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

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

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| **Three and 1/2 year Lectionary Readings** | **First Year of the Triennial Reading Cycle** |
| **Shevat 20, 5780 – February 14,15 2020** | **Fifth Year of the Shmita Cycle** |

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

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

His Honor Paqid Adon 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

Her Excellency Giberet Zahavah bat Sarah & beloved family

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 Ya’aqob ben David

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](mailto: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 God, King of the universe, Who has sanctified us through Your commandments, and commanded us to actively study Torah. Amen!**

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

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

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

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

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

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

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

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

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

Shabbat: "V'Eleh Sh'mot״ - "These [are the] names״

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **ואלה, שמות** |  |  |
| **“V’Eleh Sh’mot”** | Reader 1 - Sh’mot 1:1-3 | Reader 1 - Sh’mot 2:1-3 |
| **“These are the names”** | Reader 2 - Sh’mot 1:4-7 | Reader 2 - Sh’mot 2:4-6 |
| **“Estos [son los nombres”** | Reader 3 - Sh’mot 1:8-10 | Reader 3 - Sh’mot 2:7-10 |
| **Sh’mot (Exodus) 1:1-22** | Reader 4 - Sh’mot 1:11-13 |  |
| **Ashlamatah: Is 62:2-9 + 63:7-9** | Reader 5 - Sh’mot 1:14-16 |  |
|  | Reader 6 - Sh’mot 1:17-19 | Reader 1 - Sh’mot 2:1-3 |
| **Psalm 42:1-12** | Reader 7 - Sh’mot 1:20-22 | Reader 2 - Sh’mot 2:4-6 |
|  | Maftir- Sh’mot 1:20-22 | Reader 3 - Sh’mot 2:7-10 |
| **N.C.:Mk 5:1-13; Lk 8:26-34** |  |  |

**Rashi & Targum Pseudo Jonathan for: Sh’mot (Exodus) 1:1-22**

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| Rashi | Targum Pseudo Jonathan |
| 1. And these are the names of the sons of Israel who came to Egypt; with Jacob, each man and his household came: | 1. AND these are the names of the sons of Israel who went into Mizraim with Ya’aqob, each with the men of his house entered in: |
| 2. Reuben, Simeon, Levi, and Judah. | 2. Reuben, Shimeon, Levi, and Yehudah; |
| 3. Issachar, Zebulun, and Beniamin. | 3. Issakar, Zebulon, and Benjamin; |
| 4. Dan and Naphtali, Gad and Asher. | 4. Dan and Naphtali; Gad and Asher. |
| 5. Now all those descended from Jacob were seventy souls, and Joseph, [who] was in Egypt. | 5. And the number of all the souls coming from the thigh of Ya’aqob, seventy souls, with Joseph and his sons, who were in Mizraim. |
| 6. Now Joseph died, as well as all his brothers and all that generation. | 6. And Joseph died, and after him died all his brethren, and all that generation. |
| 7. The children of Israel were fruitful and swarmed and increased and became very, very strong, and the land became filled with them. | 7. And the souls of Israel increased, and multiplied children, and became strong, and prevailed greatly, and the land was filled with them. |
| 8. A new king arose over Egypt, who did not know about Joseph. | 8. And there arose a new king (other) than he who was formerly over Mizraim, who took no knowledge of Joseph, and walked not in his laws.  JERUSALEM: And a king arose (different from him who was) formerly over Mizraim, who took no knowledge of Joseph, and walked not in his laws. |
| 9. He said to his people, "Behold, the people of the children of Israel are more numerous and stronger than we are. | 9. And he said to his people, Behold now, the people of the house of Israel are many, and are stronger than we. |
| 10. Get ready, let us deal shrewdly with them, lest they increase, and a war befall us, and they join our enemies and depart from the land." | 10. Come, let us take counsel against them in these matters, to diminish them that they multiply not, so as that, should war be arrayed against us, they be not added to our adversaries, and destroy us that not one of us be left, and they afterward go forth from the land. JERUSALEM: And they kill us, and go up in peace from the land. |
| 11. So they appointed over them tax collectors to afflict them with their burdens, and they built store cities for Pharaoh, namely Pithom and Raamses. | 11. And they set over them work-masters to afflict them in their servitude; and they built walled cities to become Pharoh's treasure-places, Tanis and Pilusin. JERUSALEM: Tanis and Pilusin. |
| 12. But as much as they would afflict them, so did they multiply and so did they gain strength, and they were disgusted because of the children of Israel. | 12. But as much as they depressed them, so much they multiplied, and so much they prevailed, and the Mizraee were troubled in their lives before the sons of Israel. |
| 13. So the Egyptians enslaved the children of Israel with back breaking labour. | 13. And the Mizraee enslaved the sons of Israel, |
| 14. And they embittered their lives with hard labour, with clay and with bricks and with all kinds of labour in the fields, all their work that they worked with them with back breaking labour. | 14. and made their lives bitter by hard service in clay and bricks, and all the labour of the face of the field; and in all the work which they made them do was hardness. |
| 15. Now the king of Egypt spoke to the Hebrew midwives, one who was named Shifrah, and the second, who was named Puah. | 15. And Pharaoh told that he, being asleep, had seen in his dream, and, behold, all the land of Mizraim was |

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| Rashi | Targum Pseudo Jonathan |
|  | placed in one scale of a balance, and a lamb, the young of a sheep, was in the other scale; and the scale with the lamb in it overweighed. Forthwith he  sent and called all the magicians of Mizraim, and parted to them his dream.Immediately Jannis and Jambres, the chief of the magicians, opened their mouth and answered Pharoh, A certain child is about to be born in the congregation of Israel, by whose hand will be destruction to all the land of Mizraim. Therefore did Pharoh, king of Mizraim, give counsel to the Yehudit midwives, the name of one of whom was Shifira, who is Yokeved, and the name of the other Puvah, who is Miriam her daughter.  JERUSALEM: And the king of Mizraim told the Hebrew midwives, the name of the first of whom was Shifira, and she was Yokeved, and the name of the second Puvah, she was Miriam. |
| 16. And he said, "When you deliver the Hebrew women, and you see on the birthstool, if it is a son, you shall put him to death, but if it is a daughter, she may live." | 16. And he said, When you attend Yehudit women, and see them bear, if it be a male child, you will kill him; but if a daughter, you may let her live. |
| 17. The midwives, however, feared God; so they did not do as the king of Egypt had spoken to them, but they enabled the boys to live. | 17. But the midwives feared before the LORD, and would not do according to what the king of Mizraim had said to them, but they saved the children. |
| 18. So the king of Egypt summoned the midwives and said to them, "Why have you done this thing, that you have enabled the boys to live?" | 18. And the king of Mizraim called the midwives, and said to them, Why have you done this thing, and have saved the children? |
| 19. And the nndwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women, for they are skilled as midwives; when the midwife has not yet come to them, they have [already] given birth." | 19. And the mid-wives said to Pharaoh, The Yehudit women are not as the Mizraite, for they are sturdy (or, courageous) and wise-minded: before the midwife comes to them they lift up their eyes in prayer, supplicating mercy before their Father who is in heaven, who hears the voice of their prayer, and at once they are heard, and bring forth, and are delivered in peace. |
|  | JERUSALEM: Because they are vivacious, and before the midwife comes to them they pray before their Father who is in heaven, and He answers them, and they bring forth. |
| 20. God benefited the midwives, and the people multiplied and became very strong. | 20. And the LORD did good to the midwives, and the people multiplied and prevailed greatly. |
| 21. Now it took place when the midwives feared God, that He made houses for them. | 21. And forasmuch as the midwives feared before the LORD, they obtained for themselves a good name unto the ages; and the Word of the LORD up-built for them a royal house, even the house of the high priesthood. JERUSALEM: Because the midwives feared before the LORD, they obtained for themselves a good name in the midst of the ages, and made unto themselves houses, The house of the Levites and the house of the high priesthood. |
| 22. And Pharaoh commanded all his people, saving, | 22. But when Pharaoh saw this, he commanded all his |

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| Rashi | Targum Pseudo Jonathan |
| "Every son who is born you shall cast into the Nile, and every daughter you shall allow to live." | people, saying, Every male child that is born to the Yehudi you will cast into the river; but every daughter you may spare. |
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Summary of the Torah Seder - Sh'mot (Ex.) **1:1** – 22

* Israelites Multiply; Oppression in Egypt
* The children of Israel, after Joseph's death, increase - Ex. 1:1-7)
* The more they are oppressed by a new king, the more they multiply (Ex. 1:8-14)
* The godliness of the midwives in saving the male children alive (Ex. 1:15-21)
* Pharaoh commands the male children to be cast into the river (Ex. 1:22)

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.iewishencvclopedia.com/view.isp?artid=472&letter=Rl>:

1. Kal va-homer: "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 ehad: 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-Perat and Perat u-kelal: Definition of the general by the particular, and of the particular by the general.
6. Ka-yoze bo mi-makom aher: 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 IV: Israel in Egypt

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

Published by: Moznaim Publishing Corp. (New York, 1990)Vol. 4 - “Israel in Egypt.” pp. 3-35

Rashi's Commentary for: Sh'mot (Ex.) 1:1-22

1. And these are the names of the sons of Israel Although [God] counted them in their lifetime by their names (Gen. 46:8-27), He counted them again after their death, to let us know how precious they are [to Him], because they were likened to the stars, which He takes out [From beyond the horizon] and brings in by number and by name, as it is said: who takes out their host by number; all of them He calls by name (Isa. 40:26). [From Tanchuma Buber, Shemot 2; Exod. Rabbah 1:3]

5 and Joseph, [who] was in Egypt Now were not he and his sons included in the seventy? What then does this teach us? Did we not know that he was in Egypt? But [this clause comes] to inform you of Joseph’s righteousness. He, the Joseph who tended his father’s flocks, is the same Joseph who was in Egypt and became a king, and he retained his righteousness. [From Sifrei, Ha ’azinu 334]

1. and swarmed They bore six children at each birth.
2. A new king arose [There is a controversy between] Rav and Samuel. One says: He was really new, and the other one says: His decrees were new. [From Sotah 11a, Exod. Rabbah 1:8] Since the Torah does not say: The king of Egypt died, and a new king arose, it implies that the old king was still alive, only that his policies had changed, and he acted like a new king. [Rashi on Sotah 11a]

and who did not know [means that] he acted as if he did not know about him.

**10** Get ready, let us deal shrewdly with them Heb. הבה. Every הבה [found in the Torah] is an expression of preparation and readiness. That is to say: Prepare yourselves for this.

let us deal shrewdly with them With the people [of Israel]. Let us act shrewdly regarding what to do to them. Our Rabbis, however, interpreted [that Pharaoh said], Let us deal shrewdly with the Savior of Israel [thus interpreting א as to him] by afflicting them [to di[e] with water, for He has already sworn that He would not bring a flood to the world. (But they [the Egyptians] did not understand that upon the whole world He would not bring [a flood] but He would bring it upon one nation In an old Rashi manuscript.) from Sotah 1 la]

and depart from the land against our will. Our Rabbis, however, interpreted [i.e., depicted Pharaoh] as a person who curses himself but ascribes his curse to others. And it is as if it were written: and we will depart from the land, and they will take possession of it. [From Sotah 1 la]

11 over them Over the people.

tax collectors Heb. ארי מסים, lit., tax officers. מסים denotes an expression of a tax (מס), [so מסים denotes] officers who collect the tax from them. Now what was the tax? That they build store cities for Pharaoh.

to afflict them with their burdens [I.e., with the burdens] of the Egyptians.

store cities Heb. עלי מסבנת. As the Targum renders: קרוי בית אוצו־א, cities of storehouses], and similarly, Go, come to this treasurer (הסוכן) (Isa. 22: 15), to the treasurer appointed over the storehouses. [From Exod. Rabbah 1:10]

Pithom and Raamses which were originally unfit for this, and they strengthened them and fortified them for storage.

