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| Esnoga Bet Emunah**12210 Luckey Summit****San Antonio, TX 78252****United States of America****© 2020**<http://www.betemunah.org/>**E-Mail:** gkilli@aol.com | Menorah 5 | Esnoga Bet El**102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2020**<http://torahfocus.com/>E-Mail: waltoakley@charter.net |

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

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| Three and 1/2 year Lectionary Readings | Second Year of the Triennial Reading Cycle |
| Nisan 03, 5780 – March 27/28 2020 | Fifth Year of the Shmita Cycle |

 Candle Lighting and Habdalah Times see: <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 Yoel ben Abraham and beloved wife HH Giberet Rivka bat Dorit

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

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

Her Excellency Giberet Jacquelyn Bennett

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 Shlomoh ben Abraham

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

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

amen ve amen!

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

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

## Blessings Before Torah Study

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

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

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

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

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

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

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

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

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

## Shabbat: “VaYelekh Moshe” – “And Moses went”

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיֵּלֶךְ מֹשֶׁה** |  |  |
| **“VaYelekh Moshe”** | Reader 1 – Sh’mot 4:18-20 | Reader 1 – Sh’mot 6:2-5  |
| **“And Moses went”** | Reader 2 – Sh’mot 4:21-23 | Reader 2 – Sh’mot 6:6-9 |
| **“Y Moisés se fue”** | Reader 3 – Sh’mot 4:18-23 | Reader 3 – Sh’mot 6:10-13 |
| Sh’mot (Exodus) Ex. 4:18 – 6:1 | Reader 4 – Sh’mot 4:24-27 |   |
| Ashlamatah: II Sam 15:7-15 + 37 | Reader 5 – Sh’mot 4:28-31 |   |
|  | Reader 6 – Sh’mot 5:1-8 | Reader 1 – Sh’mot 6:2-5  |
| Psalm 44:10-27 | Reader 7 – Sh’mot 5:9-17 | Reader 2 – Sh’mot 6:6-9 |
|   |  Maftir – Sh’mot 5:18-6:1 | Reader 3 – Sh’mot 6:10-13 |
| N.C.: Romans 2:1-16 |  |   |

### Rashi & Targum Pseudo Jonathan

**for: Sh’mot (Exodus) ‎4:18 – 6:1**

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**and she said** about her son.

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

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

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

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

**Chapter 5**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Chapter 6**

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

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

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

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

### Reading Assignment:

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol IIIa: The Twelve Tribes**

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

Published by: Moznaim Publishing Corp. (New York, 1990)

Vol. 4 – “Israel in Egypt” pp. 111-153

###  Ketubim: Psalms ‎‎‎44:10-27

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

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

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

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

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

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

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

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

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

###  Meditation from the Psalms

**Psalms ‎‎44:10-27**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Yitzchak will laugh - and he will laugh best.

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

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

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

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

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

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

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

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

The Torah calls Mt. Moriah, HaMakom:

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

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

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

The Midrash reiterates the significance of *HaMakom*:

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

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

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

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

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

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

**Rashi’s Commentary for: II Sam 15:7-15, 37‎**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**covered** wrapped.

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

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

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

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

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

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

### Verbal Tallies

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

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

**Shemot (Exodus) 4:18 – 6:1**

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

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

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

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

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

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

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

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

Said - אמר, Strong’s number 0559.

Peace - שלום, Strong’s number 07965.

