots of the nations of the world. [The war chariots of the star worshippers.]

**11** **Desist** all nations from further marching upon Jerusalem.

**and know that I am God** That I will execute judgment upon you.

**I will be exalted among the nations** I will be exalted with My vengeance which I will wreak upon those nations.

**Meditation from the Psalms**

**Tehillim (Psalms) ‎‎46:1-12**

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

This chapter of psalms was composed by the sons of Qorach who became inspired by a spirit of prophecy when their father disappeared before their eyes[[1]](#footnote-1) Qorach's sons were saved; therefore, they recited this song.[[2]](#footnote-2)

HaShem delivered Qorach's sons from the earth which opened and threatened to swallow them with their father. This event taught Qorach's sons that Divine salvation is never distant from those who deserve it, no matter how hopeless their plight may appear.

During their moment of inspiration, Qorach's sons foresaw occasions in which Israel was destined to be endangered by armies and cataclysms which would threaten to tear the earth asunder. One such occasion occurred when the mighty Sennacherib and his hordes convulsed the entire globe and uprooted all of the nations.[[3]](#footnote-3) Another will occur during the War of Gog and Magog, when the peoples of the earth will gather to devastate Jerusalem.[[4]](#footnote-4) In each case, G-d will foil the enemy's plots and miraculously rescue His chosen people from danger.

This song is titled עלמות (which alludes to עולמות “many worlds”), to indicate that G-d's salvation is expressed constantly, throughout the world.[[5]](#footnote-5) Furthermore, we are obliged to trust G-d's guidance, which controls every aspect of life, although His deeds are נעלמות, hidden and concealed.[[6]](#footnote-6) [[7]](#footnote-7)

Meam Loez indicates that this chapter of psalms speaks of the pangs of the messianic age and the war launched by Gog and Magog.[[8]](#footnote-8)

HaShem showed[[9]](#footnote-9) Qorach’s His miracles even as He showed His Miracle to the Bne Israel in our Torah portion this week.[[10]](#footnote-10) In fact, the three plagues mentioned in our parasha, this week, will see the last of the slavery of the Bne Israel. Starting on Rosh HaShana, with the fourth plague,[[11]](#footnote-11) slavery ended for the Jews in Egypt as they waited for the last seven plagues to be completed so that they could go out to freedom.

***Rosh HaShana 11a*** *It has been taught: R. Eliezer says: In Tishri the world was created; in Tishri the Patriarchs[[12]](#footnote-12) were born; in Tishri the Patriarchs died; on Passover Isaac was born; on New Year Sarah, Rachel and Hannah were visited;[[13]](#footnote-13) on New Year Joseph went forth from prison; on New Year the bondage of our ancestors in Egypt ceased;[[14]](#footnote-14) in Nisan they were redeemed and in Nisan they will be redeemed in the time to come. R. Joshua says: In Nisan the world was created; in Nisan the Patriarchs were born; in Nisan the Patriarchs died; on Passover Isaac was born; on New Year Sarah, Rachel and Hannah were visited; on New Year Joseph went forth from prison; on New Year the bondage of our ancestors ceased in Egypt; and in Nisan they will be redeemed in time to come.*

*The Lord of hosts is with us*.[[15]](#footnote-15) The sons of Qorach said to the righteous: "Fear not. We saw all the miracles which He wrought for us," as is said *And the earth opened her mouth, and swallowed them up, and their households*.[[16]](#footnote-16) "And where were we in that hour? Aloft in space," as is written *The sons of Qorach died not*.[[17]](#footnote-17) According to R. Nehemiah, at the time the earth opened and the two hundred and fifty men were swallowed up, the Holy One, blessed be He, made it possible for the sons of Qorach to stand like a mast: They stood as a sign, for it is said *What time the fire devoured two hundred and fifty men, they became a sign*.[[18]](#footnote-18) Thus the sons of Qorach said: "You righteous, fear not the terror of the day of judgment, for you will not be taken with the wicked, even as we were not taken with them." Hence it is said, *Therefore will we not fear, though the earth be removed*,[[19]](#footnote-19) and also it is said *For the mountains may depart, and the hills be removed; but My kindness shall not depart from you, neither shall the covenant of My peace be removed, says the Lord that has mercy on you*.[[20]](#footnote-20)

We are taught to say, "everything that HaShem does is beneficial". Certainly the "War of Gog and Magog" is not good, but it is *beneficial*.

Our Ashlamata picks up on the miracles associated with Passover. Yoel 3:3 speaks of “blood, and fire, and pillars of smoke”, which is quoted in our Haggada as we tell the Exodus story. Curiously, this is quoted in the verse that contains the verbal tally ‘show / utter/’[[21]](#footnote-21) from the Torah for both our Psalm and our Ashlamata.

The prophet Ezekiel[[22]](#footnote-22) describes a climactic battle that will be instigated by Gog and of Magog, and will be waged against Israel and HaShem. The defeat of Gog and Magog will precipitate the messianic redemption. It is difficult to dwell on this topic because it is so shrouded in mystery. We are uncertain as to the identity of Gog[[23]](#footnote-23) and Magog,[[24]](#footnote-24) whether Gog and Magog are the names of nations or individuals, whether this battle will be a physical or spiritual battle, and even whether it has already occurred or not.

Keep in mind when considering the identities of Gog and Magog that their explicit mention is found primarily in the Prophets (Yechezkel chapter 38 and 39 and Zechariah chapter 14). Their genealogical root is also listed in Bereshit 10:2 as being descendants of Yaphet ben Noach. The importance of this idea is that the books of the Prophets were chosen by the men of the Great Assembly from among many other prophetical books because those prophecies were relevant to and applicable to each and every generation. Like with the book of Bereshit, they are paradigms and not simply historical records.

So in that context, the identities of Gog and Magog can be different throughout history.

Every Shabbat chol HaMoed Succoth[[25]](#footnote-25) we read the Haftarah[[26]](#footnote-26) about the final confrontation at the end of days between Gog and Magog and the Children of Israel. How does Succoth connect with Gog and Magog and the end of days? Every year, when the Jew leaves his home for a week to eat, sleep and live in a Succah; a flimsy structure with a roof made of bits of wood, reed, bamboo, etc., he actualizes the idea that his ultimate care and protection come only from HaShem. The word “Gog” in Hebrew means roof.[[27]](#footnote-27)

The reading of the haftarah[[28]](#footnote-28) of Gog and Magog on Shabbat Chol HaMoed Succoth is not merely a custom, but an obligation of Talmudic law. The Gemara[[29]](#footnote-29) mentions it along with the other haftarot read on the various holidays to this very day; we thus see that Chazal already saw an essential connection between the prophecy and the festival.

Chazal[[30]](#footnote-30) have taught us that the battle with Gog and Magog will take place during Succoth, on the eve of the Messianic era. The mitzvot of Succoth are the survival mechanism for this great war. The Succah and the waving of the lulav and etrog are essential to our survival during this war. Complete trust is the critical requirement against a foe who trusts only in his own might.

The Haftarah on Shabbat cholHaMoed is taken from Ezekiel 38, which contains a prophecy of the terrible war of Gog and Magog. This will be the last war ever to be fought, but it will engulf the whole world. Then will come a new era of peace, when HaShem will be recognized by all the nations of the world.

In the brazen Plishtim[[31]](#footnote-31) (Palistinians) of his day, David detected the seeds of גוג ומגוג, Gog and Magog, the arch-enemies of Messiah. The war of Gog and Magog begins when all seventy nations[[32]](#footnote-32) of the world unite against Israel (the numerical value of God and Magog, גוג ומגלג, is seventy). All of those nations will suffer internal instability, and will be plagued by revolution, audacity, atheism, scandal, and unbridled inflation. Truth will be virtually non-existent and falsehood will prevail.[[33]](#footnote-33)

This number, seventy, conveys a specific understanding. Seventy Shmita cycles were ignored during the time of the First Temple, so we were exiled for seventy years into Babylonia, at the end of which we were tormented by Haman, whose rise to and fall from power is documented in Megillat Esther in seventy verses. This indicated that Haman was the Divine response to the Jewish people buying into the gentile approach to life instead of the Torah approach to life.

\* \* \*

**Hakham’s interlude:** This number “seventy” is especially appropo to understanding Mashiach. It is well known that the 50 days between Pesach and Shavuot are associated with the seven lower sephirot. As we count the omer we meditate on the lower seven sephirot. The lower seven sephirot are manifest in the world through the counting of the omer.

3 hidden

7 revealed

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10 sephirot

49 (7 x 7) days between Pesach and Shavuot correspond to the 7 revealed sepirot.

21 (3 x 7) days before Pesach (Adar 25) correspond to the 3 hidden sephirot. Adar 25 was the Creation of the heavens and earth. In this example of seventy, we see that from the creation of the world till the giving of the Torah, demonstrates that the world was created only so that the Bne Israel could accept the Torah.

49 days plus 21 days = 70 days

between Adar 25 and Sivan 6.

The ultimate unification of the community of Israel was established with the giving of the Torah at Mt. Sinai where Rashi teaches us that we stood at that time as one man, completely unified with one heart.

In the eighth cycle of the 19 years, we have the following leap years (pregnant years). Note that each of the years listed in this table are exactly 19 years apart:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **5708**  **1948** | **5727**  **1967** | **5746**  **1986** | **5765**  **2005** | **5784**  **2024** |

BTW, 5790 is also a “pregnant” year.

1948 - State of Israel

1967 - 6 day war

1986 - Pollard arrested. New Israeli shekel.

2005 - Gave up Gush Kativ

2024 - Gaza massacre.

16th podcast

In a leap year (a pregnant year - שנת העיבור - shenat habur), unusual events begin in Av. This is because the earliest date one can intercalate the calendar is in Av.

Yosef’s power is secretly coronated in Av, and is revealed in Adar – to the greatest extent that is possible for it to be revealed. Whatever began in Av of 5783 is currently being revealed in Adar of 5784. Thus we have nine (9) months between Av and Adar bet. The Haggada says that nine are the months of childbearing, of pregnancy. Av is the conception of that which will be born in Adar. Never the less, that which was conceived in Av becomes visible three months later, just as a pregnant woman begins to show three months after conception.

The Gemara says, as I understand it, something happens in every leap year. Every time we have a leap year in the third year, the sixth year, the eighth year etc. of the 19 year cycle, every time you have a leap year something is conceived in a hidden way – in Av - and is revealed at the end of those nine months and moves forward the Messianic process.

Three months after a woman becomes pregnant she begins to show her pregnancy. This suggests that three months before Heshvan, in the leap year of the cycle, (Av, Elul, Tishri) the conception of an issue which will manifest at the end of Tishri.

• The expulsion of Gush Kativ (August 15, 2005 – Av 10, 5783) and economic reform led directly to Hamas being able to massacre people on Tishri 22, 5784.

• Judicial reform in Av (Av 8, 5783 – July 23, 2023) led to the massacre of the Jews on Shemini Atzeret (October 7, 2023 - Tishri 22, 5784)

The advent of **Mashiach ben David** happens because **Mashiach ben Yosef** dies in the war.

19 Year Cycle – Cyan years are leap years (in the coming table), Jewish ‘leap year’ – In Hebrew שנת העיבור - shenat haibur. Literally shenat haibur means ‘pregnant year,’ and there is actually, an underlying connection between the concept of pregnancy and the Jewish leap year. Kabbalah teaches us that the ‘pregnant year’ includes a deep secret about the world and the Jewish path. Let us take this opportunity to delve deeper into understanding the significance of the Hebrew calendar in general, and the secret of shenat haibur in particular.