12 But as much as they would afflict them In whatever [way] they set their heart to afflict [them], so was the heart

of the Holy One, blessed be He, to multiply [them] and to strengthen [them],

so did they multiply and so did they gain strength Heb. p] ילבה p י5ךץ, lit., so will they multiply and so will they gain strength. [It means, however,] so did they multiply and so did they gain strength. Its midrashic interpretation is, however: The Holy Spirit says this: You [Pharaoh] say, Lest they multiply, but I say, So will they multiply. [From Sotah 11a]

and they were disgusted They were disgusted with their lives. (Others explain: And the Egyptians were disgusted with themselves, and it is easy to understand why.) Our Rabbis, however, interpreted it to mean that they [the Israelites] were like thorns (כקוצים) in their eyes -[from Sotah 1 la]

**13** with back-breaking labor Heb. 3?(־ך. With hard labor that crushes the body and breaks it.

1. to the midwives Heb. למילן־ת. This is an expression similar מולידות, [meaning] causing to give birth, but there is a light form and there is a heavy form, similar to שובר, breaks, and משבר, shatters, דובר, says, and^^, speaks. So are מוליד and מילד. Rashi classifies the Hebrew conjugations, those that have a dagesh in the second root letter, and those that do not. Of the seven conjugations, three have a dagesh, and four do not. Since it is more difficult to pronounce the letters with the dagesh, those conjugations are referred to as the heavy form, and those without the dagesh are referred to as the light (קלים) [Sefer Hazikkaron]

Shifrah This was Jochebed, [called Shifrah] because she beautified [משפךת] the newborn infant. [From Sotah 1 lb]

Puah This was Miriam, [called Puah] because she cried (פועה) and talked and cooed to the newborn infant in the manner of women who soothe a crying infant. פועה is an expression of crying out, similar to “Like a travailing woman will I cry (אפעה) " (Isa. 42:14). Rashi on Sotah lib explains that she played with the infant to soothe and amuse him.

1. When you deliver Heb. 3ולןכן, like בהוליןכן. See Rashi on preceding verse.

on the birthstool Heb.האבנים, the seat of the woman in childbirth, but elsewhere (Isa. 37:3) it is called משבר Similar to this, [we find] who does work on the אבנים (Jer. 18:3), the seat [i.e., place] of the tools of a potter. (Compare commentary digest in Judaica Press Jer. 18.3.)

if it is a son, etc. Pharaoh cared only about the males, because his astrologers told him that a son was destined to be bom who would save them. [From Exod. Rabbah 1:18]

she may live Heb. ותהיה ,וחיה, she may live.

1. but they enabled the boys to live They provided water and food for them. [From Sotah 1 lb] [The word j’jnijl is found in verse 17 and again in verse 18.] The first is translated וקימא, and they enabled to live, and the second וקימתין, and you enabled to live, because in Hebrew, for the feminine plural, this word and others like it are used as the third person past tense and the second person past tense, e.g. “And they said(jn׳^l), ‘An Egyptian man (איש מצרי) ”,(Exod. 2:19), the past tense, like דאמרו for the masculine plural; you have spoken (ותז״בךנה) with your בפיכם (Jer. 44:25), an expression like ותדברנה, the equivalent of ךבךתם&^ the masculine plural. Similarly, You have profaned (ותהללנה) Me before My people (Ezek. 13:19), the past tense, an expression like הללתם, the equivalent of ותחללו for the masculine plural. If it was necessary to supply the infants with food, Ohr Hachayim asks why the midwives did not do it prior to Pharaoh’s decree. He answers that the Torah means that despite Pharaoh’s decree, the midwives continued their previous practice, that is, supplying needy children with nourishment. He suggests further that they particularly sustained the male children lest one die and they be suspected of being responsible for his death. Rashi explains that in the Hebrew, there is a conversive vav, (turning past into future and future into past). Therefore, since the future forms of the feminine plural, both in the second person and in the third person, are identical, the same is true for the past forms with the conversive vav. [Mizrachi] In Aramaic, however, since there is no conversive vav, the two past forms are different. \Divrei David]

**19** for they are skilled as midwives Heb. היות, as skillful as midwives. The Targum מילךת is חיי,תא Our Rabbis (Sotah 1 lb), however, interpreted it to mean that they [the Israelite women] are compared to beasts(™\*[!) of the field, which do not require midwives. Now where are they compared to beasts? A cub [and] a grown lion (Gen. 49:9), a wolf, he will prey (Gen. 49:27), His firstborn bull (Deut. 33:17), a swift gazelle (Gen. 49:21). Whoever [was not compared to a beast as above] was included by Scriptures in [the expression] and blessed them (Gen. 49:18). Scripture states further: How was your mother a lioness? (Ezek. 19:2). [From Sotash 1 lb]

**20 God benefited** Heb. ריסב, bestowed goodness upon them. This is the difference in a word whose root is two letters and is prefixed by “vav yud”: When it is used in the causative sense, the “yud” is vowelized with a “tzeirei,” which is a “kamatz katan” (or with a “segol,” which is a “pattach katan”), e g., God benefited (וי:יטב) the midwives ; and He increased (ויו־ב) in the daughter of Judah (Lam. 2:5), He increased pain; And he exiled (ועל) the survivors (II Chron. 36:20), referring to Nebuzaradan, he exiled the survivors; and turned (ריסן) tail to tail (Jud. 15: 4), he turned the tails one to another. All these are the causative conjugation [lit., causing others to do]. When it is used in the simple, kal conjugation, however, the “yud” is vowelized with a “chirik,” e g., and it was pleasing (וייטב) in his eyes (Lev. 10:20), an expression meaning that it was good; and similarly, and the people multiplied (ויו־ב) (Exod. 1:20), the people increased; And Judah went into exile (ועל) (II Kings 25:21), Judah was exiled; He turned (ול־סן) this way and that way (Exod. 2:12), he turned here and there. Do not refute me from וירד ,ולשב ,וילך, and ולצא, because these are not of the grammatical form of those, for the “yud” is the third radical in them,ין־ז־,ישב ,ין־, and יצא, in which the “yud” is the third letter.

God benefited the midwives What was this benefit?

1. He made houses for them The houses of the priesthood, the Levitic family, and the royal family, which are called houses, as it is written: And he built the house of the Lord and the house of the king, (I Kings 9:1) [sic] 5, the priesthood and the Levitic family from Jochebed and the royal family from Miriam, as is stated in tractate Sotah (1 lb).
2. all his people He issued this decree upon them as well. On the day Moses was bom, his astrologers told him [Pharaoh], Today the one who will save them has been bom, but we do not know whether from the Egyptians or from the Israelites, but we see that he will ultimately be smitten through water. Therefore, on that day he issued a decree also upon the Egyptians, as it is said: Every son who is bom, and it does not say: who is bom to the Hebrews. They did not know, however, that he [Moses] would ultimately suffer because of the water of Meribah (Num. 20:7-13) [i.e., that he would not be permitted to enter the Holy Land]. [From Sotah 12a, Exod. Rabbah 1:18 ,Sanh. 101b]

Ketubim: Targum Tehillim (Psalms) 42:1-12

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| Rashi | Targum on the Psalms |
| 1. 1 For the conductor, amaskil of the sons ofKorah. | 1. For praise, with good discernment, by the sons of Korah. |
| 2. As a hart cries longingly for rivulets of water, so does my soul cry longingly to You, O God. | 2. As the deer that longs for streams of water, thus my soul longs for You, O LORD. |
| 3. My soul thirsts for God, for the living God; when will I come and appear before God? | 3. My soul is thirsty for You, for the mighty, living, and enduring God. When will I enter and see the splendor of the presence of the LORD? |
| 4. My tears were my bread day and night when they say to me all day long, "Where is your God?" | 4. My tears have become my sustenance day and night, because the enemy says to me all day, "Where is your God?" |
| 5. These things I will remember, and I will pour out my soul [because of the pain which is] upon me, how I passed on with the throng; I walked slowly with them until the house of God with a joyful shouting and thanksgiving, a celebrating multitude. | 5. These miracles I remember; and I will pour out the thoughts of my soul whenever I pass beneath the shelter alone; I will be strong in the camps of the righteous/ generous, who are going to the sanctuary of the LORD with a voice of petition and praise, a tumult of peoples coming to keep festival in Jerusalem. |

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| Rashi | Targum on the Psalms |
| 6. Why are you downcast, my soul, and why do you stir within me? Hope to God, for I will yet thank Him for the salvations of His presence. | 6. Why will you be lowly, 0 my soul, and why will you rage against me? Wait for God, for again I will praise Him for the redemption that is from His presence. |
| 7. My God, my soul is downcast upon me; therefore, I will remember You from the land of Jordan and the peaks of Hermon, from the young mountain. | 7. 0 God, my soul will be for me lowly, therefore I will remember You [among those who dwell yonder in the land of Jordan, and those who dwell on the mountains of Hermon, and the people who accepted the Torah on mount Sinai, which is lowly and small. |
| 8. Deep calls to deep to the sound of Your water channels; all your breakers and waves passed over me. | 8. The upper deep calls to the lower deep, at the sound of the pouring of spouts thus all Your breakers and waves passed over me at the time we came forth from Egypt. |
| 9. By day, may the Lord command His kindness, and at night, may His resting place be with me, a prayer to the God of my life. | 9. By day the LORD will command His goodness, and by night His praise is with me, a prayer to the God who preserves my life. |
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| 10. I will say to God, my Rock, "Why have You forgotten me? Why should I walk in gloom under the oppression of the enemy?" | 10.1 will say to God my trust, "Why have you neglected me, why do I go about in darkness in the oppression of the enemy?" |
| 11. With murder in my bones, my oppressors have reproached me by saying to me all day long, "Where is your God?" | 11. Because they kill my bones whenever my oppressors mock me, when they say to me every day, "Where is your God?" |
| 12. Why are you downcast, my soul, and why do you stir within me? Hope to God, for I will yet thank Him for the salvations of my countenance and my God. | 12. Why will you be lowly, 0 my soul, and why will you rage against me? Wait for God, for again I will praise Him for the redemption that comes from His presence, for He is my God. |
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Rashi’s Commentary on Tehillim (Psalms) 42:1-12

1. of the sons of Korah Assir, Elkanah, and Abiasaf. At first, they were in their father’s counsel, but at the time of the controversy they parted, and when all those around them were swallowed up, and the earth opened its mouth, their place was left within the mouth of the earth, as the matter that is stated (Num. 26:11): “But the sons of Korah did not die.” There they uttered a song, and there they composed these psalms. [Then] they ascended from there, and the holy spirit rested on them, whereupon they prophesied concerning the exiles, the destruction of the Temple, and the Davidic dynasty.
2. As a hart cries longingly for rivulets Heb. תעו־ג. The expression of ערג applies to the voice of the hart as the expression of נהם, roaring, applies to a lion; ־$קוק growling, to a bear; געה, lowing, to oxen, and ס^ס01צפצ1ף^, to birds. [See Teshuvoth Dunash, p. 18.] Our Sages said: The hind is the most pious of the beasts. When the beasts are thirsty for water, they gather to her so that she should raise her eyes to heaven. And what does she do? She digs a pit and thrusts her antlers into it and lows. Thereupon, the Holy One, blessed be He, has compassion on her and the deep brings up water for her.

