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

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Kislev 03, 5777– Dec. 02/03, 2016** | **Second Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. Dec 02 2016 – Candles at 5:17 PM  Sat. Dec 03 2016 – Habdalah 6:16 PM | **Austin & Conroe, TX, U.S.**  Fri. Dec 02 2016 – Candles at 5:12 PM  Sat. Dec 03 2016 – Habdalah 6:09 PM | **Brisbane, Australia**  Fri. Dec 02 2016 – Candles at 6:12 PM  Sat. Dec 03 2016 – Habdalah 7:10 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Dec 02 2016 – Candles at 5:11 PM  Sat. Dec 03 2016 – Habdalah 6:10 PM | **Manila & Cebu, Philippines**  Fri. Dec 02 2016 – Candles at 5:07 PM  Sat. Dec 03 2016 – Habdalah 6:00 PM | **Miami, FL, U.S.**  Fri. Dec 02 2016 – Candles at 5:11 PM  Sat. Dec 03 2016 – Habdalah 6:06 PM |
| **Murray, KY, & Paris, TN. U.S.**  Fri. Dec 02 2016 – Candles at 4:19 PM  Sat. Dec 03 2016 – Habdalah 5:19 PM | **Olympia, WA, U.S.**  Fri. Dec 02 2016 – Candles at 4:06 PM  Sat. Dec 03 2016 – Habdalah 5:15 PM | **Port Orange, FL, U.S.**  Fri. Dec 02 2016 – Candles at 5:08 PM  Sat. Dec 03 2016 – Habdalah 6:04 PM |
| **San Antonio, TX, U.S.**  Fri. Dec 02 2016 – Candles at 5:17 PM  Sat. Dec 03 2016 – Habdalah 6:13 PM | **Sheboygan & Manitowoc, WI, US**  Fri. Dec 02 2016 – Candles at 3:57 PM  Sat. Dec 03 2016 – Habdalah 5:02 PM | **Singapore, Singapore**  Fri. Dec 02 2016 – Candles at 6:38 PM  Sat. Dec 03 2016 – Habdalah 7:29 PM |
| **St. Louis, MO, U.S.**  Fri. Dec 02 2016 – Candles at 4:22 PM  Sat. Dec 03 2016 – Habdalah 5:23 PM | **Tacoma, WA, U.S.**  Fri. Dec 02 2016 – Candles at 4:03 PM  Sat. Dec 03 2016 – Habdalah 5:12 PM |  |
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**For other places see:** [**http://www.chabad.org/calendar/candlelighting.htm**](http://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

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

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

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

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

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

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

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

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

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Marvin Hyde

His Excellency Adon Scott Allen

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

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

We pray for HE Adon Austin ben Noach, the grand-son of HE Adon Ovadyah ben Abraham and HE Giberet Mirit bat Sarah, who is in hospital under observation afflicted by a rash and swollen joints and fever. **Mi Sheberach** – He Who blessed our holy Patriarchs, Abraham, Yitschaq, Ya’aqob and David bless His Excellency Adon Austin ben Noach and send him a complete recovery and strengthening of body and soul. Please G-d heal him, please. Please G-d heal him, please. Please G-d heal him, please. Cure him, strengthen him, make him healthy and return him to his original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for the elderly mother of Her Honor Giberet Giborah bat Sarah, Mrs. Pearl Stroppel, who has terminal cancer. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Mrs. Pearl Stroppel and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen! Also, extend great mercy, shalom and healing to H.H. Giberet Gibora bat Sarah at this time of great sorrow for her, and we say, amen ve amen!

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

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

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

**Shabbat: “Hin’ni Mam’tir” – “Behold [I will cause to] rain”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **הִנְנִי מַמְטִיר** |  |  |
| **“Hin’ni Mam’tir”** | Reader 1 – Sh’mot 16:4-10 | Reader 1 – Sh’mot 18:1-4 |
| **“Behold [I will cause to] rain”** | Reader 2 – Sh’mot 16:11-18 | Reader 2 – Sh’mot 18:5-9 |
| **“He aquí, haré llover”** | Reader 3 – Sh’mot 16:19-27 | Reader 3 – Sh’mot 18:1-9 |
| Sh’mot (Exodus) 16:4 – 17:16 | Reader 4 – Sh’mot 171-7: |  |
| Ashlamatah: Is. 58:2-11 | Reader 5 – Sh’mot 17:8-10 |  |
|  | Reader 6 – Sh’mot 17:11-13 | Reader 1 – Sh’mot 18:1-4 |
| Psalms 54:1-9 + 55:1-24 | Reader 7 – Sh’mot 17:14-16 | Reader 2 – Sh’mot 18:5-9 |
|  | Maftir – Sh’mot 17:14-16 | Reader 3 – Sh’mot 18:1-9 |
| N.C.: Mk 6:53-56 + 7:1-8;  Lk 11:37-44; Acts 17:10-21 | Isaiah 58:2-11 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

**These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: 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!**

**Contents of the Torah Seder**

* The Manna – Exodus 16:4-36
* Water from the Rock in Horeb – Exodus 17:1-7
* The Battle with the Amalekites – Exodus 17:8-16

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol V: Redemption**

By: Rabbi Yaaqov Culi, Translated by: Rabbi Aryeh Kaplan

Published by: Moznaim Publishing Corp. (New York, 1979)

Vol. 5 – “Redemption,” pp. 269-367

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exod.) 16:4 – 17:16**

| **Rashi** | **Targum Pseudo Jonathan** |
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| 4. So the Lord said to Moses, **Behold! I am going to rain down** for you bread from heaven, and the people shall go out and gather what is needed for the day, so that I can test them, whether or not they will follow My teaching. | 4. ¶ And the LORD said to Mosheh, **Behold, I will cause the bread which has been laid up for you from the beginning to descend from heaven**: and the people will go out and gather the matter of a day by the day, that I may try them whether they will keep the commandments of My Law or not. |
| 5. And it shall be on the sixth day that when they prepare what they will bring, it will be double of what they gather every day | 5. And on the sixth day they will prepare what they set before them to eat on the day of the Sabbath; and they will mix in the houses and communicate in their dwellings, so that by carrying this to that, they may have double of that which they gather from day to day. |
| 6. [Thereupon,] Moses and Aaron said to all the children of Israel, [In the] evening, you shall know that the Lord brought you out of the land of Egypt. | 6. And Mosheh and Aharon said to all the sons of Israel, At evening you will know that the LORD has brought you out free from the land of Mizraim; |
| 7. And [in the] morning, you shall see the glory of the Lord when He hears your complaints against the Lord but [of] what [significance] are we, that you make [the people] complain against us? | 7. and in the morning will be revealed to you the glory of the Shekinah of the LORD; and we, what are we accounted, that you complain against us?  JERUSALEM: And we, what are we accounted? |
| 8. And Moses said, When the Lord gives you in the evening meat to eat and bread in the morning [with which] to become sated, when the Lord hears your complaints, which you are making [the people] complain against Him, but [of] what [significance] are we? Not against us are your complaints, but against the Lord | 8. And Mosheh said, By this you will know, when the LORD prepares you at evening flesh to eat, and in the morning bread to satisfy, that your complaining wherewith you complain against Him are heard before the LORD. And we, what are we accounted? Your complaints are not against us, but against the Word of the LORD. |
| 9. And Moses said to Aaron, Say to the entire community of the children of Israel, Draw near before the Lord, for He has heard your complaints. | 9. ¶ Mosheh said to Aharon, Bid all the congregation of the sons of Israel to draw near before the LORD; for your murmurings are heard before Him. |
| 10. And it came to pass when Aaron spoke to the entire community of the children of Israel, that they turned toward the desert, and behold! the glory of the Lord appeared in the cloud. | 10. And it was while Aharon was speaking with all the congregation of Israel that they turned towards the desert, and, behold, the glory of the majesty of the LORD was revealed in the cloud of glory. |
| 11. The Lord spoke to Moses, saying, | 11. And the LORD spoke to Mosheh, saying |
| 12. I have heard the complaints of the children of Israel. Speak to them, saying, In the afternoon you shall eat meat, and in the morning you shall be sated with bread, and you shall know that I am the Lord, your God. | 12. Hearing I have heard the murmurings of the sons of Israel before Me. Speak you with them, saying, Between the evenings (suns) you will eat flesh, and in the morning will you eat bread, and will know that I am the LORD your God. |
| 13. It came to pass in the evening that the quails went up and covered the camp, and in the morning there was a layer of dew around the camp. | 13. ¶ And it came to pass, that in the evening the pheasants came up and covered the camp; and in the morning there was a fall of holy dew, prepared as a table, round about the camp: |
| 14. The layer of dew went up, and behold, on the surface of the desert, a fine, bare [substance] as fine as frost on the ground. | 14. and the clouds ascended and caused manna to descend upon the dew; and there was upon the face of the desert a minute (substance) in lines, minute as the hoar frost upon the ground.  JERUSALEM: As hoar frost. |
| 15. When the children of Israel saw [it], they said to one another, It is manna, because they did not know what it was, and Moses said to them, It is the bread that the Lord has given you to eat. | 15. And the sons of Israel beheld, and wondered, and said, a man to his companion, Man Hu? for they knew not what it was. And Mosheh said to them, It is the bread which has been laid up for you from the beginning in the heavens on high, and now the LORD will give it you to eat. |
| 16. This is the thing that the Lord has commanded, Gather of it **each one according to his eating capacity, an omer for each person, according to the number of persons, each one for those in his tent you shall take.** | 16. This is the word which the LORD has dictated: You are to gather of it, every man according to the number of your souls; **every man according to the mouth of the number of the persons of his tabernacle, are you to take.** |
| 17. And the children of Israel did so: they gathered, both the one who gathered much and the one who gathered little. | 17. And the sons of Israel did so, and gathered manna more or less; |
| 18. And they measured [it] with an omer, and whoever gathered much did not have more, and whoever gathered little did not have less; each one according to his eating capacity, they gathered. | 18. but when they measured by the homer, nothing remained above the measure of him who had gathered much; and he who had gathered little, wanted nothing of the measure: every man according to the mouth of his eating, so they gathered. |
| 19. And Moses said to them, Let no one leave over [any] of it until morning | 19. And Mosheh said to them, Let no man make a reserve of it till the morning. |
| 20. But [some] men did not obey Moses and left over [some] of it until morning, and it bred worms and became putrid, and Moses became angry with them. | 20. But (some of them) hearkened not to Mosheh: Dathan and Abiram, men of wickedness, did reserve of it till the morning; but it produced worms and putrefied; and Mosheh was angry with them. |
| 21. They gathered it morning by morning, each one according to his eating capacity, and [when] the sun grew hot, it melted. | 21. And they gathered from the time of the dawn until the fourth hour of the day, every man according to his eating; but at the fourth hour, when the sun had waxed hot upon it, it liquefied, and made streams of water, which flowed away into the Great Sea; and wild animals that were clean, and cattle, came to drink of it, and the sons of Israel hunted, and ate them.  JERUSALEM: Became as streams. |
| 22. It came to pass on the sixth day that they gathered a double portion of bread, two omers for [each] one, and all the princes of the community came and reported [it] to Moses. | 22. ¶ And it came to pass on the sixth day they gathered double bread, two homers a man; and all the princes of the congregation came and told Mosheh. |
| 23. So he said to them, That is what the Lord spoke, Tomorrow is a rest day, a holy Sabbath to the Lord. Bake whatever you wish to bake, and cook whatever you wish to cook, and all the rest leave over to keep until morning. | 23. And Mosheh said to them, This which the LORD has told you, do. Tomorrow is the rest of the holy Sabbath before the LORD: That which is needful to have to bake for tomorrow, bake today; and what is needful to boil for tomorrow, boil today: and all whatever remains of that which we eat today lay it up, and it will be preserved until the morning. |
| 24. So they left it over until morning, as Moses had commanded, and it did not become putrid, and not a worm was in it. | 24. And they laid it up until the morning, as Mosheh had directed them; and it did not corrupt, and no worm was in it. |
| 25. And Moses said, Eat it today, for today is a Sabbath to the Lord; today you will not find it in the field. | 25. And Mosheh said to them, Eat today, because this is the Sabbath day before the LORD. This day you will not find any in the field. |
| 26. Six days you shall gather it, but on the seventh day [which is the] Sabbath on it there will be none | 26. Six days you will gather, but on the seventh day, which is the Sabbath, no manna will come down. |
| 27. It came about that on the seventh day, [some] of the people went out to gather [manna], but they did not find [any]. | 27. And it was that on the seventh day some of the wicked people went forth to gather manna, but they found none. |
| 28. The Lord said to Moses, **How long will you refuse** to observe My commandments and My teachings? | 28. And the LORD said to Mosheh, **How long will you refuse** to keep My commandments and My Laws? |
| 29. See that the Lord has given you the Sabbath. Therefore, on the sixth day, He gives you bread for two days. Let each man remain in his place; let no man leave his place on the seventh day | 29. Behold, because I have given you the Sabbath, I gave you on the sixth day bread for two days. Let every man abide in his place, and not wander from one locality to another, beyond four yards; nor let any man go forth to walk beyond two thousand yards on the seventh day; |
| 30. So the people rested on the seventh day. | 30. for the people will repose on the seventh day. |
| 31. The house of Israel named it manna, and it was like coriander seed, [it was] white, and it tasted like a wafer with honey. | 31. ¶ And the house of Israel called the name of it Manna; and it was like the seed of coriander, white, and the taste of it like preparations of honey.  JERUSALEM:  ¶ Like the seed of coriander, and the taste of it like confections of honey. |
| 32. Moses said, This is the thing that the Lord commanded: Let one omerful of it be preserved for your generations, in order that they see the bread that I fed you in the desert when I took you out of the land of Egypt. | 32. And Mosheh said, This is the thing which the LORD has commanded to lay up of it a homer full to keep in your generations; that perverse generations may see the bread which you have eaten in the wilderness, in your coming forth out of the land of Mizraim. |
| 33. And Moses said to Aaron, Take one jug and put there an omerful of manna, and deposit it before the Lord to be preserved for your generations | 33. And Mosheh said to Aharon, Take one earthen vase, and put therein a full homera of manna, and lay it up before the LORD to be kept unto your generations. |
| 34. As the Lord had commanded Moses, Aaron deposited it before the testimony to be preserved. | 34. As the LORD commanded Mosheh, so did Aharon, lay it up before the testimony to be kept. |
| 35. And the children of Israel ate the manna **for forty years** until they came to an inhabited land. They ate the manna until they came to the border of the land of Canaan. | 35. And the children of Israel ate the manna **forty years**, until they came to an inhabited land: manna did they eat **forty days** after his death, until they had passed the Yarden, and entered upon the borders of the land of Kenaan. |
| 36. The omer is one tenth of an ephah. | 36. And a homera is one tenth of three seahs. |
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| 1. The entire community of the children of Israel journeyed from the desert of Sin to their travels by the mandate of the Lord. They encamped in Rephidim, and there was no water for the people to drink. | 1. ¶ And all the congregation of the sons of Israel journeyed from the desert of Sin by their journeyings according to the word of the LORD, and they encamped in **Rephidim, a place where their hands were idle in the commandments of the Law**, and the fountains were dry, and there was no water for the people to drink. |
| 2. So the people quarreled with Moses, and they said, Give us water that we may drink Moses said to them, Why do you quarrel with me? Why do you test the Lord? | 2. And the wicked of the people contended with Mosheh, and said, Give us water, that we may drink. And Mosheh said to them, Why contend you with me? and why tempt you before the Lord? |
| 3. The people thirsted there for water, and the people complained against Moses, and they said, Why have you brought us up from Egypt to make me and my children and my livestock die of thirst? | 3. But the people were thirsty for water, and the people murmured against Mosheh, and said, Why have you made us come up out of Mizraim, to kill us, and our children, and our cattle with thirst? |
| 4. Moses cried out to the Lord, saying, What shall I do for this people? **Just a little longer and they will stone me**! | 4. And Mosheh prayed before the LORD, saying What will I do for this people? **Yet a very little, and they will stone me.** |
| 5. And the Lord said to Moses, Pass before the people and take with you [some] of the elders of Israel, and take into your hand your staff, with which you struck the Nile, and go. | 5. And the LORD said to Mosheh, Pass over before the people, and take with you some of the elders of Israel, and the rod with which you did smite the river take in your hand, and go from the face of their murmuring. |
| 6. Behold, I shall stand there before you on the rock in Horeb, and you shall strike the rock, and water will come out of it, and the people will drink Moses did so before the eyes of the elders of Israel. | 6. Behold, I will stand before you there, on the spot where you saw the impress of the foot on Horeb; and you will smite the rock with your rod, and therefrom will come forth waters for drinking, and the people will drink. And Mosheh did so before the elders of Israel. |
| 7. **He named the place Massah [testing] and Meribah [quarreling] because of the quarrel of the children of Israel and because of their testing the Lord, saying, Is the Lord in our midst or not?** | 7. **And he called the name of that place Testing and Strife; because there the sons of Israel contended with Mosheh, and because they tempted the LORD, saying, Does the glory of the majesty of the LORD truly dwell among us, or not?** |
| 8. Amalek came and fought with Israel in Rephidim. | 8. ¶ And Amalek came from the land of the south and leaped on that night a thousand and six hundred miles; and on account of the disagreement which had been between Esau and Ya’aqob, he came and waged war with Israel in Rephidim, **and took and killed (some of the) men of the house of Dan; for the cloud did not embrace them, because of the strange worship that was among them.** |
| 9. So Moses said to Joshua, Pick men for us, and go out and fight against Amalek. Tomorrow I will stand on top of the hill with the staff of God in my hand | 9. And Mosheh said to Jehoshua, Choose such men as are strong in the precepts, and victorious in fight; and go, under the Cloud of glory, and set battle in array against the hosts of Amalek. **Tomorrow I will stand, prepared with fasting, with the righteous/generous fathers of the chiefs of the people, and the righteous/ generous mothers who are like the hills, with the rod with which the miracles have been wrought from before the Lord, in my hand.** |
| 10. Joshua did as Moses had told him, to fight against Amalek; and Moses, Aaron, and Hur ascended to the top of the hill. | 10. And Jehoshua did as Mosheh had bidden him, to wage war with Amalek. And Mosheh, and Aharon, and Hur went up to the top of the height. |
| 11. It came to pass that when Moses would raise his hand, Israel would prevail, and when he would lay down his hand, Amalek would prevail. | 11. And it was, when Mosheh lifted up his hands in prayer, that the house of Israel prevailed; and when he rested his hand from praying, that the house of Amalek prevailed.  JERUSALEM: And it was that when Mosheh lifted up his hands in prayer, the house of Israel prevailed; and when his hands declined from prayer, Amalek prevailed; and (Israel) fell in the line of battle. And the hands of Mosheh were lifted up in prayer. |
| 12. Now Moses hands were heavy; so they took a stone and placed it under him, and he sat on it. Aaron and Hur supported his hands, one from this [side], and one from that [side]; **so he was with his hands in faith until sunset.** | 12. And the hands of Mosheh were heavy, because the conflict was prolonged till the morrow, and the deliverance of Israel was not prepared on that day; and he could not hold them up in prayer; on which account he would have afflicted his soul. And they took a stone, and placed it under him, and he sat upon it; and Aharon and Hur supported his hand, this the one, and that the other; **and his hands were outstretched with firmness, (or, fidelity,) in prayer and fasting, until the going down of the sun**. |
| 13. Joshua weakened Amalek and his people with the edge of the sword. | 13. And Jehoshua shattered Amalek, and cut off the heads, of the strong men of his people, by the mouth of the Word of the Lord, with the slaughter of the sword. |
| 14. The Lord said to Moses, Inscribe this [as] a memorial in the book, and recite it into Joshua’s ears, that I will surely obliterate the remembrance of Amalek from beneath the heavens | 14. ¶ And the Lord said unto Mosheh, Write this memorial in the book of the elders that were of old, and these words in the hearing, of Jehoshua, that blotting, I will blot out the memory of Amalek from under the heavens. |
| 15. Then Moses built an altar, and he named it The Lord is my miracle | 15. And Mosheh built an altar, and called the name of it, The Word of the LORD is my banner; for the sign which He has wrought (in this) place was on my behalf. |
| 16. **And he said, For there is a hand on the throne of the Eternal, [that there shall be] a war for the Lord against Amalek from generation to generation.** | 16. **And he said, Because the Word of the LORD has sworn by the throne of His glory, that He by His Word will fight against those of the house of Amalek, and destroy them unto three generations; from the generation of this world, from the generation of the Messiah, and from the generation of the world to come.**  **JERUSALEM: And he said, The oath has come forth from beneath the throne of the Great One, of all the world the LORD; the first king who will sit upon the throne of the kingdom of the sons of Israel, Shaul, the son of Kish, will set the battle in array against the house of Amalek, and will slay them; and those of them that remain will Mordechai and Esther destroy. The LORD has said by His Word that the memory of Amalek will perish to the age of ages.** |
|  |  |