Watch the month of spring (Aviv), and observe Pesach to Hashem your G-d: for in the month of spring Hashem your G-d brought you out of Egypt by night.”

Rashi explains that the word Aviv indicates the season in which ripe ears for the Omer offering is produced. The Torah instructs us to watch before the month of Pesach (Nissan) whether this would be the case, if not then we must intercalate the year.” This is the most well-known Torah source for establishing a pregnant year. Therefore, we need to adjust our lunar calendar to the solar calendar by adding an extra month before the month of Pesach, whenever the discrepancy between the lunar and the solar cycle adds up enough days to fill a month.

The Secret of the Pregnant Year (Sod HaIbur)

The reason Jewish leap year is called a ‘pregnant year’ rather than a ‘leap year’ is explained through the concept in Kabbalah called sod haibur – The secret pregnancy. This inner secret symbolizes that our bleak mundane reality carries within it a secret higher level of reality – the pregnancy of a new reality growing within the womb of the established realm. Just as pregnancy entails the existence of a fetus growing within the womb of the mother, the hidden reality of sod haibur keeps growing within our revealed level of existence. It demonstrates the existence of the renewal within the established. Within the framework of year, grows the pattern of months. Just as pregnancy is hidden and not recognizable until at least a third of its term, likewise the external established world is pregnant with an inner hidden spiritual reality.

Finally, **The number seventy signifies a** **primary way of establishing an elevated connection, of building a community**. The number 70 is the expanded sense of 7, the world with a sense of completion. **Seventy is intimately associated with concept and with actualization**.

The following table delineates some of the seventy day connections found in our Jewish calendar. Study the chart and try to see the “conception” and the “actualization”.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| II Adar 25 (Let there be light) | till | Shavuot (Sivan 6) | 70 days | **Adar 25 was the Creation of the heavens and earth**. In this example, we see that from the creation of the world till the giving of the Torah, demonstrates that the world was created only so that the Bne Israel could accept the Torah. |
| Fast of Gedalia  (Nisan 3) | till | Kislev 13 | 70 days | Gedaliah, the Babylonian-appointed, Jewish, official charged with administering the Jewish population remaining in Judah following the destruction of the Temple and exile in 586 B.C.E. 70 days later,  Ezra (the new Babylonian-appointed, Jewish, official) and the Israelites rest after their trip returning from Babylon.  Ezra 8:32 |
| Shabbat HaGadol  (Nisan 12) | till | Sivan 23 | 70 days | The Sabbath before Pesach is called “Shabbat Hagadol” (Lit. The Great Sabbath) when we read the haftorah which tells us of the “Great (Gadol) and Awesome day”, before the redemption when Elijah the Prophet will come with his unique message found in Malachi 3:4-24. One of the reasons this haftorah is chosen is because on Pesach the world is judged for its crops. Our Sages relate that for not observing the laws of the tithes, famine (remember Ruth!) comes. On Sivan 23, Mordechai's edict to save the Jews is sent. Esther 8:9-11, Mid. Rab. - Gen C:7 |
| Destruction decree  (Nisan 13) | till | Letters sent (Sivan 23) | 70 days | Recall, in Megillat Esther, that the original decree calling for the destruction of the Jews was sent out on the 13th day of Nisan (3:12). Several days later Haman was hanged and Esther pleaded from the king to repeal this decree (8:3‑6). Achashverosh agreed; however, the actual letters were not sent out until the 23rd of Sivan - some two months later (8:9)! What took so long? By carefully comparing these two dates, we again find an amazing reminder of Yirmiyahu's prophecy of the seventy years. Between the 13th of Nisan until the 23rd of Sivan - 70 days elapsed (17+30+23). During these seventy days, all of the Jews throughout the Persian empire were under the tremendous peril of impending destruction, thinking that their doom was inevitable. Could this be an ironic reminder to the Jewish people that they had not heeded Yirmiyahu's prophecy of what he expected from Bne Israel once the seventy years had expired? |
| Pesach Sheni  (Iyar 15) | till | Shivah Asar B’Tammuz  (Tammuz 17) | 70 days | The second Passover allowed those who were defiled by the dead on Passover to have a korban Pesach. On Tammuz 17 the luchot were broken, the korban tamid was discontinued, Jerusalem’s walls were breached, Apostamus burnt the Torah scroll, and an Idol was placed in the Temple. These 5 things defiled the Temple. |
| Lag B’Omer  (Iyar 18) | till | Rosh Hodesh Av  (the 9 days) | 70 days | Lag B’Omer is an oasis of joy in the midst of the sad Sephirah period. **Lag BaOmer, according to our Sages, deals with the deepest secrets of the future Messianic Age**. Rosh Chodesh Av begins a period of -mourning leading up to Tisha B'Av, the ninth day of Av on which both Temples in Jerusalem were destroyed. |
| Yom Yerushalim  (Iyar 28) | till | Tisha B’Av  (Av 9) | 70 days | Temple was destroyed on Tisha B’Av and 1900+ years earlier, and 70 days later, we gained the Temple mount again. |
| Shivah Asar B’Tammuz (Tammuz 17) | till | 4th Day of Creation  (Elul 28) | 70 days | On Tammuz 17 the luchot were broken, the korban tamid was discontinued, Jerusalem’s walls were breached, Apostamus burnt the Torah scroll, and an Idol was placed in the Temple. Each of these five removed the light of world. On the fourth day God created the sun, moon, and stars. |
| Tammuz 18 | till | Rosh Hashana  (Tishri 1) | 70 days | On Tammuz 18 Moses ascended Mt. Sinai to atone for the sin of the golden calf. The erev rav had made a different god. On Hoshana Rabba we crown HaShem as our King. |
| Rosh Chodesh Av  (the 9 days) | till | Yom Kippurim | 70 days | Av 9 is a day of intense mourning for the Temple destroyed because of our sins. 70 days later we celebrate Yom Kippurim, the holiest day of the year, when we are closest to God and to the essence of our souls. Yom Kippurim means “Day of Atonements”, as the verse states, “For on this day He will forgive you, to purify you, that you be cleansed from all your sins before G‑d”. |
| Tisha B’Ab  (Ab 9) | till | Hoshana Rabbah  (Tishri 21) | 70 days | On Tisha B’Av God judged His people by destroying His House. On Hoshana Rabbah God completes His judgment of the world. |
| Shabbat Shuva  (Tishri 3) | till | Kislev 13 | 70 days | On Shabbat shuva we repent and return to HaShem. On Kislev 13, Ezra and the Israelites returned to Jerusalem, from Babylon. They left on the 12th day of Nisan. Ezra 8:31-32 |
| Succoth  (Tishri 15) | till | 1st day of Chanukah  (Kislev 15) | 70 days | From the Yom Tob of Succoth when we rest in HaShem’s protection in our Succah, till the first day of Chanukah when we rest from a victorious war gainst our enemies by relighting the menora in the Temple. |
| Hoshana Rabbah  (Tishri 21) | till | 7th day of Chanukah  (Tevet 1) | 70 days | Hoshana Rabbah means: “bring us great salvation, please”. On Chanukah we celebrate the great salvation from the Syrian-Greeks. |
| Shemini Atzeret  (Tishri 22) | till | 8th day of Chanukah  (Tevet 2) | 70 days | This suggests that in two periods of 70 days we went from the destruction of both the first and second Temples, on Tisha B’Av, to the date when the Temple was re-dedicated after being cleansed and restored in the days of the Maccabees. We went from the disasters to the restoration. |
| Heshvan 27 | till | Tu B’Shevat  (Shevat 15) | 70 days | Noach leaves the ark, receives the rainbow covenant, and plants a grape tree. Tu B’Shevat is the new year for trees. The Pri Tzaddik points out, it is not called the "Rosh Hashanah for the trees," but for "the tree" (singular); whenever the word "tree" is used, it always refers to Torah, which is called "Aitz Chaim," the Tree of Life. |
| 1st day of chanukah  (Kislev 25) | till | Adar 7 | 70 days | Mattathias the priest (Maccabee) rises up to lead the Jewish people against the Syrian Greeks in a war of independence. 70 days later we see the birth of Moshe the priest is born to lead the Jewish people in redemption. Moshe also died on this day. |
| 8th day of Chanukah  (Tevet 2) | till | Purim  (II Adar 14) | 70 days | Now we go from the rest from destroying our enemies, and we come to Purim which was the celebration of the destruction of our enemies. |
| Asarah B'Tevet  (Tevet 10) | till | Purim Katan  (I Adar 14) | 70 days | Babylonian emperor Nebuchadnezzar laid siege to Jerusalem on Tevet 10. The Talmud[[34]](#footnote-34) suggests we avoid doing anything sad on Purim Katan, such as giving eulogies or saying the penitential prayer, called Tachanun*.* |
| Tu B’Shevat  (Shevat 15) | till | II Adar 25 | 70 days | Tu B’Shevat is the new year for trees. The Pri Tzaddik points out, it is not called the "Rosh Hashanah for the trees", but for "the tree" (singular); whenever the word "tree" is used, it always refers to Torah, which is called "Aitz Chaim", the Tree of Life. This is an allusion to the fact that Noach’s world was a re-creation which mirrored creation. Seventy days later we come to the date of the creation of the world, when God said, “Let there be light”. |
| I Adar 5  (or Shevat 5) | till | Passover 2nd day  (Nisan 16) | 70 days | Barley for the wave offering on Nisan 16 is planted 70 days before Passover on I Adar 3.[[35]](#footnote-35) On I Adar 3, Ezra's temple is complete and inauguration begins. Ezra 6:15 |
| Purim  (II Adar 14) | till | Lag B’Omer  (Iyar 18) | 70 days | The end of the Sephirah period of mourning. The anniversary of the death of the author of the Zohar, Hakham Shimon Bar Yochai. On this day he revealed the deepest secrets of the Torah, as found in the Zohar, and it was the day his soul ascended to its source. Lag B’Omer is an oasis of joy in the midst of the sad Sephirah period. **Lag BaOmer, according to our Sages, deals with the deepest secrets of the future Messianic Age**. |
| Passover 7th day | till | Tammuz 3 | 70 days | Pesach is the celebration of our redemption from Egypt after 10 great miracles, includng the 7th plague of hail mixed with fire. On Tammuz 3, HaShem took some of the hail leftover from the plague and hurled them at Gibeon in the days of Joshua. At the same time Joshua ordered the sun and the moon to stand still. |

END OF INTERLUDE

According to tradition, the central personality in this war is Mashiach ben Yosef – the Living Torah.[[36]](#footnote-36) Mashiach ben Yosef will be killed in the war against Gog and Magog. Again, it is unclear whether the death will be in physical battle, or as a result of the spiritual battles which he will wage against the forces of evil. Either way, the prophet Zechariah[[37]](#footnote-37) describes the national mourning that will follow his death.

According to tradition, when the nations hear of the success of the Jewish people in rebuilding their land, they will gather to do battle against them near Jerusalem, led by Gog, the king of Magog. The battle will symbolize the final war between good and evil. In Jerusalem, all evil will ultimately be vanquished.