As a hart cries longingly “As a hind cries longingly” is not stated, nor, “As a hart cries longingly (יערג) [in the masculine].” Only, “As a hart cries longingly.” Scripture speaks of [both] a male and a female. The male cries longingly for water, as we explained, and the female when she kneels to give birth, [because] her womb is narrow. [When] she cries out, the Holy One, blessed be He, is compassionate and prepares a serpent, which bites her on her birth canal, whereupon her womb opens. Menachem (p. 138) connects תערג with (Song 5:13): “His cheeks are like a bed of (כערוגת) spice,” but his view is impossible. Dunash (p. 18) too explained it as the sound of the hart.

1. when will I come and appear before God? to make the pilgrimages on the festivals. Here he prophesied concerning the destruction of the Temple. “Why are you downcast?” is stated here three times, corresponding to the three kingdoms destined to curtail the Temple service, and Israel will cry out and be redeemed: the kingdoms of Babylon, Greece, and Edom.

My soul thirsts The people of Israel say this in the Babylonian exile.

1. My tears were my bread From here we derive that distress satiates a person, and he does not seek to eat. Similarly, Scripture states regarding Hannah (I Sam. 1:7): “and she wept and did not eat.”
2. These things I will remember, etc., how I passed on with the throng Pasoye in Old French. I remember this, and my soul pours out when I remember the festive pilgrimage, how I would pass on with the throngs of people and walk slowly with them until the House of God. סך is an expression of a number. Another explanation: 0ןד is an expression of a human barrier. Another explanation: 0ןד is an expression of a covering and a booth, meaning covered wagons. סך is an expression relating to צב (Num. 7:3), “covered wagons” (עגלותצב). Covered like a booth, their name in the language of the Aggadah is סקפסטאות .

6 I walked slowly with them I walked slowly with them, as (Shab. 128b): “We may make calves and foals walk (מדדים),” and, “A woman may make her child walk (מדדה). This word serves in place of two words:אדדה עמהם, I walked with them, etay amut semble in Old French, to move together. Menachem (p. 62) associated it as an expression of affection (ידידות), as (Jer. 12:7): “I have delivered My soul’s beloved (0^1(ידידות the hand of her enemies.” But Dunash (p. 27) interpreted אדדם as an expression of silence (דממה), and likewise (above 37:7): “Wait (דום) for the Lord, etc.” Accordingly, the interpretation of אדדם is: “I will be dumb,” and I was silent until I came to the House of God with shouts of joy, as (above 39:2): “I will guard my mouth [as though with] a muzzle, etc.” and as (above 38:14): “But I am like a deaf man, I do not hear, and like a mute, etc.” דם is the radical of אדדם I would walk with them, as (Gen. 37:4): “And they could not speak with him in peace,” [equivalent to] לדבר עמו בשלום.

a celebrating multitude who were going to celebrate, and on this the liturgical poet (in the morning service of Parashat Shekalim, in the Yotzer of [the prayer] “Ayleh Ezcherah”): “A vast celebrating multitude, flooding like a river.” According to the Midrash Aggadah (Mid. Ps. 42:4), it is Greek, because they call a pool of water “chogegin.”

6 are you downcast Heb.תשתוחחי, an expression of (below 44:26): “For our soul is cast down (שחה) to the dust.” When שח is used in the reflexive (מתפעל), the “tav” separates the radicals in the manner of every word whose root begins with “shin.”

Hope Wait and look forward to the redemption.

7 I will remember You from the land of Jordan From what You did for us in the Jordan and the peaks of Hermon; after all the provocation with which we provoked You in Shittim, You dried the Jordan for us.

from the young mountain From Mount Sinai, which is younger than other mountains; after we provoked You there with the episode of the [Golden] Calf, You forgave our iniquities and went with us. All these I remember in my exile, when You have refrained from doing good for me, and Your decrees are being renewed one after the other.

8 Deep calls to deep One trouble calls the next one.

to the sound of Your water channels (Tes canals in Old French, canaux in modem French) which spray retribution upon me like flooding waters, until all Your breakers and waves have passed over me. ‘Your breakers” is an expression of the waves of the sea, because the waves of the sea ascend, break, and fall.

1. By day, may the Lord command His kindness May the light of the redemption come, and may the Lord command His kindness to us.

and at night In the darkness of the exile and the troubles.

may His resting place be with me Heb. שירה. May His resting place be in our midst. שירה is an expression of camping, as we translate (II Sam. 17: 26): “And Israel encamped,” ושיא. I learned this from the Great Masorah, which associates this [word] with (I Kings 5:12): “And his songs (שירו) were a thousand and five,” in the “aleph- beth” of two words with different meanings (homonyms). This taught [me] that this is not an expression of song, but the Midrash Aggadah does interpret it as an expression of song, interpreting in this manner: Israel says to the Holy One, blessed be He: “We remember what You did for us in Egypt. You commanded us one commandment by day on the eve of the Passover, and we observed it, and at night, You redeemed us and we sang Hallel before You. But now we keep many commandments, yet You do not redeem us. Because of this, I will say to God, my Rock, ‘Why have You forgotten me?’ “

1. in gloom Heb. קדר, an expression of blackness, as (Micah 3:6): “and...shall be darkened (וקדר) about them.”
2. With murder in my bones, my oppressors have reproached me It seemed to me as though they were killing me, so confined within my bones was that with which my oppressors provoke and reproach me.

12 my countenance and my God The Holy One, the light of my countenance, my GodI still have hope in Him. Why, then, should you stir?

Meditation from the Psalms  
Psalms 42:1-12

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

Ten men contributed songs to the Book of Psalms: Adam, Malchizedek, Abraham, Moses, Heiman, Yedusun, Assaf and the three sons of Korach.[[1]](#footnote-1) The entire First Book of Tehillim[[2]](#footnote-2) is attributed to David. The Second Book of Tehillim begins with a series of eight psalms[[3]](#footnote-3) ascribed to the sons of Korach. In the Third Book of Tehillim, another four psalms[[4]](#footnote-4) appear in their name. The sons of Korach were Assir, Elkanah and Aviassaf.[[5]](#footnote-5)

Rashi[[6]](#footnote-6) states that Korach's sons initially joined their father's infamous mutiny against Moses and Aaron. In the midst of the rebellion, however, they realized their folly and repented. When the earth opened its mouth to swallow the entire assembly of Korach and to transport them to Gehinnom, G-d miraculously provided a place of refuge for Korach's three sons. They landed on an elevated niche within the earth, high above the flames of purgatory. It was on that precarious ledge that they composed these psalms.

Megillah 14a R. Samuel b. Nahmani said: This [Ramathaim-Zophim] means, a man who came from two heights which faced one another.[[7]](#footnote-7) R. Hanin said: It means, a man who came from ancestors of the most exalted position.[[8]](#footnote-8)

And who were they? The sons of Korah, as it says, And the sons of Korah did not die.[[9]](#footnote-9) A Tanna taught in the name of our Teacher:[[10]](#footnote-10) A special place was assigned[[11]](#footnote-11) to them in Gehinnom and they stood on it.

Sanhedrin 110a Notwithstanding the children of Korah died not.[[12]](#footnote-12) A Tanna taught: It has been said on the authority of Moses our Master: A place was set apart for them in the Gehenna, where they sat and sang praises [to G-d].

When they ascended to the earth's surface, a holy spirit descended upon them and they prophesied concerning the exiles of Israel, the destruction of the Temple, and the advent of the Davidic monarchy.

Centuries later the descendants of Korach's sons still retained the divine inspiration created by this miraculous deliverance. Korach's descendants staunchest advocates of that very work of Moses which Korach had planned to destroy by his mutiny.[[13]](#footnote-13)

The Book of Psalms comprises five books. Traditionally, this was done to correspond to the Torah. The Midrash equates David with Moshe:[[14]](#footnote-14)

Who is the best of the prophets, and who is the best of the kings? The best of the prophets was Moshe; the best of the kings was David. You find that whatever Moshe did, David did. Moshe took Israel out of Egypt, and David took Israel out of bondage of the kingdoms; Moshe waged war against Sihon and Og, and David waged war against all those around him; Moshe ruled over Israel and Judah, and David ruled over Israel and Judah; Moshe built an altar, and David built an altar; this one sacrificed and that one sacrificed; Moshe gave Israel the five books of the Torah, and David gave Israel the five books of Psalms.[[15]](#footnote-15)

All of the psalms of praise were uttered, and begin, with ten synonyms of praise. This psalm, for example, tells us that it is a maskil:

Tehillim (Psalms) 42:1 For the Leader; Maskil of the sons of Korah.

The Gemara then tells us what are these ten synonyms of praise:

Pesachim 117a For R. Joshua b. Levi said: The Book of Psalms was uttered with ten synonyms of praise, viz.: nizzuah [victory], niggun [melody], maskil,[[16]](#footnote-16) mizmor [psalm], shir [song], ashre [happy], tehillah [praise], tefillah [prayer], hodayah [thanksgiving] [and] hallelujah. The greatest of all is ‘hallelujah, ’ because it embraces the [Divine] Name and praise simultaneously.

Psalm forty-two’s superscription ascribes authorship to the sons of Korah.

Bamidbar (Numbers) 26:9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This is that Dathan and Abiram, which were famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against HaShem: 10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign. 11 Notwithstanding the children[[17]](#footnote-17) of Korah died not.wThe first Book of the Psalms is also distinguished by the use of the Name (yod-hay-vav-hay), HaShem, when speaking of G-d. This is the divine Name of mercy. The requests of the first book can only be sought through mercy, which is not restricted by the rules of strict consequences for human action.[[18]](#footnote-18) [[19]](#footnote-19)

The second Book of the Psalms is distinguished by the use of Elohim when speaking of G-d. This is the divine Name used in judgment, which restricts us to the rules of strict consequences for human actions.[[20]](#footnote-20)

In this psalm, the yearning is to be able to live up to these strict rules, so that G-d can manifest Himself through them. That is the only way to bring the world to its rectification. In comparison, the Names of mercy and mastery are used rarely in the second book.[[21]](#footnote-21)

In the tradition of the Sephardic Jews these Psalms (42 & 43) are recited throughout the holiday of Succoth. According to the Vilna Gaon, this psalm is the Song of the Day for the second day of the Succoth[[22]](#footnote-22) festival. The Festival of the Water Drawing began on this day in the Temple. The eighth verse refers specifically to this celebration; many other references to water-springs and Temple celebration are found throughout the psalm.

Tehillim (Psalms) 42:8 Deep calleth unto deep at the voice of Thy cataracts; {N} all Thy waves and Thy billows are gone over me.

