|  |  |  |
| --- | --- | --- |
| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2016**  [**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**  **© 2016**  [**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)**

|  |  |
| --- | --- |
| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Heshvan 6, 5784 – Oct 20/21, 2023** | **Second Year of the Shmita Cycle** |

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

**Roll of Honor:**

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

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

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

His Honor Paqid Adon David ben Abraham

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

His Excellency Adon Luqas Nelson

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

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

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

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

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

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

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

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

**If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** [gkilli@aol.com](mailto:gkilli@aol.com%20) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**A Prayer for Israel**

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

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

**A Prayer for our Beloved Hakhamim**

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

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

**Heshvan 6, 5784 – October 20/21, 2023**

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

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

**Rashi & Targum Pseudo Jonathan for: Sh’mot (Exodus) ‎3:1 – 4:17**

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

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

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

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

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

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

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

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Welcome to the World of Remes Exegesis**

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

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

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

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

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

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

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

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

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

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

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

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

12. Deduction from the context.

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

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

**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. 74 - 110** | **Ramban: Exodus Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1973)  **pp. 25-51** |

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

**Chapter 3**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Chapter 4**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Meditation from the Psalms**

**Tehillim (Psalms) ‎‎44:1-9**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Vilna Gaon echoed this understanding:

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

Thus the days line up with the millenniums thusly:

First Day First Millennium

Second Day Second Millennium

Third Day Third Millennium

Fourth Day Fourth Millennium

Fifth Day Fifth Millennium

Sixth Day Sixth Millennium

Seventh Day Seventh Millennium

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

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

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

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

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

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

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

**The Sixth Day**

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

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

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

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

TheZohar,[[27]](#footnote-27) says that *Techiyat HaMetim*[[28]](#footnote-28), “The Resurrection of the Dead,” will begin no later than 210 years (corresponding to the number of years we were enslaved in Mitzrayim) before the year 6000, which is 5790. The “*Leshem*[[29]](#footnote-29) *Shevo v’Achlamah*”[[30]](#footnote-30) seems to accept this date as being the final and real one. We are now in the year 5784, which is 216 years before the year 6000. This means that *Techiyat HaMetim* will occur within the next six years, according to this understanding.

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

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

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

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

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

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

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

The prophet *Yehezekel* wrote:

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

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

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

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

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

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

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

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

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

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

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

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

|  |  |  |  |
| --- | --- | --- | --- |
| **EVENT** | **BEGINNING YEAR** | **REMEZ** | **REFERENCE** |
| 7th Millennium | **6000** (2040 CE) | **Shabbat** |  |
| Resurrection of the dead. | 6000 – 210 = **5790** (2030 CE) | Egyptian exile during which the family of Ya’aqov became the nation of Israel. | The *Zohar* (*Midrash Ne’elam, Toldot* 140a), says that *Techiyat HaMeitim*, “Resurrection of the Dead”, will begin no later than 210 years before the year 6000 from creation, or by the year 5790 (2030 CE). The resurrection of the dead, according to this pasuk, will take 210 years. |
| Mashiach as king before it is known to Israel. | 5790 – 9 = **5781** (2021 CE) | Yosef becomes king over all of Egypt. | Micah 7:15 Indicates that the events of the Exodus are the pattern for the future exodus. |
| Travails of the Mashiach.  The ingathering of Israel. | 5790 – 40 = **5750** (1990 CE) | This corresponds to the plagues and the 40 years of wandering in the wilderness. | The *Zohar* states that this 210 year period will only begin after 40 years of the “Ingathering of the Exiles“ from the Diaspora to the Land of Israel (*Midrash Ne’elam*, *Toldot* 139b). According to this calculation this forty year period began in the year 5750, or 1990. This corresponds to the time that the Jews wandered in the wilderness in the days of Moshe. |
| Current date | **5784** (2023 CE) |  |  |

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

So begins the parshah speaking of Yosef‘s freedom, as history begins to accelerate in order to propel Yosef from the depths of enslavement to the height of empowerment. However, the word “keitz” is a special word, often denoting the historic arrival at a certain pre-destined time by which something is meant to happen, specifically with respect to redemption.

For example, the Talmud uses this term with respect to the Final Redemption:

***Sanhedrin 97b*** *Rav said, “All the dates of redemption (hakeitzin) have already passed, and now it depends upon repentance and good deeds”.*

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

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

**Sha’ar HaGilgulim, Chapter 31** However, Yosef did not merit this until the night of the “end of two years”,[[52]](#footnote-52) when it was decreed that he should leave jail; that day he rose to greatness. Therefore, it is what is written, “(He appointed it as a testimony to Yosef) when He went out over the land of Egypt, when I heard a language unknown to me”.[[53]](#footnote-53) That night, Gavriel came and taught him seventy languages.[[54]](#footnote-54)

How many keitzin are there throughout history? The Vilna Gaon speaks about 1,000 of them to be exact:

**Kol HaTor, Chapter 4:3** The beginning of anything large or small that can be performed during the Period of Moshiach is through the “me’yudim” - designated “emissaries” - Heaven-sent messengers at the beginning of the redemption. They initiate the “ye’udim” - specific “events“ - and the two of them together result in the “moadim” - the “appointed times” - the end-times[[55]](#footnote-55) of the levels of the footsteps which are initiated from Below, in order to achieve the number 999 in [the sefirah of] Yesod.