According to Chazal, at the battle of Gog and Magog, every human, in and around the Holy City, will be given the mark of the Hebrew letter, tav, upon their forehead. According to the Tanach[[38]](#footnote-38) and the Talmud,[[39]](#footnote-39) the mark of HaShem, the tav - ת, will be placed upon everyone in and around Jerusalem. Those that receive the mark in *ink* will be the righteous and those that receive the mark in *blood* will be condemned.

It will be likewise at the End-of-Days as well:

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

This is why the gematria of Gog u’Magog is so significant. It hints to the fact that it is a war that comes to correct the way Jews think, just like in Mordechai’s and Esther’s time. Haman came to turn the minds and hearts of the Jewish people back towards G-d, in a Shmita-kind of way, that is, in way that we learn to rely upon Him completely, and love His Torah.

**Kaddish**

The Mourner’s Kaddish that Jews have been reciting for centuries at funerals and in synagogues mentions nothing about death or mourning the loss of a loved one. It’s not, what many believe, a prayer for the dead, even though its recitation benefits the soul of a departed loved one. Rather, it’s a heartfelt plea for the complete redemption of the Jewish people and the much-awaited Messianic era. More than that, Kaddish actually begins where the War of Gog and Magog ends.

The tone-setting opening line: “Yitgadal v’yitkadash sh’mei rabba”. The prayer books usually translate it as: “Magnified and sanctified be His great Name”. The first two words of Kaddish are taken from G-d’s declaration in Yehezechel (Ezekiel) 38:23, “I will be magnified and sanctified,” meaning the entire world will recognize G-d’s greatness and sanctity. And this declaration will occur only ***after the War of Gog and Magog*** reaches its earth-shattering climax.

As prophesied by Ezekiel[[40]](#footnote-40) and Zechariah,[[41]](#footnote-41) Gog and Magog will invade the Jews in the land of Israel with a massive alliance of seventy enemy nations. These nations eventually attack each other with “the sword,” and it is then that G-d will judge them with "plague, blood, torrential rain and hailstones, fire and sulfur".[[42]](#footnote-42) This is how the War of Gog and Magog ends. And it’s how the messianic era begins.

According to Rabbi Avraham Greenbaum, author and translator of many classic Breslev texts, Ezekiel’s Gog-and-Magog prophecy teaches “that the assault of the nations occurs AFTER the ingathering of Israel, or the greater part of them, from exile…. It is plain that this refers to our present era, when for the first time in two thousand years a majority of the world's population of Jews lives in Israel”.[[43]](#footnote-43)

All of which means the War of Gog and Magog could likely occur in our days. Eeeeek!

Many say that the physical War of Gog and Magog against the Jewish nation had already occurred and peaked with the unfathomable horrors of the Holocaust. If so, it’s the spiritual War of Gog and Magog we’re currently facing, a dangerous assault to uproot us from the Torah, from the Land of Israel and, most importantly, from our connection with G-d.

Others believe the physical War of Gog and Magog is yet to come, especially today with the entire world’s focus on Iran’s nuclear ambitions. Interestingly, one of the key nations Ezekiel foresaw joining Gog in his invasion of Israel is Persia, which is today’s Iran.

The Vilna Gaon taught that there are three parts to the war of Gog u’Magog. This is based upon Midrash Tehillim. The first part coincides with the Holocaust and the detonation of the nuclear weapons over Hiroshima and Nagasaki. This is alluded to in Tikkuninim Chadashim of Rabbi Moshe Chaim Luzzato. It is also following the schedule of the redemption as outlined in Sefer Avkat Rochel of Rabbeinu Makir ben Abba Mori.

Note that the War of Gog and Magog is divided into three stages or time periods. In the context of the allegory of the labor pains, this corresponds to the three general stages of labor in the delivery of a human child. This is like is found in Midrash Shocher Tov and elsewhere to Tehillim chapter 118:10-12 which mentions all the nations surrounding me to make war with me and afflict me, three times. This idea of being surrounded by those that want to afflict me also corresponds to the physical manifestation of the contractions experienced during labor and delivery, which often originate from behind and encircle the abdomen of the mother.

That first stage (*What is called the Stage of Early and Active Labor.*) is described in the first 3 signs of Avkat Rochel. It describes the rise of the 3 leaders of the Axis Powers in World War II, Hitler, Mussolini and Hirohito, the condition of the Jewish people at that time and their increasing level of suffering and anxiety, and the events of the Holocaust itself in detail.

The second and third signs describes in graphic detail the detonation of the nuclear bombs over Hiroshima and Nagasaki to conclude the war in the Pacific and the resulting black rain and severe radiation sickness that kills hundreds of thousands when they drink that rainwater to quench their parched throats from the effects of the blast. The 3rd sign explicitly connects this event to Yoel the Prophet 3:3 which says:

***Yoel (Joel) 3:3*** *And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.*

That the **Pillars of Smoke** are pillars in the shape of Date Palm trees, which can also be described as the form as a mushroom cloud.

Israel National News reported a few years ago that Rabbi Moshe Wolfson of Brooklyn’s Yeshiva Torah Vodaath warned of a millennia-old prediction that Persia (Iran) would destroy the world in the time immediately before the complete redemption of the Jewish people.

"Our Sages of blessed memory say that Persia will destroy the entire world and the Jews will be in a difficult situation," Rabbi Wolfson said. "Why are we quiet? Where is the awakening? Why is everyone apathetic? Why is everyone busy with silly and unimportant things? Do we not hear the alarm? Do we not know that we must break open the gates of Heaven and ask for mercy from G-d?"

In another Israel National News article about the Iranian threat, Rabbi Wolfson also said that “HaShem will perform miracles for us”, and that above all, Jews should keep in mind that we live in “momentous times, and we should prepare for the upcoming era with emunah[[44]](#footnote-44) and bitachon”.[[45]](#footnote-45)

Though it seems Israel will be center stage during the war of Gog and Magog, many strongly feel that Israel, the Land of Emunah, will be the safest place on earth for Jews if, G-d forbid, there’s any kind of global attack against the Jewish people. In fact, it’s the Jews outside Israel who could face the greatest danger as they find themselves once again defenseless in countries savagely hostile to Jews.

All this makes the Kaddish prayer an urgent, timely plea for the painful birth pangs before the Messianic period to end swiftly, and for G-d’s greatness to be universally recognized with the coming of Mashiach and the building of the Third Temple soon. This isn’t a prayer for some distant future. It’s a prayer for today.

So perhaps one reason why mourners recite Kaddish is to help our loved ones’ souls as we strengthen our emunah in G-d, trust in His miraculous redemption of ourselves and ask Him to quickly usher in a new era of incredible light, peace and G-d awareness, not to mention getting others to answer, “Amen, may His great Name be blessed forever and ever”.

Further, Kaddish is an expression of longing for redemption. In a fragment of a commentary, on the Kaddish, Hai Gaon[[46]](#footnote-46) refers to “the promises of the visionaries”, and writes that HaShem will be “glorified”, as the Kaddish says, “with the coming of the Messiah ... when the nations of the world gather to make war on the people of Israel, and Israel flees to Jerusalem ... and the Holy One will reveal Himself to them in Jerusalem and make war”—and there the fragment ends. And in France, in the Vitry Machzor,[[47]](#footnote-47) perhaps as early as the eleventh century, the apocalyptic reading of the Kaddish is fully elaborated.[[48]](#footnote-48) The passage begins by noting that the opening line of the Kaddish: “Magnified and sanctified may His great Name be”, that is based on a verse in Ezekiel: "Thus will I magnify myself and sanctify myself, and I will be known in the eyes of many nations, and they shall know that I am the Lord.”[[49]](#footnote-49) This is the language of apotheosis,[[50]](#footnote-50) of eschatological climax. The Vitry Machzor explains, a little curtly: “The text is referring to the war of Gog and Magog”. In that final war, HaShem will right an ancient wrong. He will avenge Himself for nothing less than the fracturing of His Name. When the Israelites left Egypt, remember, they were attacked by the Amalekites;[[51]](#footnote-51) and after the Israelites defeated the Amalekites in battle, HaShem swore eternal enmity toward Amalek. Moses built an altar and proclaimed HaShem’s vow, taken with His hand on His throne, “that the Lord will have war with Amalek from generation to generation.” But the Name of HaShem that Moses invoked at that ceremony was a truncated name, an incomplete name.[[52]](#footnote-52) Thus the Kaddish, according to the Vitry Machzor, is a prayer for the repair of HaShem’s Name, an affirmation of the hope that "the letters of HaShem’s Name will be rejoined, that is, the Name that was cut in half when He vowed to make war on Amalek”. The basis for this is the spelling of the Aramaic word for “His Name” in the opening line of the Kaddish, which makes it possible to read the phrase (I can give only a rough English equivalent) not as “may His great Name be” but as “may His Name be great,” that is, larger than it has been until now, in the eon in which the war with Amalek is not yet won. In the desert, “HaShem swore that in our time and on His throne His Name will never be complete until he avenges Himself on Amalek”. And this is how the Kaddish saddens HaShem. It reminds Him of His own rupture in the desert.

“May His great Name be blessed.” On these words in the Kaddish, the anonymous author in the Vitry Machzor has this to say: “It is imperative that the individual prolong the word ‘great’ with all his might, and while he prolongs it he must meditate in his heart on the legends [about Gog and Magog and Amalek] that we have just explained. For when the Holy One hears that the Jews deliberately come together to remind Him of the oath that He swore to wipe out the memory of Amalek ... when He hears them proclaiming, with all their might, this language of praise [in which they hope for His Name to be made great], immediately He says: 'Woe to the children who have been banished from their father’s table, and woe to the father who has distanced his children from his table and they praise him like this!’ For this reason, the sorrow on high is great in that hour [when the Kaddish is recited]. For it reminds Him of Amalek’s outrage against heaven, which caused His Name to be divided, and so there is great sorrow on high. And when the angels hear and see this great sadness in the presence of the Holy One, they are rattled and shaken and stunned into silence, because they do not know why there is this sorrow in HaShem’s presence, since they do not understand Aramaic.” But we understand Aramaic, and so we must console HaShem for the fate that we have just recalled. We lowered His spirits, and so we must raise them. “Now we must provide Him with solace for His sorrow.... Be sure you understand the sense in which we speak [in the Kaddish] of ‘consolations’ toward heaven. After all, there is no solace where there is no sorrow. But lo, the sorrow on high is huge, and it is this sorrow for which we provide solace. And that is why we speak in Aramaic: for the purpose of consolation.”

Is the Kaddish, banal? Not according to such a reading. Its subject is the restitution of the godhead! The liturgical trifle becomes a regular exercise in esotericism. Thus, near the conclusion of the Kaddish, when HaShem is petitioned that “a great peace from heaven, and life, be upon us,” the plea for life must be understood, according to the Vitry Machzor, in the severe terms of the war at the end of days. “The blessing of life is called down upon Israel because there will be only a few survivors of that redemption, only one in a city and two in a family. Indeed, as it is stated, ‘let the messiah come, but let me not see him’,[[53]](#footnote-53) owing to the adversities that are fated to arrive in that time.[[54]](#footnote-54)

Rashi says the War of Gog and Magog will take place at the “End of Years”.[[55]](#footnote-55) And today’s Torah leaders agree we’re currently living in the historical time period of the End of Years (also called the End of Days), the time directly before the messianic era.

Thus we can also say, along with the psalmist:

***Tehillim (Psalms) 46:7-8*** *Nations were in tumult, kingdoms were moved; He uttered[[56]](#footnote-56) His voice, the earth melted.* ***8*** *HaShem of hosts is with us; the God of Jacob is our high tower. Selah*

What a perfect description of the war of Gog and Magog, and the Jews praise of HaShem for His redemption!