The Gemara then goes on to spell out the connection to Succoth:

Ta’anith 25b R. Eliezer said: When on the Feast of Tabernacles the water libations are carried out, Deep says to Deep, Eet thy waters spring forth, I hear the voice of two friends ’,[[23]](#footnote-23) as it is said, Deep calleth unto Deep at the voice of Thy cataracts etc[[24]](#footnote-24) Rabbah said: I myself have seen Ridya.[[25]](#footnote-25) who resembles a three years ’ old heifer, with its lips parted; he stands between the lower deep and the upper deep; to the upper deep he says. ‘Distil thy waters ’, and to the lower deep he says. ‘Let thy waters spring forth ’, as it is said, The flowers appear on the earth etc.[[26]](#footnote-26)

Psalms 42 and 43 should be considered as one, even though the division into two psalms is quite ancient, and found in most of the manuscripts (the Septuagint even begins psalm 43 with the words Mizmor Ledavid). The unity of these two psalms can be seen most clearly from the refrain that is repeated twice in Psalm 42 and at the end of Psalm 43. There are other phrases that occur in both psalms.

Let’s examine one of the ideas of Succoth[[27]](#footnote-27) where the Zohar[[28]](#footnote-28) says that the succah is the shadow of faith. There are several questions which arise: What is the ‘shadow of faith’,[[29]](#footnote-29) what does that mean?[[30]](#footnote-30) Why is the Succah connected with emunah?

To understand this enigmatic phrase, we must first examine the words ‘faith’[[31]](#footnote-31) or ‘belief. The two words both carry the connotation of something that is blind. Faith and belief suggests that you believe something that you can’t ever know. This is silly when you are speaking about something as important as the Creator of the universe and one’s eternal destiny. Consider also that if you have faith in something that you can’t ever ‘know’, then how is your faith in HaShem any different from another man’s faith in little green men?

Emunah[[32]](#footnote-32) derives from the same root[[33]](#footnote-33) as ne’eman, meaning faithful or loyal. Even the most superficial examination of the word in Torah will show that it cannot be translated as faith in the sense of belief: in the verse:

Shemot (Exodus) 17:12 But Moses ’ hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were faithful until the going down of the sun.

“Va’yehi yadav emunah ad ba hashamesh, And his hands were loyal until the sun went down”; Moses’ hands stayed where they were, they remained loyal to their task. The verse cannot be translated in any other way. Hands cannot have faith or believe anything. In Judaism there is no such concept as contained in the English word ‘faith’. Even the Nazarean Codicil teaches that emunah requires ‘substance’ and ‘evidence’:

Bereans (Hebrews) 11:1 Now faith is the substance of things hopedfor, the evidence of things not seen.

A unique feature of the human condition is that we can know something with clarity and yet act in discordance with that knowledge. In disloyalty to that knowledge. You may acknowledge that a certain action is wrong and then do it anyway, who can claim that this is an unfamiliar problem? Free will means that you can act in disharmony with your intellect. Understanding a thing and all its consequences clearly does not guarantee that you will live in accord with your understanding, that you will be loyal to it. Not at all. It takes work to live up to the truth. That work is emunah.

Emunah relates very little to the idea of blind belief; it relates far more to the work of disciplining the heart and harnessing the hands in loyalty to the head. With this understanding, lets begin to look at the Succah.

What is a Succah? The mitzva of Succah has some unique characteristics which are not found in any other mitzva.

A Succah has to be flimsy, a trait not found in any other mitzva. The roof must be so thin that you can see the stars, and the rain can come through freely. Yet, the whole concept of a Succah is that it provides protection. We leave a solid structure, with the illusion of security, and enter a structure of emunah. Thus we leave our house, which does not provide protection, and enter this flimsy structure that does provide protection. This is the essence of bitachon.[[34]](#footnote-34)

The obvious conclusion derived from the mitzva of Succah is that our protection does not derive from the wooden or concrete walls of a building, but rather from HaShem. This is not an easy message to assimilate. When we live with the comforts of life, a high tech security system, and a fine home, it is hard to internalize that none of these things provide the slightest protection without HaShem's desire.

Succoth does not come when we are planting because this is a time when we feel vulnerable. After all, there is uncertainty about the quality of the seed, the efficacy of the soil, and the availability of rain. No, Succoth occurs at the time of the harvest. Thus a time when we feel the most secure. It is precisely for this reason that we leave this illusion and live in a way that bends our minds to the reality that all of those items of security are meaningless and that the Succah is all we need because our protection comes from HaShem and from no other place. The Succah comes to inoculate our mind at a time when we feel that there is plenty and that we are self-sufficient. It has been said, in this regard, that the distance between us and HaShem is the thickness of our wallet.

We move into a Succah to teach ourselves that wealth, security, and plenty are not what brings us protection. That is why we read Kohelet (Ecclesiastes) at Succoth. The theme of this book is that all of our material wealth is illusory.

A major theme of Kohelet is the futility of mundane pursuits and pleasures, and the search for deeper meaning to life. Succoth is also known as Chag HaAsif, the Festival of Ingathering. It’s the time of year when the harvest has ended, and the crops are gathered and stored for the coming year. It’s a moment of great satisfaction, as one can see the fruits of his labor before him.

Kohelet shakes our contentment with the reminder that mundane accomplishments are fleeting and empty. Even at the close of the harvest, we must seek real achievement and fulfillment.

Succoth itself demonstrates this theme by the commandment to live in temporary dwellings. We move outside our home, which provides a sense of permanence and comfort, and instead dwell in a flimsy hut. This recalls the transience of physicality, as does the book of Kohelet.

A major mitzva of Succoth is to be joyful. The Torah comes to teach us that the way to have joy, when you have material security, is leave that security and move into this flimsy structure with no obvious protection. This is where we experience joy that is not based on our material things, which can let us down,[[35]](#footnote-35) but rather our joy is in HaShem. The only real joy is the realization that joy cannot be found in the things of this world, it can only be found in HaShem.

The Gemara[[36]](#footnote-36) [[37]](#footnote-37) says that if you have no trouble’7 for forty days, then you are in disastrous trouble. The reason why it signifies trouble, is because it means that you are not worth being sensitized. It is like a father who has tried punishments, scolding, and every other discipline he could imagine, yet his son continues in his bad ways. When this father, finally, leaves his son and ignores his bad behavior, then the son knows that he is really in trouble because he is no longer worth fixing. In the same way, if you have learned to trust in material things for your protection, and you are not awakened by the succah, then there is no hope.

The deep joy that we experience comes from knowing that the pleasures and things of this world are to be enjoyed, but our eyes see that these are all from HaShem. The festive meals, the beautiful succah, the company of family and friends are all to be enjoyed at exactly the same time as we realize that all is from HaShem. This is true joy.

The word schach,[[38]](#footnote-38) סכך, and ‘succah’ both come from the same Talmudic root sacar, which means to ‘see through’. One of Sarah’s names was Iscah.[[39]](#footnote-39) This word has the same root as schach and succah and means “to see through”. Just as Sarah had incredible, almost irresistible, physical beauty, so much so that when she was advanced in age Paro[[40]](#footnote-40) desired her for a wife. But, in a deeper sense, this beauty meant that one could see that her spirit on the inside, and at the same time one saw her external beauty, and they were the same. What was on the inside is the same as what was outside, i.e. her deeds. When one looked at Sarah, they saw HaShem. The idea of Tzniut, often translated as modesty or privacy, carries the same idea, and is the ability of a woman to properly wear clothes[[41]](#footnote-41) so that her flesh is covered and her beauty is projected to the world.

In the same way, one could look through the succah’s temporary roof[[42]](#footnote-42) and see the stars. But, the deep meaning is that Succoth is a time to see through physicality to what is beyond. That is why the Succah has such a high place in the Torah. This ability suggests that we should be very careful about how we conduct ourselves in our succah. We should be mindful of what we are supposed to achieve. To our physical eyes it is just a hut, but to our spiritual eyes we see a place of intense spirituality. So, Succoth is a time to build emunah.

The succah is really beyond words, but we have only words to convey the meaning of this deep spiritual item. We want to reach beyond the words. The words can bring us to the brink, but our own inner daat[[43]](#footnote-43) must take over from the words and carry us to the real understanding. Emunah is the zone beyond the brink, it is true knowledge that cannot be put into words.

Emunah is the underlying assumption for all of the mitzvot[[44]](#footnote-44) in the Torah, in a sense it is the first commandment upon which all others depend. Maimonides[[45]](#footnote-45) holds this to be the first commandment; others hold that it is even more fundamental than a commandment, it is the substrate on which all the commandments depend. Emunah reaches into every other facet of Torah and of life!

The area of emunah, lets call it the knowledge of something higher, is knowing that HaShem exists and understanding the nature of our relationship. Many folks say that if they could just see a miracle, then they would believe in HaShem. But this is not the way of the world. Consider the following hint:

Luqas (Luke) 16:19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: 20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, 21 And desiring to be fed with the crumbs which fell from the rich man’s table: moreover the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried; 23 And in hell he lifts up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. 27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father’s house: 28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 Abraham saith unto him, They have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, thoush one rose from the dead.

If we saw a miracle today, tomorrow we would wake up and suspect that we have been dreaming. Doubt would immediately spring up in our imagination. The person who ‘needs’ a miracle to believe in HaShem will probably not use the miracle correctly and the miracle would be wasted. Emunah is not like this. The kind of person who has emunah does not need a miracle because he has already seen through the mask of nature and ‘knows’ HaShem. The reason that our generation does not experience miracles is because we would not use them correctly, and we would then become more culpable. Our tendency would be to take the miracle and explain it in a natural way, as though we could explain it through the laws of nature. Just as we do today when incredible coincidences occur.

The question that most people want to know is: Can we ‘KNOW’ that HaShem exists and that He is a rewarder of those who diligently seek Him?[[46]](#footnote-46) In summary, how can emunah ever be meaningful? The existence of HaShem is either definitely knowable, or it is not. If it is knowable with a definite clarity, then emunah would seem to be the wrong idea. But if HaShem’s existence is not knowable objectively, then emunah would seem arbitrary, no more than a personal emotion, really. And quite possibly a smokescreen, a confusing, deluding and enslaving thing. Can you know it as solidly as you know something in the physical world, or is it intrinsically unknowable? So what is emunah?

What we mean by emunah is not belief. We do not commit ourselves to something that is the product of imagination. We have not committed ourselves to HaShem throughout history because we decided subjectively and personally that such commitment was a good idea. Our commitment is based on knowledge. We assert that the object of our “faith” can be established and known. That knowledge is enlightenment itself, and that is the real value, not belief.

In fact, clarity of knowledge is exactly what we are seeking. Torah study is a demanding and rigorous training in objectivity. Torah students are not encouraged to accept anything uncritically and thoughtlessly; they are encouraged to think powerfully and logically. Torah learning is not an appeal to the emotions; it is a very demanding appeal to the intellect. To study Torah effectively you must be able to ask the most penetrating questions and learn to accept only completely satisfactory answers; only the highest standards of thought and logic are valid. We are not afraid of questions. On the contrary, asking difficult questions that cut to the root of an issue is the basis of learning.

Let’s assume that knowledge of HaShem is knowable, and let’s explore that pathway.