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

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

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

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

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

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading****Exod. 4:18 – 6:1** | **Psalms****44:10-26** | **Ashlamatah****2 Sam 15:7-15 + 37** |
| --- | --- | --- | --- | --- |
| yn"doa] | O Lord | Exod. 5:22 | Ps. 44:23 |  |
| vyai | man, men | Exod. 4:19Exod. 5:9 |  | 2 Sam. 15:112 Sam. 15:13 |
| ~yhil{a/ | God | Exod. 4:20Exod. 4:27Exod. 5:1Exod. 5:3Exod. 5:8 | Ps. 44:20Ps. 44:21 |  |
|  ~ai | if |  | Ps. 44:20 | 2 Sam. 15:8 |
| rm;a' | said | Exod. 4:18Exod. 4:19Exod. 4:21Exod. 4:22Exod. 4:23Exod. 4:25Exod. 4:26Exod. 4:27Exod. 5:1Exod. 5:2Exod. 5:3Exod. 5:4Exod. 5:5Exod. 5:6Exod. 5:10Exod. 5:13Exod. 5:14Exod. 5:15Exod. 5:16Exod. 5:17Exod. 5:19Exod. 5:21Exod. 5:22Exod. 6:1 |  | 2 Sam. 15:72 Sam. 15:82 Sam. 15:92 Sam. 15:102 Sam. 15:132 Sam. 15:142 Sam. 15:15 |
| #r,a, | land, earth, country | Exod. 4:20Exod. 5:5Exod. 5:12Exod. 6:1 | Ps. 44:25 |  |
| rv,a] | who, which, what | Exod. 4:18Exod. 4:21Exod. 4:28Exod. 4:30Exod. 5:8Exod. 5:11Exod. 5:14Exod. 6:1 |  | 2 Sam. 15:72 Sam. 15:142 Sam. 15:15 |
| aAB | come, go | Exod. 5:1Exod. 5:15Exod. 5:23 | Ps. 44:17 | 2 Sam. 15:132 Sam. 15:37 |
| rb'D' | words | Exod. 4:28Exod. 4:30Exod. 5:9Exod. 5:13Exod. 5:19 |  | 2 Sam. 15:11 |
| hy"h' | came, come | Exod. 4:24Exod. 5:13 |  | 2 Sam. 15:7 |
| %l;h'  | come, go, walk | Exod. 4:18Exod. 4:19Exod. 4:21Exod. 4:27Exod. 4:29Exod. 5:3Exod. 5:4Exod. 5:7Exod. 5:8Exod. 5:11Exod. 5:17Exod. 5:18 |  | 2 Sam. 15:72 Sam. 15:92 Sam. 15:112 Sam. 15:122 Sam. 15:14 |
| hNEhi | behold | Exod. 4:23Exod. 5:16 |  | 2 Sam. 15:15 |
| gr'h' | kill | Exod. 4:23Exod. 5:21 | Ps. 44:22 |  |
| xb;z" | sacrifice | Exod. 5:3Exod. 5:8Exod. 5:17 |  | 2 Sam. 15:12 |
| br,x, | sword | Exod. 5:3Exod. 5:21 |  | 2 Sam. 15:14 |
| [d'y" | know, known | Exod. 5:2 | Ps. 44:21 | 2 Sam. 15:11 |
| hwhy | LORD | Exod. 4:19Exod. 4:21Exod. 4:22Exod. 4:24Exod. 4:27Exod. 4:28Exod. 4:30Exod. 4:31Exod. 5:1Exod. 5:2Exod. 5:3Exod. 5:17Exod. 5:21Exod. 5:22Exod. 6:1 |  | 2 Sam. 15:72 Sam. 15:8 |
| ~Ay | days | Exod. 5:3Exod. 5:6Exod. 5:13Exod. 5:14Exod. 5:19 | Ps. 44:15Ps. 44:22 |  |