For those who would like to see one opinion of what the end of days would look like, consider the following:

|  |  |  |
| --- | --- | --- |
| *Chevlei Mashiach[[57]](#footnote-57)*  *(Birth pangs of the Messiah)*  *The End of Days[[58]](#footnote-58) - Tribulation period* | Lasting 70 years beginning about: | Tishri 1, 5721 |
| **Kibbutz Galiot**  **(Ingathering of Exiles)** | **Must begin before date:** | **Tishri 1, 5751**  **September 20, 1990** |
| ***Sanhedrin 97a the 7 years leading up to the coming of Mashiach ben Yosef.*** | **Beginning on:** | **Tishri 1, 5783**  **September 25, 2022** |
| **Techiyat HaMeitim**  **(The Resurrection of the Dead[[59]](#footnote-59))** | **“no later than” date:** | **Tishri 1, 5791**  **September 28, 2030** |
| *Ikveta deMashicha[[60]](#footnote-60)*  *(The footsteps of The Mashiach)* | Years leading up to: | Tishri 1, 5791  September 28, 2030 |
| *Eliyahu will arrive.* | 3 days before Mashiach |  |
| **Yemot HaMashiach[[61]](#footnote-61)**  **(The Days of Mashiach)**  **Mashiach ben Yosef > Mashiach ben David[[62]](#footnote-62)**  . | **Must occur before –date:** | **Tishri 1, 5791**  **September 28, 2030** |
| **War of Gog U’Magog[[63]](#footnote-63)**  **(Armageddon)**  **(splitting of the sea = final stages of this war.)[[64]](#footnote-64)** | ***Three hours before "Hanetz HaChama" (crack of dawn)[[65]](#footnote-65)***  ***Last only 3 hours, on Succoth of the first year of a Sabbatical cycle.*** | **During this period** |
| Rebuilding (the descent from heaven) the Temple |  | During this period |
| **Olam HaBa**  **(The Coming World)** | **beginning on:** | **Tishri 1, 7000**  **September 20, 3239** |

**Ashlamatah: Yoel (Joel) 3:3 – 4:6, 16**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ And it shall come to pass afterwards that I will pour out My spirit upon all flesh, and your sons and daughters shall prophesy; your elders shall dream dreams, your young men shall see visions. | 1. ¶ After that I will pour out My Holy Spirit on all flesh; and your sons and daughters will prophesy; your old men will dream dreams and your young men will see visions. |
| 2. And even upon the slaves and the maidservants in those days will I pour out My spirit. | 2. I will even pour out My Holy Spirit upon menservants and maidservants in those days. |
| 3. And I will **perform signs** in the heavens and on the earth: Blood, fire, and pillars of smoke. | 3. I will **set signs** in the heavens and on earth: blood and fire and columns of smoke. |
| 4. The sun shall turn to darkness, and the moon to blood, prior to the coming of the great and awesome day of the Lord. | 4. The sun will be turned into darkness and the moon into blood before the coming of the great and terrible day which will come from the LORD. |
| 5. **And it shall come to pass that whoever shall call in the name of the Lord shall be delivered, for on Mount Zion and in Jerusalem there shall be a deliverance, as the Lord said, and among the survivors whom the Lord invites.** | 5. **But everyone who prays in the name of the LORD will be delivered, for there will be deliverance on Mount Zion and in Jerusalem, as the LORD said. They will be delivered whom the LORD appoints.** |
|  |  |
| 1. For behold, in those days and in that time when I return the captivity of Judah and Jerusalem, | 1. For behold in those days and at that time, when I end the captivity of the men of Judah and the inhabitants of Jerusalem, |
| 2. I will gather all the nations and I will take them down to the Valley of Jehoshaphat, and I will contend with them there concerning My people and My heritage, Israel, which they scattered among the nations, and My land they divided. | 2. I will gather all the nations together and bring them down to the valley of judicial decision, and I will call them to account there over My people and My heritage Israel, whom they scattered among the nations; and they divided up my land, |
| 3. And upon My people they cast lots, and they gave a boy for a harlot, and a girl they sold for wine, and they drank. | 3. and cast lots for My people. They gave a boy over for a harlot's hire. and sold a girl for wine to drink. |
| 4. And also, what are you to Me, Tyre and Sidon and all the regions of Philistia? Are you paying Me recompense? And if you are recompensing Me, I will swiftly return your recompense upon your head. | 4. What are you reckoned before me O Tyre and Sidon, and all the districts of the Philistines? Are you paying back before Me for something? If you are paying back before Me, I will make your deeds recoil on your own heads swiftly and speedily. |
| 5. For My silver and My gold you took, and My goodly treasures you have brought into your temples. | 5. For you have taken my silver and my gold and carried off my precious treasures to your temples. |
| 6. And the children of Judah and the children of Jerusalem you have sold to the children of the Jevanim, in order to distance them from their border. | 6. And you have sold the people of Judah and Jerusalem to the Greeks, so that you have removed them far from their own territory. |
| 7. Behold I arouse them from the place where you sold them, and I will return your recompense upon your head. | 7. Behold, I will bring them back openly from the place where you sold them, and I will make your deeds recoil on your own heads. |
| 8. And I will sell your sons and daughters into the hands of the children of Judah, and they shall sell them to the Shebaites, to a distant nation, for the Lord has spoken. **{P}** | 8. I will deliver6 your sons and daughters into the hands of the people of Judah, and they will sell them to the Sabeans, a nation far away. For by the Memra of the LORD has it been decided **{P}** |
| 9. Announce this among the nations, prepare war, arouse the mighty men; all the men of war shall approach and ascend. | 9. Proclaim this among the nations, prepare the fighters. let the warriors come openly/ let all the fighting men draw near and go up. |
| 10. Beat your plowshares into swords and your pruning hooks into spears; the weak one shall say, "I am mighty." | 10. Beat your ploughshares into swords, and your sickles into spears. Let the weakling say, "I am strong". |
| 11. Gather and come, all you nations from around, and they shall gather; there the Lord shall break your mighty men. | 11. Let all the nations gather together and come from round about, and draw near; there the LORD will destroy the power and their warriors. |
| 12. The nations shall be aroused and shall go up to the Valley of Jehoshaphat, for there I will sit to judge all the nations from around. | 12. Let the nations come openly and go up to the valley of judicial decision, for there 1 will reveal Myself to judge all the nations round about. |
| 13. Stretch out a sickle, for the harvest is ripe; come, press, for the winepress is full; the vats roar, for their evil is great. | 13. Put the sword into them. for the time of their end has arrived; go down and tread their warrior dead like grapes that are trodden in the winepress; pour out their blood, for their wickedness is great. |
| 14. Multitudes [upon] multitudes in the valley of decision, for the day of the Lord is near in the valley of decision. | 14. Army upon army in the valley of judicial decision; for near is the day which will come from the LORD in the valley of judicial decision. |
| 15. The sun and the moon have darkened, and the stars have withdrawn their shining. | 15. Sun and moon are darkened, and the stars withdraw their brightness. |
| 16. And the Lord shall roar from Zion, and from Jerusalem He shall give forth His voice, and the heavens and earth shall quake, **and the Lord is a shelter to His people and a stronghold for the children of Israel.** | 16. And the Lord will call from Zion, and from Jerusalem he will lift up his Memra, and the heavens and earth will tremble. **But the LORD is a support to His people and a help to the children of Israel**. |
| 17. And you shall know that I, the Lord your God, dwell in Zion, My holy mount, and Jerusalem shall be holy, and strangers shall no longer pass through there. **{S}** | 17. And you will know that I the LORD your God have caused my Shekinah to dwell in Zion, My holy mountain; and Jerusalem will be holy and strangers will never again pass through it. **{S}** |
| 18. And it shall come to pass on that day that the mountains shall drip with wine, and the hills shall flow with milk, and all the springs of Judah shall flow with water, and a spring shall emanate from the house of the Lord and water the valley of Shittim. | 18. And at that time. the mountains will drip with sweet wine; and the hills will flow with goodness, all the watercourses of the house of Judah will flow with water; and a spring will come forth from the Sanctuary of the LORD and will water the Valley of Acacias. |
| 19. And Egypt shall become desolate, and Edom shall be a desert waste, because of the violence done to the children of Judah, because they shed innocent blood in their land. | 19. Egypt will become a desolation, and Edom a desolate wilderness, because of the violence done to the people of Judah in whose land they shed innocent blood. |
| 20. But Judah shall remain forever, and Jerusalem throughout all generations. | 20. But Judah will be inhabited forever, and Jerusalem for generation after generation. |
| 21. Now should I cleanse, their blood I will not cleanse, when the Lord dwells in Zion. **{P}** | 21. Their blood which I avenged on the nations I will avenge again. says the LORD. who caused his Shekinah to dwell in Zion. **{P}** |

**Rashi’s Commentary on Yoel (Joel) 3:3 – 4:6, 16**

**Chapter 3**

**1** **And it shall come to pass afterwards** -in the future.

**upon all flesh** -I.e, upon anyone whose heart becomes soft as flesh. Comp. (Ezekiel 36:26) “And I will give you a heart of flesh.”

**3** **and pillars of smoke** Heb. וְתִימְרוֹת. Perpendicular pillars of smoke, as tall as a palm tree.

**4** **shall turn to darkness** -to embarrass those who prostrate themselves to the sun.

**5** **And it shall come to pass that whoever shall call etc. as... said -And where did He say it? (Deut. 28:10), “And all the peoples of the earth shall see that the Name of the Lord is called on you.” [from***Mechilta*, Ex. 12:25]

**and among the survivors** -And in the remnant that will remain.

**whom the Lord invites** Heb. קֽרֵא, an expression of those invited to a banquet or to the service of the king, an expression of invitation.

**Chapter 4**

**2** **to the Valley of Jehoshaphat** -I will descend with them to the depth of justice.

**Jehoshaphat** -The judgments of the Lord.

**3** **they cast lots** Heb. יִדּוּ. Like (Lam. 3:53) “And they cast (וַ יַּדּוּ) a stone upon me.”

**4** **Are you paying Me recompense** -Is this the recompense for what Solomon gave Hiram, the king of Tyre, twenty cities (I Kings 9:11)?

**swiftly** Heb. קַל מְה רָה, an expression of eagerness.

**8** **to the Shebaites** -To the children of Sheba.

**for the Lord has spoken** -Now where did He speak? (Gen. 9:25) “A slave of slaves shall he be to his brothers.” So it is explained in *Mechilta* (Ex. 12:25).

**9** **prepare war** -if you can wage war against Me.

**10** **your plowshares** Heb. אִתֵּיכֶם, *koltres* in O.F:, colters.

**and your pruning hooks** Heb. וּמַזְמ רוֹתֵיכֶם, serpes in French.

**11** **Gather** Heb. עוּשׁוּ. Like חוּשוּ, hasten, so did Menahem associate it. *Jonathan*, however, renders: they shall gather, and I say that it is an expression of a block of iron (עֶשֶת), which is gathered together, masse in French, and the “tav” is not a radical.

**there the Lord shall break your mighty men** Heb. הַנְחַת. There in the gathering of the Valley of Jehoshaphat, He will break your might. So did *Jonathan* render it, but I do not know whether it is an Aramaic expression of lowering (נחת) or an expression of breaking (חתת), and the “nun” is defective. Cf. (Dan. 2:25) “brought Daniel in (הנְעַל) before the king,” which has no radical but על.