When we begin to leam any profession, we start at a point where we are told what to look for and what to expect, but when we try to do it for the first time, then we find that it seems impossible. It is like riding a bike. The first time we actually try it we find that it seems impossible to actually ride it. We watch someone else riding and it seems possible and even easy, yet when we try, we find it impossible. After we go through the process, the training, we, eventually, begin to be able to ride. Eventually, we find it to be so easy that it was hard to imagine that we first thought that it was impossible. With a bit a practice we can do unbelievable tricks that boggle the imagination.

Something which is unknown can be taught so that it becomes known. This process is normally called training. Thus the act of riding a bicycle is not faith, it is not blind; it is knowledge. If it is possible to know HaShem, then it is not faith, in the traditional meaning of the word; it is called knowledge. Like learning to ride, it is hard to acquire this knowledge and there may be many mishaps along the way, but it is possible if we persevere and patiently learn.

On the other hand, if knowledge of HaShem is not knowable, then you are in even bigger trouble. If I accept, with blind faith, that which is unknowable, then I am no better off than the one who believes in Santa Claus or the Easter bunny. Without knowledge, belief is just silly. The Christian idea of ‘faith’ as a blind belief in that which is unknowable that faith is directly contrary to the concept of emunah.

At a superficial level, it is possible to know HaShem. At some point, however, there is gap where we do not know. Consider that there is nothing in life which is ultimately knowable. The knowledge of HaShem is an expanded level of the knowledge of ourselves; knowledge of our own existence. Along with this knowledge, of self, is an awareness of something beyond that self. The most important tool in the knowing of something higher is the knowledge of your own existence; and knowing that you exist is not logical as it cannot be proven.

All of the most important things in life cannot be proven. For example, it is impossible to prove that you exist. “I think therefore I am”,[[47]](#footnote-47) means that I know that I am. This is not a formal demonstration of the fact.

Knowing that you have free will is not something that can be proven, you cannot demonstrate it. Knowing that you are human and not an animal cannot be demonstrated, it is unknowable. If you say that there is a demonstrable difference between me and an animal, you are saying something that is not demonstrable.

This line of thought can be continued by asking how you know that your parents are really your parents? The most basic things in our awareness live is an area which is not amenable to proofs. Consider that it is impossible to prove that you are awake right now. After all, in a dream we ‘know’ that it is real and our body reacts accordingly. Yet, when you wake up, you instantly know that a dream was just that. The dream was not real, despite the fact that we thought it was. This demonstrates how difficult it is to know that you are awake right now, you could be dreaming. Thus, the basic, important things in life are unknowable.

There nothing that you can know and no amount of miracles will change this situation. If Aristotle[[48]](#footnote-48) would have been at Mt. Sinai, he would have been able to bring Moshe Rabbenu[[49]](#footnote-49) a thousand proofs that it had never happened; after they had been there, it still would have been impossible to prove it! How do you prove that the Infinite G-d came down and met with finite people? It is not possible to prove this! Logically, Descartes would have been right, while being wrong in fact.

So, is there a leap of faith in accepting HaShem’s existence? Surely there must be when we can’t even prove our own existence! In Judaism we are going to look for ‘good enough’ evidence that I can act on the consequences. This will begin with common sense understanding that I am here, that I am real, and that I am not dreaming when I am not. This is good enough and I posit my life on those principles.

Consider that all other religions, save Judaism, are based on the testimony, or vision, of a single person. Judaism is based on the testimony of more than six million people who stood at the foot of Mt. Sinai and personally heard the voice of HaShem. Then, every year, they faithfully transmitted that testimony to their children at the Passover seder. Jews all over the world tell the same story to their children at the seder table. So, all over the world, Jews share the testimony of the events at Sinai! Remarkably, no other religion has ever claimed that this testimony was falsified. It is difficult to falsify because more than six million men, women, and children heard the voice of HaShem. They then testified this experience to their children for the last eighty generations.

Understanding that HaShem created the world can be found in the complexities of our created world. In the same way that a watch found in the wilderness is presumed to have been created by a man.[[50]](#footnote-50) Even a single living cell[[51]](#footnote-51) in man, animals, or plants give evidence that they, too, have a Creator.[[52]](#footnote-52)

Those who deny the creation are unable to explain how simple molecules came to be. A grain of dust on the moon is so complex that it boggles the mind. Even today we do not understand the atomic forces that go into such a simple thing. The way deniers explain this dust is to simply say that it has always existed. This lets them off the hook so that they do not need to explain its complexities.

Thigs in this world do not become more complex by themselves. It is axiomatic that everything will naturally decay. This is summed up in the second law of thermodynamics, which states that the entropy[[53]](#footnote-53) of any isolated system always increases. If a watch sits in the wilderness it begins to rust and decay. Eventually it will no longer be recognized as a watch. This is the nature of our world.

All proofs of HaShem’s existence are proofs by exclusions. We do not follow a process whereby we derive HaShem’s existence, but rather we try see if the world could be explained in its own terms, and we find that difficult to do. So, we take the world, or even a single molecule, and ask whether this could have happened by accident. Does this look like creation by random processes?

Consider that sodium is a metal that explodes when exposed to the air, and chlorine is a deadly gas. Yet when combined they form table salt.[[54]](#footnote-54) Could this have happened by accident? Is it reasonable to assume that this could have happened through random processes? It boggles the mind to even contemplate this. This implies that something else must have created these wondrous materials. This is an argument by exclusion. Consider what Sherlock Holmes said, “When you have eliminated the impossible, whatever remains, however improbable, must be the truth?”[[55]](#footnote-55) We cannot prove HaShem’s existence by derivation, therefore we must prove it by exclusion because there is no other way.

A proof by exclusion can show what did not create this wondrous molecule, but, it cannot prove what did create it. Scientific analysis can bring us to the brink of understanding, but it cannot send us over the brink to the point of knowledge. To accomplish this, we need Torah. The point of the scientific processes is to shake us up and help us understand that creation must be something beyond the realm of science. In order to achieve true knowledge, we need the experience of Torah. This where the ‘leap of faith’ comes in. Emunah has this aspect of blind faith, but it comes after we know that all other possibilities have been excluded.

When Abraham is commanded to leave his home on the journey that begins Jewish history, he is not told the destination:

Bereshit (Genesis) 12:1 Go from your land, from your birthplace and from your father’s house to the land which I shall show you.

This is the classical structure of a test. The point of departure is clear; there is no doubt that he must go. The test is the journey that leads into the unknown; what he will find and what he must go through on that journey are not clear at all. The destination will become clear only when he gets there; the entire journey must be made only on the strength of the command to travel.

This is where we meet the element of the unknown in ordeals, and this is the element of truth in the world's translation of emunah, as blind. If there is a blindness in tests, it is this: the destination is always hidden. You can never know what the end of the road will be until you are there because the end of the road is really the greater form of yourself that the journey is building. Each of life’s ordeals is an opportunity to become what you must be; you will know the meaning of that, only when you have made it real.

So, is it knowable or not? The Jewish answer is that it is knowable within certain limits. What is knowable is only that a certain thing must be, but getting into that thing and where it takes you is completely unknowable.

The correct translation of Emunah is not faith but faithfulness, loyalty. The concept is this: when you have acquired spiritual knowledge, when you know clearly that what meets the eye is not all there is; the question, then, is will you be loyal to that knowledge? Will you live up to it? The problem of Emunah is not how to gain knowledge of the spiritual world, it is the challenge of being faithful to that knowledge. In the gap between impersonal truth and direct personal experiential contact with that truth to the extent that no disloyalty can enter, then Emunah becomes a possibility and an obligation.

Ashlamatah: Yeshayahu (Isaiah) 62:2-9+63:7-9

|  |  |
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| Rashi | Targum |
| 1. For the sake of Zion, I will not be silent, and for the sake of Jerusalem I will not rest, until her righteousness comes out like brilliance, and her salvation bums like a torch. | 1. |
| 2. And nations shall see your righteousness, and all kings vour glorv. and vou shall be called a new name, which the mouth of the Lord shall pronounce. | 2. |
| 3. And you shall be a crown of glory in the hand of the Lord and a kingly diadem in the hand of your God | 3. |
| 4. No longer shall "forsaken" be said of you, and "desolate" shall no longer be said of your land, for you shall be called "My desire is in her," and your land, "inhabited," for the Lord desires you, and your land shall be inhabited. | 4. |
| 5. As a young man lives with a virgin, so shall your children live in vou, and the rejoicing of a bridegroom over a bride shall your God rejoice over you. | 5. |
| 6. On your walls, 0 Jerusalem, I have appointed watchmen; all day and all night, they shall never be silent; those who remind the Lord, be not silent. | 6. |
| 7. And give Him no rest, until He establishes and until He makes Jerusalem a praise in the land. | 7. |
| 8. The Lord swore by His right hand and by the arm of His strength; I will no longer give your grain to your enemies, and foreigners shall no longer drink your wine for which you have toiled. | 8. |
| 9. But its gatherers shall eat it and they shall praise the Lord, and its gatherers shall drink it in My holy courts. {S} | 9. {S} |
| 10. Pass, pass through the portals, clear the way of the people, pave, pave the highway, clear it of stones, lift up a banner over the peoples. | 10. |
| 11. Behold, the Lord announced to the end of the earth, "Say to the daughter of Zion, 'Behold your salvation has come.' Behold His reward is with Him, and His wage is before Him.” | 11. |
| 12. And they shall call them the holy people, those redeemed by the Lord, and you shall be called, "sought, a city not forsaken." {S} | 12. {S} |
|  |  |
| 1. Who is this coming from Edom, with soiled garments, from Bozrah, this one [Who was] stately in His apparel, girded with the greatness of His strength? "I speak with righteousness, great to save." | 1. |
| 2. Why is Your clothing red, and your attire like [that of] one who trod in a wine press? | 2. |
| 3. "A wine press I trod alone, and from the peoples, none was with Me; and I trod them with My wrath, and I trampled them with My fury, and their life blood sprinkled on My garments, and all My clothing I soiled. | 3. |
| 4. For a day of vengeance was in My heart, and the year of My redemption has arrived. | 4. |
| 5. And I looked and there was no one helping, and I was astounded and there was no one supporting, and My arm saved for Me, and My fury-that supported Me. | 5. |
| 6. And I trod peoples with My wrath, and I intoxicated them with My fury, and I brought their power down to the earth." {S} | 6. {S} |
| 7. The kind acts of the Lord I will mention, the praises of the Lord, according to all that the Lord bestowed upon us, and much good to the house of Israel, which He bestowed upon them according to His mercies and according to His many kind acts. | 7. |
| 8. And He said, "They are but My people, children who will not deal falsely." And He became their Savior. | 8. |
| 9. In all their trouble, He did not trouble [them], and the angel of His presence saved them; with His love and with His pity He redeemed them, and He bore them, and He carried them all the days of old. | 9. |
|  |  |

Rashi's Commentary on Yeshayahu (Isaiah) 62:2-9 + 63:7-9

Chapter 62

1 For the sake of Zion I will do, and I will not be silent concerning what they did to her.will not rest There will be no peace before Me until her righteousness comes out like brilliance.