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

**Kol HaTor, Chapter 5:1** Every rectification must reach the final level of initiation from Below, which is 1000 less one, that is, 999 of [the sefirah] Yesod. This is the largest number of Moshiach ben Yosef, based upon the verse, “the smallest will be for a thousand”.[[56]](#footnote-56)

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

Exactly what all these “ends” are, the Gaon does not explain, at least not here. And, though it may not be clear exactly what each of these levels represent, the Vilna Gaon does warn that as we approach the final and 999th level, the Sitra Achra, the Opposing Angel, will be at his strongest, and for two reasons. First, knowing that his end is imminent with the coming of the Final Redemption,[[57]](#footnote-57) he will need to fight for survival like never before; and second, for the added strength of the yetzer hara, because free will, the overall purpose of creation, demands a balanced choice. Therefore, as clarity of truth increases, so must the temptation to reject it increase as well. The trick, and source of one‘s spiritual survival will be knowing whether or not our rejection of information is rooted in our yetzer tov, or our yetzer hara, something that is a lot easier to do on paper than in practice.

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

As the Talmud says, the Final Redemption will mirror the exodus from Egypt.[[58]](#footnote-58) Thus, it can be assumed, that when the Redeemer finally appears and is a vehicle for the same Light of Redemption that Moshe Rabbeinu reflected, there will be a great and dramatic change in the Jewish people, and all the years of assimilation will give way to masses of Jews repenting, ready to return to Eretz Yisroel, with the Holy Sparks that we had been exiled to redeem, way back when.

However, there is only one thing to remember: Only ONE-FIFTH of the Jewish people left Egypt.[[59]](#footnote-59) This was because, in spite of the seven plagues that had already revealed HaShem‘s intention to redeem the Jewish people, four-fifths of the population had little, if any, desire at all to leave Egypt:

The exodus from Egypt liberated only one out of five Jews, and some say one out of every fifty, because all those who were bound to Egypt and did not want to depart, died in the three days of darkness and were not privileged to leave. That is, only those who desired redemption with all their hearts were redeemed. The Final Redemption, likewise, depends upon our yearning.[[60]](#footnote-60)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Verbal Tallies**

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

& HH Giberet Dr. Elisheba bat Sarah

**Shemot (Exodus) 3:1 – 4:17**

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

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

**Mk 5:18-20, Lk 8:40**

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

God - אלהים, Strong’s number 0430.

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

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

Mountain - הר, Strong’s number 02022.

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

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

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

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

**Hebrew:**

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

**Greek:**

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

**Nazarean Talmud**

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

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

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

|  |  |
| --- | --- |
| **Hakham Shaul’s School of Tosefta**  **(Luqas Lk 8:40)**  **Mishnah א:א** | **Hakham Tsefet’s School of Peshat**  **(Mk 5:18-20)**  **Mishnah א:א** |
| **And as Yeshua returned, the congregation welcomed him, for they had all been waiting for him in expectation.** | **As he** (Yeshua) **was getting into the boat, the man who had been possessed with demons begged him that he might be with him. And he did not permit him but said to him, “Go home to your friends and tell them how much the Lord has done for you, and how he has had mercy on you.” And he went away and began to proclaim in the Decapolis how much Yeshua had done for him, and everyone marveled.** |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Ex 3:1-4:17** | **Isa 40:11-18, 21-22** | **Psa 44:1-9** | **Mk 5:18-20** | **Luqas 8:40** |

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

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

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

The case at hand sounds much like the narrative of the Prodigal Son.[[61]](#footnote-61) That account has some similarities that are worth looking at. The case opens with the younger of two brothers who is tired of being told what he can and cannot do per se. He comes to his father and makes a request for his part of the inheritance. After a few days the son has headed for a “far country.” Hakham Shaul through Hillel his amanuensis points out that he wastes his possessions on “prodigal” life or senseless behaviour. When the land is ravaged with famine the prodigal is left no means of survival. So, he becomes a citizen of the land in an attempt to rectify the situation. His is given a suitable Jewish occupation of feeding pigs. Which is more that halakhically suspect. All of this is to tell us that there is no aspect of Jewish life left in the young man. But, one thing is certain. He is free and he is his own man. And, he does not have to listen to those Rabbis and Hakhamim who are always telling people what to do.