**13** **Stretch out a sickle etc.** -Draw the swords, you who go on My mission to destroy the nations.

**for the harvest is ripe** -I.e, for their time has arrived, and he compared the matter to harvest, which is harvested with sickles when it becomes completely ripe.

**come press for the winepress is full** -of grapes. Come and tread them; i. e., the measure of their iniquity is full.

**press** Heb. רְדוּ, an expression of pressing [or ruling]. Cf. (Gen. 1:28) “And rule (וּרְדוּ) over the fish of the sea.”

**and the vats shall roar** -The sound of the stream of the wine going down in the vats before the winepresses is heard.

**14** **in the valley of decision** -For there it is decided that the judgment is true. And so did *Jonathan* render: the valley of judgment.

**15** **have withdrawn their shining** - Have taken in their shining.

**16** **shall roar from Zion** -Because of what they did to Zion.

**and the heavens and earth shall quake** -He will deal retribution upon the heavenly princes and then upon the nations.

**a shelter** Heb. מַחֲסֶה, an expression of a cover, *abrier* in O.F., abri in modern French, a shelter.

**18** **springs** Heb. אֲפִיקֵי, a place of the source of water.

**and water the valley of Shittim** -According to its apparent meaning, and it will water the valley of Shittim (*Targum*), and, according to its Midrashic meaning, He will atone for the iniquity of Peor.

**19** **Egypt etc. and Edom** -He juxtaposed them as regards their retribution. You find that, were it not for Egypt, Edom would not exist, as it is stated: (I Kings 11:16 21) “For Joab and all Israel remained [stationed] there for six months etc. every male in Edom.” And it is stated there: (verse 17) “Adad fled, he and some Edomite men etc. And Hadad pleased Pharaoh very much etc. And Hadad etc. that David slept with his fathers etc.” And, at the end, (verse 25) “And he was an adversary to Solomon (sic).” Said the Holy One, blessed be He: I will destroy both of them.

**because of the violence done to the children of Judah** -Because of the violence they did to the children of Judah, viz., that they shed their blood.

**21** **Now should I cleanse, their blood I will not cleanse** -Even if I cleanse them of other sins in their hands, and of the evils they have done to Me, I will not cleanse them of the blood of the children of Judah. When will this come to pass? At the time the Holy One, blessed be He, dwells in Zion.

**Shabbat Mevarchim Special Ashlamata**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Verbal Tallies**

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

& H.H. Giberet Dr. Elisheba bat Sarah

**Shemot (Exodus) 7:8 -8:15**

**Yoel (Joel) 3:3 – 4:6, 16 [2:30 – 3:6, 16]**

**Tehillim (Psalms) 46**

**Mk 5:35-43, Lk 8:49-56**

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

LORD - יהוה, Strong’s number 03068.

Show / uttered - נתן, Strong’s number 05414.

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

LORD - יהוה, Strong’s number 03068.

Spake / Saying / Said - אמר, Strong’s number 0559.

Show / uttered - נתן, Strong’s number 05414.

Wonder / miracle - מופת, Strong’s number 04159.

Take / Taken - לקח, Strong’s number 03947.

Before - פנים, Strong’s number 06440.

**Shemot (Exodus) 7:8** And the **LORD <03068> spake <0559> (8799)** unto Moses and unto Aaron, **saying <0559> (8800)**, 9 When Pharaoh shall speak unto you, **saying <0559> (8800), Shew <05414> (8798)** a **miracle <04159>** for you: then thou shalt **say <0559> (8804)** unto Aaron, **Take <03947> (8798)** thy rod, and cast it **before <06440>** Pharaoh, and it shall become a serpent.

**Tehillim (Psalms) 46:7** The heathen raged, the kingdoms were moved: he **uttered <05414> (8804)** his voice, the earth melted.

**Tehillim (Psalms) 46:8** The **LORD <03068>** of hosts is with us; the God of Jacob is our refuge. Selah.

**Yoel (Joel) 2:30** And I will **shew <05414> (8804) wonders <04159>** in the heavens and in the earth, blood, and fire, and pillars of smoke.

**Yoel (Joel) 2:31** The sun shall be turned into darkness, and the moon into blood, **before <06440>** the great and the terrible day of the **LORD <03068>** come.

**Yoel (Joel) 2:32** And it shall come to pass, that whosoever shall call on the name of the **LORD <03068>** shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the **LORD <03068>** hath **said <0559> (8804)**, and in the remnant whom the **LORD <03068>** shall call.

**Yoel (Joel) 3:5** Because ye have **taken <03947> (8804)** my silver and my gold, and have carried into your temples my goodly pleasant things:

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Ex. 7:8 – 8:15** | **Psalms**  **46:1-12** | **Ashlamatah**  **Joel 3:3 – 4:6, 16** |
| --- | --- | --- | --- | --- |
| **~yhil{a/** | God | Exod. 7:16 Exod. 8:10 | Ps. 46:1 Ps. 46:4 Ps. 46:5 Ps. 46:7 Ps. 46:10 Ps. 46:11 |  |
| **~ai** | but if | Exod. 8:2 |  | Joel 3:4 |
| **rm;a'** | saying | Exod. 7:8 Exod. 7:9 Exod. 7:14 Exod. 7:16 Exod. 7:17 Exod. 7:19 Exod. 8:1 Exod. 8:5 Exod. 8:8 Exod. 8:9 Exod. 8:10 |  | Joel 3:10 |
| **#r,a,** | land, earth, ground | Exod. 7:19 Exod. 7:21 Exod. 8:5 Exod. 8:6 Exod. 8:7 Exod. 8:14 | Ps. 46:2 Ps. 46:6 Ps. 46:8 Ps. 46:9 Ps. 46:10 | Joel 3:16 |
| **rv,a]** | which, who | Exod. 8:12 | Ps. 46:8 | Joel 3:5 Joel 3:7 |
| **aAB** | came, come, go, gone | Exod. 7:10 Exod. 7:23 Exod. 8:1 Exod. 8:3 |  | Joel 3:5 Joel 3:11 |
| **rq,Bo** | morning | Exod. 7:15 | Ps. 46:5 |  |
| **lWbG>** | territory | Exod. 8:2 |  | Joel 3:6 |
| **yAG** | nations |  | Ps. 46:6 Ps. 46:10 | Joel 3:8 Joel 3:9 Joel 3:11 |
| **~G:** | also | Exod. 7:11 Exod. 7:23 |  | Joel 3:4 |
| **rb;D'** | speaks | Exod. 7:9 Exod. 7:13 Exod. 7:22 Exod. 8:15 |  | Joel 3:8 |
| **%l;h'** | go, come | Exod. 7:15 | Ps. 46:8 |  |
| **hNEhi** | behold, see | Exod. 7:16 Exod. 7:17 Exod. 8:2 |  | Joel 3:7 |
| **hz<** | this | Exod. 7:17 Exod. 7:23 |  | Joel 3:9 |
| **dy"** | hand | Exod. 7:15 Exod. 7:17 Exod. 7:19 Exod. 8:5 Exod. 8:6 |  | Joel 3:8 |
| **[d;y"** | know | Exod. 7:17 Exod. 8:10 | Ps. 46:10 |  |
| **hwhy** | LORD | Exod. 7:8 Exod. 7:10 Exod. 7:13 Exod. 7:14 Exod. 7:16 Exod. 7:17 Exod. 7:19 Exod. 7:20 Exod. 7:22 Exod. 7:25 Exod. 8:1 Exod. 8:5 Exod. 8:8 Exod. 8:10 Exod. 8:12 Exod. 8:13 Exod. 8:15 | Ps. 46:7 Ps. 46:8 Ps. 46:11 | Joel 3:8 Joel 3:11 Joel 3:16 |
| **lKo** | all, whole, entire, every | Exod. 7:19 Exod. 7:20 Exod. 7:21 Exod. 7:24 Exod. 8:2 Exod. 8:4 |  | Joel 3:4 Joel 3:9 Joel 3:11 |
| **!Ke** | thus, so | Exod. 7:10 Exod. 7:11 Exod. 7:20 Exod. 7:22 Exod. 8:7 | Ps. 46:2 |  |
| **ble** | heart | Exod. 7:13 Exod. 7:14 Exod. 7:22 Exod. 7:23 Exod. 8:15 | Ps. 46:2 |  |
| **xq;l'** | take, took | Exod. 7:9 Exod. 7:15 Exod. 7:19 |  | Joel 3:5 |
| **hs,x]m;** | refuge |  | Ps. 46:1 | Joel 3:16 |
| **~yIm;** | water | Exod. 7:15 Exod. 7:17 Exod. 7:18 Exod. 7:19 Exod. 7:20 Exod. 7:21 Exod. 7:24 Exod. 8:6 | Ps. 46:3 |  |
| **hm'x'l.mi** | wars |  | Ps. 46:9 | Joel 3:9 |
| **rh'n"** | rivers | Exod. 7:19 Exod. 8:5 | Ps. 46:4 |  |
| **!t;n"** | give, work, utters | Exod. 7:9 | Ps. 46:6 | Joel 3:3 Joel 3:16 |
| **bybis'** | around, surrounding | Exod. 7:24 |  | Joel 3:11 |
| **l[;** | above, over | Exod. 7:19 Exod. 8:5 Exod. 8:6 Exod. 8:12 | Ps. 46:2 |  |
| **hl'['** | come up, came up, go up | Exod. 8:3 Exod. 8:4 Exod. 8:5 Exod. 8:6 Exod. 8:7 |  | Joel 3:9 |
| **hn"P'** | turn, dawns | Exod. 7:23 | Ps. 46:5 |  |
| **lAq** | voices |  | Ps. 46:6 | Joel 3:16 |
| **ar'q'** | called | Exod. 7:11 Exod. 8:8 |  | Joel 3:9 |
| **~Wr** | lifted | Exod. 7:20 | Ps. 46:10 |  |
| **v[;r'** | quake |  | Ps. 46:3 | Joel 3:16 |
| **~Wf** | inflicted, wrought | Exod. 8:12 | Ps. 46:8 |  |
| **ht'v'** | drinking | Exod. 7:18 Exod. 7:21 Exod. 7:24 |  | Joel 3:3 |
| **~[;** | people | Exod. 7:14 Exod. 7:16 Exod. 8:1 Exod. 8:3 Exod. 8:4 Exod. 8:8 Exod. 8:9 Exod. 8:11 |  | Joel 3:3 Joel 3:16 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Ex. 7:8 – 8:15** | **Psalms**  **46:1-12** | **Ashlamatah**  **Joel 3:3 – 4:6, 16** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **Mk 5:35-43** | **Tosefta of**  **Luke**  **Lk 8:49-56** |
| --- | --- | --- | --- | --- | --- | --- |
|  |  |  |  |  |  |  |
| **ἀδελφός** | brother | Exo 7:9 Exo 7:19  Exo 8:5 |  |  | Mk. 5:37 |  |
| **αἷμα** | blood | Exo 7:17  Exo 7:19  Exo 7:20 Exo 7:21 |  |  |  |  |
| **ἀκούω** | heard, hear |  |  |  | Mar 5:36 | Lk. 8:50 |
| **ἀνήρ** | men |  |  | Joe 3:9 |  |  |
| **ἀνίστημι** | rose up |  |  |  | Mk. 5:42 | Lk. 8:55 |
| **ἀπέχει** | distance |  |  | Joe 3:8 |  |  |
| **ἀποθνήσκω** | die, dying |  |  |  | Mk. 5:35 Mk. 5:39 | Lk. 8:52 Lk. 8:53 |
| **ἀποστέλλω** | sent | Exo 7:16 |  |  |  |  |
| **ἀρχισυνάγωγος** | synagogue |  |  |  | Mk. 5:35 Mk. 5:36 Mk. 5:38 | Lk. 8:49 |
| **ἀφίημι** | let, allow |  |  |  | Mk. 5:37 | Lk. 8:51 |
| **γίνομαι** | became, came to pass | Exo 7:12 Exo 8:15 |  |  |  | Lk. 8:56 |
| **γινώσκω** | know | Exo 7:17 | Psa 46:10 |  | Mk. 5:43 |  |
| **διαστέλλομαι** | gave |  |  |  | Mk. 5:43 |  |
| **διδάσκαλος** | teacher |  |  |  | Mk. 5:35 | Lk. 8:49 |
| **δίδωμι** | give, gave | Exod. 7:9 | Ps. 46:6 | Joel 3:3 Joel 3:16 | Mk. 5:43 | Lk. 8:55 |
| **ἐγείρω** | arise |  |  |  | Mk. 5:41 | Lk. 8:54 |
| **ἔθνος** | nations |  | Ps. 46:6 Ps. 46:10 | Joel 3:8 Joel 3:9 Joel 3:11 |  |  |
| **εἴδω** | see, knowing | Exo 8:10 Exo 8:15 | Psa 46:8 |  |  | Luk 8:53 |
| **έἰ μή** | except |  |  |  | Mk. 5:37 | Lk. 8:51 |
| **εἰσέρχομαι** | enter | Exo 7:10  Exo 7:23 Exo 8:1 Exo 8:3 |  |  | Mk. 5:39 | Lk. 8:51 |
| **εἰσπορεύομαι** | enter in |  |  | Joe 3:11 Joe 3:13 | Mk. 5:40 |  |
| **ἐκβάλλω** | cast out, cast away |  |  |  | Mar 5:40 | Luk 8:54 |
| **ἐξέρχομαι** | went forth, come forth | Exo 8:12 |  |  |  |  |
| **ἐξίστημι** | amazed |  |  |  | Mk. 5:42 | Lk. 8:56 |
| **ἐπιστρέφω** | turned | Exo 7:23 |  |  |  | Lk. 8:55 |
| **ἔπω** | said | Exo 7:8 Exo 7:14  Exo 7:19 Exo 7:22  Exo 8:1  Exo 8:5  Exo 8:8 Exo 8:9 Exo 8:10 Exo 8:13 |  |  | Mar 5:43 | Luk 8:52  Luk 8:56 |
| **ἔρχομαι** | came, come |  |  |  | Mk. 5:35 Mk. 5:38 | Lk. 8:49 Lk. 8:51 |
| **ἐσθίω** | eat |  |  |  | Mk. 5:43 | Lk. 8:55 |
| **ἔτι** | yet, still |  |  |  | Mk. 5:35 | Lk. 8:49 |
| **θάλασσα** | sea |  | Psa 46:2 |  |  |  |
| **θυγάτηρ** | daughters |  |  | Joe 3:8 | Mk. 5:35 | Lk. 8:49 |
| **ἰδού** | behold | Exod. 7:16 Exod. 7:17 Exod. 8:2 |  | Joel 3:7 |  |  |
| **καθεύδω** | sleep |  |  |  | Mk. 5:39 | Lk. 8:52 |
| **καταγελάω** | laughing at |  |  |  | Mk. 5:40 | Lk. 8:53 |
| **κλαίω** | weeping |  |  |  | Mk. 5:38 Mk. 5:39 | Lk. 8:52 |
| **κοράσιον** | young woman |  |  | Joe 3:3 | Mk. 5:41 Mk. 5:42 |  |
| **κρατέω** | taking hold |  |  |  | Mk. 5:41 | Lk. 8:54 |
| **κύριος** | LORD | Exod. 7:8 Exod. 7:10 Exod. 7:13 Exod. 7:14 Exod. 7:16 Exod. 7:17 Exod. 7:19 Exod. 7:20 Exod. 7:22 Exod. 7:25 Exod. 8:1 Exod. 8:5 Exod. 8:8 Exod. 8:10 Exod. 8:12 Exod. 8:13 Exod. 8:15 | Ps. 46:7 Ps. 46:8 Ps. 46:11 | Joel 3:8 Joel 3:11 Joel 3:16 |  |  |
| **λαλέω** | speak, spoke | Exod. 7:9 Exod. 7:13 Exod. 7:22 Exod. 8:15 |  | Joel 3:8 | Mk. 5:35 Mk. 5:36 | Lk. 8:49 |
| **λέγω** | saying | Exod. 7:8 Exod. 7:9 Exod. 7:14 Exod. 7:16 Exod. 7:17 Exod. 7:19 Exod. 8:1 Exod. 8:5 Exod. 8:8 Exod. 8:9 Exod. 8:10 |  | Joel 3:10 | Mk. 5:35 Mk. 5:36 Mk. 5:39 Mk. 5:41 Mk. 5:43 | Lk. 8:49 Lk. 8:52 Lk. 8:54 Lk. 8:56 |
| **λόγος** | matter, word |  |  |  | Mk. 5:36 |  |
| **μήτηρ** | mother |  |  |  | Mk. 5:40 | Lk. 8:51 |
| **μόνον** | only |  |  |  | Mk. 5:36 | Lk. 8:50 |
| **οἰκία** | houses | Exo 8:9  Exo 8:11 Exo 8:13 |  |  |  | Lk. 8:51 |
| **οἶκος** | house | Exo 7:23  Exo 8:3 |  |  | Mk. 5:38 |  |
| **ὅς / ἥ / ὅ** | who, which, what | Exod. 8:12 | Ps. 46:8 | Joel 3:5 Joel 3:7 | Mk. 5:41 |  |
| **πᾶς** | all, whole, entire, every | Exod. 7:19 Exod. 7:20 Exod. 7:21 Exod. 7:24 Exod. 8:2 Exod. 8:4 |  | Joel 3:4 Joel 3:9 Joel 3:11 | Mk. 5:40 | Lk. 8:52 |
| **πατήρ** | father |  |  |  | Mk. 5:40 | Lk. 8:51 |
| **πιστεύω** | believe |  |  |  | Mk. 5:36 | Lk. 8:50 |
| **πλήν** | besides, except | Exo 8:9 Exo 8:10 Exo 8:11 |  |  |  |  |
| **πνεῦμα** | breath |  |  |  |  | Lk. 8:55 |
| **σκύλλω** | inconvenience |  |  |  | Mar 5:35 | Luk 8:49 |
| **ταράσσω** | disturbed |  | Psa 46:2 Psa 46:3  Psa 46:6 |  |  |  |
| **φοβέω** | fear |  | Psa 46:2 |  | Mk. 5:36 | Lk. 8:50 |
| **χείρ** | hands | Exod. 7:15 Exod. 7:17 Exod. 7:19 Exod. 8:5 Exod. 8:6 |  | Joel 3:8 | Mk. 5:41 | Lk. 8:54 |

**Nazarean Talmud**

**Sidra Of Shmot (Exodus) 7:8 - 8:15**

**“Ki Y’Daber” “When will speak”**

By: Hakham Dr. Adon Eliyahu ben Abraham &

Hakham Dr. Yosef ben Haggai

|  |  |
| --- | --- |
| **Hakham Shaul’s School of Tosefta**  **(Luqas Lk 8:49-56)**  **Mishnah א:א** | **Hakham Tsefet’s School of Peshat**  **(Mark 5:35-43)**  **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.” 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.** | **As he** (the Master) **was speaking, there came from the chief of the synagogue's house, certain, saying: “Your daughter has died, why do you still trouble the Master?” And Yeshua immediately, having overheard what they said, spoke to the Rosh HaKenesét, “Do not be afraid, only trust** in Ha-Shem**.” And he** (Yeshua) **did not allow anyone to follow him, except Shimon HaTsefet, and Ya’aqob, and Yochanan the brother of Ya’aqob; And he came to the house of** Yair **the** **Rosh HaKenesét, and saw an uproar, much weeping and wailing. And having gone in he said to them: “Why do you make an uproar, and weep? The child has not died, but is sleeping.” And they were laughing at him. And he, having put everyone out,** he **took the father of the child, and the mother, and those with him, and he went into where the child was lying. And, having taken the hand of the child** (having bound his Tsitsit on her hand)**, he said to her: “Talitha[[66]](#footnote-66) Cumi!” which is, being interpreted: “She who is in the Tallit** (a young girl before bat-mitsvah), **arise!” And immediately the young girl arose, and began walking, for she was** nearly **twelve years old; and they were overcome with a great amazement,** **And he charged them sternly, that no one should know this thing. And he said that there be given to her** something **to eat.** |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Exodus 7:8 – 8:15** | **Psalms 46** | **Joel 3:3 – 4:6, 16** | **Mark 5:35-43** | **Luke 8:49-56** |

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

This particular section of Mordechai is one, which is the least understood by Christian Exegetes. The reason for this is their lack of understanding of Jewish Halakha. In the previous pericope, we left of the Master having brought healing to a woman with an issue of blood for twelve years, and which healing rendered him in a state of ceremonial uncleanness because the woman had touched his Tsitsit. This complicated matters very much with regards to the healing of the daughter of Yair, **Rosh HaKenesét** (the President of the local Esnoga).

**v. 35 – As he (the Master) was speaking, there came from the chief of the synagogue's house, certain, saying: “Your daughter has died, why do you still trouble the Master?” –** As we read in the previous pericope, the healing of the woman with an issue of blood had rendered the Master ceremonially unclean and therefore complicating matters with regards to the Master’s ability to effect healing on this young girl. For the multitude and Yair, may have thought that it would be impossible for a ceremonially unclean person to be a conduit for Ha-Shem’s healing. But, if this was not problematic enough, news comes that the daughter of Yair has died. To understand the gravity and despair of the situation let us contrast Mordechai 5:23 with 5:35

5:23 – “My little daughter is sick unto death, please having come, you may lay on her your hands, so ‎that she may be saved, and she will live.”

5:35 – “Your daughter has died, why do you still trouble the Master?”

In verse 23 we breathe a deep cry of hope, but now it appears that the time for hope has vanished and it is time to call for the mourners. The messengers even add a note of cruelty: “Why do you still trouble the Master?” Young’s Literal translation has even a more vivid expression capturing the intention of the Greek: “Why do you still **harass** the Master?” From all in the congregation present, Yair still believes deep within him that there is still hope, that the great Master of Halakha before him can find a way to beseech G-d to restore his daughter to life and health within the bounds of Halakha. Yair is not an ordinary man, he is the **Rosh HaKenesét** (the President of the local Esnoga) and a man of deep faithful obedience, acquainted with the workings of G-d’s governance in the heavens and on earth.