1. shall pronounce Heb.ל?|כנו, shall pronounce.
2. “inhabited” Heb. 3עולה, [lit. possessed,] inhabited.
3. As a young man lives with a virgin, etc. As a young man lives with a virgin, so shall your children live in you [after Jonathan],
4. On your walls, O Jerusalem Our Rabbis expounded it according to its apparent meaning as referring to the angels who remind the Lord concerning its destruction, to build it. What do they say? (Ps. 102:14) “You shall rise, You shall have mercy on Zion”; (ibid. 132:13) “For the Lord has chosen Zion.” As is found in the Tractate Menahoth (87a, Rashi ad 10c.). Jonathan, [however,] renders “your walls,” the early forefathers, who protect us like a wall.
5. have appointed watchmen to inscribe a book of remembrances, that their merit be not forgotten from before Me. they shall never be silent not to mention their merit before Me.

those who remind the Lord of the merit of the forefathers.

be not silent Heb. אל־^כי לכם, [lit. let there be no silence to you,] be not silent.

1. shall eat it This refers back to “your grain.” shall drink it This refers back to “your wine.”
2. Pass, pass through the portals Said the prophet, “Pass and return in the portals; turn the heart of the people to the proper path” [after Jonathan].

pave, pave the highway Heb.סלו. Pave the road, batec lokemin in O F., beat down the road.סלו is the same root as

כסלה.

clear it of stones Clear the highway of stones and cast the stumbling blocks to the sides.

of stones of there being there a stone, and he is alluding to the evil inclination. It may also be interpreted as referring to the repairs of the road for the ingathering of the exiles.

clear it of stones Heb.ס?|לו, espedrec in O F., to rid of stones.

lift up a banner A staff, perche in French. That is a sign, that they gather to Me and bring Me those exiled beside them [i.e., those exiled in their land],

1. Behold his reward [that is prepared] to give to His servants is prepared with Him.

and His wage [Lit. His deed ] The reward for the deed they did with Him, is before Him, prepared to give.

Chapter 63

1 Who is this coming from Edom The prophet prophesies concerning what the Holy One, blessed be He, said that He is destined to wreak vengeance upon Edom, and He, personally, will slay their heavenly prince, like the matter that is said (supra 34:5), “For My sword has become sated in the heaven.” And afterward, (ibid.) “it shall descend upon Edom,” and it is recognizable by the wrath of His face that He has slain [them with] a great massacre, and the prophet is speaking in the expression of the wars of human beings, dressed in clothes, and when they slay a slaying, the blood spatters on their garments, for so is the custom of Scripture; it speaks of the Shechinah anthropomorphically, to convey to the ear what it can hear. Comp. (Ezek. 43:2) “His voice is like the voice of many waters.” The prophet compares His mighty voice to the voice of many waters to convey to the ear according to what it is possible to hear, for one cannot understand and hearken to the magnitude of the mighty of our God to let us hear it as it is.

Who is this coming from Edom Israel says, “Who is this, etc ?” And He is coming with soiled garments, colored with blood, and anything repugnant because of its smell and its appearance fits to the expression of חמוץ, soiling.

from Bozrah Our Rabbis said (see Makkoth 12a): “The heavenly prince of Edom is destined to commit two errors. He thinks that Bozrah is identical with Bezer in the desert, which was a refuge city. He will also err insofar as it affords refuge only for inadvertent murder, but he killed Israel intentionally:’ There is also an Aggadic midrash (see above 34:6) that because Bozrah supplied a king for Edom when its first king died, as in Gen. (36: 33), “And Jobab the son of Zerah from Bozrah reigned in his stead,” and Bozrah is of Moab, according to the matter that is stated (Jer. 48:24): “Upon Kerioth and upon Bozrah.”

this one who was stately in His attire, צ?ה, and girded with the greatness of His strength. And the Holy One, blessed be He, replies to him, ‘It is I, upon Whom the time has come to speak of the righteousness of the Patriarchs, and of the righteousness of the generation of religious persecution, and My righteousness, too, is with them, and I have revealed Myself as being great to save.’ And they say, ‘Why is your clothing red? Why are your garments red?’

3 and from the peoples, none was with Me standing before Me to wage war.

and their lifeblood sprinkled Heb. נצחם, Their blood, which is the strength and victory (בצחון) of a man I soiled Heb.אנאלהי. Comp. (Lam. 4:14) “They were defiled (נגאלו) with blood.”

1. And I looked, and there was no one helping Israel

and I was astounded An expression of keeping silent, and I have already explained it above (57:16): “And He was astounded for there was no intercessor.”

and My fury that supported Me My fury that I have against the heathens (the nations [mss. and K’li Paz]), for I was a little wrath with My people, and they helped to harm them. That strengthened My hand and aroused My heart to mete recompense upon them although Israel is not fit and worthy of redemption.

1. And I trod Heb. ואבוס. An expression of wallowing in blood and treading with the feet. Comp. (Ezekiel 16:6) “wallowing (ממבוססת) in your blood.” Comp, also (Jer. 12:10): “They trod (בססו) My field.”

their power Heb. נצחם, the might of their victory.

1. The kind acts of the Lord I will mention The prophet says, I will remind Israel of the kind acts of the Lord, and much good I will remind Israel of what He bestowed upon the house of Israel with His mercies.
2. They are but My people Although it is revealed before Me that they would betray Me, they are, nevertheless, My people, and they are to Me like children who will not deal falsely.
3. In all their trouble that He would bring upon them

He did not trouble [them] He did not trouble them according to their deeds, that they deserved to suffer, for the angel of His presence i.e., Michael the prince of the Presence, of those who minister before Him saved them always as an agent of the Omnipresent.

Verbal Tallies

By: H. Em. Rabbi Dr. Hillel ben David  
& HH Giberet Dr. Elisheba bat Sarah

**Shemot (Exodus) 1:1-1:22  
Yeshayahu (Isaiah) 62:2-9 + 63:7-9  
Tehillim (Psalms) 42**

The verbal tallies between the Torah and the Psalm are:

Children / Sons - p, Strong’s number 01121.

Came / Come - בוא, Strong’s number 0935.

Household / House - בית, Strong’s number 01004.

The verbal tallies between the Torah and the Ashlamata are:

Name - שם, Strong’s number 08034.

Children / Sons - p, Strong’s number 01121.

Israel - ישראל, Strong’s number 03478.

Household / House - בית, Strong’s number 01004.

**Shemot (Exodus) 1:1** Now these are the names <08034> of the children <01121> of Israel <03478>, which came <0935> (8802) into Egypt; every man and his household <01004> came <0935> (8804) with Jacob.

**Tehillim (Psalms)** 42:1 To the chief Musician, Maschil, for the sons <01121> of Korah. As the hart panteth after the water brooks, so panteth my soul after thee, O God.

Tehillim (Psalms) 42:2 My soul thirsteth for God, for the living God: when shall I come <0935> (8799) and

appear before God?

Tehillim (Psalms) 42:4 When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house <01004> of God, with the voice of joy and praise, with a multitude that kept holy day.

Yeshayahu (Isaiah) 62:2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name <08034>, which the mouth of the LORD shall name

Yeshayahu (Isaiah) 62:5 For as a young man marrieth a virgin, so shall thy sons <01121> marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

Yeshayahu (Isaiah) 63:7 I will mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house <01004> of Israel <03478>, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.

Hebrew:

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| --- | --- | --- | --- | --- |
| **Hebrew** | **English** | **Torah Reading Ex. 1:1-22** | **Psalms 42:1-12** | **Ashlamatah Is 62:2-9 + 637-9** |
| **איב** | enemies |  | Ps. 42:9 | Isa. 62:8 |
| **אלה** | these | Exod. 1:1 | Ps. 42:4 |  |
| **אלהיט** | God | Exod. 1:17 Exod. 1:20 Exod. 1:21 | Ps. 42:1 Ps. 42:2 Ps. 42:3 Ps. 42:4 Ps. 42:5 Ps. 42:6 Ps. 42:10 Ps. 42:11 | Isa. 62:3 Isa. 62:5 |
| **אם** | if | Exod. 1:16 |  | Isa. 62:8 |
| **אמר**  T ־ | say, said | Exod. 1:9 Exod. 1:15 Exod. 1:16 Exod. 1:18 Exod. 1:19 Exod. 1:22 | Ps. 42:3 Ps. 42:9 Ps. 42:10 | Isa. 62:4 Isa. 63:8 |
| **אלץ** | land, earth, ground | Exod. 1:7 Exod. 1:10 | Ps. 42:6 | Isa. 62:4 Isa. 62:7 |
|  | who, which, what | Exod. 1:8 Exod. 1:10 Exod. 1:14 Exod. 1:15 |  | Isa. 62:2 Isa. 62:8 Isa. 63:7 |
| **בוא** | came, come, go | Exod. 1:1 Exod. 1:19 | Ps. 42:2 |  |
| **בית** | **household, house** | Exod. 1:1 | Ps. 42:4 | Isa. 63:7 |
|  |  | Exod. 1:21 |  |  |
| **בן** | **Sons, son, children** | Exod. 1:1 Exod. 1:7 Exod. 1:9 Exod. 1:12 Exod. 1:13 Exod. 1:16 Exod. 1:22 | Psa 42:0 | Isa. 62:5 Isa. 62:8 Isa. 63:8 |
| **היה**  T T | **event, have been, became** | Exod. 1:10 | Ps. 42:3 | Isa. 63:8 |
| **זכר**  “ T | **remember** |  | Ps. 42:4 Ps. 42:6 | Isa. 62:6 Isa. 63:7 |
|  | **new** | Exod. 1:8 |  | Isa. 62:2 |
| **יהוה** | **LORD** |  | Ps. 42:8 | Isa. 62:2 Isa. 62:3 Isa. 62:4 Isa. 62:6 Isa. 62:8 Isa. 62:9 Isa. 63:7 |
| **יום** | **day** |  | Ps. 42:3 Ps. 42:10 | Isa. 62:6 Isa. 63:9 |
| **יטזראל**  '• T ! • | **Israel** | Exod. 1:1 Exod. 1:7 Exod. 1:9 Exod. 1:12 Exod. 1:13 |  | Isa. 63:7 |
| **IK־** | **all, entire, whole, every** | Exod. 1:5 Exod. 1:6 Exod. 1:14 Exod. 1:22 | Ps. 42:3 Ps. 42:7 | Isa. 62:2 Isa. 62:6 Isa. 63:7 Isa. 63:9 |
| **?ו** | **the more, so, thus** | Exod. 1:12 | Ps. 42:1 Ps. 42:6 |  |
| **־11** | **night** |  | Ps. 42:3 Ps. 42:8 | Isa. 62:6 |
| **־מ?%** | **king** | Exod. 1:8 Exod. 1:15 Exod. 1:17 Exod. 1:18 |  | Isa. 62:2 |
| **נפש** | **in number, soul** | Exod. 1:5 | Ps. 42:1 Ps. 42:2 Ps. 42:4 Ps. 42:5 Ps. 42:6 Ps. 42:11 |  |
| **עוד** | **again, yet, any** |  | Ps. 42:5 Ps. 42:11 | Isa. 62:4 Isa. 62:8 |
| **־ע1** | **over, above upon** | Exod. 1:8 Exod. 1:11 | Ps. 42:4 Ps. 42:5 Ps. 42:6 Ps. 42:7 Ps. 42:11 | Isa. 62:5 Isa. 63:7 |
| **פנים**  • T | **before, face** |  | Ps. 42:2 Ps. 42:5 Ps. 42:11 | Isa. 63:9 |
| **צוה** | **command** | Exod. 1:22 | Ps. 42:8 |  |