| laer'f.yI | Israel | Exod. 4:22Exod. 4:29Exod. 4:31Exod. 5:1Exod. 5:2Exod. 5:14Exod. 5:15Exod. 5:19 |  | 2 Sam. 15:102 Sam. 15:13 |
|  yKi | indeed, because, yet | Exod. 4:25Exod. 5:8 | Ps. 44:19 |  |
| lKo | whole, all, entire | Exod. 4:19Exod. 4:21Exod. 4:28Exod. 4:29Exod. 4:30Exod. 5:12 | Ps. 44:15Ps. 44:17Ps. 44:22 | 2 Sam. 15:102 Sam. 15:112 Sam. 15:142 Sam. 15:15 |
| aol | no, none, cheaply | Exod. 5:7Exod. 5:18 | Ps. 44:12 | 2 Sam. 15:14 |
| ble | heart | Exod. 4:21 | Ps. 44:18Ps. 44:21 | 2 Sam. 15:13 |
| hm' | why, what | Exod. 5:4Exod. 5:15Exod. 5:22 | Ps. 44:23Ps. 44:24 |  |
| %l,m, | king | Exod. 5:4 |  | 2 Sam. 15:72 Sam. 15:92 Sam. 15:15 |
| !mi | any, wherever, presence, bacause | Exod. 5:8Exod. 5:11Exod. 5:20 | Ps. 44:16 |  |
| an" | please | Exod. 4:18Exod. 5:3 |  | 2 Sam. 15:7 |
| dg"n" | told, messenger | Exod. 4:28 |  | 2 Sam. 15:13 |
| hk'n" | beaten, strike | Exod. 5:14Exod. 5:16 |  | 2 Sam. 15:14 |
| vp,n< | life, soul | Exod. 4:19 | Ps. 44:25 |  |
| !t;n" | give, given, put | Exod. 5:7Exod. 5:10Exod. 5:16Exod. 5:18Exod. 5:21 | Ps. 44:11 |  |
| db;[' | serve, work | Exod. 4:23Exod. 5:18 |  | 2 Sam. 15:8 |
| db,[, | servants, serve | Exod. 5:15Exod. 5:16Exod. 5:21 |  | 2 Sam. 15:82 Sam. 15:142 Sam. 15:15 |
| l[; | therefore, over, for your sake | Exod. 5:8Exod. 5:14Exod. 5:17 | Ps. 44:22 |  |
| !P, | otherwise, or | Exod. 5:3 |  | 2 Sam. 15:14 |
| ~ynIP' | before, face | Exod. 4:21 | Ps. 44:15Ps. 44:16Ps. 44:24 |  |
| lAq | voice, sound | Exod. 5:2 | Ps. 44:16 | 2 Sam. 15:10 |
| ~Wq | arise, arose |  | Ps. 44:26 | 2 Sam. 15:92 Sam. 15:14 |
| bWv | turn, return | Exod. 4:18Exod. 4:19Exod. 4:20Exod. 4:21Exod. 5:22 | Ps. 44:10 | 2 Sam. 15:8 |
| ~Wf | put, impose, set, make | Exod. 4:21Exod. 5:8Exod. 5:14 | Ps. 44:13Ps. 44:14 |  |
| ~Alv' | peace | Exod. 4:18 |  | 2 Sam. 15:9 |
| xl;v' | would not let, go, sent | Exod. 4:21Exod. 4:23Exod. 4:28Exod. 5:1Exod. 5:2Exod. 5:22Exod. 6:1 |  | 2 Sam. 15:102 Sam. 15:12 |
| ~ve | name | Exod. 5:23 | Ps. 44:20 |  |
| [m;v' | heard, hear | Exod. 4:31Exod. 5:2 |  | 2 Sam. 15:10 |
| ~[; | people | Exod. 4:21Exod. 4:30Exod. 4:31Exod. 5:1Exod. 5:4Exod. 5:5Exod. 5:6Exod. 5:7Exod. 5:10Exod. 5:12Exod. 5:16Exod. 5:22Exod. 5:23 | Ps. 44:12 | 2 Sam. 15:12 |
| ynI[\ | affliction | Exod. 4:31 | Ps. 44:24 |  |
| br' | many, much, great | Exod. 5:5 |  | 2 Sam. 15:12 |