What no one present, in an atmosphere charged with great negativity, despite the witnessing of the miraculous healing of a woman with an issue of blood for twelve years by G-d through the Master, could contemplate was what G-d, most blessed be He was trying loudly to indicate. Ha-Shem, most blessed be He, was loudly saying: “Stop! My logic is not always your logic. If I am able to restore to full health a woman with an issue of blood for **twelve years**, how much the more should I not be able and willing to restore the life of a **twelve year old** young girl?” In the first instance, the woman’s faithful obedience had saved her from her twelve-year-long affliction, in this instance Yair, his wife and three Talmidim together with the Master are asked to trust Ha-Shem for awakening this **twelve year old** little girl from the sleep of death.

v. 36 – **And Yeshua immediately, having overheard what they said, spoke to the Rosh HaKenesét, “Do not be afraid, only trust** in Ha-Shem**.”** – Notice the word “**immediately**” with which this Mishnaic writing of Mordechai repeatedly provides. In the mind, soul and spirit of the faithfully obedient servant of G-d there is **NO room** for negativity or commiseration, but rather for creativity, possibility and an ear attuned to G-d’s speech through the circumstances before us. **Immediately,** the Master Sage, has perceived a Halakhic creative solution to the problem at hand. Therefore, he informs Yair, the **Rosh HaKenesét** (the President of the local Esnoga), not to be terrorized by the news he has heard, but rather to trust Ha-Shem with all of his heart, mind and soul, that He is more than able to provide a solution to any problem no matter how difficult it may be.

Most Christian commentators, propose that Yeshua is calling upon Yair to trust in his vivifying power even when the news of the death of his beloved daughter is staring at him. We must disagree totally with this notion. His Majesty King Yeshua is here setting an example of how should a servant of G-d think and behave. So much vivifying power had Yeshua as any faithful obedient servant of G-d at any point in time. We are but conduits of Ha-Shem’s healing and vivification. The problem is that many have fallen into a stupor of laziness, teaching that miracles were for a season and are no longer for today. These lazy human beings are afraid to show how little trust in Ha-Shem, and how little faithful obedience to His Commandments they have. They are terrorized to live a life in total obedience and submission before G-d for the sake of the wellbeing of others.

Please, let this horrible false teaching be far from us, for the Master taught in another occasion:

**“Amen, amen, I tell you, the one who faithfully obeys me, the works which I do, that one will do also, and greater than these he will do, because I go to my Father** (Creator)**.”** (Yochanan 14:12)

Not only are we commanded and given the ability to do the works (miracles, teachings, healings, halakhic rulings) like the Master did, but we are promised that if we are faithfully obedient to him and to Torah: **“greater than these we will do.”** The competition here is not who does greater miracles, but who is being faithfully obedient to Torah and to the Master, living the life that he did. This is where the rubber meets the road, the rest is but distractions.

Note, that therefore every man who faithfully obeys Torah and upholds the Halakha of the Jewish people, and is as well faithfully obedient to the Master, has as much vivifying power as the Master had. Besides, the power is not ours, but we are mere vessels of Ha-Shem the Almighty, most blessed be He! Surely, the Master was/is very special, but he came to leave us an example to emulate, and even a command/promise to exceed him in what he did.

**v.37 – And he** (Yeshua) **did not allow anyone to follow him, except Shimon HaTsefet, and Ya’aqob, and Yochanan the brother of Ya’aqob. –** A question arises. Why the narrowing of who can come with the Master? Marcus[[67]](#footnote-67) puts it well, when he states:

“The common motive for the restriction is a feeling akin to that expressed in Matthew 7:6; certain doctrines and practices are too holy for general publicity. Consequently, Yeshua leaves the congregation behind when he goes with Yair to the place of death, and of his disciples he takes only the “Big Three,” Peter, James, and John (5:37). These are the same three followers who will be given a foretaste of Yeshua’s resurrection glory at the Transfiguration (9:2) but will also be called upon to share in the suffering at Gethsemane (14:33).”

I must add that these three also represent the three pillars of leadership of the Jewish Nazarean movement, as well as the three chief leaders of the Nazarean Supreme Court. Besides, the Law states that in the presence of two or three witnesses let everything be established (Deut. 17:6). Since the father and the mother are related to the little girl, they cannot become a witness.

**Mk. 5:38-40 And he came to the house of Yair the Rosh HaKenesét, and saw an uproar, much weeping and wailing. And having gone in he said to them: “Why do you make an uproar, and weep? The child has not died, but is sleeping.” And they were laughing at him. And he, having put everyone out, he took the father of the child, and the mother, and those with him, and he went into where the child was lying.**

Again, he arrives at the house of Yair, and finds a picture of total despair – the sight of the mourners bewailing the dead girl. But the true servant of G-d has been shown by G-d that there is a way out. He therefore informs the mourners that the child is not dead but is asleep. The mourners, experts in death, answer in derision, after all, the girl is supposedly dead and dead people do not come to life. But the master knows that after a person dies for some hours the spirit of that person hovers over its body, and if Ha-Shem, reveals to His servants that the girl can be revived it surely is possible for a revivification to occur. So the Master, having received revelation from G-d that he is to vivify the young girl, immediately and forcefully puts out all negativity from the house.

Note how many remain inside the house:

1 Master ------------------- Shabbat

1 Young girl sleeping --- The first day of the week

2 Parents ------------------- The Second and Third days of the week

3 Talmidim ---------------- The Fourth, Fifth, and Sixth days of the week.

A whole menorah of people remain in the home and through whom G-d will speak and reveal His governance and mercy. The Master the centre branch of the Menorah, the young girl and her two parents to the right and his three Talmidim to the left of the menorah.

**v.41 – And, having taken the hand of the child** (having bound his Tsitsit on her hand)**, he said to her: “Talitha[[68]](#footnote-68) Cumi!” which is, being interpreted: “She who is in the Tallit** (a young girl before bat-mitsvah), **arise!” –** Now we know that we have departed somewhat from the extant Greek and Aramaic texts of Mark, but we are of the sure belief that what we have placed in italics was originally there, or words to that effect.

You see, the Master had lost his state of ceremonial cleanliness and had become ceremonially unclean, therefore unable of his own to lay his pure hands on the young girl and effect G-d’s healing. So the only thing left for him was to use the Tallit which is holy, ceremonially clean channel to effect Ha-Shem’s healing. For, as we taught last pericope a Tallit no matter what touches it will never lose its state of sanctity, unless someone interferes or destroys any of its four Tsitsit. Therefore, the Master binds the Tsitsit if his Tallit on the young girl’s hand and uses the sanctity of the Tallit to affect this healing/vivification. In this way, no Halakha was violated and the vivification was entirely Kosher.

This episode brings to our attention the fact that we need as much as possible to remain in a state of spiritual, and physical cleanliness if we are to be of help to our fellowmen. And how do we remain in this relative state of spiritual cleanliness? Messiah King David answered:

Psa 119:9 **With what does a young man purify his path? By observing [the Commandments] according to Your Word.**

Psa 119:10 With all my heart I have sought You, Let me not err from Your commandments.

Psa 119:11 In my heart (mind) I have hid Your Word, that I sin not before You.

Psa 119:12 Blessed are You, O Ha-Shem, teach me Your statutes.

Psa 119:13 With my lips I have recounted all the judgments of Your mouth.

Psa 119:14 In the way of Your testimonies I have joyed, As over much wealth.

Psa 119:15 In Your precepts I meditate, And I behold attentively Your paths.

Psa 119:16 In Your statutes I delight myself, I do not forget Your Word.

The second teaching is to raise our awareness of the sanctity of the Tsitsit we wear inside our shirt, and of the Tallit we done when we pray. These represent the whole 613 commandments of Ha-Shem as well as His Holy Name, most blessed be He. By means of these Tsitsit we have a most powerful tool to be channels to revive and to heal. We should treat the Tsitsit therefore with great care and reverence.

Notice also that when the Master went to vivify the young girl, he bound her with Ha-Shem’s most Holy Name and with the whole of the Jewish Law (the 613 Commandments)! For this young girl this incident not only served for her to literally become born again, but also as her Bat-Mitzvah. And this in effect is what Bar/Bat Mitzvah is all about: i.e. one becomes bound to the Name of Ha-Shem and to the 613 commandments of the Torah. Blessed are those who sincerely choose of their free will to be bound to the Holy Name of G-d, the 613 commandments of the Torah, and the authority of the Hakhamim, because they surely will indeed be truly born again, and they will be vivified for the service of Ha-Shem, most blessed be He!

We also know that the Aramaic word “Talitha” means a young girl, but it can also mean “she that is inside the Tallit.” The reason for this is that there is a custom by which the Cohen (Priest) or Hakham of the Congregation when he recites the Priestly Blessing he will have all the children of the congregation under twelve years of age under his Tallit, whilst reciting the Priestly Blessing. Those that have witnessed this custom being exercised can understand therefore our translation of this verse, which is to be understood to mean that the little girl was over eleven years old, but had not yet reached her 12th birthday, although for hermeneutical purposes we say that she was 12 (or close to Bat Mitzvah age). For at twelve a girl becomes of age and is now considered responsible before the Law of G-d, and as a woman in the congregation.

**v. 42 – And immediately the young girl arose, and began walking, for she was nearly twelve years old; and they were overcome with a great amazement. –** Mida K’Neged Mida (Measure for Measure), G-d responds in kind. Those who waste not a minute to obey the commandments of G-d, will receive an immediate answer, for our G-d is debtor to no one. The Master went about **IMMEDIATELY** to put away all negativity and to show great ingenuity and elegance in the observance of the commandments, and G-d answered likewise! This is why it is so important that a follower of the Master be careful in choosing a good Hakham, and once the decision is made, be totally and promptly obedient to him, for G-d in seeing such faithful, prompt, and elegant obedience will reward that obedience beyond imaginable measure. We are Nazareans, we are a branch of Messiah King David who taught: “I delight to [promptly] do Your will, O My God; and Your Law is within My inmost being” (Psalm 40:8).

Interesting, everyone was “**amazed with a great amazement.”** But for those who are faithfully obedient and prompt to execute most elegantly the will of Ha-Shem, most blessed be He, there is no amazement or bewilderment, but praise in our mouths. Nothing should catch us up by surprise! We must always be aware of what G-d is about to do, for he speaks loud and clear through the events taking place before us, not that we may panic, but rather that we may take hold of the silver lining and see the opportunity, be elegantly creative and take hold of the commandments before us, as the Master did.

**v. 43 – And he charged them sternly, that no one should know this thing. And he said that there be given to her something to eat** – No fanfare, no trumpeting, no calling the press! Miracles, healings, and even vivifications from the dead are to be kept secret. We are not merchandising miracles, we are not selling healings, we are not to show off what we are not. Since the healing and the miracles comes from G-d, and not from us. Oh, how great will be the punishment of those who advertise that healings and miracles will occur in such and such meeting, by such and such prophet or faith healer! If G-d has given you the gift, be silent about it and do the same as the Master did, command that: **“no one should know this thing!”** We are servants of G-d, of His Torah and of His Messiah, we are not here as Pirke Abot puts it: “to use the Torah as a spade to dig up with.” [A Jewish saying meaning to become famous or to enrich ourselves.]

**And he said that there be given to her [something] to eat. –** Someone has said, that we make bread to have it with something and someone. The French word “compagnion” translated and transliterated almost into the English as “companion” means literally to have bread with someone. The young girl who had temporarily departed the intimate fellowship of her family and local Esnoga was again restored to that intimate fellowship, and bread represents that intimate fellowship which we depict in our recitation of Kiddush.