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Hebrew | English | Torah Reading Ex. 1:1-22 | Psalms  42:1-12 | Ashlamatah Is 62:2-9 + 637-9 |
| ?יא | called | Exod. 1:18 | Ps. 42:7 | Isa. 62:2 Isa. 62:4 |
| ראה | see, appear | Exod. 1:16 | Ps. 42:2 | Isa. 62:2 |
| &ום | appointed, makes | Exod. 1:11 |  | Isa. 62:7 |
| שם | names | Exod. 1:1 Exod. 1:15 |  | Isa. 62:2 |
| חיים | lives | Exod. 1:14 | Ps. 42:8 |  |
| חסד | lovingkindness |  | Ps. 42:8 | Isa. 63:7 |
| עם | people | Exod. 1:9 Exod. 1:20 Exod. 1:22 |  | Isa. 63:8 |
| רב  —1 | much more, great | Exod. 1:9 |  | Isa. 63:7 |

NAZAREAN TALMUD

Sidra Of Shemot (Ex.) \: \ 22־  
“V’Eleh Sh’mot” - These [are the] names”  
By: H. Em. Rabbi Dr. Eliyahu ben Abraham

School of Hakfiam Shaul

Tosefta

(Luqas Lk 8:26-34)  
Mishnah א:א

And they sailed to the region of the Gerasenes,[[56]](#footnote-56) which is opposite Galilee. When Yeshua had stepped out on land, there met[[57]](#footnote-57) him a man[[58]](#footnote-58) from the city who was possessed with shedim (demons). For a long time he had worn no clothes, and he had not lived in a house but among the tombs. When he saw Yeshua, he cried out and fell down before him and said with a loud voice, “What have you to do with me, Yeshua, son of the Most High God (Heb. “El El’yon”)? I beg you, do not torment me.” For he had commanded the unclean shade (spirit) to come out of the man. (For many a time it had seized him. He was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the shade (demon) into the desert.( Yeshua then asked him, “What is your name?” And he said, “Legion,” for many shedim (demons) had entered him. And they begged him not to command them to depart into the abyss. Now a large herd of pigs was feeding there on the hillside, and they begged him to let

School of Hakfiam Tsefet

Peshat  
(Mk 5:113־)

Mishnah א:א

They came to the other side of the sea, to the region of the Gerasenes. And when Yeshua had stepped out of the boat, immediately^[[59]](#footnote-59) a man met[[60]](#footnote-60) him from out of the tombs with an unclean[[61]](#footnote-61) shade (demon). He lived among the tombs.[[62]](#footnote-62) And no one could bind[[63]](#footnote-63) him anymore, not even with a chain, for he had often been bound with shackles and chains, but he would break the chains apart, and he broke the shackles in pieces. No one had the strength[[64]](#footnote-64) to control[[65]](#footnote-65) him (making him behave as a normal human). He lived night and day among the tombs and on the mountains; he was always crying out and cutting himself with stones. And when he saw Yeshua from a distance, he ran and fell down before him. And crying out with a loud voice, he said, "What have you to do with me, Yeshua, son of the Most High God (Heb. “El EFyon”)? I implore[[66]](#footnote-66) you by God, do not torment me." For he was saying to him, “Come out of the man, you unclean shade (demon)!” And Yeshua asked him, “What is your name?” He replied, “My name is Legion,[[67]](#footnote-67) for we are many.” And he begged him earnestly not to send them out of the country. Now a big herd of pigs was feeding there on the hillside, and

them enter these. So he gave them permission. Then the demons came out of the man and entered the pigs, and the herd rushed down the steep bank into the lake and drowned. When the herdsmen saw what had happened, they fled and told it in the city and in the country.

they[[68]](#footnote-68) begged him, saying, "Send us to the pigs; let us enter them." So he gave them permission. And the unclean Shedim (demons) came out and entered the pigs; and the herd, numbering about two thousand, rushed down the steep bank into the sea and drowned in the sea.

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Exodus 1:1-22 | Psa. 40:1-18 | Is. 62:2-9 + 63:7-9 | Mk 5:1-13 Lk 8:26-34 |  |

Hakham Tsefet’s School of Peshat

(Mk5:113־)

Our text of Hakham Tsefet through his amanuensis Paqid Mordechai (Mark) opens in the Peshat genre by stating:

And they came to the other side of the sea, into the country of the Gerasenes.

(Mk 5:1)

Yet, in a similar version of this account but in the Midrashic genre. Hakham Matityahu writes;

And [when] he (Yeshua) came to the other side, to the region of the Gadarenes. two demon-possessed men coming from among the tombs met him, very violent, so that no one was able to pass by along that road.” (Matityahu/Matthew 8:28).

Further, Paqid Dr. Hillel (Luke), the amanuensis of Hakham Shaul writes in the Remes genre and in a similar vein:

“And they sailed to the region of the Gerasenes, which is opposite the Galil.” (Hillel I/I Luke 8:26)

Now we have a problem. Was it “the country of the Gerasenes” (Mk 5:1,1 Luke 8:26), or was it “the region of the Gadarenes” (Matt. 8:28).

Those not conversant with the four distinct genres of Rabbinic literature, and consequent laws of hermeneutics for each of these four genres, will find this difference meaningless, or an excellent opportunity with which to dig with ones spade. But, as things turn out, what we have here in this problem is a clever use of the genres of Peshat, Remes, and Drash. More on this, just further on.

With regards to the Gerasenes, the Jewish Encyclopedia[[69]](#footnote-69) states:

The ancient Girgashite nation (Heb. "Girgashi”, Grk. "Gergesenos” ) was one of the nations which possessed the land of Canaan before the Israelite conquest. In Hebrew the name occurs only in the singular and with the definite article. In Gen. 10:16 and I Chron. 1:14 "the Girgashite" is mentioned as the fifth son of Canaan, while in other passages (Gen. 15:21; Deut. 7:1; et al.) the name designates the whole tribe. The territory of the Girgashites has never been exactly located; the only certainty is that it lay west of the Jordan (Josh. 24:11). Josephus says ("Ant." i. 6, § 2) that in his time nothing was known of the Girgashites save the name. The capital city of this nation was the city of Gerasa.

Now, concerning the Gadarenes, the Jewish Encyclopedia[[70]](#footnote-70)' states:

Gadarenes - Inhabitants of Gadara, known from an alleged miracle of Jesus (Mk 5:1; I Luke 8:26; Matt. 8:28) in which he transferred the demons afflicting a man to a number of swine, that thereupon rushed down a steep hill and perished. From the readings of the best texts and from the unsuitability of the locality around Gadara it appears that the proper reading should be "Gerasenes" and the place located at Karsa, on the left bank of the Wadi Samak, near the sea of Galilee. A discussion occurred between Professor Huxley and Mr. Gladstone in "The Nineteenth Century" for 1892 as to the morality of the act, the critical questions being whether (1) Gerasenes were Jews; and (2) if so, was it lawful for them to keep swine? As regards the first question, it would appear that that section of the country was chiefly inhabited by pagans in the first century, and Gerasa is at any rate included by Schiirer among the Hellenistic cities ("Geschichte," ii. 141- 144). As to the second question, there is no doubt of the illegality, from a ritual point of view, of Jews keeping swine (B. B. vii. 7). The Gemara on the passage gives a historical foundation for the practice in the times of Aristobulus.

Another point of view is that of the Rev. Dr. John Gill,[[71]](#footnote-71) [[72]](#footnote-72) who comments:

In the Evangelist Matthew it is called, "the country of the Gergesenes", as it is here in the Arabic and Ethiopic versions. The Vulgate Latin reads, "of the Gerasenes", and so some copies, from Gerasa, a place in the same country; but the Syriac and Persic versions read, "Gadarenes", as do most copies; so called from Gadara, a city either adjacent to, or within the country of the Gergesenes; which was called by both names, from these different places. It was not far from Tiberias, the place from whence this sea has its name, over which Messiah and his disciples passed, John 6:1. Chammath was a mile from Tiberias7", and this Chammath was so near to the country of Gadara, that it is often called, דגדו־ חמת, "Chammath of Gadara" 76; unless it should be rather rendered, "the hot baths of Gadara": for so it is said, that at Gadara are the hot baths of Syria; which may be the same with the hot baths of Tiberias, so often mentioned in the Jewish writings77 hence the town of Chammath had its name, which was so near to Tiberias, that it is sometimes reckoned the same with it78: Pliny places this Gadara in Decapolis79, and Ptolemy in Coelo Syria80; and Meleager, the collector of epigrams, who is called a Syrian, is said (m) to be a Gadarene81, a native of this Gadara. Mention is made of the whirlpool of Gadara82, which remained ever since the flood. It appears to be an Heathen country, both from its situation, and the manners of the people.

So, it appears, depending on what English version of the New Testament you have, that Hakham Tsefet is referring to this territory as the land of the Girgashites to make specific rhetorical point (Mk 5:1). Hakham Shaul writing in Remes style is also following Hakham Tsefet (as the Tosefta usually does follow the Mishnah) but with an allegorical twist (I Luke 8:26); and Hakham Matityahu, calls them Gadarenes which capital sity was then called Gadar. Hakham Matityahu wants us to look at the word “Gadarenes” as a metaphor, which the reader is supposed to know.

So what we have here is one same city with two different names, depending on which date we are speaking about. As rhe Rev. Dr. John Gill wrote:

“Gadara, a city either adjacent to, or within the country of the Gergesenes; which was called by both names, from these different places. It was not far from Tiberias, the place from whence this sea has its name, over which Messiah and his disciples passed, John 6:1.

So, then what do these learned Talmidim of the Master tried to convey? Perhaps the best way to see it clearly conveyed is by means of the following Table:

|  |  |  |
| --- | --- | --- |
| Gerasenes vs. Gadarenes, or Gerasa vs. Gadara = Same Place but Different Historical Epochs | | |
| Genre | Material/Verse | Further Explanation/Elucidation |
| Peshat | Mark 5:1 | Author: Hakham Tsefet via Mordechai (Mark)  Hakham Tsefet wants you to question the etymology of both city (region) names. |
|  |  | Gerasene = The term comes from the Hebrew word Ger, “alien, stranger, foreigner.” Gesenius Lexicon83 says that the word Gerasene means “a stranger drawing near.” [There is a connection here here with Exodus 1:1 whereby the children of Israel entered the Egyptian Exile/(Heb. Galut) and became themselves “aliens” (Heb. Gerim - plural of “Ger”).]  Gadarenes = “reward at the end” |
|  |  | In other words, in this account we have “a stranger drawing near” to the Torah and the Mesorah, with “reward at the end.” |
|  | | |
| Remes | I Luke 8:26 | Author: Hakham SHaul via Dr. Hillel/Luke |

1. T. Bab. Erubin, fol. 23. 3. & Tmmot, fol. 41. 3. & Shabbat, fol. 5. 4.
2. T. Bab. Sanhedrin, fol. 108. 1., Sabbat, fol. 6. 1.
3. T. Bab. Megilla, fol. 6. 1.
4. L. 5. c. 18.
5. L. 5. c. 15.
6. Fabricii Bibliotheca Grace. T. 2. p. 683
7. T. Bab. Sanhedrin, fol. 108. 1.