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: Shemot (Exod.) 16:4 – 17:16**

**4** **what is needed for the day** Heb. דְבַר יוֹם בְּיוֹמוֹ, lit., the thing of a day in its day. What is needed for a day’s eating they will gather on its day, but they will not gather today for the needs of tomorrow.-[from Mechilta]

**so that I can test them, whether...they will follow My teaching** [Through giving the manna I will test] whether they will keep the commandments contingent upon it, [i.e.,] that they will not leave any of it over, and that they will not go out on the Sabbath to gather [the manna].

**5** **and it will be double** For that day and for the morrow.

**double** of what they were accustomed to gather each day of the rest of the days of the week. I believe that [the meaning of] “what they will bring, and it will be double” is that after they bring it [the manna], by measuring [it], they will find it [to be] double of what they gather and measure every day. That is [the meaning of] “they gathered a double portion of bread” (verse 22). Their gathering was found to be a double portion of bread. That is [the meaning of] “Therefore, on the sixth day, He gives you bread for two days” (verse 29). He gives you a blessing (foison [in French, meaning plenty, abundance]) in the house to fill the omer twice for two days of bread.

**6** **evening** Heb. עֶרֶב. Like בָּעֶרֶב, toward evening. [According to Sifthei Chachamim, the correct reading is בָּעֶרֶב, in the evening.][from Onkelos and Jonathan]

**you shall know that the Lord brought you out of the land of Egypt** Since you [the people of Israel] said to us [Moses and Aaron], “For you have brought us out” (verse 3), you shall know that we are not the ones who brought [you] out, but [it was] the Lord [Who] brought you out, for He will cause the quail to fly to you.[See commentary on verse 13]

**7** **And [in the] morning, you shall see** This was not stated in reference to “and behold, the glory of the Lord appeared in the cloud” (verse 10), but this is what he [Moses] said to them: In the evening you shall know that He has the ability to grant your desire, and He will give [you] meat; but He will not give it to you with a smiling countenance, because you requested it inappropriately and with a full stomach. As for the bread, which you requested out of necessity, however, when it comes down in the morning, you shall see the glory of the radiance of His countenance. For He will bring it down to you lovingly, in the morning, when there is time to prepare it, and with dew over it and dew under it as if it were lying in a box.-[from Mechilta Yoma 75a,b]

**your complaints against the Lord** As [if it would say]: "your complaints, which are against the Lord."

**but [of] what [significance] are we** Of what importance are we? - [from Jonathan Mechilta]

**that you make [the people] complain** Heb. תַלִּינוּ, that you make everyone complain against us: your sons, your wives, your daughters, and the mixed multitude. Perforce, I must interpret תַלִּינוּ, in the sense of “you make do something,” [i.e., the hiph’il conjugation] because of its [the “lammed’s”] “dagesh” and the way it is read [i.e., the keri as opposed to the kethiv]; because if it were weak [i.e., not punctuated with a “dagesh”], I would interpret it as “you do something,” [i.e., in the kal conjugation,] like “and the people complained (וַיָלֶן) against Moses” (Exod. 17:3), or if it [the “lammed”] were punctuated with a “dagesh” and it did not have a “yud” [after it], and read תִלּוֹנוּ , [as it is written], I would explain it as meaning “you complain.” Now, however, it means: “you cause others to complain,” like [the verse written in reference to] the spies: “and they caused the entire congregation to complain (וַיַלִינוּ) against him” (Num. 14:36).

**8** **meat to eat** But not to be satiated. The Torah [here] teaches us a rule of behavior we should not eat meat to satiety. What did He see [what reason did He have] to bring down bread in the morning and meat in the evening? Because they requested bread appropriately, since it is impossible for a person to get along without bread, but they requested meat inappropriately, because they had many animals, and furthermore, it was possible for them to get along without meat. Therefore, He gave it to them at a time when it would be a burden for them to prepare it, [at an] inappropriate [time].-[from Mechilta Yoma 75b]

**which you are making [the people] complain against Him** [You are making] others who hear you complaining [complain].

**9** **Draw near** to the place where the cloud has descended.

**13** **the quails** Heb. הַשְׂלָיו, a species of bird that is very fat. -[from Yoma 75b]

**there was a layer of dew** The dew lay on the manna. But elsewhere it states: “When the dew descended [on the camp at night, the manna would descend upon it]” (Num. 11:9). [The explanation of the matter is that] the dew would descend on the earth, then the manna would descend upon it, and then [more] dew would descend upon the manna, and it was as if [the manna] was stored in a box.

**14** **The layer of dew went up, etc.** When the sun would shine, the dew upon the manna would rise toward the sun, as it is natural for dew to rise toward the sun. [This is similar to] even if you fill an egg shell with dew, close up its opening, and place it in the sun, it [the egg shell] will rise by itself in the air (Yoma 75b, Rashi s.v. כתיב). Our Rabbis, however, explained that the dew would rise from the earth (into the air) (Mechilta verse 4; Tanchuma, Beshallach 20; Exod. Rabbah 38:4), and when the layer of dew rose, the manna was revealed, “and they saw, and behold, on the surface of the desert, etc.”

**fine** Something thin.

**bare** Heb. מְחֻסְפָּס, [which means bare] but there is no similarity to it [this word] in the Bible. It may be said that מְחֻסְפָּס is an expression related to חֲפִיסָה “a leather bag and a case  דְּלֻסְקְמָא” [found] in the language of the Mishnah (B.M. 1:8). When it [the manna] was uncovered [by the ascension] of the layer of dew, they saw that there was something thin encased in its midst [as a leather bag encases something] between the two layers of dew. Onkelos, however, rendered: מְקַלַּף, peeled, an expression derived from “baring (מַחְשׂף) the white” (Gen. 30:37).

**as fine as frost** Heb. כַּכְּפֽר. כְּפֽר means gelede in Old French [meaning frost]. [Onkelos renders:] [hoarfrost] which was as fine as “gir,” [as in the phrase:] “like stones of gir” (Isa. 27:9). That is a type of black dye, as we say [in the Talmud] regarding covering the blood [of a slaughtered fowl or beast, i.e., the substances that we may use are:] “Gir and orpiment” (Chul. 88b). Which was thin as “gir,” like hoarfrost on the earth. [Onkelos explains:] it [the manna] was as fine as “gir” and lay congealed like frost on the earth. This is its meaning: It was as fine as hoarfrost, spread out thin, and joined together like hoarfrost. דַּקmeans tenves in Old French, [meaning thin] for it had a thin crust on the top. The words “like gir’” that Onkelos translated are added to the Hebrew text, but they have no [corresponding] word in the verse.

**15** **It is manna** Heb. מָן הוּא. It is a preparation of food, like “The king allotted (וַיְמַן) them” (Dan. 1:5).

**because they did not know what it was** that they were able to call it by its name.

**16** **an omer** The name of a measure.

**according to the number of persons**According to the number of people that a person has in his tent, they should take one omer per person.

**17** **both the one who gathered much and the one who gathered little** Some gathered [too] much [manna] and some gathered [too] little, but when they came home, they measured with an omer, each one what he had gathered, and they found that the one who had gathered [too] much had not exceeded an omer for each person who was in his tent, and the one who had gathered [too] little did not find less than an omer for each person. This was a great miracle that occurred with it [the manna]. **20** **men** [Specifically these were] Dathan and Abiram. -[from Jonathan and Exod. Rabbah 25:10]

**and it bred worms** Heb.  וַיָּרֻם תּוֹלָעִים, an expression derived from רִמָה, worm.-[from Onkelos, Jonathan]

**and became putrid** This verse is transposed, because first it became putrid and later it bred worms, as it says: “and it did not become putrid, and not a worm was in it” (verse 24), and such is the nature of all things that become wormy.-[from Mechilta]

**21** **and [when] the sun grew hot, it melted** What remained [of the manna] in the field melted and became streams from which deer and gazelles drank. And the nations of the world would hunt some of them [these animals] and taste in them the flavor of manna and know how great Israel’s praise was.-[from Mechilta]

**it melted** Heb. וְנָמָס. [Onkelos renders:] פָּשָׁר, an expression of lukewarm water (פּוֹשְׁרִים). Through the sun, it [the manna] would warm up and melt.

**it melted** Heb. וְנָמָס, [French] destemprer, [meaning] to melt, thaw out. There is a similarity to it [the word פָּשָׁר] in [tractate] Sanhedrin, at the end of [the chapter beginning with the words:] “Four death penalties” (67b).

**22** **they gathered a double portion of bread** When they measured in their tents what they had gathered, they discovered [it was] double, two omers for [each] one. The aggadic midrash, [however, explains it as] לֶחֶם מְֽשֻנֶּה, unusual bread. That day it was favorably different in its aroma and its flavor (Mechilta on verse 5). [Because if it [the Torah] means only to inform us that there were two [measures], is it not written "two omers for each one"? Rather, it means “different” in flavor and aroma.]-[also form Tanchuma Buber, Beshallach 24, and Mechilta d’Rabbi Shimon ben Yochai on verse 5]

**and reported [it] to Moses** They asked him, “Why is this day different from other days?” From here we can deduce that Moses had not yet told them the section regarding the Sabbath that he was commanded to tell them, [namely:] “And it will come about on the sixth day that they shall prepare, etc.” (verse 5) until they asked him this [question]. [At that point] he said to them, “That is what the Lord spoke,” (verse 23) which I was commanded to tell you. Therefore, [because Moses had waited to convey this commandment,] Scripture punished him that He said to him “How long will you refuse [to observe My commandments...]” (verse 28) and [in saying this He] did not exclude him [Moses] from the general community [of sinners].-[from Exod. Rabbah 25:17]

**23** **Bake whatever you wish to bake** Whatever you wish to bake in an oven, bake everything today for two days, and whatever [amount] of it you need to cook in water, cook today. [The word] אֲפִיָה, baking applies to bread and the expression בִּשׁוּל to cooked dishes.

**to keep** for storage.

**25** **And Moses said, “Eat it today, etc.”** In the morning, when they were accustomed to go out and gather, they came to ask, “Shall we go out or not?” He [Moses] said to them, “What you have in your possession eat.” In the evening, they came before him again and asked him whether they could go out. He said to them, “Today is the Sabbath.” He saw that they were concerned that perhaps the manna had ceased, and would no longer come down. [So] he said to them, “Today you will not find it.” What is the meaning of "today"? [This implies that] today you will not find it, but tomorrow you will find it.-[from Mechilta]

**26** **but on the seventh day [which is the] Sabbath** It is a Sabbath; on it [this day] there will be no manna. This verse comes only to include Yom Kippur and [the] festivals [that no manna will fall on those days as well].- [from Mechilta]

**28** **How long will you refuse** It is a common proverb: Along with the thorn, the cabbage is torn. Because of the wicked, the good suffer disgrace.[from B.K. 92a]

**29** **See** **with your own eyes that the Lord in His glory warns you about the Sabbath**, for this miracle was performed every Sabbath eve, to give you bread for two days.

**Let each man remain in his place** From here the Sages supported [the law of] four cubits for one who leaves **the Sabbath limits [i.e., the 2,000 cubits from one’s city that one is permitted to walk** and no more than four cubits from one’s place], three [cubits] for his body and one [cubit] to stretch his hands and feet.-[from Er. 51b]

**Note**: **1 Cubit = 17.8 inches; and 2000 cubits = 2966.66 feet = 988.88 yards = 904.24 meters.**

**let no man leave, etc.** **These are the 2,000 cubits of the Sabbath limits** (Mechilta), but this is not explicit, for [the laws of Sabbath] limits are only Rabbinic enactments [lit., from the words of the scribes] (Sotah 30b), and the essence of the verse was stated regarding those who gathered the manna.

**31** **and it was like coriander seed, [it was] white** Heb. גַּד, an herb named coliyandre [in Old French]. Its seed is round but it is not white. The manna, however, was white, and it is not compared to coriander seed except for its roundness. It was like coriander seed, and it was white (Yoma 75a).

**like a wafer** Dough that is fried in honey, and it is called “iskeritin” in the language of the Mishnah (Challah 1:4), and that is the translation of Onkelos.