**Questions for Reflection**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

**Shabbat: “Hashkem BaBoqer” – “**(You) **rise early in** (the) **morning”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **הַשְׁכֵּם בַּבֹּקֶר** |  | **Saturday Afternoon** |
| **“Hashkem BaBoqer”** | Reader 1 – Sh’mot 8:16-21 | Reader 1 – Sh’mot 10:1-3 |
| **“**(You) **rise early in** (the) **morning”** | Reader 2 – Sh’mot 8:22-28 | Reader 2 – Sh’mot 10:4-6 |
| **“Levántate muy de mañana”** | Reader 3 – Sh’mot 9:1-7 | Reader 3 – Sh’mot 10:7-9 |
| Sh’mot (Exodus) 8:16 – 9:35 | Reader 4 – Sh’mot 9:8-12 |  |
| Ashlamatah: Shmuel alef (I Samuel) 12:7-16 | Reader 5 – Sh’mot 9:13-21 | **Monday / Thursday Mornings** |
|  | Reader 6 – Sh’mot 9:22-28 | Reader 1 – Sh’mot 10:1-3 |
| Tehillim (Psalms) 47:1-10 | Reader 7 – Sh’mot 9:29-35 | Reader 2 – Sh’mot 10:4-6 |
|  | Maftir – Sh’mot 9:33-35 | Reader 3 – Sh’mot 10:7-9 |
| N.C.: Mk 6:1-6a; Lk 4:16-20 | I Samuel 12:7-16 |  |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Bamidbar (Numbers) 16:32. [↑](#footnote-ref-1)
2. Targum [↑](#footnote-ref-2)
3. Rashbam [↑](#footnote-ref-3)
4. Yaavetz HaDoresh [↑](#footnote-ref-4)
5. Dorash Moshe [↑](#footnote-ref-5)
6. Divrei Shlomo [↑](#footnote-ref-6)
7. 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-7)
8. The war of Gog and Magog is mentioned in Yehezchel chapters 38 and 39. [↑](#footnote-ref-8)
9. These two words form our verbal tally with the Torah portion: LORD - יהוה, Strong’s number 03068. Show / uttered - נתן, Strong’s number 05414. [↑](#footnote-ref-9)
10. Note the similarity between the earth swallowing Qorach and his band with the plagues and the events of the seventh day of Passover. In the Egyptian events, the Egyptians were ‘swallowed’ and killed while the Bne Israel was preserved in their *midst*. This crucial fact must be noted and remembered because this is how the final redemption will be – the righteous will be preserved in the *midst* of the total destruction of the wicked. There was no ‘rapture’! The righteous were not removed, rather they were preserved in the midst of the destruction. In fact, the wicked were the ones who were *taken –* Matthew 24:40-41. [↑](#footnote-ref-10)
11. The plague of wild beasts began on Rosh HaShana, as we shall see in our parsha next week. [↑](#footnote-ref-11)
12. Abraham and Jacob. [↑](#footnote-ref-12)
13. I.e., remembered on high. [↑](#footnote-ref-13)
14. Six months before the redemption. [↑](#footnote-ref-14)
15. Tehillim (Psalms)46:8 [↑](#footnote-ref-15)
16. Bamidbar (Numbers) 16:32 [↑](#footnote-ref-16)
17. Bamidbar (Numbers) 26:11 [↑](#footnote-ref-17)
18. ibid*.* 26:10 [↑](#footnote-ref-18)
19. Tehillim (Psalms)46:3 [↑](#footnote-ref-19)
20. Yeshayahu (Isaiah) 54:10 [↑](#footnote-ref-20)
21. Ibid. 3 [↑](#footnote-ref-21)
22. chapters 38-39 [↑](#footnote-ref-22)
23. Gog is identified as “Agag” by the Septuagint. [↑](#footnote-ref-23)
24. Magog is identified by the Talmud as "Gothia," the land of the Goths. The Goths were a Germanic people, in keeping with the midrashic rendering of Magog as "Germania" or "Germania". [↑](#footnote-ref-24)
25. The intermediate days of the feast of Tabernacles. [↑](#footnote-ref-25)
26. Yehezekel 38 [↑](#footnote-ref-26)
27. The word **Gog** uses not only the same consonants but has the same meaning as **Agag**; namely *roof, or that which covers*. [↑](#footnote-ref-27)
28. The reading from the Prophets that is associated with the Torah portion. [↑](#footnote-ref-28)
29. Megillah 31a [↑](#footnote-ref-29)
30. Chazal or Ḥazal (Hebrew: חז"ל‎‎), an acronym for the Hebrew "Ḥakhameinu Zikhronam Liv'rakha" (חכמינו זכרונם לברכה, "Our Sages, may their memory be blessed"), is a general term that refers to all Jewish sages of the Mishna, Tosefta and Talmud eras, spanning from the times of the final 300 years of the Second Temple of Jerusalem until the 6th century CE, or c. 250 BCE – c. 625 CE. [↑](#footnote-ref-30)
31. Philistines [↑](#footnote-ref-31)
32. The haggadic assumption that there are seventy nations and languages in the world is based upon the ethnological table given in Genesis 10, where seventy grandsons of Noah are enumerated, each of whom became the ancestor of a nation. [↑](#footnote-ref-32)
33. Sotah 49b, Berachot 58a – The above section was excerpted an 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-33)
34. Megilah 6b [↑](#footnote-ref-34)
35. Menachot 85a, Tosfot “VeZorah”, Baba Metzia 106a, Tosfot “VeKayyma” [↑](#footnote-ref-35)
36. In Jewish eschatology Messiah ben Joseph or Mashiach ben Yoseph (Heb.: משיח בן־יוסף), also known as Mashiach/Messiah bar/ben Ephraim, is a Jewish messiah from the tribe of Ephraim and a descendant of Joseph. [↑](#footnote-ref-36)
37. Zechariah 12:10. [↑](#footnote-ref-37)
38. in Ezekiel 9 [↑](#footnote-ref-38)
39. Shabbath 55a [↑](#footnote-ref-39)
40. chapter 38 [↑](#footnote-ref-40)
41. chapter 14 [↑](#footnote-ref-41)
42. Yehezechel (Ezekiel) 38:22 [↑](#footnote-ref-42)
43. AZAMRA Study Notes to Ezekiel Chapter 38 [↑](#footnote-ref-43)
44. Emunah = faithful obedience [↑](#footnote-ref-44)
45. Bitachon = Trust in G-d [↑](#footnote-ref-45)
46. Hai ben Sherira; better known as Hai Gaon, was a medieval Jewish theologian, rabbi and scholar who served as Gaon of the Talmudic academy of Pumbedita during the early 11th century. He was born in 939 and died on March 28, 1038. [↑](#footnote-ref-46)
47. Simhah ben Samuel of Vitry, (died 1105), was a French Talmudist of the 11th and 12th centuries, pupil of Rashi, and the compiler of the Vitry Machzor. [↑](#footnote-ref-47)
48. It is not found in the printed text of the work, but it is found in manuscripts in New York and Moscow, and has recently been published. [↑](#footnote-ref-48)
49. Yehezechel (Ezekiel) 38:23 [↑](#footnote-ref-49)
50. The highest point in the development of something; culmination or climax. [↑](#footnote-ref-50)
51. The Amalekites were a people of the Negev and adjoining desert that were a hereditary enemy of Israel from wilderness times to the early monarchy. Amalek, a son of Esau's son Eliphaz, was presumably the eponymous ancestor of the Amalekites. [↑](#footnote-ref-51)
52. Moses’ word for “throne” was also truncated, incomplete. [↑](#footnote-ref-52)
53. Sanhedrin 98a [↑](#footnote-ref-53)
54. This final portion, above, is an edited excerpt from: KADDISH, by Leon Wieseltier. [↑](#footnote-ref-54)
55. Yehezechel (Ezekiel) 38:8 [↑](#footnote-ref-55)
56. This is our verbal tally with the Torah: Show / uttered - נתן, Strong’s number 05414. [↑](#footnote-ref-56)
57. Ketubot 111a [↑](#footnote-ref-57)
58. This isn't the final end of the world – but merely the end of history as we know it. After the End of Days the world will continue as usual, with the big exception that there will be world peace. [↑](#footnote-ref-58)
59. In illustrating the nature of the resurrection which will take place with the final revelation the *gemara* cites the example of a caterpillar which spins a cocoon and crawls into it to liquefy. When the lowly, blind, earthbound caterpillar has totally melted into a shapeless, gelatinous larva, suddenly the cocoon splits and a butterfly emerges - bright, ethereal, flying. It is hard to remain insensitive to such clues of paradoxical change inherent in nature. [↑](#footnote-ref-59)
60. The Talmud (Sotah 49b) describes this era as a time of terrible spiritual decline, replete with brazenness, immorality, and corruption. But the Zohar asserts that, despite its external faults, the generation will be “good on the inside.” This inner goodness is reflected in the unusual nature of the Jewish people in the pre-Messianic Era. Despite the darkness clouding their behavior and beliefs, they are characterized by an innate holiness, which finds expression in their great love for the Jewish people and the Land of Israel. [↑](#footnote-ref-60)
61. Regarding that time it says: There is no difference between This World and Yemot HaMashiach except for the oppression of nations . The world will not begin to change from its present state and leave the zuhama, physicality, and nature completely except from the time of Techiyat HaMaitim onward. And even then little by little and in steps, because the resurrection itself won’t happen at the same moment for everyone, as it says: In the future, tzaddikim will resurrect the dead. Rav Kook’s ultimate vision of Messianic times is one which is also miraculous. Even the animal kingdom will have access to the immensely enhanced ‘da’at’, to the extent that they will connect with God in their own right and not through elevation by humans (food/korbanot). As such, mankind will revert to being vegetarian, as before the flood. [↑](#footnote-ref-61)
62. The ultimate union between Yehudah and Yosef (Efraim) is a significant factor in Yemot HaMashiach.

    Temple will in the future descend miraculously from Heaven. [↑](#footnote-ref-62)
63. The Tur (OC 490) cites a tradition in the name of Rav Hai Gaon that the war of Gog and Magog will begin in Tishrei on Hoshana Rabbah (Succoth). [↑](#footnote-ref-63)
64. Mechilta itself says. Namely that the final redemption will parallel the redemption from Egypt. In this particular case, the splitting of the Red Sea and all the details of this are associated with the final stage of the conflict in the War of Gog miGog. This is explicitly associated with chapter 60 of Isaiah at the beginning. It also relates this to what happened with the judgement of Sodom and Gemorrah. [↑](#footnote-ref-64)
65. The Vilna Gaon on the Mechilta (Shemot 14:20). [↑](#footnote-ref-65)
66. The feminine imperative has caused many scholars to stumble over this interpretation, failing to see the reference to the Tallit. However, the feminine imperative is unusual. The command to wear the Tallit is given to men therefore; the reference to the tallit in the feminine is awkward. Because Yeshua wraps the young girl in the tallit and wraps the fringe around her hand he speaks in the feminine gender of a masculine article/object i.e. Tallit. [↑](#footnote-ref-66)
67. Marcus, J. (2000), The Anchor Bible: Mark 1-8 – A New Translation With Introduction and Commentary, New York: Doubleday, p. 371. [↑](#footnote-ref-67)
68. The feminine imperative has caused many scholars to stumble over this interpretation, failing to see the reference to the Tallit. However, the feminine imperative is unusual. The command to wear the Tallit is given to men therefore; the reference to the tallit in the feminine is awkward. Because Yeshua wraps the young girl in the tallit and wraps the fringe around her hand he speaks in the feminine gender of a masculine article/object i.e. Tallit. [↑](#footnote-ref-68)