### Nazarean Talmud

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

|  |
| --- |
| **School of Hakham Shaul’s Remes****Romans 2:1 – 16** |
| **1. Therefore you are without defense,[[18]](#footnote-18) O** Gentile**[[19]](#footnote-19)** **man, every one** of you **who passes judgment. For in the judgment you pass on someone else, you condemn yourself, for you who are passing judgment are doing the same** things**.****2. However, we know that the judgment** **of God** through the Bate Din and Hakhamim **is according to truth** of the Torah **against those who do such things.** **3. But do you think this, O** Gentile **man who passes judgment on those who do such things, and who does the same** things**, that you will escape the judgment of God?****4. Or do you despise the abundance of His** (God’s) **chessed** (loving-kindness) **and mercy and patience, not knowing that the benevolence of God leads you to teshubah** (repentance)**?****5. But because of the hardness and impenitence of your heart, you are accumulating wrath for yourself on the day of wrath and of the revelation of the judgment of God,** **6. who will render to each one according to his works:** **7. to those who, by tirelessness in good works, seek glory and honor and immortality, eternal life,** **8. but to those** who act **from self-seeking ambition disobey the truth** of the Torah**, and conform to wickedness, wrath and anger.****9.** There will be **anguish and distress for every human being who does evil, of the Jew first and of the Hellenists,****10. but glory and honor and peace** (shalom) **to everyone who does good** works (i.e. works of kindness)**, to the Jew first and to the Greek.** **11. For** there **is no partiality with God.** **12. All those who sinned[[20]](#footnote-20) without[[21]](#footnote-21)** (against) **the Torah will also perish because of their lawlessness**,**[[22]](#footnote-22) and all those who sinned under the Torah will be judged by the Torah.[[23]](#footnote-23)** **13. For those who hear[[24]](#footnote-24) the Torah are not found innocent (righteous/generous) before God, but those who actively walk (who have the power of self-control) the Torah will be declared innocent[[25]](#footnote-25) (righteous/generous).** **14. So, when Gentiles, who do not have the (written) Torah, instinctively do what the Oral Torah demands, they are a principle to themselves even though they do not have the written Torah.** **15. They show that the work of the Oral Torah (the cosmic Torah)is written on their hearts.** **Their consciences[[26]](#footnote-26) testify of this truth, and their discerning thoughts either accusing or excusing** **16. them on the day when God judges what people have kept hidden, according to my Mesorah through Yeshua HaMashiach.** |

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

**Textual context**

We must begin by addressing the textual context of Hakham Shaul’s narrative before we discuss the allegorical implications of the text. Nearly all commentaries on Hakham Shaul’s Igeret (Letter) show that between Chapter 1 and 2 there is a shift and Hakham Shaul begins his address to the Jewish congregants in the Roman Synagogues. Arguing from the hermeneutic, **Sevarah** –logical deduction, drash or deductive[[27]](#footnote-27) we can look at the pericope and easily determine that this is a fallacy. The first comment we will make is that we have a continued discussion on the “wrath of G-d.” Secondly, and most importantly we see that the idea of “judgment” being addressed can in no way be associated with the Jewish people. Even the novice to Greek knows that the word **ἄνθρωπος** – *anthropos* means “man.” In each instance where **ἄνθρωπος** – *anthropos* is used in this pericope, it appears in its singular form. Jewish ears should now be peaked. Why? Even the Jewish child who has yet to experience his Bar Mitzvah knows that it is impossible for a single Jewish man to pass judgment. Judgment always comes from a bench of three Hakhamim. Thirdly, the language and accusations Hakham Shaul is making deal with materials that are common knowledge to the Jewish people. The Jewish people do not need to be told, “(God’s) **chesed** (loving-kindness), **mercy, patience and knowledge that the benevolence of God leads to teshubah.**” Hakham Shaul speaks to his audience as if they are unaware of these truths. Therefore, we must insist that the contents at present do NOT apply to the Jewish people.

**Illegitimate Judgment**

The Peshat portion of our Torah Seder makes it abundantly clear that Hakham Shaul understood exactly what Hakham Tsefet was saying. Furthermore, he is undergirding the words of his Hakham and mentor. Hakham Tsefet shows that it will be the illegal judgment of the Roman administrator who actually condemns Yeshua to death by crucifixion. We have commented before on the illegitimacy of this decision. Firstly, the Tz’dukim knew they could not gather the Bet Din on the eve of Pesach. Consequently, they devised a plan to take Yeshua to Pilatos who they could bribe or coerce into the death penalty of a Tsaddiq. Hakham will argue the illegitimacy of Roman “authorities” in the near future. Therefore, we will cite the halakhic decision of the Nazarean Bet Din. However, we need not think that the Nazareans were alone in this decision.