**32** **preserved** for safekeeping.

**for your generations** In the days of Jeremiah, when Jeremiah rebuked them, [saying] “ Why do you not engage in the Torah?” They would say, “Shall we leave our work and engage in the Torah? From what will we support ourselves?” He brought out to them the jug of manna. He said to them, “You see the word of the Lord” (Jer. 2:31). **It does not say ‘hear’ but ‘see.’ With this, your ancestors supported themselves. The Omnipresent has many agents to prepare food for those who fear Him.**"-[from Mechilta]

**33** **jug** Heb. צִּנְצֶנֶת, an earthenware jug, as the Targum [Onkelos] renders.-[from Mechilta]

**and deposit it before the Lord** Before the Ark. This verse was not said until the Tent of Meeting was built, but it was written here in the section dealing with the manna.-

**35** **forty years** Now were not thirty days missing? The manna first fell on the fifteenth of Iyar, and on the fifteenth of Nissan it stopped, as it is said: “And the manna ceased on the morrow” (Josh. 5:12). Rather [this] tells [us] that in the cakes the Israelites took out of Egypt they tasted the flavor of manna.-[from Kid. 38a]

**to an inhabited land** After they crossed the Jordan (Other editions: For that [land] on the other side of the Jordan was inhabited and good, as it is said: “Let me now cross and see the good land on the other side of the Jordan” (Deut. 3:25). The Targum of נוֹשָׁבֶת is יָתְבָתא, inhabited, Old Rashi).-[from Kid. 38a]

**to the border of the land of Canaan** At the beginning of the border, before they crossed the Jordan, which is the plains of Moab. We find [the two clauses] contradicting each other. Rather, [it means that] in the plains of Moab, when Moses died on the seventh of Adar, the manna stopped coming down. They supplied themselves with the manna that they had gathered on that day until they sacrificed the omer on the sixteenth of Nissan, as it is said: “And they ate of the grain of the land on the morrow of the Passover” (Josh. 5:11).-[from Kid. 38a]

**36** **one tenth of an ephah** The ephah equals three se’ahs, and the se’ah equals six kavs, and the kav equals four logs, and the log equals six eggs. [Hence, an ephah equals 3 x 6 x 4 x 6 = 432 eggs. I.e., the space displaced by 432 eggs.] We find that a tenth of an ephah equals forty-three and a fifth [43.2] eggs. This is the amount for challah [the minimum amount of flour that requires the separation of challah] and for meal offerings.-[from Eruvin 38b]

**Note**: **One Tenth of an Ephah = 1.92 quarts = 2.144 liters**

**Chapter 17**

**2** **Why do you test the Lord** saying, “Can He give water in an arid land?”

**4** **Just a little longer** If I wait just a little longer, they will stone me.

**5** **Pass before the people** And see whether they stone you. **Why have you slandered My children?**-[from Tanchuma Beshallach 22]

**and take with you [some] of the elders of Israel** for testimony, so that they shall witness that through you the water comes out of the rock, and they [the Israelites] will not say that there were water fountains there from days of yore.-[from Mechilta]

**your staff, with which you struck the Nile** Why must Scripture state "with which you struck the Nile"? [To point out what] the Israelites were saying about the staff, [namely] that it was ready only for retribution. With it, Pharaoh and the Egyptians were smitten with many plagues, both in Egypt and by the sea. Therefore, it is stated: “with which you struck the Nile.” Now they will see that it [the staff] is ready for good as well.-[from Mechilta, Exod. Rabbah 26:2]

**6** **and you shall strike the rock** Heb. וְהִכִּיתָ בַצּוּר. It does not say עַל-הַצּוּר, upon the rock, but בַצּוּר, [lit., into the rock]. **From here [we deduce] that the staff was of a hard substance called sapphire, and the rock was split by it**.-[from Mechilta]

**8** **Amalek came, etc.** He [God] juxtaposed this section to this verse, ["Is the Lord in our midst or not?"] implying: “I am always among you, and [I am] always prepared for all your necessities, but you say, Is the Lord in our midst or not?’ By your life, the dog will come and bite you, and you will cry out to Me, and [then] you will know where I am.” This can be compared to a man who mounted his son on his shoulder and set out on the road. Whenever his son saw something, he would say, “Father, take that thing and give it to me,” and he [the father] would give it to him. They met a man, and the son said to him, “Have you seen my father?” So his father said to him, “You don’t know where I am?” He threw him [his son] down off him, and a dog came and bit him [the son].-[from Tanchuma, Yithro 3; Exod. Rabbah 26:2]

**9** **Pick...for us** For me and for you. **From here the Sages stated: “Your disciple’s honor shall be as dear to you as your own honor”** (Avoth 4:12). How do we know that you should honor your peer as you revere your mentor? For it is said: “Aaron said to Moses, I beseech you, my lord’ ” (Num. 12:11). Now was Aaron not older than Moses? Yet he [Aaron] considers his peer as his mentor. And how do we know that one must revere his mentor as he reveres Heaven? For it is said: “My lord, Moses, destroy them” (Num. 11:28). Destroy them [Eldad and Medad] from the world. They deserve to be annihilated **because they are rebelling against you, [which is] tantamount to having rebelled against the Holy One**, blessed be He.-[from Mechilta; Tanchuma, Beshallach 26]

**and go out and fight** Go out of the cloud and fight with them.-[from Mechilta and Exod. Rabbah, end of Beshallach]

**Pick men for us** Heb. אֲנָשִׁים, mighty men, and God-fearing [men] so that their merit will help us (Mechilta d’Rabbi Shimon ben Yochai, Pirkei d’Rabbi Eliezer ch. 44, Yalkut Shimoni, Jonathan). Another explanation:

**Pick for us men** who know how to counteract witchcraft, because the Amalekites were sorcerers.

**Tomorrow** At the time of the battle, I will stand.

**10** **and Moses, Aaron, and Hur From here [we deduce] that on a fast day, three people are required to go before the ark [to lead the prayers],** for they were fasting.-[from Mechilta]

**Hur** He was the son of Miriam, and Caleb, her husband.-[from Sotah 11b]

**11** **when Moses would raise his hand** Did Moses’ hands then make them victorious in battle, etc.? [Rather this is to tell you that when the Israelites looked up and subjugated their hearts to their Father in heaven, they would prevail, and if not, they would fall,] as is found in Rosh Hashanah (29a).

**12** **Now Moses’ hands were heavy** **Since he had been lax in [the performance of] the commandment [of warring against Amalek] and had appointed someone else in his stead,** his hands became heavy.-[from Mechilta]

**so they took** [I.e.,] Aaron and Hur.

**a stone and placed it under him** But he [Moses] did not sit on a mattress or on a pillow, [because] he said, "Israel is in a state of pain. I too will be with them in pain."-[from Ta’anith 11a]

**so he was with his hands in faith** And Moses was with his hands in faith, spread out toward heaven in a faithful and proper prayer.

**until sunset** For the Amalekites calculated the hours [i.e., the time] with their astrology [to determine] in what hour they would be victorious, but Moses caused the sun to stand still and confused the hours.-[from Tanchuma 28]

**13** **Joshua weakened** He decapitated their [the Amalekites’] strongest warriors, and he left over only the weak among them, but he did not slay them all. From here we learn that he did this according to the mandate of the Shechinah.-[from Mechilta]

**14** **Inscribe this [as] a memorial** namely that Amalek came to attack the Israelites before all [other] nations [dared to do so].

**and recite it into Joshua’s ears** [Joshua] was destined to bring Israel into the land [of Israel and] to pay him [Amalek] his recompense. **Here it was hinted to Moses that Joshua would bring Israel into the land.-[**from Tanchuma 28, Mechilta]

**I will surely obliterate the remembrance of Amalek** Therefore, I admonish you in this manner, because I want to obliterate him.

**15** **and he named it** The altar.-

**“The Lord is my miracle”** Heb. ה' נִסִּי. The Holy One, blessed be He, wrought a great miracle for us here. Not that the altar is called “The Lord,” but whoever mentions the name of the altar remembers the miracle that the Omnipresent performed: The Lord is our miracle.-[from Mechilta]

**16** **And he said** [I.e.,] Moses [said].

**For there is a hand on the throne of the Eternal** Heb. כִּי-יָד עַל כֵּס יָ-הּ. The hand of the Holy One, blessed be He, was raised to swear by His throne, to have a war and [bear] hatred against Amalek for eternity. Now what is the meaning of כֵּס [as opposed to כִּסֵא and also [why is] the Divine Name divided in half? [I.e., why is the Name יָ-הּ used instead of י-ה-ו-ה?] [The answer is that] the Holy One, blessed be He, swore **that His Name will not be complete and His throne will not be complete until the name of Amalek is completely obliterated. And when his name is obliterated, the Divine Name will be complete, and the throne will be complete**, as it is said: “The enemy has been destroyed; swords exist forever (לָנֶצַח)” (Ps. 9:7); this [who they are referring to] is Amalek, about whom it is written: “and kept their fury forever (נֶצַח)” (Amos 1:11)."And You have uprooted the cities-their remembrance is lost" (Ps. 9:7) [i.e., Amalek’s obliteration]. What does it say afterwards? “And the Lord (וַיהוה) shall sit forever” (Ps. 9:8); thus [after Amalek is obliterated] the Name is complete. "He has established His throne (כִּסְאוֹ) for judgment" (Ps. 9:8). Thus the throne is complete [i.e., thus the throne, here spelled with an “aleph,” is now complete].-[from Midrash Tanchuma, end of Ki Theitzei]

**Ketubim: Tehillim (Psalms) 54:1-9 – 55:1-24**

| **Rashi** | **Targum** |
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| 1. For the conductor, on neginoth, a maskil of David. | 1. For praise, with a hymn. Good teaching composed by David. |
| 2. When the Ziphim came and said to Saul, "Is not David hiding with us?" | 2. When the men of Ziph came and said to Saul, "Is not David hiding with us?" |
| 3. **O God, with Your name save me,** and with Your might avenge me. | 3. **O God, by Your name redeem me,** and by the strength of Your might judge me. |
| 4. O God, hearken to my prayer, incline Your ear to the words of my mouth. | 4. O LORD, accept my prayer; listen to the utterance of my mouth. |
| 5. For strangers rose upon me and violent men sought my soul; they did not place God before them forever. | 5. For arrogant men have risen against me, and powerful men have sought my life; they have not put God before them forever. |
| 6. Behold, God is my Helper; the Lord is [help] to those who support my soul. | 6. Behold, the LORD is my helper, the LORD is among the supports of my soul. |
| 7. He will return the evil to those who lie in wait for me; cut them off with Your truth. | 7. May evil return to those who oppress me; in Your faithfulness bring them low. |
| 8. With generosity, I will slaughter sacrifices to You; I will thank Your name, O Lord, because it is good. | 8. With an offering I will sacrifice in Your presence; I will give thanks to Your name, O LORD, for it is good. |
| 9. **For He saved me from every distress,** and my eye saw my enemies. | 9. **For He has delivered me from every trouble;** and my eye has seen vengeance against my enemies. |
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| 1. For the conductor, on neginoth, a maskil of David. | 1. For praise, with the words of a hymn; good teaching composed by David. |
| 2. Incline Your ear, O God, to my prayer and do not disregard my supplication. | 2. Hear, O God, my prayer, and do not hide Yourself from my prayer. |
| 3. Hearken to me and answer me; I lament in my speech and I moan, | 3. Hear my utterance, and accept it from me; I will roar out in my words and be agitated. |
| 4. From the voice of the enemy, because of the distress of the wicked; for they accuse me of iniquity and they hate me with a vengeance. | 4. From the voice of the enemy, from the trouble of the wicked, for they extend lies against me, and in anger they will hold a grudge towards me. |
| 5. My heart shudders within me, and terrors of death have fallen upon me. | 5. My heart will tremble within me, and the terrors of death have fallen upon me. |
| 6. **Fear and trembling come upon me, and horror overcomes me.** | 6. **Fear and trembling come to me, and disaster has covered me.** |
| 7. And I said, "If only I had wings like a dove! I would fly away and be at rest. | 7. And I said, "Who will give to me wings like a dove, that I may fly and come to rest?" |
| 8. Behold I would wander far away; I would lodge in the desert forever. | 8. Behold, I would go to a far place to wander, I would lodge in the wilderness forever. |
| 9. I would quickly find myself a refuge from a sweeping wind, from a tempest." | 9. I would make hasten to me rescue from the tempest, shelter from the storm. |
| 10. Destroy, O Lord, divide their tongue, for I have seen violence and strife in the city. | 10. Destroy, O LORD, their counsel, divide their tongue, for I have seen violence and strife in the city. |
| 11. Day and night they surround it on its walls, and iniquity and sin are in its midst. | 11. Day and night they encircle it, around her walls, and misery and lies are in her midst. |
| 12. Destruction is within it, and blows and deceit do not move out of its square. | 12. Tumult is in her midst, and lies and deceit do not depart from her squares. |
| 13. For no enemy reviled me that I should bear it; my enemy did not open his mouth wide against me, that I should hide from him. | 13. For an enemy will not belittle me, else I would bear it; my foe has not vaunted himself against me, else I would hide from his presence. |
| 14. And you are a man of my equal, my prince and my esteemed one. | 14. But you, O Achitophel, a man who is like me; a leader who taught me, and who tells me wisdom. |
| 15. That together we would devise counsel; in the house of God we would walk with a multitude. | 15. For together we will explain mysteries in the sanctuary of God, we will walk in haste. |
| 16. May He incite Death upon them; may they descend to the grave alive, for there are evils in their dwelling, in their midst. | 16. He will condemn them to the judgement of death, and He will decree for them evil things, for Doeg and Achitophel; they will descend to Sheol while alive, for evil things are in their dwellings, in their bodies. |
| 17. I shall call to God, and the Lord will save me. | 17. I will pray in the presence of God, and the word of the LORD will redeem me. |
| 18. **Evening, morning, and noontime, I speak and moan,** and He hearkened to my voice. | 18. **In the evening, and in the morning, and at noon I will pray**, and I will tremble; and he heard my voice. |
| 19. He redeemed my soul with peace from the battle that came upon me, because of the many [people who] were with me. | 19. He redeemed my soul in peace, so that no evil came near to me, for His word was my help in many troubles. |
| 20. May God hear and answer them, and the One who dwells from time immemorial forever, for there is no passing for them, and they did not fear God. | 20. God will hear and receive from them their prayer, and the one who dwells in heaven from of old forever; but the wicked who are not from of old, who do not change their ways, are evil, and are not afraid in the presence of God. |
| 21. He stretched forth his hands against him who was at peace with him; he profaned his covenant. | 21. He stretched out his hands against the men of his peace; he desecrated his covenant. |
| 22. Smooth were the buttery words of his mouth but his heart was set on war; his words were softer than oil, but they are curses. | 22. Smoother than oil of curds are the words of his mouth; and like weapons of war his heart. Softer are his words than tallow, but they are deadly lances. |
| 23. Cast your burden on the Lord, and He will bear you; He shall never allow a righteous man to falter. | 23. Cast your confidence on the LORD, and He will feed you; He will never allow privation to the righteous/generous. |
| 24. But You, O God, shall lower them to the Pit of Destruction; men of blood and deceit shall not live half their days, but I will trust in You. | 24. But You, O God, by Your word will bring them down to deep Gehenna; murderous and deceitful men will not see half of their days; but I will trust in Your word. |
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**Rashi’s Commentary for: Psalms 54:1-9 & 55:1-24**

**Psalm 54**

**3** **and with Your might, avenge me** Heb. תדינני, Wreak my vengeance, as (Deut. 32:36): “When the Lord will avenge (ידין) His people.”

**7** **to those who lie in wait for me** Heb. לשררי, those who eye me, an expression of (Num. 24:17): “I see him (אשורנו), but not near.”

**with Your truth** Since You are truthful, and You said that You would wreak vengeance upon talebearers and those who pursue to kill, therefore, cut them off.

**Psalm 55**

**3** **I lament in my speech** Heb. אריד, I will lament of my pain, as (Lam. 3:19): “Remember my affliction and my misery (ומרודי).” Also (Jud. 11: 37): “and wail (וירדתי) upon the mountains.” Menachem (p. 162) interpreted אריד as an expression of ruling, as (Gen. 1:28): “and rule (ורדו) over the fish of the sea.” שּׂיחי is an expression of speech (Prov. 23:29): “He who talks too much (שיח).”

**4** **the distress** Heb. עקת, an expression of distress.

**for they accuse me of iniquity** **Doeg and Ahithophel accuse me of iniquities that overweigh [the scale] to demonstrate that I am liable to death, and they sanction [the shedding of] my blood.**

**5** **shudders** Heb. יחיל, worries.

**8** **Behold I would wander far away...** and...

**9** **I would quickly find myself a refuge** If I had wings, I would wander far away and hasten to save my soul from their hands, for they are like a sweeping wind, a storm wind, which uproots trees, as (Job 19:10): “He has uprooted (ויסע) like a tree.” But Menachem (p. 127) associated it with (Exod.12:37): “And the children of Israel traveled (ויסעו).

**10** **divide their tongue** Divide it so that no one should pay them heed. And Menachem (p. 142) interpreted פלג as an expression of division.

**Destroy** (Defey or defay in Old French, destroy, defais in modern French,) like (Lam. 2:8): “He did not restrain his hand from destroying (מבלע).” So did Menachem interpret it [p. 46].

**for I have seen violence and strife in the city** through them.

**11** **they surround it** i. e., the violence and the strife.

**12** **Destruction** Heb. הוות.

**blows** Heb. תוֹךְ.

**13** **For no enemy reviled me** all my life that I should bear my vilification, but I rose up against him and slew him.

**my enemy did not open his mouth** that I should flee and hide from him, but now I bear the abuse with which you reviled me because you are a man who is great in Torah.

**14** **a man of my equal** A man as important as I.

**and my esteemed one** Heb. ומידעי, like אלוּפי, **my prince**, an expression of (Exod. 33:17): “and I recognized you (ואדעך),” which is translated וְרַבִּיתָךְ “and I made you great.” Menachem (p. 94), however, explained that “For no enemy would revile me that I should bear” is connected to (verse 7): “If only I had wings like a dove! I would fly away and be at rest.” If I could raise my wings, I would fly away and wander on account of the distress of the wicked [inflicted upon me], for when I would leave the midst of the assembly of the profligate to lodge in the desert forever, then no enemy would revile me; I would not [have to] bear my disgrace and my shame, and I would not hide from him as I hid from them when I was among them. However, this interpretation is impossible, because of the verses following it, namely: And you are a man of my equal, my prince, and my esteemed one (verse 14); that together we would devise counsel; in the house of God we would walk with a multitude (verse 15). Therefore, Dunash (p. 94) interprets it in another manner, and this is its interpretation: **For it is not an enemy who reviles me that I should bear my abuse, and it is not my enemy who opens his mouth wide against me, but my prince and my esteemed one, that together we would take counsel; in the house of God we would walk with a multitude. This thing is known, that the abuse of a friend is harder for a person [to bear] than the abuse of an enemy. Moreover, one can hide from his enemy, but one cannot hide from his friend when he tells him all that is in his heart. The context corroborates this [interpretation].**

**15** **That together** we used to devise counsel in the Torah and in the house of God we would walk בְרָגֶשּׁ, with a multitude.