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

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

**Peroration**

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

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

Amen V’Amen

**Questions for Reflection**

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

**Blessing After Torah Study**

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

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

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

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

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

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

**“Now unto Him who is able to preserve you faultless, and spotless,**

**and to establish you without a blemish,**

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

**Next Shabbat:**

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

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיֵּלֶךְ מֹשֶׁה** |  | **Saturday Afternoon** |
| **“VaYelekh Moshe”** | Reader 1 – Sh’mot 3:1-5 | Reader 1 – Sh’mot 4:18-20 |
| **“And Moses went”** | Reader 2 – Sh’mot 3:6-10 | Reader 2 – Sh’mot 4:21-23 |
| **“Y Moisés se fue”** | Reader 3 – Sh’mot 3:11-15 | Reader 3 – Sh’mot 4:24-26 |
| Sh’mot (Exodus) Ex. 4:18 – 6:1 | Reader 4 – Sh’mot 3:16-22 |  |
| Ashlamatah:  Shmuel bet (II Samuel) 15:7-15 + 37 | Reader 5 – Sh’mot 4:1-5 | **Monday / Thursday Mornings** |
|  | Reader 6 – Sh’mot 4:6-9 | Reader 1 – Sh’mot 4:18-20 |
| Tehillim (Psalms) 44:10-27 | Reader 7 – Sh’mot 4:10-17 | Reader 2 – Sh’mot 4:21-23 |
|  | Maftir – Sh’mot 4:15-17 | Reader 3 – Sh’mot 4:24-26 |
| N.C.: Mk 5:21-24; Lk 8:42 | Ashlamatah: II Sam 15:7-15 + 37 |  |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by Paqid Ezra ben Abraham.

A special thank you to HH Giberet Giborah bat Sarah for her diligence in proof-reading every week.