**Romans 13:1-10 Let every** Gentile **soul be subject to the governing authorities** of the Jewish Synagogue. **For there is no** legitimate **authority except** that of the Jewish Bet Din **from God, and the authorities** of the Bet Din **that exist are appointed by God. Therefore whoever resists the authority** of the Bet Din **resists the ordinance of God, and those who resist will bring judgment** (of the heavens) **upon themselves. For the Rulers** of the Synagogue[[28]](#footnote-28) **are not a terror to good works** (acts of righteousness/generosity), **but to** (those who do) **evil. Do you want to** (be) **irreverent to the authority** of the Bet Din? **Do what is beneficial, and you will have praise from the same. For he** (the Chazan)[[29]](#footnote-29) **is God's servant to you for what is beneficial. But if you do that which is unprofitable, be afraid; for he** (the Chazan)[[30]](#footnote-30) **does not bear the circumcision knife[[31]](#footnote-31) in vain; for he is God's minister** (Deputy of the Bet Din), **avenger to execute wrath on him who practices evil. Therefore you must be subject** (obey), **not only because of wrath but also for conscience's sake.** **For this reason, the servants of G-d** (Parnasim) **are devoted to collections of dues.** **Pay all their dues: revenues to whom revenues are due, reverence to whom reverence** (to the bench of three), **fear[[32]](#footnote-32) to whom fear, honor to** (the Parnasim) **whom honor** (are due the honor of their office). **Owe no one anything except to love[[33]](#footnote-33) one another** (following the guidance of the Masoret), **for he who loves another has accomplished** (the intent of) **the Torah. For the commandments, "You will not commit adultery," "You will not murder," "You will not steal," "You will not bear false witness," "You will not covet," and if there is any other** negative **commandment, are allsummed up in this saying, namely, “You will love your neighbor as yourself.”** **Love does no harm to a neighbor; therefore, love isthe summation** (intent) **of the Torah.**

**Colossians 2:16** **Let no** Gentile **man therefore judge you but the body of Messiah** (i.e. the Jewish people) **in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days: For** these **are a shadow** (prophecy/rehearsal) **of things to come!**

It should be evidently clear from these passages that the Gentiles have no place in judging Jewish Hakhamim. Why does Hakham Shaul make this argument in the present Torah Seder? It is evident enough that Hakham Shaul associates the Jewish Princes with true authority. Furthermore, we see their acts of generosity in the gifts that are bringing to the Mishkan. Allegorically we see that the Princes are undergirding and strengthening the “Temple of living stones.”

**The Big Picture**

The allegory posited by Hakham Shaul is that the Jewish Hakhamim must embrace their cosmic duty and “Talmudize the Cosmos.” Talmudizing the cosmos means restoring what was lost in the sin of Adam. The recent pericope to the Romans 1:25 we can see an allegorical picture of Adam’s sin.

**“Who exchanged the truth of God with** (for) **a lie and worshiped and served[[34]](#footnote-34) the creature (**i.e. the Serpent/Nachash.) **rather than the Creator, who is blessed for eternity.[[35]](#footnote-35) Amen.”**

The Nachash/serpent became the master of Adam and Chavah. They served the creature rather than the Creator. They accepted his lie and “**God[[36]](#footnote-36) gave[[37]](#footnote-37) them over to the immoral cravings of their minds[[38]](#footnote-38)** (hearts)**,** that **their bodies[[39]](#footnote-39) would become reprehensible[[40]](#footnote-40) among themselves.”**

The implications are clear, Adam and Chavah saw that they were naked and their bodies became reprehensible to them. Therefore, they covered their bodies with fig leaves. Why fig leaves? The fig is an allegorical representation of the Y’mot HaMashiach. Consequently, in their attempt to atone for their sin they thought they would usher in the Y’mot HaMashiach. We realize that there are deep So’odic implications here that we cannot discuss in Remes. Nevertheless, the wise will understand.

**New Gan Eden**

We have repeatedly returned to the thoughts concerning Gan Eden and the four levels of Hermeneutics. Our allegory demands that we look at Adam who lived in the Garden of Delight until he sinned. In order for the reparation of his sin, there must be a “new Adam.” Please take note that we did not say “Last Adam.”[[41]](#footnote-41) Or, we might say that Adam must make a reparation for his deeds so that he can re-enter Gan Eden. The Sages of blessed memory envisioned this in the allegory of the B’ne Yisrael returning to Eretz Yisrael. But, how will the B’ne Yisrael be enabled to return to Eretz Yisrael? The short answer is when we (the B’ne Yisrael) come to a place of unity. However, this “unity” means that we must gather all the Nafshot Yehudi (Jewish Souls) from the four corners of the earth. We cite this prayer each time we recite the Shema.

In the minds of the Sages the B’ne Yisrael become the “New Adam” and Eretz Yisrael becomes the “New Eden.” How did the Hakhamim purport that the B’ne Yisrael would merit such a reward? The Talmud Yerushalmi gives us the answer.