**in the house of God** In the study- halls.

**16** **May He incite Death upon them** May the Holy One, blessed be He, incite the Angel of Death upon them. Heb. יַשִּׁיא, incite and entice, an expression of (Gen. 3:13): “The serpent enticed me and I ate.” Menachem (p. 101) interpreted יַשִּׁיא, as an expression of יש, there is, as (Gen. 24: 49): “If you wish (ישכם) to do kindness”; (Deut. 29:14), “who is (ישנו) here.”

**in their dwelling** במגורם, in their lodging.

**18** **Evening, morning, and noontime** **The evening prayer, the morning prayer, and the afternoon prayer, three prayers.**

**19** **from the battle that came upon me** from the war that came upon me.

**because of the many [people who] were with me** For He did this because of the many people who came to my aid to pray on my behalf, as it is stated (I Sam. 18:16): “And all Israel and Judah loved David.”

**20** **May God hear** the prayer of those many people.

**and answer them** the King, Who dwells from time immemorial.

**for there is no passing for them** For those wicked men who pursue me. They do not pay heed to the day of their passing, and they do not quake from the day of death.

**21** **He stretched forth his hands** This refers to Ahithophel the wicked.

**He stretched forth** Heb. שלח, tandit or tondet in Old French, stretched forth, tendait in modern French.

**against him who was at peace with him** Heb. בשלמיו, against him who was tranquil and at peace with him.

**22** **Smooth were** Heb. חלקו, an expression of (above 35:6): “and slippery  (וחלקלקות).”

**the buttery words of his mouth** Heb. מחמאת, an expression of חמאה butter. The first “mem” is a defective radical in the word, like the “mem” of מעשה and the “mem” of מאמר.

**but his heart was set on war** Heb. וקרב, to war.

**but they are curses** Heb. פתחות. Menachem (p. 147) interpreted it as an expression of swords, as (Micah 5:5): “and the land of Nimrod with its swords (בפתחיה),” with the edges of the sword. I say, however, that it is an expression of curse in Aramaic, as the Talmud (R.H. 31b) states: Amemar wrote a pethicha on her, which is a warrant decreeing excommunication.

**23** **your burden** Heb. יהבך, your burden. The Holy Spirit answers him thus.

**and He will bear you** Heb. יכלכלך. He will bear your burden, as (I Kings 8:27): “the heaven and the heaven of heavens cannot contain You (יכלכלוך). The expression of כלכול is rendered מסובר, bearing, in Targum Jonathan ben Uzziel.

**to falter** Heb. מוט, the faltering of the foot.

**Meditation from the Psalms**

**Psalms ‎‎54:1-9 & 55:1-24**

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

Psalms chapter 54 was written by David when the Ziphim[[1]](#footnote-1) came and betrayed David to King Saul.

In Psalm 52we read of Doeg,[[2]](#footnote-2) an individual, who became corrupted because he engaged in slander; in Psalm 54we learn of an entire community[[3]](#footnote-3) which was ruined because it engaged in tale bearing.[[4]](#footnote-4) Psalm 53was placed between these two compositions because it related to them both. It describes the degraded man; who blasphemes, ‘There is no G-d’!Despite his vehement protestations of innocence, the slanderer described in this psalm, personified by the men of Ziph, is no better than the heretical Nabal,[[5]](#footnote-5) for the Sages said, ‘He who slanders is considered as if he denied the existence of HaShem’*.*[[6]](#footnote-6)

The treachery of the Ziphim surpassed that of Doeg, for the Ziphim, who were of the tribe of Judah, were David’s own relatives. Even Saul was amazed that the Ziphim would betray their kinsman to a king from the tribe of Benjamin. But these treacherous men will­ingly sacrificed their integrity in the hopes of satisfying their greed and ambition by currying favor with King Saul.

David was so depressed by their abominable conduct that he employed special musical instruments,[[7]](#footnote-7) to accompany this psalm, in order to lift his spirits to a level of prophetic ecstasy.[[8]](#footnote-8)

Psalms chapter 55 was composed by David as he fled from Absalom his son.[[9]](#footnote-9)

In Psalms chapter 54, David recounts his early suffering at the hands of Saul, Doeg, and the Ziphim, malicious adversaries who were bent on his destruction. Nevertheless, the grief they caused David cannot compare to the suffering inflicted by Achitophel, an intimate friend who later became his archenemy.

As Alshich,[[10]](#footnote-10) in v. 13, observes, the pinprick inflicted by a friend is far more painful than the sword wound dealt by an enemy.

Late in David’s life he was betrayed by Achitophel,[[11]](#footnote-11) the wisest sage of the realm, the brilliant strategist, the unerring statesman, who had skillfully guided the fortunes of David’s monarchy throughout the most crucial period of his reign.

Their strong bond of friendship had been forged not only by political considerations, but also by spiritual communion. For David and Achitophel studied the Word of G-d together, sharing the secrets of the holy Torah.

How utterly bereft David was when Achitophel abruptly ruined this remarkable relationship by inciting David’s son Absalom to launch an assassination plot against his father! Bitterly, David surveys the past and realizes too late, that Achitophel’s ‘friendship’ had never been inspired by love or admiration. A selfish opportunist, he was motivated solely by envy and by a passion to ascend to the throne. Actually, Achitophel planned to depose Absalom in order to seize the crown for himself.

Distraught and disillusioned, David flees Jerusalem before his foes. As he sinks into despair, he yearns to abandon the society of all men, for, whom can he now trust? If someone would but give me wings like the dove! I would fly off and find rest![[12]](#footnote-12) Ultimately, however, David realizes his responsibility to remain at the head of his people, despite his personal anguish He asks only for peace and for the eradication of chief enemy, Achitophel, who treacherously robbed him of life’s most precious treasure: faithful friendship.

In order to understand David’s very strong feelings, as expressed in Psalms chapters 54 and 55, we need to understand what went on in Ziph (lower left side of the map).

While dwelling in the desert of Ziph, David nearly fell into the hands of Saul; for some persons, living in the neighboring districts, went up to Gibeah (upper left side of the map), and betrayed his retreat to the king. When David heard of Saul’s approach he left Ziph, and sought safety in the more distant wilderness of Maon[[13]](#footnote-13) (south of Ziph near the bottom of the map).

Saul pursued and discovered him and would surely have enclosed him and all his men, had not the sudden alarm of a Philistine invasion compelled Saul to a hasty return.

The tale-bearing characteristic was so evil in HaShem’s eyes that it delayed the building of the Temple and caused Saul and his army to constantly lose their wars,[[14]](#footnote-14) as we read in the Midrash:

***Midrash Rabbah - Leviticus XXVI:2*** *R. Jose of Milhayal and R. Joshua of Siknin in the name of R. Levi said: We find that children in David’s days, before they had yet experienced the taste of sin, knew how to expound the Torah by adducing forty-nine reasons for declaring a thing unclean and forty-nine reasons for declaring it clean, and David prayed for them. This is the import of what David says: Thou O Lord keep them (Ps. XII, 8), meaning: Do Thou, O Lord, preserve their learning in their hearts! Thou wilt preserve us from this generation for ever (ib.), namely, from this generation which deserves extermination.[[15]](#footnote-15)* ***Yet after all this praise[[16]](#footnote-16) they used to go out to battle and fall! It was only because there were informers among them that they fell.*** *This is the import of what David says: My soul is among lions (Ps. LVII, 5). ‘Lions’ applies to Abner and Amasa who were lions in the Torah.[[17]](#footnote-17) I do lie down among them that are aflame--lohatim (ib.); this applies to Doeg and Ahitophel who were burning (lehutim) to spread slander. Even the sons of men, whose teeth are spears and arrows (ib.). These are the men of Keilah of whom it is written, Will the men of Keilah deliver me up into his hand (I Sam. XXIII, 1)? And their tongue a sharp sword (Ps. loc. cit.) applies to the Ziphim, of whom it is written, When the Ziphim came and said to Saul: Doth not David hide himself with us? (ib. LIV, 1). On that occasion David exclaimed: What with all this is the Shechinah doing on earth? Be Thou exalted, O God above the heavens (ib. LVII, 6); as much as to say: Remove Thy Presence from their midst!* ***The generation of Ahab, however, were all worshippers of idols, yet owing to the fact that there were no informers among them they used to go out to war and be victorious.***

***Midrash Rabbah - Deuteronomy V:10*** *When Israel entered the promised land they were commanded three things,[[18]](#footnote-18) namely, to blot out the memory of Amalek, to set a king over them, and to build a Temple unto themselves. They set a king over them, and they blotted out the memory of Amalek, but* ***they did not build a Temple unto themselves, because there were informers amongst them.****[[19]](#footnote-19) A proof for this is the statement of R. Samuel b. Nahman:* ***The generation of Ahab were idolaters, and yet when they went out to war they were victorious.******And why? Because there were no informers amongst them; therefore when they went out to war they were victorious.*** *The proof is this: When Jezebel sought to kill all the prophets of God what did Obadiah do? He hid them in caves, as it is said, How I hid a hundred men of the Lord’s prophets by fifty in a cave (I Kings XVIII, 13); and there was not a man to tell Ahab, Thus and thus did Obadiah do. But as for the generation of Saul, all of them were informers. The proof is this. When Saul was pursuing after David, all spoke evil concerning the latter to Saul, as it is said, When Doeg the Edomite came and told Saul... David is come to the house of Ahimelech (Ps. LII, 2);* ***When the Ziphim came and said to Saul: Doth not David hide himself with us (ib. LIV, 2). Therefore they fell in battle.***

Now, if the Sages make every effort to find worthy features in a generation that was “idolatrous through and through”, how much more so does it behoove us to do likewise in our generation, about whom the least one can say is what the Sages said,[[20]](#footnote-20) “Rejection of idolatry is tantamount to acknowledgment of the entire Torah”.  It is incumbent upon us to find as many good points in this generation as possible.  For we have a situation today that, to the best of my knowledge, did not exist in olden days.  In Talmudic times, people who desecrated the Sabbath were also suspect regarding theft and robbery. Today high ethical and moral standards can be found.

There was a time when the Jews were hated for being the bearers of the Torah.  As soon as a Jew stopped living according to his religion and accepted the religion of his Gentile neighbors, the hatred ceased.  This is no longer true. Contemporary Jew-hatred is racial, directed against people in whose veins Jewish blood flows, irrespective of whether they live by the Torah or have had themselves baptized.  When Jew-hatred is aimed at a person solely because he is a Jew, regardless of his opinions and actions, so should *ahavat Israel*- love of fellow Jews - also be directed at every Jew solely because he is a Jew, regardless of his opinions and actions.  Let no one entertain the notion that someone treated as a Jew by the anti-Semites is going to be treated by us as an outsider.  Even in the Halacha we find that although we are not required to bewail the death of an apostate, we do mourn over him if he is killed by Gentiles because of his Jewish origins.  In Auschwitz the Germans did not check Jews for their opinions or degrees of observance.  Are *we* going to do so as a preliminary to observing the *mitzvot* of “You shall love your neighbor as yourself” and “Your brother shall live with you”?

In both Psalms 54 and 55**,** the Jews were traveling in the wilderness, (in our Torah portion) – and battling Amalek – the ultimate enemy, so also was David battling his enemies that included his treacherous son, Absalom. David was lodging in the wilderness to escape his foes. Thus we can see David’s comments as also pertaining to our Torah portion.

***Tehillim (Psalms) 55:8****Lo, then would I wander far off, I would lodge in the wilderness. Selah*

**This wilderness experience is not good for us.**

*Rambam[[21]](#footnote-21)* recom­mends this as the proper course of ac­tion for anyone who feels that civiliza­tion is a threat to both his body and his soul: Man’s nature is that he is in­fluenced by his environment and the society of people ... Therefore, if a man finds himself in a country whose in­habitants are evil, he must remove himself to a different land where righteous men dwell. If all countries are corrupt, as is the case in our times, then he should live all alone. If he is not al­lowed to live in isolation, then he must flee to the caves, the badlands, and the wilderness to escape the detrimental in­fluence of the sinners.’

At the beginning of this commentary we noted that in Psalms chapter 54we learn of an entire community[[22]](#footnote-22) which was ruined because it engaged in tale bearing. Let’s spend a bit of time review tale-bearing and its consequences. The following is really Judaism 101.[[23]](#footnote-23)

When non-observant people talk about how difficult it is to observe Jewish law, they usually mention the difficulty of observing Shabbat or keeping kosher or other similarly detailed rituals. Yet the laws that are most difficult to keep, that are most commonly violated even by observant Jews, are the laws regarding improper speech. This is a very important area of Jewish law; entire books have been written on the subject.

**The Power of Speech**

Judaism is intensely aware of the power of speech and of the harm that can be done through speech. The Rabbis note that the universe itself was created through speech. Of the 43 sins enumerated in the Al Cheit confession recited on Yom Kippur, 11 are sins committed through speech. The Talmud tells that the tongue is an instrument so dangerous that it must be kept hidden from view, behind two protective walls (the mouth and teeth) to prevent its misuse.

The harm done by speech is even worse than the harm done by stealing or by cheating someone financially: money lost can be repaid, but the harm done by speech can never be repaired. For this reason, some sources indicate that there is no forgiveness for lashon HaRa. This is probably hyperbole, but it illustrates the seriousness of improper speech. A Chasidic tale vividly illustrates the danger of improper speech: A man went about the community telling malicious lies about the Rabbi. Later, he realized the wrong he had done, and began to feel remorse. He went to the Rabbi and begged his forgiveness, saying he would do anything he could to make amends. The Rabbi told the man, “Take a feather pillow, cut it open, and scatter the feathers to the winds.” The man thought this was a strange request, but it was a simple enough task, and he did it gladly. When he returned to tell the Rabbi that he had done it, the Rabbi said, “Now, go and gather the feathers. Because you can no more make amends for the damage your words have done than you can recollect the feathers.”

Speech has been compared to an arrow: once the words are released, like an arrow, they cannot be recalled, the harm they do cannot be stopped, and the harm they do cannot always be predicted, for words like arrows often go astray.

Tale-Bearing

There are two mitzvot in the Torah that specifically address improper speech:

***Vayikra (Leviticus) 19:16*** *Thou shalt not go up and down as a tale-bearer among thy people.*

and

***Vayikra (Leviticus)******25:17*** *ye shall not wrong one another.*

Which according to tradition refers to wronging a person with speech.

Tale-bearing is, essentially, any gossip. The Hebrew word for tale-bearer is “rakhil” (רכיל), which is related to a word meaning trader or merchant. The idea is that a tale-bearer is like a merchant, but he deals in information instead of goods. In our modern “Information Age”, the idea of information as a product has become more clear than ever before, yet it is present even here in the Torah.

It is a violation of this mitzva to say anything about another person, even it is true, even if it is not negative, even if it is not secret, even if it hurts no one, even if the person himself would tell the same thing if asked! It is said that the telling of gossip leads to bloodshed, which is why the next words in the Torah are “you shall not stand aside while your fellow’s blood is shed.” The story of Doeg the Edomite[[24]](#footnote-24) is often used to illustrate the harm that can be done by tale-bearing. Doeg saw Achimelech the Kohen give David bread and a sword, a completely innocent act intended to aid a leading member of Saul’s court. Doeg reported this to Saul. Doeg’s story was completely true, not negative, not secret, and Achimelech would have told Saul exactly the same thing if asked (in fact, he did so later). Yet Saul misinterpreted this tale as proof that Achimelech was supporting David in a rebellion, and proceeded to slaughter all but one of the kohanim at Nob.

The person who listens to gossip is even worse than the person who tells it, because no harm could be done by gossip if no one listened to it. It has been said that lashon HaRa kills three: the person who speaks it, the person who hears it, and the person about whom it is told.[[25]](#footnote-25)

In Jewish law, all things are considered to be secret unless a person specifically says otherwise. For this reason, you will note that in the Torah, G-d constantly says to Moses, “Speak to the Children of Israel, saying” or “Speak to the Children of Israel and tell them”. If G-d did not specifically say this to Moses, Moses would be forbidden to repeat his words! Nor is there any time-limit on secrets. The Talmud tells the story of a student who revealed a secret that he had heard 22 years earlier, and he was immediately banished from the house of study![[26]](#footnote-26)

The gravest of these sins of tale-bearing is lashon HaRa,[[27]](#footnote-27) which involves discrediting a person or saying negative things about a person, even if those negative things are true. Indeed, true statements are even more damaging than false ones, because you can’t defend yourself by disproving the negative statement if it’s true! Some sources indicate that lashon HaRa is equal in seriousness to murder, idol worship, and incest/adultery, the only three sins that you may not violate even to save a life.