1. Both the Onkelos and Pseudo-Jonathan Targum identifies the ‘Angel’ in the Bush as Zagnugael, which is one of the 70 names of Metatron, and who Kol HaTor identifies as the “Mashiach ben Yosef from above”. [↑](#footnote-ref-1)
2. Parshat Shelach [↑](#footnote-ref-2)
3. This introduction was excerpted and edited from: The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-3)
4. Yeshayahu (Isaiah) 63:12 [↑](#footnote-ref-4)
5. Abraham and Yaaqov. [↑](#footnote-ref-5)
6. I.e., remembered on high. [↑](#footnote-ref-6)
7. Six months before the redemption. [↑](#footnote-ref-7)
8. Shemot (Exodus) 2:15ff [↑](#footnote-ref-8)
9. Micah 7:15 [↑](#footnote-ref-9)
10. Shemot (Exodus) 6:6. [↑](#footnote-ref-10)
11. Tehillim (Psalms) 81:7 in reference to Yosef. [↑](#footnote-ref-11)
12. Ibid.11. [↑](#footnote-ref-12)
13. Yeshayahu (Isaiah) 27:13. [↑](#footnote-ref-13)
14. Shemot (Exodus) 12:42. [↑](#footnote-ref-14)
15. I.e., on this night they are not allowed to roam as on other nights. [↑](#footnote-ref-15)
16. Shemot (Exodus) 12:21-28 [↑](#footnote-ref-16)
17. Teshuva = repentance. [↑](#footnote-ref-17)
18. Biur HaGra, Safra D’Tzniusa, Chapter Five [↑](#footnote-ref-18)
19. New Year’s Day; the day on which HaShem sits in judgment upon the world. The exposition that follows is intended to explain why the first day of the year was chosen as the day of judgment. [↑](#footnote-ref-19)
20. The bearing is not clear. In Pes. R. XL, 2 this verse is expounded as showing that mercy governs God’s attitude in His judgment of man and that this was so in the case of Adam who was judged on the first day of the year. [↑](#footnote-ref-20)
21. I.e. in the second of the special passages inserted in the Additional Service on New Year’s Day. This second benediction is now known as Zichronot, remembrance. [↑](#footnote-ref-21)
22. The conclusion is only that Adam was created on New Year’s Day, the first of Tishri, this being the sixth day from the twenty-fifth of Elul. [↑](#footnote-ref-22)
23. Since God only created during daytime hours, the Kabbalists disregard the nighttime hours with respect to this calculation (*Dayah* 2:301b). [↑](#footnote-ref-23)
24. Pirkei D’Rebbi Eliezer [↑](#footnote-ref-24)
25. The following is based on Rabbi Winston’s essay on redemption. [↑](#footnote-ref-25)
26. Mitzrayim = Egypt [↑](#footnote-ref-26)
27. Midrash Ne’elam, Toldot 140a [↑](#footnote-ref-27)
28. “Techiyat HaMetim” - (f.); Revival or resurrection of the dead; one of the fundamental beliefs of the Jewish Religion, and the last of the RAMBAM’s list of thirteen such beliefs [↑](#footnote-ref-28)
29. Shlomo Elyashiv, January 5, 1841 - March 13, 1926, also known as the Leshem or Ba'al HaLeshem, was a famous kabbalist, who lived in Šiauliai, Lithuania. The primary work for which Elyashiv is known is Leshem Shevo V’Achlama which was written in four parts. [↑](#footnote-ref-29)
30. *Drushei Olam HaTohu*, Part 2, *Drush* 4, Section 12:9 [↑](#footnote-ref-30)
31. *Midrash Ne’elam, Toldot* 139b [↑](#footnote-ref-31)
32. *Drushei Olam HaTohu*, Part 2, *Drush* 4, Section 12:10 [↑](#footnote-ref-32)
33. Eliyahu Rips, born 12 December 1948) is an Israeli mathematician of Latvian origin known for his research in geometric group theory. He became known to the general public following his coauthoring a paper on what is popularly known as Bible code. [↑](#footnote-ref-33)
34. using the Twin Towers attack as his example. [↑](#footnote-ref-34)
35. Rabbi Eliyahu ben Shlomo Zalman) known as the Vilna Gaon or Elijah of Vilna, or by his Hebrew acronym HaGra ("HaGaon Rabbenu Eliyahu") or Elijah Ben Solomon, (Vilnius April 23, 1720 – Vilnius October 9, 1797), was a Talmudist, halakhist, kabbalist, and the foremost leader of mitnagdic (non-Hasidic) Jewry of the past few centuries. He is commonly referred to in Hebrew as ha-Gaon he-Chasid mi-Vilna, "the saintly genius from Vilnius". [↑](#footnote-ref-35)
36. Chapters 12-14. [↑](#footnote-ref-36)
37. Concluding, ‘Blessed art thou, O Lord, who redeemest Israel’. [↑](#footnote-ref-37)
38. Sanhedrin 97a. [↑](#footnote-ref-38)
39. Shemot 7b [↑](#footnote-ref-39)
40. Ezekiel [↑](#footnote-ref-40)
41. Gog and Magog, in the Hebrew Bible, may be individuals, peoples, or lands; a prophesized enemy nation of G-d's people according to the Book of Ezekiel, and one of the nations according to Genesis descended from Japheth son of Noah. [↑](#footnote-ref-41)
42. *Drushei Olam HaTohu*, Part 2, *Drush* 4, Section 12:10 [↑](#footnote-ref-42)
43. Elchonon Bunem Wasserman, 1874 – 6 July 1941, was a prominent rabbi and rosh yeshiva in pre-World War II Europe. He was one of the Chafetz Chaim's closest disciples and a noted Torah scholar. [↑](#footnote-ref-43)
44. Rabbi Israel Meir (HaKohen) Kagan (January 26, 1839 – September 15, 1933), known popularly as the Chafetz Chaim, was an influential rabbi of the Musar movement, a Halakhist, posek, and ethicist whose works continue to be widely influential in Jewish life. [↑](#footnote-ref-44)
45. Chazal or Ḥazal (Hebrew: חז"ל‎‎), an acronym for the Hebrew "Ḥakhameinu Zikhronam Liv'rakha" - "Our Sages, may their memory be blessed"), is a general term that refers to all Jewish sages of the Mishna, Tosefta, and Talmud eras. [↑](#footnote-ref-45)
46. *Lev Eliyahu, Shemot,* p.172 [↑](#footnote-ref-46)
47. The name of the kings of Amalek – see Devarim (Deuteronomy) 25:17-18 [↑](#footnote-ref-47)
48. Jerusalem [↑](#footnote-ref-48)
49. See Bereshit (Genesis) 25:13 where Kedar is listed as a son of Ishmael. [↑](#footnote-ref-49)
50. *Sefer Eliyahu, Pirkei Mashiach*, p. 236 [↑](#footnote-ref-50)
51. Iggeret Teiman (next to last paragraph). [↑](#footnote-ref-51)
52. Bereshit 41:1 [↑](#footnote-ref-52)
53. Tehillim (Psalms) 81:6 [↑](#footnote-ref-53)
54. Sotah 36b [↑](#footnote-ref-54)
55. hakeitzim [↑](#footnote-ref-55)
56. Yeshayahu (Isaiah) 60:22 [↑](#footnote-ref-56)
57. Succah 52a [↑](#footnote-ref-57)
58. Sanhedrin 111a [↑](#footnote-ref-58)
59. Rashi, Shemot (Exodus) 13:18 [↑](#footnote-ref-59)
60. Ohr Yechezkel, Emunas HaGeulah, p. 288 [↑](#footnote-ref-60)
61. Luke 15:11ff [↑](#footnote-ref-61)