*y.* Peah 1:1 “He who performs the most good deeds inherits Gan Eden, but he who performs the most transgressions inherits Gehenna.”

Now the question should be asked, “why is the answer found in the Oral Torah?” And, why is it in the tractate “Peah.” The answer is obvious. Tractate Peah deals with agriculture (i.e. restoration of the Garden) and the corners of the field left to feed the poor etc. Therefore, we must deduce that the Oral Torah has the answers to how the B’ne Yisrael have become the “New Adam” and Eretz Yisrael” has become the “New Eden.”

Mal 3:4 “Then the offering of Y’hudah and Yerushalayim will be pleasing to the Lord as in the days of old and as in former years (i.e. Gan Eden).

The Sages saw “the days of old” and “former years” as a reference to the return to Gan Eden and not just a “former” state of Y’hudah and Yerushalayim.[[42]](#footnote-42) The Sages found answers through “handkerchief hermeneutics.”[[43]](#footnote-43) Just as the redemption from Egypt was a picture of the final redemption, the Hakhamim envisioned humanity’s return to Eden. And, just as Adam exiled himself from the Garden, Yisrael must exile itself for the sake of cosmic return and restoration.

Because the Hakhamim know the path to redemption they have lead us into the Great Exile. This is explained in understanding that the microcosmic restoration sheds light on the macrocosmic renewal. If the Hakhamim have lead us into exile for the cosmic reparation, they will certainly know when and how to bring us back to the Garden of Delight. Herein Yeshua, a son of “delight”[[44]](#footnote-44) becomes an allegorical prototype of the Hakhamim.

**אמן ואמן סלה**

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### 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?

## Next Shabbat:

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

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

### Blessing After Torah Study

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

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

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

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

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

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

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

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

## Coming Festivals:

**First Two Days of Pesach- Passover**

**Nisan 15 & 16 – Wednesday Evening the 8th of April – Friday Evening the 10st of April, 2019**

**For further information see:**

[**http://www.betemunah.org/chametz.html**](http://www.betemunah.org/chametz.html) **;** [**http://www.betemunah.org/passover.html**](http://www.betemunah.org/passover.html) **;**

[**http://www.betemunah.org/redemption.html**](http://www.betemunah.org/redemption.html) **;** [**http://www.betemunah.org/haggada.html**](http://www.betemunah.org/haggada.html)

Please, make sure that you have downloaded and printed a copy of our Hagada for each of your participating family members and guests. - [**http://www.betemunah.org/haggada.html**](http://www.betemunah.org/haggada.html)



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1. Parshat Shelach [↑](#footnote-ref-1)
2. This introduction was excerpted and edited from: The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-2)
3. Much of this study is based on a shiur given by Rabbi Akiva Tatz, titled: *Israel and Jerusalem – The Secret of Space*. [↑](#footnote-ref-3)
4. *Keilim* 1:6, quoted by the *Rambam*, *Hilchot Beit HaBechirah* 7:13-22. [↑](#footnote-ref-4)
5. Of the ten levels of holiness descended onto the world, eight of the levels are on the Temple Mount where Yaaqob prayed. [↑](#footnote-ref-5)
6. The walled cities of Israel are those settlements physically protected from foreign invasion.  [↑](#footnote-ref-6)
7. Maimonides writes that Jerusalem has a special level of holiness that never lapses. Therefore, even though the Beit HaMikdash lies in ruins entering the site of the Mikdash is forbidden, since we are not in a state of ritual purity. [↑](#footnote-ref-7)
8. The innermost room of the Beit HaMikdash, the Holy Temple, is called The Holy of Holies; the Holy Ark was placed in this chamber. This Ark stood on a rock. Our sages tell us this is the rock from which the universe was created. This point is the border between the world and its creator - God. The starting point of all creation is the Holy of Holies. [↑](#footnote-ref-8)
9. Parashat Shelach [↑](#footnote-ref-9)
10. Tehillim (Psalms) 102:15 [↑](#footnote-ref-10)
11. Daniel 11:16 [↑](#footnote-ref-11)
12. Avot 5:8 [↑](#footnote-ref-12)
13. Yoma 6:2 [↑](#footnote-ref-13)
14. The Ramchal, Rabbi Moshe Chaim Luzatto, brings this point home by explaining that all blessing and sustenance come to us from above, from the site of the holy Temple in Jerusalem: "There is a special place where all these roots come together. In that place is the root of all things. In that place are the roots of the earth and all it contains, the heavens, the heavens of the heavens and all their hosts without exception. In the place where all these roots come together, in the middle, there is a single stone. This stone is most precious. It possesses every kind of beauty and charm. It is called the Foundation Stone". [↑](#footnote-ref-14)
15. Yitzchak, Isaac, was THE sacrifice on THE alter in THE place of the Temple: ***Beresheet (Genesis) 22:9*** *When they reached the place G-d had told him about, Abraham built an altar there and arranged the wood on it. He bound his son Isaac and laid him on the altar, on top of the wood.* [↑](#footnote-ref-15)
16. Yeshayahu (Isaiah) 42:5 [↑](#footnote-ref-16)
17. Beresheet Rabbah 68:9: Shemot Rabba 45:6 [↑](#footnote-ref-17)
18. The language of the Court, Bet Din continues in this pericope further addressing Gentile judgment and Hakham Shaul as a Courtier. [↑](#footnote-ref-18)
19. Contextually Hakham Shaul is speaking to Gentiles or possibly even Gentile converts. Therefore, his address must show the Gentile that he as an individual is incapable of passing “judgment” on others be they Gentiles or Jews.