It is forbidden to even imply or suggest negative things about a person. It is forbidden to say negative things about a person, even in jest. It is likewise considered a “shade of lashon HaRa” to say positive things about a person in the presence of his enemies, because this will encourage his enemies to say negative things to contradict you!

One who tells disparaging things that are false is referred to as a *motzi sheim ra*, that is, one who spreads a bad report. This is considered the lowest of the low.

It is generally not a sin to repeat things that have been told “in the presence of three persons”. The idea is that if it is told in the presence of three persons, it is already public knowledge, and no harm can come of retelling it. However, even in this case, you should not repeat it if you know you will be spreading the gossip further.

When Tale-Bearing is Allowed

There are a few exceptional circumstances when tale-bearing is allowed, or even required. Most notably, tale-bearing is required in a Jewish court of law, because it is a mitzva to give testimony and that mitzva overrides the general prohibition against tale-bearing. Thus, a person is required to reveal information, even if it is something that was explicitly told in confidence, even if it will harm a person, in a Jewish court of law.

A person is also required to reveal information to protect a person from immediate, serious harm. For example, if a person hears that others are plotting to kill someone, he is required to reveal this information. That is another reason why the commandment not to go about as a tale-bearer is juxtaposed with “you shall not stand aside while your fellow’s blood is shed”.

In limited circumstances, one is also permitted to reveal information if someone is entering into a relationship that he would not enter if he knew certain information. For example, it may be permissible to tell a person that his prospective business partner is untrustworthy, or that a prospective spouse has a disease. This exception is subject to significant and complex limitations; however, if those limitations are satisfied, the person with the information is required to reveal it.

In all of these exceptions, a person is not permitted to reveal information if the same objective could be fulfilled without revealing information. For example, if you could talk a person out of marrying for reasons other than the disease, you may not reveal the disease.

Wronging a Person through Speech

***Vayikra (Leviticus) 25:17*** *You shall not wrong one another.*

This has traditionally been interpreted as wronging a person with speech. It includes any statement that will embarrass, insult or deceive a person, or cause a person emotional pain or distress.

Here are some commonly-used examples of behavior that is forbidden by this mitzva:

* You may not call a person by a derogatory nickname, or by any other embarrassing name, even if he is used to it.
* You may not ask an uneducated person for an opinion on a scholarly matter (that would draw attention to his lack of knowledge or education).
* You may not ask a merchant how much he would sell something for if you have no intention of buying.
* You may not refer someone to another person for assistance when you know the other person cannot help (in other words, it’s a violation of Jewish law to give someone the run-around!).
* You may not deceive a person, even if no harm is done by the deception; for example, you may not sell non-kosher meat to a non-Jew telling him that it is kosher, even though no harm is done to the non-Jew by this deception.
* You may not sell a person damaged goods without identifying the damage, even if the price you give is fair for the goods in their damaged condition.
* You may not offer a person a gift or invite a person to dinner if you know that the person will not accept.
* You may not compliment a person if you do not mean it.

Hopefully this background can help us avoid the problems that the Ziphim experienced.

**Ashlamatah: Yeshayahu (Isaiah) 58:2-11**

| **Rashi** | **Targum** |
| --- | --- |
| 2. Yet they seek Me daily and they wish to know My ways, like a nation that performed righteousness and did not forsake the ordinance of its God: they ask Me ordinances of righteousness; they desire nearness to God. | 2. Yet before Me they seek teaching daily, as if they wished to know ways which are correct before Me, as if they were a people that did virtue and were not forsaken from the judgment of their God: they ask before Me a true judgment, as if they wished to draw near to the fear of the LORD. |
| 3. "Why have we fasted, and You did not see; we have afflicted our soul and You do not know?" Behold, on the day of your fast you pursue business, and [from] all your debtors you exact [payment]. | 3. They say, “Why have we fasted, as is disclosed before You? Why have we afflicted ourselves, as is known before You?” Prophet say to them: “Behold, in the day of your fasts you seek your own pleasures, and bring near all your stumblings. |
| 4. Behold, for quarrel and strife you fast, and to strike with a fist of wickedness. Do not fast like this day, to make your voice heard on high. | 4. Behold, you fast only for quarrel and for contenton and to hit with the wicked fist. You will not fast with fasts like these to make their voice to be heard on high. |
| 5. Will such be the fast I will choose, a day of man's afflicting his soul? Is it to bend his head like a fishhook and spread out sackcloth and ashes? Will you call this a fast and an acceptable day to the Lord? | 5. Is this it, the fast that I take pleasure in, a day for a man to afflict himself? Is it to bow down his head like a rush that is bowed down, and to lodge upon sackcloth and ashes? Do you call this a fast, and a day that is a pleasure before the LORD? |
| 6. Is this not the fast I will choose? To undo the fetters of wickedness, to untie the bands of perverseness, and to let out the oppressed free, and all perverseness you shall eliminate. | 6. Is not this it, the fast that I take pleasure in; disperse a wicked congregation, undo bands, writings of perverted judgment, let those who were robbed depart free, and remove every perverted judgment? |
| 7. Is it not to share your bread with the hungry, and moaning poor you shall bring home; when you see a naked one, you shall clothe him, and from your flesh you shall not hide. | 7. Will you not nurture from your bread the hungry, and bring needy outcasts into the midst of your house; when you will see the naked, cover him, and not suppress your eye from a relative of your flesh? |
| 8. Then your light shall break forth as the dawn, and your healing shall quickly sprout, and your righteousness shall go before you; the glory of the Lord shall gather you in. | 8. Then your light will be revealed as the dawn, and the healing of your stroke go up speedily; your virtues will go before you, in glory before the LORD you will be gathered. |
| 9. Then you shall call and the Lord shall answer, you shall cry and He shall say, "Here I am," if you remove perverseness from your midst, putting forth the finger and speaking wickedness. | 9. Then you will pray, and the LORD will accept your prayer; you will beseech before Him and He will carry out your request. If you take away from your midst perversion of judgment, pointing with the finger, and speaking sayings of oppression, |
| 10. And you draw out your soul to the hungry, and an afflicted soul you sate, then your light shall shine in the darkness, and your darkness shall be like noon. | 10. if your soul is kindled before the hungry and satisfies the soul of the afflicted then will your light arise in the darkness and your gloom will be as the noonday. |
| 11, And the Lord shall always lead you, and He shall satisfy your soul in drought, and strengthen your bones; and you shall be like a well-watered garden and like a spring of water whose water does not fail. | 11. And the LORD will lead you continually, and satisfy your soul in the years of drought, and your body will live in everlasting life; and your soul will be full of pleasures like a channeled garden which is watered, like a spring of water, whose waters cease not. |
|  |  |

**Rashi’s Commentary for: Yeshayahu (Isaiah) 58:2-11**

**2 Yet they seek Me daily** Like the matter that is stated (Ps. 78:36): “And they beguiled Him with their mouth.”

**and they wish to know My ways** They wish to ask instructions of the wise men as if they wished to fulfill them.

**like a nation that performed righteousness, etc.** In this manner they constantly ask Me ordinances of righteousness, but they do not intend to fulfill them, and when they fast and are not answered, they say, “Why have we fasted, and You did not see?” But I say, “Behold, on the day of your fast you pursue business,” all the affairs of your necessities you toil to pursue, even robbery and violence.

**3 and [from] all your debtors** Heb. (A’ats’veikhem) [lit. your griefs.] Your debtors, who are grieved because of you exact payment from them on the day of your fast.

**4 Do not fast like this day** like the manner of this day, to break your hearts in order that your voice be heard on high.

**5 Is it to bend** Heb. (Chalakof). This ‘hey’ is the interrogative. That is to say, “Perhaps I require bending the head like a fishhook (K’Ag’mon) ?” (Ag’mon) is a sort of bent needle with which they catch fish, and they call it ajjm in O.F.

**Will you call this a fast** Heb. (Halazeh). An interrogative form. Therefore, the ‘hey’ is punctuated with a ‘hataf-pattah.’

**6 fetters** Heb. (Charetsubot), an expression of tying and binding.

**perverseness**, perversion of justice.

**and all perverseness you shall eliminate**. Jonathan renders: And all perversion of justice you shall eliminate.

**7 moaning** **poor.** Sighing and moaning about their distress. Comp. (Lam. 3:19) “my affliction and my sighing åîøåãé ”; (Ps. 55:3) “I mourn in my grief.”

**and from your flesh** And from your kinsman.

**8 as the dawn** Like the ray of dawn that breaks through the clouds. and your healing

**and your healing** shall quickly sprout. Comp. (Jer. 30:17) “I will bring up healing for you.”

**10 And you draw out your soul to the hungry** with consolations of good words.

**11 in drought.** at the time of thirst and drought. So did Jonathan render.

**strengthen** Heb. [lit. arm.] Comp. (Num. 31:5) “Armed for war.”

**Correlations**

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

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

**Shemot (Exodus) 16:4-27 & 16:28 – 17:16**

**Yeshayahu (Isaiah) 58:2-11**

**Tehillim (Psalms) 54 & 55**

**Mk 6:53-56 & Mk 7:1-8, Lk 11:37-44, Acts 7:10-21**

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

Said / Say - אמר, Strong’s number 0559.

LORD - יהוה, Strong’s number 03068.

Rate / Words - דבר, Strong’s number 01697.

Daily / Every Day - יום, Strong’s number 03117.

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

Said / Say - אמר, Strong’s number 0559.

LORD - יהוה, Strong’s number 03068.

Bread - לחם, Strong’s number 03899.

Daily / Every Day - יום, Strong’s number 03117.

**Shemot (Exodus) 16:4** Then **said <0559> (8799)** the **LORD <03068>** unto Moses, Behold, I will rain **bread <03899>** from heaven for you; and the people shall go out and gather a certain **rate <01697>** **every day <03117> <03117>**, that I may prove them, whether they will walk in my law, or no.

**Tehillim (Psalms) 54:1** « To the chief Musician on Neginoth, Maschil, A Psalm of David, when the Ziphims came and **said <0559> (8799)** to Saul, Doth not David hide himself with us? » Save me, O God, by thy name, and judge me by thy strength.

**Tehillim (Psalms) 54:6** I will freely sacrifice unto thee: I will praise thy name, O **LORD <03068>**; for it is good.

**Tehillim (Psalms) 55:21** The words of his mouth were smoother than butter, but war was in his heart: his **words <01697>** were softer than oil, yet were they drawn swords

**Tehillim (Psalms) 55:23** But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their **days <03117>**; but I will trust in thee.

**Yeshayahu (Isaiah) 58:2** Yet they seek me **daily <03117> <03117>**, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

**Yeshayahu (Isaiah) 58:7** Is it not to deal thy **bread <03899>** to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

**Yeshayahu (Isaiah) 58:9** Then shalt thou call, and the **LORD <03068>** shall answer; thou shalt cry, and he shall **say <0559> (8799)**, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Ex. 16:4 – 17:16** | **Psalms**  **54:1-55:23** | **Ashlamatah**  **Isa 58:2-11+ 58:13- 59:7+20** |
| --- | --- | --- | --- | --- |
| !w<a' | trouble, sorrow |  | Ps. 55:3 Ps. 55:10 | Isa. 58:9 Isa. 59:4 Isa. 59:6 Isa. 59:7 |
| !z<ao | recite, ear | Exod. 17:14 |  | Isa. 59:1 |
| !yIa; | there is no | Exod. 17:1 | Ps. 55:19 | Isa. 59:4 |
| vyai | one, man | Exod. 16:15 Exod. 16:16 Exod. 16:18 Exod. 16:19 Exod. 16:20 Exod. 16:21 Exod. 16:29 Exod. 17:9 | Ps. 55:23 |  |
| lk;a' | eat, ate | Exod. 16:8 Exod. 16:12 Exod. 16:16 Exod. 16:18 Exod. 16:21 Exod. 16:25 Exod. 16:32 Exod. 16:35 |  | Isa. 58:14 Isa. 59:5 |
| ~yhil{a/ | God | Exod. 16:12 Exod. 17:9 | Ps. 54:1 Ps. 54:2 Ps. 54:3 Ps. 54:4 Ps. 55:1 Ps. 55:14 Ps. 55:16 Ps. 55:19 Ps. 55:23 | Isa. 58:2 Isa. 59:2 |
| ~ai | if, or | Exod. 16:4 Exod. 17:7 |  | Isa. 58:9 Isa. 58:13 |
| hn"Wma/ | steady, faithful | Exod. 17:12 |  | Isa. 59:4 |
| rm;a' | said, spoke | Exod. 16:4 Exod. 16:6 Exod. 16:8 Exod. 16:9 Exod. 16:11 Exod. 16:12 Exod. 16:15 Exod. 16:19 Exod. 16:23 Exod. 16:25 Exod. 16:28 Exod. 16:32 Exod. 16:33 Exod. 17:2 Exod. 17:3 Exod. 17:4 Exod. 17:5 Exod. 17:7 Exod. 17:9 Exod. 17:10 Exod. 17:14 Exod. 17:16 | Ps. 54:1 Ps. 55:6 | Isa. 58:9 |
| #r,a, | land, earth | Exod. 16:6 Exod. 16:14 Exod. 16:32 Exod. 16:35 |  | Isa. 58:14 |
| rv,a] | who, which, what | Exod. 16:5 Exod. 16:8 Exod. 16:15 Exod. 16:16 Exod. 16:23 Exod. 16:32 Exod. 17:5 | Ps. 55:14 Ps. 55:19 | Isa. 58:11 |
| aAB | bring, go, come | Exod. 16:5 Exod. 16:22 Exod. 16:35 Exod. 17:8 Exod. 17:12 | Ps. 55:5 | Isa. 58:7 Isa. 59:20 |
| rx;B' | choose | Exod. 17:9 |  | Isa. 58:5 Isa. 58:6 |
| xj;B' | trust |  | Ps. 55:23 | Isa. 59:4 |
| tyIB; | house | Exod. 16:31 | Ps. 55:14 | Isa. 58:7 |
| rq,Bo | morning | Exod. 16:7 Exod. 16:8 Exod. 16:12 Exod. 16:13 Exod. 16:19 Exod. 16:20 Exod. 16:21 Exod. 16:23 Exod. 16:24 | Ps. 55:17 |  |
| rf'B' | meat, flesh | Exod. 16:8 Exod. 16:12 |  | Isa. 58:7 |
| rb;D' | spoke, speak | Exod. 16:10 Exod. 16:11 Exod. 16:12 Exod. 16:23 |  | Isa. 58:9 Isa. 58:13 Isa. 58:14 Isa. 59:3 Isa. 59:4 |
| rb'D' | portion, what, words | Exod. 16:4 Exod. 16:16 Exod. 16:32 | Ps. 55:21 | Isa. 58:13 |
| ~D' | bloodshed, blood |  | Ps. 55:23 | Isa. 59:3 Isa. 59:7 |
| hy"h' | come | Exod. 16:5 Exod. 16:10 Exod. 16:13 Exod. 16:22 Exod. 16:27 Exod. 17:11 |  | Isa. 59:6 |
| %l;h' | walk | Exod. 16:4 Exod. 17:5 | Ps. 55:14 | Isa. 58:8 |
| hNEhi | behold, see | Exod. 16:4 Exod. 16:10 Exod. 16:14 Exod. 17:6 | Ps. 54:4 Ps. 55:7 | Isa. 58:9 |
| hz< | this | Exod. 16:16 Exod. 16:32 Exod. 17:3 Exod. 17:4 Exod. 17:12 Exod. 17:14 |  | Isa. 58:5 Isa. 58:6 |
| sm'x' | violence |  | Ps. 55:9 | Isa. 59:6 |
| dy" | hand | Exod. 17:5 Exod. 17:9 Exod. 17:11 Exod. 17:12 Exod. 17:16 | Ps. 55:20 | Isa. 59:1 |
| [d;y" | know,known | Exod. 16:6 Exod. 16:12 Exod. 16:15 | Ps. 55:13 | Isa. 58:3 |
| hwhy | LORD | Exod. 16:4 Exod. 16:6 Exod. 16:7 Exod. 16:8 Exod. 16:9 Exod. 16:10 Exod. 16:11 Exod. 16:12 Exod. 16:15 Exod. 16:16 Exod. 16:23 Exod. 16:25 Exod. 16:28 Exod. 16:29 Exod. 16:32 Exod. 16:33 Exod. 16:34 Exod. 17:1 Exod. 17:2 Exod. 17:4 Exod. 17:5 Exod. 17:7 Exod. 17:14 Exod. 17:15 Exod. 17:16 | Ps. 54:6 Ps. 55:16 Ps. 55:22 | Isa. 58:5 Isa. 58:8 Isa. 58:9 Isa. 58:11 Isa. 58:13 Isa. 58:14 Isa. 59:1 Isa. 59:20 |
| ~Ay | days | Exod. 16:4 Exod. 16:5 Exod. 16:22 Exod. 16:25 Exod. 16:26 Exod. 16:27 Exod. 16:29 Exod. 16:30 | Ps. 55:23 | Isa. 58:2 Isa. 58:3 Isa. 58:4 Isa. 58:5 Isa. 58:13 |
| bv;y" | remain, sit, dwell | Exod. 16:29 Exod. 16:35 Exod. 17:12 | Ps. 55:19 |  |
| [v;y" | save, deliver |  | Ps. 54:1 Ps. 55:16 | Isa. 59:1 |
| lKo | all, whole, entire, every | Exod. 16:6 Exod. 16:9 Exod. 16:10 Exod. 16:22 Exod. 16:23 Exod. 17:1 | Ps. 54:7 | Isa. 58:3 Isa. 58:6 |
| hs'K' | covered | Exod. 16:13 | Ps. 55:5 | Isa. 58:7 Isa. 59:6 |
| aol | no, not | Exod. 16:18 Exod. 16:24 Exod. 16:26 Exod. 16:27 | Ps. 55:12 Ps. 55:22 | Isa. 59:1 Isa. 59:6 |
| ~x,l, | bread, loaves, food | Exod. 16:4 Exod. 16:8 Exod. 16:12 Exod. 16:15 Exod. 16:22 Exod. 16:29 Exod. 16:32 |  | Isa. 58:7 |
| !Avl' | tongues |  | Ps. 55:9 | Isa. 59:3 |
| hm' | what, how | Exod. 16:7 Exod. 16:8 Exod. 16:15 Exod. 17:2 Exod. 17:3 Exod. 17:4 |  | Isa. 58:3 |
| tWm | kill, die | Exod. 17:3 |  | Isa. 59:5 |
| ~yIm; | water | Exod. 17:1 Exod. 17:2 Exod. 17:3 Exod. 17:6 |  | Isa. 58:11 |
| !mi | anyone | Exod. 16:19 Exod. 16:27 Exod. 17:5 | Ps. 55:3 Ps. 55:21 | Isa. 58:13 Isa. 59:1 Isa. 59:2 |
| ac'm' | find, found | Exod. 16:25 Exod. 16:27 |  | Isa. 58:3 Isa. 58:13 |
| hk'n" | struck, strike | Exod. 17:5 Exod. 17:6 |  | Isa. 58:4 |
| vp,n< | person, soul, living being | Exod. 16:16 | Ps. 54:3 Ps. 54:4 Ps. 55:18 | Isa. 58:3 Isa. 58:5 Isa. 58:10 Isa. 58:11 |
| !t;n" | gives, puts | Exod. 16:8 Exod. 16:15 Exod. 16:29 Exod. 16:33 Exod. 17:2 | Ps. 55:6 Ps. 55:22 |  |
| rt;s' | hiding |  | Ps. 54:1 Ps. 55:12 | Isa. 59:2 |
| !yI[; | sight, eye | Exod. 17:6 | Ps. 54:7 |  |
| l[; | against, over, upon | Exod. 16:7 Exod. 16:8 Exod. 16:29 Exod. 17:1 Exod. 17:3 Exod. 17:7 Exod. 17:16 | Ps. 54:3 Ps. 55:12 |  |
| ~l;[' | hide |  | Ps. 55:1 | Isa. 58:7 |
| lm'[' | mischief, trouble |  | Ps. 55:10 | Isa. 59:4 |
| br,[, | evening | Exod. 16:6 Exod. 16:8 Exod. 16:12 Exod. 16:13 | Ps. 55:17 |  |
| hP, | as much as, mouth | Exod. 16:16 Exod. 16:18 Exod. 16:21 Exod. 17:1 Exod. 17:13 | Ps. 54:2 Ps. 55:21 | Isa. 58:14 |
| ~ynIP' | before, face | Exod. 16:9 Exod. 16:14 Exod. 16:33 Exod. 16:34 Exod. 17:5 Exod. 17:6 | Ps. 55:3 | Isa. 58:8 Isa. 59:2 |
| vd,qo | holy | Exod. 16:23 |  | Isa. 58:13 |
| lAq | voice |  | Ps. 55:3 Ps. 55:17 | Isa. 58:4 |
| ar'q' | named, called | Exod. 16:31 Exod. 17:7 Exod. 17:15 | Ps. 55:16 | Isa. 58:5 Isa. 58:9 Isa. 58:13 Isa. 59:4 |
| br,q, | among, within | Exod. 17:7 | Ps. 55:4 Ps. 55:10 Ps. 55:11 Ps. 55:15 |  |
| ha'r' | see, saw | Exod. 16:7 Exod. 16:10 Exod. 16:15 Exod. 16:29 Exod. 16:32 | Ps. 54:7 Ps. 55:9 | Isa. 58:3 Isa. 58:7 |
| vaor | top, head | Exod. 17:9 Exod. 17:10 |  | Isa. 58:5 |
| byrI | quarrel, strife | Exod. 17:7 | Ps. 55:9 | Isa. 58:4 |
| [b;f' | full, satisfy | Exod. 16:8 Exod. 16:12 |  | Isa. 58:10 Isa. 58:11 |
| tB'v; | Sabbath | Exod. 16:23 Exod. 16:25 Exod. 16:26 Exod. 16:29 |  | Isa. 58:13 |
| bWv | recompense, turn |  | Ps. 54:5 | Isa. 58:13 Isa. 59:20 |
| ~Wf | put, place, set | Exod. 17:12 Exod. 17:14 | Ps. 54:3 |  |
| xl;v' | put forth, send |  | Ps. 55:20 | Isa. 58:6 Isa. 58:9 |
| ~ve | named | Exod. 16:31 Exod. 17:7 Exod. 17:15 | Ps. 54:1 Ps. 54:6 |  |
| [m;v' | hears, heard | Exod. 16:7 Exod. 16:8 Exod. 16:9 Exod. 16:12 Exod. 16:20 | Ps. 54:2 Ps. 55:17 Ps. 55:19 | Isa. 58:4 Isa. 59:1 Isa. 59:2 |
| dAbK' | glory | Exod. 16:7 Exod. 16:10 |  | Isa. 58:8 |
| rB'd>mi | wilderness | Exod. 16:10 Exod. 16:14 Exod. 16:32 Exod. 17:1 | Ps. 55:7 |  |
| hn"[' | answer |  | Ps. 55:2 Ps. 55:19 | Isa. 58:9 |
| hf'[' | did, done, make | Exod. 16:17 Exod. 17:4 Exod. 17:6 Exod. 17:10 |  | Isa. 58:2 Isa. 58:13 |
| rh;co | noon |  | Ps. 55:17 | Isa. 58:10 |
| [r; | evil |  | Ps. 54:5 | Isa. 59:7 |

**Greek**

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| --- | --- | --- | --- | --- | --- | --- | --- |
| **GREEK** | **ENGLISH** | **Torah Reading**  **Ex. 16:4 – 17:16** | **Psalms**  **54:1-55:23** | **Ashlamatah**  **Isa 58:2-11+ 58:13- 59:7+20** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **Mk 6:53-56; 7:1-8** | **Tosefta of**  **Luke**  **Lk 11:37-44** | **Remes/Gemara of**  **Acts/Romans**  **and James**  **Act 17:10-21** |
| ἀγορά | market place |  |  |  | Mk. 6:56 Mk. 7:4 | Lk. 11:43 | Acts 17:17 |
| αἰών | eons, forever |  | Psa 55:19  Psa 55:22 |  |  |  |  |
| ἀκούω | hear, heard, harken to | Exo16:20 |  | Isa 58:4 | Mk. 6:55 |  | Acts 17:21 |
| ἀνήρ | man, men | Exo 17:9 | Psa 55:23 |  |  |  | Acts 17:12 |
| ἄνθρωπος | man, men |  | Psa 55:13 | Isa 58:5 | Mk. 7:7 Mk. 7:8 | Lk. 11:44 |  |
| ἄρτος | loaves, bread | Exo 16:4  Exo 16:8  Exo 16:12  Exo 16:15 Exo 16:29  Exo 16:32 |  | Isa 58:7 Isa 58:10 |  |  |  |
| ἀφίημι | neglecting, dismiss |  |  |  | Mk. 7:8 | Luk 11:42 |  |
| βαπτίζω | immersed, washed |  |  |  | Mar 7:4 | Lk. 11:38 |  |
| βούλομαι | willing | Exo 16:28 |  |  |  |  | Acts 17:20 |
| γῆ | land, earth | Exo 16:6 Exo 16:14 Exo 16:32  Exo 16:35 |  | Isa 58:14 | Mk. 6:53 |  |  |
| γινώσκω | know | Exo 16:6  Exo 16:12 |  | Isa 58:2  Isa 58:3 |  |  | Acts 17:13 Acts 17:19 Acts 17:20 |
| γραμματεύς | scribe |  |  |  | Mk. 7:1 Mk. 7:5 | Luk 11:44 |  |
| δεῖ | necessary | Exo 16:22 |  |  |  | Lk. 11:42 |  |
| δίδωμι | give, given | Exo 16:8 Exo 16:15 Exo 16:29 Exo 17:2 Exo 17:14 | Psa 55:6  Psa 55:22 | Isa 58:10 |  | Lk. 11:41 |  |
| εἴδω | see, saw | Exo 16:15 Exo 16:29 Exo 16:32 | Psa 55:9 | Isa 58:3 Isa 58:7 | Mar 7:2 | Luk 11:38 Luk 11:44 |  |
| εἰσέρχομαι | entered | Exo 16:22 |  |  |  | Lk. 11:37 |  |
| εἰσφέρω | carry in, bringing | Exo 16:5 |  |  |  |  | Acts 17:20 |
| ἐντολή | commendment | Exo 16:28 |  |  | Mk. 7:8 |  | Acts 17:15 |
| ἐξέρχομαι | come forth, go forth | Exo 16:4  Exo 16:27 Exo 17:6 Exo 17:9  Exo 17:10 |  |  | Mk. 6:54 |  |  |
| ἔπω | speak, say, said | Exo 16:4  Exo 16:6  Exo 16:8 Exo 16:9  Exo 16:15 Exo 16:19  Exo 16:23  Exo 16:25  Exo 16:28 Exo 16:32  Exo 16:33 Exo 17:2  Exo 17:5 Exo 17:9 Exo 17:10  Exo 17:14 | Psa 54:0 Psa 55:6 |  | Mar 7:6 | Luk 11:39 |  |
| ἔρημος | wilderness | Exo 16:10  Exo 16:14 Exo 16:32 Exo 17:1 | Psa 55:7 |  |  |  |  |
| ἔρχομαι | come, came | Exo 16:35 Exo 17:6  Exo 17:8 | Psa 54:0 Psa 55:5  Psa 55:15 |  | Mk. 6:53 Mk. 7:1 |  | Acts 17:13 Acts 17:15 |
| ἐσθίω | eat, ate | Exo 16:8 Exo 16:12 Exo 16:15 Exo 16:25  Exo 16:32  Exo 16:35 |  | Isa 59:5 | Mk. 7:2 Mk. 7:3 Mk. 7:4 Mk. 7:5 |  |  |
| ἕτερος | other | Exo 16:15 |  |  |  |  | Acts 17:21 |
| εὑρίσκω | find, found | Exo 16:25  Exo 16:27 |  | Isa 58:3 Isa 59:5 |  |  |  |
| ἔχω | have, had |  |  |  | Mar 6:55 |  | Act 17:11 |
| ἡμέρα | day | Exo 16:4  Exo 16:5 Exo 16:22  Exo 16:26 Exo 16:27 Exo 16:29 | Psa 55:10 Psa 55:23 | Isa 58:3 Isa 58:5 Isa 58:13 |  |  | Acts 17:11 Acts 17:17 |
| θεός | God | Exo 16:7 Exo 16:8  Exo 16:9  Exo 16:12 Exo 16:33 Exo 17:9 | Psa 54:1  Psa 54:2 Psa 54:3  Psa 54:4 Psa 55:1  Psa 55:14 Psa 55:16 Psa 55:19 Psa 55:23 | Isa 58:2  Isa 58:8 Isa 58:11  Isa 58:13 | Mk. 7:8 | Lk. 11:42 | Acts 17:13 |
| ἰδού | behold, see | Exo 16:4 Exo 16:14 Exo 17:6 | Psa 54:0 Psa 54:4 Psa 55:7 | Isa 58:9 |  |  |  |
| ἱμάτιον | garment,cloak |  |  | Isa 59:6 | Mk. 6:56 |  |  |
| καρδία | heart |  | Psa 55:4  Psa 55:21 |  | Mk. 7:6 |  |  |
| καταβαίνω | went down, came down, go down |  | Psa 55:15 |  |  |  |  |
| κρίσις | equity, litigations, justice |  |  | Isa 58:4  Isa 59:4 |  | Lk. 11:42 |  |
| κύριος | LORD | Exo 16:4  Exo 16:6  Exo 16:7  Exo 16:8 Exo 16:10  Exo 16:11  Exo 16:12 Exo 16:15 Exo 16:16 Exo 16:23  Exo 16:25  Exo 16:28 Exo 16:29 Exo 16:32  Exo 16:34 Exo 17:1 Exo 17:2 Exo 17:4  Exo 17:5 Exo 17:7 Exo 17:14  Exo 17:15 Exo 17:16 | Psa 54:4 Psa 54:6  Psa 55:9 Psa 55:16  Psa 55:22 Psa 55:23 | Isa 58:6 Isa 58:9 Isa 58:14 Isa 59:1 |  | Lk. 11:39 |  |
| λαλέω | speak,spoke | Exo 16:23 |  | Isa 58:9 Isa 58:13 Isa 58:14 Isa 59:3 Isa 59:4 |  | Lk. 11:37 | Acts 17:19 |
| λαμβάνω | take | Exo 16:33 Exo 17:5  Exo 17:12 |  |  |  |  | Acts 17:15 |
| λαός | people | Exo 16:4 Exo 16:27 Exo 16:30 Exo 17:1 Exo 17:2 Exo 17:3  Exo 17:4 Exo 17:5 Exo 17:6 Exo 17:13 |  | Isa 58:2 | Mk. 7:6 |  |  |
| λέγω | says, saying, speaking | Exo 17:2 Exo 17:3  Exo 17:4 Exo 17:7 |  | Isa 58:3  Isa 58:6 | Mk. 7:6 | Lk. 11:39 | Acts 17:18 Acts 17:19 Acts 17:21 |
| λόγος | words |  | Psa 55:21 | Is 58:13 |  |  | Acts 17:11 Acts 17:13 |
| νύξ | night |  | Psa 55:10 |  |  |  | Acts 17:10 |
| νῦν | now |  |  | Isa 58:2 |  | Lk. 11:39 |  |
| ὁράω | look to, seeing |  |  |  | Mk. 7:2 | Lk. 11:38 |  |
| ὅς / ἥ / ὅ | which, who | o 16:5 Exo 16:8 Exo 16:15 Exo 16:16 Exo 16:17 Exo 16:18 Exo 16:23  Exo 16:32  Exo 16:34 Exo 17:5 | Psa 55:14 | Isa 58:11 Isa 59:8 | Mk. 7:4 |  |  |
| οὐδείς | anyone, no one |  |  | Isa 59:4  Isa 59:6 |  |  | Acts 17:21 |
| παραγίνομαι | arrived, came | Exo 16:35 |  |  |  |  | Acts 17:10 |
| πᾶς | all, whole, entire, every | Exo 16:6 Exo 16:9  Exo 16:10  Exo 16:22 Exo 17:1  Exo 17:13 | Psa 54:7 | Isa 58:3 Isa 58:6 | Mk. 7:3 | Lk. 11:41 Lk. 11:42 | Acts 17:11 Acts 17:17 Acts 17:21 |
| περιπατέω | walk |  |  |  | Mk. 7:5 | Lk. 11:44 |  |
| ποιέω | do, done, make, did | Exo 16:17  Exo 17:4  Exo 17:6 Exo 17:10 |  | Isa 58:2  Isa 58:13 | Mar 7:8 | Lk. 11:40 Lk. 11:42 |  |
| πόλις | city |  | Psa 55:9 |  | Mk. 6:56 |  | Acts 17:16 |
| πονηρία | wickedness |  | Psa 55:15 | Isa 59:7 |  | Lk. 11:39 |  |
| πορεύομαι | went, go | Exo 16:4  Exo 17:5 | Psa 55:14 |  |  |  | Acts 17:14 |
| ποτήριον | cups |  |  |  | Mk. 7:4 | Lk. 11:39 |  |
| πρεσβύτερος | elder, older | Exo 17:5 |  |  | Mk. 7:3 Mk. 7:5 |  |  |
| πρό | before | Exo 12:34 | Psa 55:19 |  |  | Lk. 11:38 |  |
| πυγμή | fist |  |  | Isa 58:4 | Mar 7:3 |  |  |
| σέβομαι | worship |  |  |  | Mk. 7:7 |  | Acts 17:17 |
| σκότος | darkness |  | Psa 55:5 | Isa 58:10 |  |  |  |
| συνάγω | bring together, bring, gathered | Exo 16:5 Exo 16:16 |  |  | Mk. 7:1 |  |  |
| συναγωγή | congregation, synagogue | Exo 16:6  Exo 16:9  Exo 16:10 Exo 16:22  Exo 17:1 |  |  |  | Lk. 11:43 | Acts 17:10 Acts 17:17 |
| σώζω | deliver |  | Psa 54:1  Psa 55:8 | Isa 59:1 | Mk. 6:56 |  |  |
| ὑποκριτής | hypocrites |  |  |  | Mk. 7:6 | Luk 6:42 |  |
| χεῖλος | lips |  |  | Isa 59:3 | Mk. 7:6 |  |  |
| χείρ | hands | Exo 17:5 Exo 17:9  Exo 17:11 Exo 17:12 Exo 17:16 | Psa 55:20 | Isa 59:1 Isa 59:3 | Mk. 7:2 Mk. 7:3 Mk. 7:5 |  |  |