**Αναπολόγητος** – *anapologetos* “without defense” clearly speaks to those who are without any defense for their actions. **Αδικος -** *ádikos* is a similar legal synonym meaning to be unjust or to lack righteousness/generosity. According to Zodhiates, the basic meaning of this word involves the assertion by human society of a certain standard expected by its people, which, if not kept, can bring forth ensuing judgment. Zodhiates, S. (2000, c1992, c1993). *The Complete Word Study Dictionary: New Testament*. Chattanooga, TN: AMG Publishers. Strong’s G1349 [↑](#footnote-ref-19)
20. Even though the Gentile who lives “without the Torah” sins, he is still in violation of the Torah, because the Torah that defines sin. The aorist tense speaks of past sins; therefore, we translate the phrase in the past tense, sinned.

Hakham Shaul elucidates impartiality of v. 11 here in v.12. Regardless of status, the Torah is the standard of judgment. [↑](#footnote-ref-20)
21. Or against the Torah [↑](#footnote-ref-21)
22. Ignorance of the Torah is in no way an escape from G-d’s judgment by the Torah. As we will see all men are held accountable to the standard of the Torah. [↑](#footnote-ref-22)
23. Opposition to the Torah and in or under the Torah are phrases that mark the boundaries between the Gentiles and the Jewish people. [↑](#footnote-ref-23)
24. Ακροατής – *akroates*, the power or lordship that one has either over oneself or over something. Kittel, Gerhard, Geoffrey William Bromiley, and Gerhard Friedrich. *Theological Dictionary of the New Testament.* Grand Rapids, Mich.: Eerdmans, 1964*.* (2:339)

The same phrase is used in 2 Tim 3:3 where it is translated “**without self-control.**”