**Nazarean Talmud**

**Sidra of Shmot (Ex.) 16:4-17:16**

**“Hin’inMam’tir” “Behold [I will cause to] Rain”**

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

**H. Em. Hakham Dr. Yosef ben Haggai**

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| **Hakham Tsefet’s School of Peshat**  **Mordechai (Mk) 6:** **53-56**  **Mishnah א:א** |
| **When they had crossed over, they came to the coast of the Kinneret, and moored to the shore. When they got out of the boat, immediately the people knew[[28]](#footnote-28) him, and spread** (his fame) **about that whole country and began to carry here and there on their pallets those who were sick, to the place they heard he was. Wherever he entered villages, or cities, or countryside, they were laying the sick in the market places, and imploring him that they might just touch the tzitzit of his tallit; and as many as touched it were being cured.** |

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| **Hakham Tsefet’s School of Tosefta**  **Luqas (Lk) 11:37 – 44**  Mishnah **א:א** | **Hakham Tsefet’s School of Peshat**  **Mordechai (Mk) 7:1-8**  Mishnah **א:א** |
| **And as he was speaking, one of the P’rushim** (Pharisees) **asked him to have a meal with him, and he went in** and **reclined at the table. And the P’rush** (Pharisee)**,** when he **saw** it**, was astonished that he did not first wash before the [**wine’s**] meal. But the Master said to him, “Now you** Shammaite **P’rushim (Pharisees) cleanse the outside of the cup and of the dish, but your inside is full of greediness and wickedness. Fools! Did not the one who made the outside make the inside also? But** first **give** as **charitable giving the things that are within [your power], and [then wash hands] and behold, everything will be clean for you.** | **And the P’rushim** (Pharisees) **and some of the Soferim** (scribes) **who had come from Yerushalayim gathered to him. And they saw that some of his talmidim were eating their bread with unclean, that is, unwashed hands** and **they found fault. (For the P’rushim** (Pharisees) **and all the Jews do not eat unless they wash their hands** (ritually)**,** thus**holding fast to the traditions of the Zechanim. And** when they come **from the marketplace, they do not eat unless they wash** (their hands)**. And there are many other** traditions**which they have received** and **hold fast to** for example, **the washing of cups and pitchers and copper kettles and dining couches.) And the P’rushim** (Pharisees) **and the Soferim (**scribes) **asked him, “Why do your talmidim not live per the tradition of the Zechanim, but eat their bread with unclean hands?” So, he said to them, “Yesha’yahu (Isaiah) prophesied correctly about you painted ones** (hypocrites)**, as it is written, “Then the Lord said, "Because this people draw near with their words and honour Me with their lip service, But they remove their hearts far from Me, And their reverence for Me consists of traditions learned *by rote*, (Isa. 29:13)**  **And he said to them, “You splendidly ignore the commandment of God so that you can keep your** (Shammaite) **tradition. For Moshe Rabbenu said, “Honour your father and your mother,” and, “The one who speaks evil of father or mother must certainly die. But you say, If a man says to his father or to his mother, “Whatever benefit you would have received from me *is* korban” (that is, a gift *to God*), you no longer permit him to do anything for his father or his mother,** thus**making void the Torah of God by your** (Shammaite) **tradition that you have handed down, and you do many similar** things **such as this."** |

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| **Hakham Tsefet’s School of Remes**  **2 Luqas (Acts) 17:10-15**  Mishnah **א:א** |
| **Then the brethren immediately sent Hakham Shaul and Hillel** (Luke/Silas) **away by night to Berea. When they arrived, they went to the Jewish Synagogue. These** people **were nobler[[29]](#footnote-29) than those in Thessalonica, in that they welcomed the word** (Mesorah of the Master) **eagerly, and studied the Scriptures daily** to find out to **determine their validity.[[30]](#footnote-30) Therefore, many of them became faithfully obedient** to the Mesorah of the Master**, and also not a few of the Hellenistic Jews, prominent** (noble) **women with their noble husbands.[[31]](#footnote-31) But when** (some of) **the Jews from Thessalonica learned that the Torah** (and Mesorah) **of God was proclaimed by Hakham Shaul at Berea, they came there also and stirred up the congregations. Then immediately the brethren sent Hakham Shaul away, to go by way of the sea; but both Hillel** (Luke/Silas) **and Timothy remained there. So, those who appointed Hakham Shaul sent him to Athens; and receiving a command** (from their Hakham – Hakham Shaul) **for Hillel** (Luke/Silas) **and Timothy to join with him as soon as possible, they departed.** |
| **2 Luqas (Acts) 17:16 - 21**  Mishnah **א:א** |
| **Now while Hakham Shaul was waiting for them** (Hillel/Luke and Timothy) **in Athens, his spirit was provoked within him** when he **observed the city fully given to idolatry. So he lectured in the Jewish Synagogue, then** (he argued) **with the God-fearing** Gentiles**, and in the marketplace every day** (he argued) **with those who happened to be there. And some of the Epicurean and Stoic philosophers were conversing[[32]](#footnote-32) with him, and some were saying, “What does this babbler want to say?” But** others said**, “He appears to be a herald of foreign deities,” because he was proclaiming the Mesorah** of **Yeshua and the resurrection. And they took him by force** and **brought** him **to the Areopagus, saying, “May we learn what** is **this new teaching that you are presenting? For you are bringing strange things to our ears. Therefore we want to know what these things mean.” Now all the Athenians and the foreigners who stayed there used to spend** their **time in nothing else than telling something or listening to something new.** |

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

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| --- | --- | --- | --- | --- |
| **Ex 15:27 – 17:16** | **Psa 54:1-9 + 5:1-24** | **Isaiah 58:2-11** | **Mk 6:53-56** | **Acts 17:10-21** |

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

**מָן** **(Manna)**[[33]](#footnote-33) **What’s for breakfast, lunch and dinner.**

Manna, what? Manna patty, Manna waffles, Manna bagels, Fillet of Manna, BaManna bread and Manna burgers (what no cheese?)[[34]](#footnote-34)

Hakham Tsefet begins the Nazarean Codicil by presenting a situation where a Hakham is put to the test. This aligns the Nazarean Codicil with the present Torah Seer where in chapter 17 G-d asks **מַה תְּנַסּוּן אֶת יְהֹוָה** (why do you put me to the test). In the opening chapter of the Torah Seder we see that G-d is putting the B’ne Yisrael to the test (**ניסוי**). Therefore, we can see that being tested takes up a significant part of our Torah Seder. Remarkably the **מָן**  (Manna) is rooted in the idea of **מה** (what) questioning and testing. Likewise, the **מָן**  (Manna) is a test of faithfulness as is the Sabbath portion.

# Healing for Fame

In reading the narrative for the Marqan text, we see that it would seem, superficially to be aimed at aggrandizing Yeshua and his fame in the region of the Galil. Firstly, this was never Yeshua’s desire as Messiah. Nor can we attribute to him any desire for such fame. He did not want any of his activities publicized nor did he want it known that he was Messiah and asked people who received miracles not to publicize them. Furthermore, we cannot imagine Yeshua as some Televangelist moving from place to place, performing miracles with the touch of a hand or by his breathing on them for the sake of fame. We are not saying that Messiah could not have performed miracles in this manner. Our point is that Yeshua would have healed by addressing the spiritual root of the problem. He would have looked at the soul of the person in need and addressed the spiritual problem rather than applying pop-psychology to adulate himself before the masses.

Why do we have so many people trying to touch the fringes of Yeshua’s tallit? And, exactly what is Hakham Tsefet trying to say? The “*otiot*” (signs - **אותות**) represent those aspects of our lives that are special points of connection for very specific purposes. Shabbat as we have seen is “a lesson to teach us the power which exists in the uncreated G-d.”[[35]](#footnote-35) This simple statement has sublime connotations and inferences. By reaching out and “taking hold” of Yeshua’s fringes, the healing being realized was not the healing of a simple cold or flu. The miraculous healings that the Master performed were restorations of spiritual deficiencies, foremostly. In the case of reaching out and taking hold of the fringes, we can see that there was something missing in their connection to G-d through not keeping the mitzvot. **Furthermore, by taking hold of the fringes of the Master we can see that they were subordinating themselves to the Master’s household and family.**

The inferences can be seen by considering all the “*otiot*” (signs - **אותות**) shown throughout the Torah. This week’s Torah Seder, if we pay special attention suggests the **acceptance of Rabbinic authority, i.e. the Oral Torah, acceptance of the rulings of the Bate Din, the Principle of a Mediator** (Agency). Moshe stands at a mediator between the people and G-d. Thus, we have the “test” (**ניסוי**) to determine faithfulness to G-d in this special structure. The Nazarean Codicil suggests several possibilities when the Peshat, Tosefta and Remes materials are all considered.

Chief among the possible implications would be failure to wear fringes, keep Shabbat and **failure to submit to a Bet Din**. We would opine that the latter seems to be the best-case scenario when reviewing all the possibilities. How can we posit such a scenario? G-d brings fault on those who “test” Him, why do you put me to the test, (**מַה תְּנַסּוּן אֶת יְהֹוָה**)?

Considering the fringes, the following questions come to mind: (1) How do we tie the Tsitsiyot? (2) How many strings are required in the Tsitsiyot? (3) How long must the strings of the Tsitsiyot be? (4) How many kinds of knots and how many of each must there be in the Tsitsiyot to make it Kosher? (5) of what fibers, can the Tsitsiyot be made of? Of what colors should the Tsitsiyot be, and what dies are acceptable to us for the Tsitsiyot? Unfortunately, nowhere in the Scriptures are answers provided to these important questions. For the answers to these questions, we need to go to received tradition from our Jewish Sages – i.e. the Oral Law.

Therefore, we believe that the central theme of the Torah Seder is focused on the reception of the Oral Torah from the Sages/Hakhamim. Thus, the great question is “**לְמַעַן אֲנַסֶּנּוּ הֲיֵלֵךְ בְּתוֹרָתִי אִם לֹא**” “I can test them, whether they will follow (walk in) My teaching,” as they are handed down through My agents. We can also look at the life of Messiah as a model life of a Jewish Hakham. In the words of Yochanan…

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

Not only are we commanded and given the power to do the works (miracles, teachings, healings, halakhic rulings) like the Master did, but we are promised that if we are faithfully obedient to him and to Torah: **“greater than these we will do.”** The competition here is not who does greater miracles, but who is being faithfully obedient to Torah, Mesorah and to the Master, living life as he did. This is where the rubber meets the road, the rest is but distractions. Because the Hakhamim are caretakers/**guardians** of the Jewish soul, we must realize that we can equate their actions to the practices of Yeshua. They can heal the ailments of the soul by means of applying the healing balm of the Torah to the spiritual wounds and deficiencies, as it is said: “***The Law of the LORD is perfect, restoring the soul; the testimony of the LORD is sure, making wise the simple***” (Psalm 19:8).

**Hakham Tsefet presents a Hakham** (Prophet – Sage – Teacher**) being put to the test.**

How does a Hakham conduct himself when his actions are aggrandized by others? How does a Hakham act when healings and miracles (signs) take place? Do signs and miracles make a Hakham? Do signs and miracles make a man Messiah? The second portion of our Peshat test this week continues the testing in that a Hakham is tested in the matter of faithfulness to His mentors and teachers. The answer to these questions has been wonderfully articulated by the Rambam in “*Hilchot Yesodei Hatorah: The Laws [Which Are] the Foundations of the Torah*” specifically in Chapter Ten.

Any prophet who arises and tells us that God has sent him does not have to [prove himself by] performing wonders like those performed by Moses, our teacher, or like the wonders of Elijah or Elisha, which altered the natural order.

Rather, the sign of [the truth of his prophecy] will be the fulfillment of his prediction of future events, as [implied by Deuteronomy 18:21]: "How shall we recognize that a prophecy was not spoken by God...?"

Therefore, if a person whose [progress] in the service of God makes him worthy of prophecy arises [and claims to be a prophet] - if he does not intend to add [to] or diminish [the Torah], but rather to serve God through the mitzvot of the Torah - we do not tell him: "Split the sea for us, revive the dead, or the like, and then we will believe in you." Instead, we tell him, "If you are a prophet, tell us what will happen in the future." He makes his statements, and we wait to see whether [his "prophecy"] comes to fruition or not.

Should even a minute particular of his "prophecy" not materialize, he is surely a false prophet. If his entire prophecy materializes, we should consider him a true [prophet].

We should test him many times. If all his statements prove true, he should be considered to be a true prophet, as [I Samuel 3:20] states concerning Samuel, "And all of Israel, from Dan to Beersheba, knew that Samuel had been proven to be a prophet unto God."[[36]](#footnote-36)

Hakham Tsefet in his depiction of the Master as a “Prophet, Hakham, Teacher and Sage gives us a Maimonidean approach to the Yeshua. Did Yeshua prove he was Messiah by signs, miracles and healings. G-d forbid! Had he used this as an attempt to aggrandize himself he would have been no more than the **painted one** (hypocrites).

# Implicit Mitzvot

The Nazarean Jew should not neglect wearing Tsitsit (Arba Kanfot and Tallith).

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

**Allegorical Gemarah**

# Introduction

One does not need to look far or hard to see the parallels and connections between the Remes portion of the Nazarean Codicil and the Torah Seder. In a city, full of idols and Hakham Shaul’s dismay at Athenian idolatry, we see a Hakham being put to the test. Hakham Shaul contrasts himself to the Peshat pericope showing us that he does not need and will not perform miracles and signs to prove himself. The Masters work in the Galil is now being extended to the Galut (diaspora). The II Luqas pericopes show the overwhelming opposition that the Jewish people face as they move away from Eretz Yisrael. If Eretz Yisrael is a land where the Torah and Oral Torah reign as King the work of the Jewish Sages in the Galut is daunting. Berea is a best-case scenario and Athens appears as the worst. Hakham Shaul, you might say was groomed for the job of addressing the Epicurean and Stoic philosophers.[[37]](#footnote-37) If these scenarios are plausible we could most easily see how Hakham Shaul was so appalled by the Athenians. How can Hakham Shaul emulate Moshe Rabbenu or the Master in this Pericope? His intercession is first evidenced by his address in the Jewish Synagogue. Secondly, rather than allow the idolatry of the Athenians to go uncontested he confronts the issue straight on. He addresses the “G-d-Fearers in the Synagogue and in the marketplace. Thus, Hakham Shaul’s work begins in the Esnoga (Synagogue) addressing the Jewish community there. Why is it necessary to address them in both places? Hakham Shaul may have looked at the average Gentile in the way they are described by Professor Paula Fredrikson.

What, on the average, did the average Jew think of the average Gentile? I think that we can rely here on Paul who, even when addressing Gentiles and in some sense acting as their advocate, refers to them, quite unselfconsciously, as ‘sinners’ (Gal.2: 15). Their characteristic social and sexual sins—slander, insolence, deceit, malicious gossip, envy, heartlessness, disrespect of parents, homosexual and heterosexual fornication—are the varied expression of a more fundamental spiritual error: they worship idols. Could there be such a thing, then, as a morally good Gentile?[[38]](#footnote-38)

As can be seen from Professor Fredrikson’s summation, the Jewish view of Gentiles was not positive. The interesting point is that Professor Fredrikson cites Hakham Shaul as her source. Therefore, we might think that the typical Nazarean Jew held similar opinions.

The sin of the Golden Calf perpetrated against the Bne Yisrael was on one level created to lead them astray. The Shammaite school, in an allegorical manner of speaking, enactment of Shammai’s eighteen edicts was designed to destroy all interaction between Jew and Gentile. Hakham Shaul readily confronts the idol-worshiping Gentiles in Athens. What is Hakham Shaul trying to do? He is trying to reverse the sin of the Golden calf and the sin of Shammai. The sin of the golden calf, whether it be Gentiles or the B’ne Yisrael seeks to exchange the intermediary Moshe for another “god/gods/elohim.” They wanted to switch intermediaries. What is Hakham Shaul purporting? A switch in intermediaries! Hakham Shaul wants the philosophers to lay down their intellectual curiosity, in exchange for the Mesorah. Heschel states that “Philosophy begins with man’s question; *religion* (Judaism)[[39]](#footnote-39) *begins with Gods question and man’s answer*.”[[40]](#footnote-40)

Judaism is not a pursuit of G-d in the Philosophical sense of the word. Judaism is a desire to answer the questions G-d gives us in the Torah. In other words, the intellectual pursuit is within the confines of G-d’s materials, i.e. the written and Oral Torah. One cannot master one without the other. Talmud Torah is a great conquest and intellectual pursuit. However, the questions that we ponder are questions presented by G-d for genuine brain-sweat!

Hakham Shaul’s contest with the Athenians demonstrates a Hakham in defense of the King’s honor.