Therefore, we see from the use of ἀκροατής – *akroates* that those who only hear the Torah have no power of self-control. The “doer” hears (Shema) and controls his activities through Torah’s laws and maxims. Ακροατής – *akroates*, is associated with κράτος – *kratos* **cosmic** power. [↑](#footnote-ref-24)
25. Δίκαιος – *dikaios* is translated in a number of ways, chief of which is righteous (generous). However, its dominance as chief is only by a small margin. Therefore, the idea of righteousness in δίκαιος – *dikaios* is also associated with innocence with the inference that they are judged and found innocent (righteous/generous). The implication is that those who walk the walk of the Torah are “**free**” (cf. Str. G1344, TDNT 2:111) [↑](#footnote-ref-25)
26. “Conscience” here speaks of the pure soul that has not been corrupted by vile Gentile behavior. The unadulterated “conscience” can differentiate between the good and the bad. This is the power of the “Cosmic Torah,” i.e. Oral Torah, which is the fabric of the Cosmos. [↑](#footnote-ref-26)
27. Lopes Cardozo, Nathan T. *The Written and Oral Torah: A Comprehensive Introduction*. Northvale, N.J: Jason Aronson Inc., 1997. pp 123-5 [↑](#footnote-ref-27)
28. Corresponding to 1st Hakham, 2nd Hakham and Apostle 3rd of the bench of three - Chokhmah, Bina and Da’at [↑](#footnote-ref-28)
29. The Mohel (circumciser) like the Chazan (cantor) embody the aspirations and authority of the local congregation and the Bet Din. (Jewish court of authority) [↑](#footnote-ref-29)
30. Connected with the concept of Yir’ah, the fear of G-d. The ministry of the Sheliach – Chazan – Bishop [↑](#footnote-ref-30)
31. Here when everything is contextualized we can understand the meaning of these verses. The Jewish authorities hold in their power the ability to allow or prohibit circumcision, acceptance of gentile conversion. Interestingly enough the Greek μάχαιραν holds the idea of some sort of contention. This is not always the case with the μάχαιραν, however in our present case the μάχαιραν is the judgment for or against conversion. The servant who holds the circumcision knife is the final word on ritual circumcision and conversion. [↑](#footnote-ref-31)
32. Fear, Yir’ah is related to the Chazan or Bishop (Sheliach/Apostle of the Congregation) [↑](#footnote-ref-32)
33. Here love, agape is associated with the Masoret – Catechist – Evangelist [↑](#footnote-ref-33)
34. Abodah Zarah [↑](#footnote-ref-34)
35. The contrast of G-d’s wrath is given in terms of **Creator, who is blessed for eternity,** meaning there is no end to His blessings. [↑](#footnote-ref-35)
36. Note that no intermediary or intercessor could intervene. This is the action of G-d upon the deserving wicked. What is evident contra Dodd is the “judgment of G-d” as a judicial act. Dodd, C. H. *The Epistle of Paul to the Romans*. 7th Edition. London : Hodder & Stoughton, 1940. p. 55. However, we must refer to the opening pericope of our present Igeret (Letter) to the Romans. Romans 1:1 “Hakham Shaul, a **courtier** of Yeshua HaMashiach, called to be a Sh’liach, set apart by the Mesorah **of God.**” Hakham Shaul’s language is judicial. Therefore, we must read certain phrase as if we were in a judicial setting. Regardless the act is deliberate and a reaction to the conduct of the wicked. [↑](#footnote-ref-36)
37. According to Dodd **παραδίδωμι** – *paradidomi* the disastrous progress of evil in society is presented as a natural process of cause and effect, and not as the direct act of God. Dodd, C. H. *The Epistle of Paul to the Romans*. 7th Edition. London : Hodder & Stoughton, 1940. p.55 However, we must assert that this “cause and effect” is middah kneged middah” and in turn the “judgment of G-d. Yet we must also concede to understand that actively judges the wicked. [↑](#footnote-ref-37)
38. Hakham Shaul shows that the mindset of these men who resemble Jannes and Jambres in character is very corrupt. *Because men are such fools and that is why God has given them over to the filthy things their hearts desire. And they do shameful things with each other.* [↑](#footnote-ref-38)
39. Hakham Shaul outlines idolatry in perfect clarity. However, the idolatry that he is outlining is not the idolatry that the B’ne Yisrael has ever succumbed too. The present “idolatry” is in every sense true idolatry; however, the circumstances mentioned by Hakham Shaul are “pagan idolatry” rather than what Yisrael has experienced. As such, pagan idolatry results in the deprivation of the human body created after the “image” of G-d. Furthermore, the deprivation of the “body” becomes communal and therefore, obliteration of societal ethics and mores. [↑](#footnote-ref-39)
40. They do shameful things with each other. [↑](#footnote-ref-40)
41. Cf. 1 Cor. 15:45 [↑](#footnote-ref-41)
42. Neusner, Jacob. *Recovering Judaism: The Universal Dimension of Jewish Religion*. Minneapolis, MN: Fortress Press, 2001. pp. 97-136 [↑](#footnote-ref-42)
43. Cf. Yesha’yahu (Isa) 46:10 [↑](#footnote-ref-43)
44. Cf. Mk. 1:11 [↑](#footnote-ref-44)