Secondly, the concept of a mitzvah is connection to G-d. Therefore, mitzvoth (pl.) are a means of connection with the Divine. Should the Gentiles or we the Jewish people reject the Divinely mandated mitzvoth, connection to G-d would be impossible. The Jewish soul (Nefesh Yehudi) rejoices in *matan haTorah* (giving of the Torah) because it is a confirmation to the orally transmitted Torah of our forefathers. The Oral Torah is a testimony to the magnitude of the Jewish soul. This is because the grandeur of the Jewish soul can make connection to G-d on the highest levels of reciprocity. To refuse to accept the mitzvoth is to rescind connection to G-d and forfeit our place in the Olam HaBa (the ever-coming world).

# Athenians

The Polis (city) of Athens and its history can be read and researched in any encyclopedia or dictionary. **Ἀθήνη** – Athenē (**the goddess of wisdom)**, who was reputed to have founded the city. The goddess of wisdom? She represents “wisdom” apart from the Torah, and Oral Torah. The city named after this goddess, **Ἀθῆναι** bears the idea of “uncertainty” as we will see below. However, we wish to posit that it also bears the idea of being “against certainty” or “opposed to certainty.” Our interest in Athens is allegorical and contextual. Why does Hakham Shaul draw on this account to marry the Nazarean Codicil to the Torah Seder? For the answer, we will look to the definition of the word Athens and then look at some other aspects of the Narrative for a fuller explanation.

Athens, means “**uncertainty**”[[41]](#footnote-41) “against certainty,” or “opposed to certainty” as we stated above. This allegorical definition allows us to look at the Torah Seder and see that “uncertainty” can cause a great deal of confusion. Not only can it create confusion, it caused the sin of the golden calf. However, this “uncertainty,” “against certainty” made the people doubt that Moshe was alive. Allegorically the philosophy that Moshe is dead is very apropos for this Torah Seder. After all, what is the philosophy of the Amalek? As we have stated in the past we can make an allegorical play on the name Amalek by dissecting it into a Hebrew/Greek phrase meaning “No King,” anarchy, or “against the King.”

Shemot 17:16 - **וַיֹּאמֶר כִּי יָד עַל כֵּס יָהּ מִלְחָמָה לַיהֹוָה בַּעֲמָלֵק מִדֹּר דֹּר**

Rashi’s comments to Shemot 17:16 is very important to the present commentary.

For there is a hand on the throne of the Eternal: Heb. **כִּי-יָד עַל כֵּס יָ-הּ**. The hand of the Holy One, blessed be He, was raised to swear by His throne, to have a war and [bear] hatred against Amalek for eternity. Now what is the meaning of **כֵּס** [as opposed to **כִּסֵא** and also [why is] the Divine Name divided in half? [I.e., why is the Name **יָ-הּ** used instead of **י-ה-ו-ה** ?] [The answer is that] the Holy One, blessed be He, swore that His Name will not be complete and His throne will not be complete until the name of Amalek is completely obliterated. And when his name is obliterated, the Divine Name will be complete, and the throne will be complete,

If we understand what Rashi has purported and we understand that the meaning of “Amalek” can allegorically translated as anarchy (no King), we understand that the Amalek not only wants to destroy the Torah, i.e. Moshe Rabbenu but also G-d. The hand “on” the throne (**כִּי יָד עַל כֵּס יָהּ**) can also be understood as the hand “above” the throne. This is the crucial point that we must take from the Torah Seder in relation to Hakham Shaul’s Remes. Consequently, we need to know what Moshe represented before we can better understand what Hakham Shaul is trying to purport. Moshe represents the agency of G-d. He stands as the intermediary between G-d and the B’ne Yisrael. This is very evident. Who besides Moshe would have the chutzpah to stand before G-d and say blot me out of your book?[[42]](#footnote-42) Herein lays the crux of the problem. We can annihilate G-d by destroying all His agents, allegorically speaking. Destroy G-d’s Prophets, the Sages and we are left with anarchy. The Amalek draws life-force and power from the belief in luck. Yet, the Jewish Sages, Prophets and Teachers will never be overcome by the “Amalek.” Because Jewish Hakhamim draw their authority from their faithfulness to the Divine and trust in the Providence of G-d.

When the hand of Moshe is faithful it is above the Amalek. In Y’hoshua 10:10, Y’hoshua did not ask for the sun to stand still because he need more time. He prayed that the Sun would stand still because it was at his back, shining in the face of his enemy giving Y’hoshua a tactical advantage. Thus, we see that he was a great tactician understanding that the sun is an agent of the Shekinah.

Shabbat Zachor ("Sabbath of remembrance **שבת זכור**) is the Shabbat immediately preceding Purim. The letter associated with Adar, the month in which we remember the Amalek and keep the Festival Purim is Kuf (ק). When **ק** is spelled out phonetically it reads **קוֹף** giving us an allegorical hint into the true nature of the Amalek **-** **קוֹף** the monkey.[[43]](#footnote-43)

Twice in Biblical times men when have forfeited their own image of the Creator and denied His existence, their physiognomy changed and they began to resemble apes (**קוֹף**). The first time this occurred was in the generation of Enosh (B’resheet Rabbah 23:5), when people began to make idols and call them gods (Targum Yonatan B’resheet Rabbah 4:26). The second time when people built the tower of Babel and tried to gain mastery over the entire human race (Chizkuni) and dispense with G-d (R, Hirsch). Subsequently, they lost their share in the World to Come and turned into apes (**קוֹף**), spirits and demons, (Sanhedrin 109a)[[44]](#footnote-44)

Strip from man the cosmic Law of the Torah, say there is no G-d and all you have is another **קוֹף** monkey!

Amen VAmen

**Questions for Reflection**

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

**Blessing After Torah Study**

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

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

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

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

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

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

**“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish, before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”**

If—

**By:** [**RUDYARD KIPLING**](https://www.poetryfoundation.org/poems-and-poets/poets/detail/rudyard-kipling)

**If you can keep your head when all about you**

**Are losing theirs and blaming it on you,**

**If you can trust yourself when all men doubt you,**

**But make allowance for their doubting too;**

**If you can wait and not be tired by waiting,**

**Or being lied about, don’t deal in lies,**

**Or being hated, don’t give way to hating,**

**And yet don’t look too good, nor talk too wise:**

**If you can dream—and not make dreams your master;**

**If you can think—and not make thoughts your aim;**

**If you can meet with Triumph and Disaster**

**And treat those two impostors just the same;**

**If you can bear to hear the truth you’ve spoken**

**Twisted by knaves to make a trap for fools,**

**Or watch the things you gave your life to, broken,**

**And stoop and build ’em up with worn-out tools:**

**If you can make one heap of all your winnings**

**And risk it on one turn of pitch-and-toss,**

**And lose, and start again at your beginnings**

**And never breathe a word about your loss;**

**If you can force your heart and nerve and sinew**

**To serve your turn long after they are gone,**

**And so hold on when there is nothing in you**

**Except the Will which says to them: ‘Hold on!’**

**If you can talk with crowds and keep your virtue,**

**Or walk with Kings—nor lose the common touch,**

**If neither foes nor loving friends can hurt you,**

**If all men count with you, but none too much;**

**If you can fill the unforgiving minute**

**With sixty seconds’ worth of distance run,**

**Yours is the Earth and everything that’s in it,**

**And—which is more—you’ll be a Man, my son!**

**Next Shabbat:**

**Shabbat: “VaYishma Yitro” – “Now heard Jethro”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיִּשְׁמַע יִתְרוֹ** |  |  |
| **“VaYishma Yitro”** | Reader 1 – Sh’mot 18:1-4 | Reader 1 – Sh’mot 19:6-9 |
| **“Now heard Jethro”** | Reader 2 – Sh’mot 18:5-7 | Reader 2 – Sh’mot 19:10-15 |
| **“Y oyó Jetro”** | Reader 3 – Sh’mot 18:8-11 | Reader 3 – Sh’mot 19:6-15 |
| Sh’mot (Exodus) 18:1- 19:5 | Reader 4 – Sh’mot:18:12-14 |  |
| Ashlamatah: Is 33:13-22 | Reader 5 – Sh’mot 18:15-18 |  |
|  | Reader 6 – Sh’mot 18:19-23 | Reader 1 – Sh’mot 19:6-9 |
| Psalms 56:1-14 | Reader 7 – Sh’mot 18:24-27 | Reader 2 – Sh’mot 19:10-15 |
|  | Maftir – Sh’mot 19:1-5 | Reader 3 – Sh’mot 19:6-15 |
| N.C.: Mk 7:9-13;  Lk 11:45-54; Acts 17:22-31 | Isaiah 33:13-22 |  |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Ziphim comes from the root: zayif- *falsifiers*. [↑](#footnote-ref-1)
2. Doeg was a man of great learning who, however, perverted his knowledge for base and selfish ends (Sanh. 106b). He was called "Adomi" (Edomite) because he made those who disputed with him blush (*adom*, "red") with shame at their ignorance (Mid. Ps. to 52:4). He suited the law to his own purposes when persuading Saul not to kill Agag (*ibid.*); when maintaining that Ahimelech's consultation of the \*Urim and Thummim on David's behalf (I Sam. 22:11–19) was illegal (*ibid.*, 52:5); by convincing Saul that David's marriage to Michal had lost validity from the day David was declared a rebel (Gen. R. 32:1); and by attempting to refute David's legitimacy because of his descent from Ruth the Moabitess (Yev. 76b–77a). Doeg is rebuked, "Thou lovest evil more than good, and lying rather than to speak right" (Ps. 52:5), and God says to him, "Are you not a mighty man in Torah? Why than boastest thyself in mischief?" (Sanh. 106b). The variant spellings of Doeg's name in I Samuel 21:8 and 22:22 are explained: "At first God sits and is anxious (דּוֹאֵג, *do'eg*) lest one go out on an evil course. But once he does so, He exclaims, 'Woe (דוֹיֵג, *doyeg*) that he has entered on an evil path'" (Sanh. 106b). Eventually, Doeg's knowledge was taken from him. When he was 34 years old, he was confronted by three destroying angels, one of whom caused him to forget his learning, one burnt his soul, and the third scattered his ashes in the synagogues and schoolhouses (*ibid.*). According to another tradition, he was slain by his students when they saw that his wisdom had departed from him (Yalk. Sam. 131). His enmity toward David sprang from the fact that David chose a site for the Temple in preference to his own (Zev. 54b). Doeg deliberately praised David lavishly in Saul's presence (I Sam. 16:18) in order to arouse Saul's wrath against him (Sanh. 93b). As a result of his calumny Ahimelech, Abner, Saul, and Doeg himself lost their lives (TJ, Pe'ah 1:1). Doeg is one of the four commoners who have no place in the *olam ha-ba*, world to come (Sanh. 10:2), and one of those who set their eyes upon that which was not proper for them; what they sought was not granted to them, and what they possessed was taken from them (Sot. 9b). [↑](#footnote-ref-2)
3. Ziphites [↑](#footnote-ref-3)
4. There are two mitzvot in the Torah that specifically address improper speech: Thou shalt not go up and down as a tale-bearer among thy people (Lev. 19:16), and ye shall not wrong one another (Lev. 25:17, which according to tradition refers to wronging a person with speech). The gravest of these sins of tale-bearing is lashon ha-ra (literally, “the evil tongue”), which involves discrediting a person or saying negative things about a person, even if those negative things are true. The Hebrew term lashon hara (or loshon hora) (Hebrew לשון הרע; “evil tongue”) is the halakhic term for derogatory speech about another person. Lashon hara differs from defamation in that its focus is on the use of true speech for a wrongful purpose, rather than falsehood and harm arising. [↑](#footnote-ref-4)
5. Shmuel Alef (I Samuel) chapter 25. [↑](#footnote-ref-5)
6. Baalei Brit Avraham – 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-6)
7. V. 1 of Psalms chapters 54 and 55 just say “string-music”. [↑](#footnote-ref-7)
8. Alshich [↑](#footnote-ref-8)
9. Maharam Markado. [↑](#footnote-ref-9)
10. Moshe Alshich, also spelled Alshech, (1508–1593), known as the Alshich Hakadosh (the Holy), was a prominent rabbi, preacher, and biblical commentator in the latter part of the 16th century. The Alshich was born in 1508 in the Ottoman Empire, and was the son of Hayyim Alshich. He later moved to Safed where he became a student of Rabbi Joseph Caro. His students included Rabbi Hayim Vital and Rabbi Yom Tov Tzahalon. He died in Safed in 1593. [↑](#footnote-ref-10)
11. Achitophel means *My brother will fall*. [↑](#footnote-ref-11)
12. v. 7 [↑](#footnote-ref-12)
13. “Maon”means *habitation.* [↑](#footnote-ref-13)
14. see Shmuel alef (I Samuel) chapter 22 [↑](#footnote-ref-14)
15. Because, as he goes on to state, they were addicted to slander. [↑](#footnote-ref-15)
16. Though there was so much merit among the children, a consideration which might be expected to save the generation from calamity. [↑](#footnote-ref-16)
17. But informers against David; cf. Mah. [↑](#footnote-ref-17)
18. Sanhedrin 20b. [↑](#footnote-ref-18)
19. The presence of informers causes the Shechinah to depart; hence they were not worthy of a Temple for the Shechinah to dwell in. [↑](#footnote-ref-19)
20. Kiddushin 40a [↑](#footnote-ref-20)
21. Hilchot Deos6:1 [↑](#footnote-ref-21)
22. Ziphites [↑](#footnote-ref-22)
23. See http://www.jewfaq.org/speech.htm. [↑](#footnote-ref-23)
24. Shmuel alef (I Samuel) Chapters 21-22. [↑](#footnote-ref-24)
25. Arachin 15b [↑](#footnote-ref-25)
26. Sanhedrin 31a [↑](#footnote-ref-26)
27. literally, “the evil tongue”. [↑](#footnote-ref-27)
28. Da’at in Hebrew. A So’odic seed into the understanding and “Knowledge of Messiah.” [↑](#footnote-ref-28)
29. Strong, J. (1996). *The exhaustive concordance of the Bible: Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* Ontario: Woodside Bible Fellowship. (G2104) [↑](#footnote-ref-29)
30. The point being made here is that, they studied as good talmidim authenticating the words of their mentors. [↑](#footnote-ref-30)
31. Both the women and men were noble. This follows the Strong’s definition of **εὐγενής** – *eugenes* “open-minded, formally of noble character. [↑](#footnote-ref-31)
32. Here the Greek **συμβάλλω** – *sumballo* is stronger than “converse” as in a normal conversation. The “conversation” is perhaps more of a philosophical debate. [↑](#footnote-ref-32)
33. **מָן** man - manna, because they did not know what it was. **מָן הוּא**. It is a preparation of food. Cf. Rashi 16;15 [↑](#footnote-ref-33)
34. Inspired by Keith Green’s “So You Wanna Go Back to Egypt” Written by Keith Gordon Green, Melody Green • Copyright © Universal Music Publishing Group (May 7, 1980) [↑](#footnote-ref-34)
35. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. pp. 261-262 [↑](#footnote-ref-35)
36. (Rambam), Maimonides, and Rabbi Eliyahu Touger. *Mishneh Torah: Hilchot Yesodei Hatorah: The Laws [Which Are] the Foundations of the Torah*. Moznaim Publishing Corporation, 1989. pp. 282-295 [↑](#footnote-ref-36)
37. Here we cannot address the philosophies of either the Epicurean and Stoic philosophers. Suffice it to say that Hakham Shaul’s selection by the Master was no accident. His awareness of these philosophies as an orthodox Jewish Rabbi armed him to deal with the influences that would be a contention for the Jewish people moving into Galut. Much like Yeshua’s transformation of the Galil into the cradle of Jewish Mesorah, Hakham Shaul begins building the way into the Galut. [↑](#footnote-ref-37)
38. Professor Paula Fredrikson, [*Journal of Theological Studies, N.S. 42 (1991) p534*](http://www.bu.edu/religion/files/pdf/Judaism-the-Circumcision-of-Gentiles-and-Apocalyptic-Hope-Another-Look-at-Galatians-1-and-2.pdf) [↑](#footnote-ref-38)
39. Our insert [↑](#footnote-ref-39)
40. Heschel, Abraham Joshua. *Man Is Not Alone: A Philosophy of Religion*. New York: Noonday Press, 1993. p. 76 [↑](#footnote-ref-40)
41. 116 Ἀθῆναι – *Athenai,* Plural of Athene (the goddess of wisdom, who was reputed to have founded the city); GK 121; Six occurrences; AV translates as “Athens” six times. 1 A famous city in Greece, the capital of Attica, and the chief seat of learning and civilization during the golden period of the history of Greece. *Additional Information*: Athens = “**uncertainty**.” Strong, J. (1996). *The exhaustive concordance of the Bible*: Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order. Ontario: Woodside Bible Fellowship. (G116). [↑](#footnote-ref-41)
42. Cf. Shemot 32:32 [↑](#footnote-ref-42)
43. Munk, Michael L. *The Wisdom in the Hebrew Alphabet: The Sacred Letters as a Guide to Jewish Deed and Thought*. 1st ed. ArtScroll Mesorah Series. Brooklyn, N.Y: Mesorah Publications, 1983. p. 198 [↑](#footnote-ref-43)
44. Ibid [↑](#footnote-ref-44)