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|  |  |  |
| --- | --- | --- |
| Gerasenes vs. Gadarenes, or Gerasa vs. Gadara = Same Place but Different Historical Epochs | | |
| Genre | Material/Verse | Further Explanation/Elucidation |
|  |  | Hakham Shaul wants to hint that these names are to be interpreted allegorically! |
|  |  | Gerasene = the allegory of an Israelite who had become like a pagan gentile and returning back to his heritage, as it is said of the Master: “But he answered and said, "I was not sent except to the lost sheep of the house of Israel" (Matt. 15:24) |
|  |  | When looking at the flow of Luke’s account, it is clear that he was recording a series of the Master’s miracles wherein the people of faithful obedience to the Torah and Mesorah from among the Gentiles of Israelite ancestry were coming to Yeshua for receiving wholeness. Hence, they were all “rewarded in the end,” which is the meaning of Gadarene. Not only this, but he was asked/commissioned by the Master to: "Return to your home and tell all what God has done for you. And he went away, proclaiming the Mesorah (Oral Torah) throughout the whole town all that Yeshua had done for him.” |
|  | | |
| Midrash - Halakhic | Matityahu/Matthew 8:28 | Author: Hakham Matityahu. |
|  |  | Hakham Matityahu wants to show us that these names are to be interpreted metaphorically, that is as Parables themselves, about the Governance of G-d through the Bate Din as opposed to human kings. |
|  |  | Hakham Matityahu wants us to focus upon men’s lack of faithful obedience (Heb. Emunah), beginning with Simon the Pharisee and even including his own disciples themselves. His account climaxes with the Gerasenes, Hakham Matityahu’s terminology reveals the heart of the people in their perspective of the Master, for they treated Yeshua like an alien or foreigner (as a member of the lost ten tribes of which most of ). They were afraid of him and wanted him to leave their district. Prophetically speaking, Yeshua came to cleanse them, but they preferred their unclean “swine” nature. They had opportunity to hear the Mesorah and to reap the reward of faithful obedience, but they chose to reject the Torah which alone could cleanse their hearts.84 Thus the kingdom/govemance of G-d is not spread via brutal force but by extending an invitation to sit under the Hakhamim for in-depth instruction in the Written and Oral Torah, and thus making the lost 10 Tribes of Israel and assimilated Jews to return to their most precious heritage, and to the fountain of Emunah (faithful obedience) of our forefathers, Abraham, Yitschaq, Ya’aqob and David, and Sh’lomoh, May it be so, so that all Israel may rejoice in the regathering of the lost |

84 Cf. Psalm 119:9 - “How can a young man keep his walking pure? By taking heed according to Your (G-d’s) Word.”

|  |  |  |
| --- | --- | --- |
| Gerasenes vs. Gadarenes, or Gerasa vs. Gadara = Same Place but Different Historical Epochs | | |
| Genre | Material/Verse | Further Explanation/Elucidation |
|  |  | property of G-d, Almighty! |
|  |  |  |

Therefore, no doubt the region was called by both names. The older name was Gerasene, which appears to be a shortened form of Gergasene. The people inhabiting that area are called Gergashites, first mentioned in Genesis 10:16 and again in Genesis 15:21. Joshua conquered the Gergashites in Joshua 24:11. Hence, Gergasene or Gerasene is the Greek spelling of the ancient Hebrew name. Yet the name of the later name of the same city was Gadara, and so the people were also called Gadarenes. It is all a matter of the right hermeneutics!

Questions for Reflection

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

Blessing After Torah Study

Baruch Atah Adonai, Elohenu Meleeh HaOlam,

Asher Natan Lanu Torat Emet, VChayei 01am Nata B'Tochenu.

Baruch Atah Adonai, Noten HaTorah. Amen!

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

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

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

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

Next Shabbat:

Shabbat: "VaYelekh Ish" - "And (a royal) man" &  
Shabbat: "Nachamu VI" - Sabbath: "Of Our Consolation VI"  
(Sixth of Seven Sabbaths of Consolation)

|  |  |  |
| --- | --- | --- |
| Shabbat | Torah Reading: | Weekday Torah Reading: |
| וילך איש |  |  |
| “VaYelekh Ish” | Reader 1 - Sh’mot 2:1-3 | Reader 1 - Sh'mot 3:1-3 |
| “And (a royal) man” | Reader 2 - Sh’mot 2:4-6 | Reader 2 - Sh'mot 3:4-6 |
| “Y (un) varon (de realeza)” | Reader 3 - Sh’mot 2:7-10 | Reader 3 - Sh'mot 3:7-10 |
| Sh'mot (Exodus) Ex. 2:1-25 | Reader 4 - Sh’mot 2:11-14 |  |
| Ashlamatah: Judges 1:26-35 | Reader 5 - Sh’mot 2:15-17 |  |
|  | Reader 6 - Sh’mot 2:18-22 | Reader 1 - Sh'mot 3:1-3 |
| Psalm 43:1-5 | Reader 7 - Sh'mot 2:23-25 | Reader 2 - Sh’mot 3:4-6 |
|  | Maftir - Sh'mot 2:23-25 | Reader 3 - Sh’mot 3:7-10 |
| N.C.: Mk 5:1-13; Lk 8:26-34 |  |  |

Hakham Dr. Yosef ben Haggai  
Rabbi Dr. Hillel ben David  
Rabbi Dr. Eliyahu ben Abraham



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Rashi, Psalms 1:1 [↑](#footnote-ref-1)
2. Psalms 1-41 [↑](#footnote-ref-2)
3. 42:49 [↑](#footnote-ref-3)
4. 84, 885, 887, 88 [↑](#footnote-ref-4)
5. Shemot (Exodus) 6:24 [↑](#footnote-ref-5)
6. v. 1 [↑](#footnote-ref-6)
7. The literal meaning. [↑](#footnote-ref-7)
8. Lit., ‘height of the world’. [↑](#footnote-ref-8)
9. Bamidbar (Numbers) 26:11. [↑](#footnote-ref-9)
10. Rab (?). [↑](#footnote-ref-10)
11. Lit., ‘fenced in’. [↑](#footnote-ref-11)
12. Bamidbar (Numbers) 26:11. [↑](#footnote-ref-12)
13. Hirsch [↑](#footnote-ref-13)
14. Midrash Psalm 1:2 [↑](#footnote-ref-14)
15. Mikraoth Gedoloth Psalms, volume 2, translation of text, Rashi, and other commentaries by Rabbi A. J. Rosenberg. [↑](#footnote-ref-15)
16. V. e.g., superscriptions to Ps. XLII, XLIV, and XLV; perhaps lit., ‘a psalm giving instruction.’ [↑](#footnote-ref-16)
17. Assir, Elkanah, and Abiasaf. Ibid. 15 [↑](#footnote-ref-17)
18. Rashi: Korah’s sons, however, did not die They were originally involved in the conspiracy, but during the dispute they contemplated repentance; therefore, an elevated area was set apart for them in Gehinnom, and they stayed there.-[Sanh. 110b] [↑](#footnote-ref-18)
19. Da’ath Sofrim, Commentary to the Book of Psalms, by Rabbi Chaim Dov Rabinowitz, translated from Hebrew by Rabbi Y.Starrett, edited by Shalom Kaplan. [↑](#footnote-ref-19)
20. Ibid. 19 [↑](#footnote-ref-20)
21. Ibid. 19 [↑](#footnote-ref-21)
22. Maaseh Rav 234. [↑](#footnote-ref-22)
23. The two friends are the two vessels used for the libation of water and wine respectively. V. Suk. 48a. [↑](#footnote-ref-23)
24. Tehillim (Psalms) 42:8. [↑](#footnote-ref-24)
25. In Persian mythology the angel who has charge over rain. V. Kohut, Aruch s.v. K’mand Yoma, Sonc. ed. ,21a note. [↑](#footnote-ref-25)
26. Shir HaShirim (Song of Songs) 2:12. The verse is taken to point to the resurrection of nature as the result of the rain. [The verse continues, ‘and the voice of the turtle (תור) is heard in our land’mn, is taken in its Aramaic sense of ‘ox’, thus alluding to Ridya’s resemblance to a three years’ old heifer.] [↑](#footnote-ref-26)
27. 7 The Hebrew word succot is the plural of succah, "booth" or "tabernacle", which is a walled structure covered with schach (plant material such as overgrowth or palm leaves). A succah is the name of the temporary dwelling in which farmers would live during harvesting, a fact connecting to the agricultural significance of the holiday stressed by the Book of Exodus. As stated in Leviticus, it is also intended as a reminiscence of the type of fragile dwellings in which the Israelites dwelt during their 40 years of travel in the desert after the Exodus from slavery in Egypt. [↑](#footnote-ref-27)
28. Zohar Emor 103a [↑](#footnote-ref-28)
29. The essence of a succah is its shade. A succah that has more sun than shadow is invalid. Our Sages teach that when we sit in the succah, we are sitting in "the shadow of faith". The spiritual masters derived this phrase from a verse in the Song of Songs 2:4, "In His shadow, I delighted there and there I sat, and the fruit of His Torah was sweet to my palate." - Faith is like a shadow. Faith is the knowledge of something that you cannot see. We can know there is a G-d but we cannot see Him. We can perceive the shadow of His existence, but we cannot see the Reality itself directly. We can experience closeness to G-d through tasting "the fruit of His Torah". We can experience the sweetness of that Existence that is beyond, but, for the very reason that He is beyond, we can never see that Existence. [↑](#footnote-ref-29)
30. Much of this paper is based on a shiur given by Rabbi Dr. Akiva Tatz, “Succot in the Shadow of Faith”, and his book: Letters to a Buddhist Jew, with David Gottlieb. [↑](#footnote-ref-30)
31. The dictionary gives the following religious definition: strong belief in G-d or in the doctrines of a religion, based on spiritual apprehension rather than proof. [↑](#footnote-ref-31)
32. Strong’s number 0530 - אמונה [↑](#footnote-ref-32)
33. Strong’s number 0529 - אמון [↑](#footnote-ref-33)
34. Generally translated as “trust”, bitachon is a powerful sense of optimism and confidence based not on reason or experience, but on emunah. You know that “HaShem is good and He’s the only one in charge,” and therefore you have no fears or frets. Strong’s number

    .בטח - 0982 [↑](#footnote-ref-34)
35. Matthew 6:19-20 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: [↑](#footnote-ref-35)
36. Arachin 16b [↑](#footnote-ref-36)
37. A Divine visitation [↑](#footnote-ref-37)
38. The roofing material for a succah - The roof must be made from material that grows from the ground - i.e. branches or leaves (but not metal, or any food). [↑](#footnote-ref-38)
39. Beresheet (Genesis) 11:29 [↑](#footnote-ref-39)
40. Pharaoh [↑](#footnote-ref-40)
41. Her clothes simultaneously conceal and reveal. She does not wear a sack to accomplish this, but rather she wears elegant clothes that radiate her beauty while covering her arms, legs, and torso. [↑](#footnote-ref-41)
42. The roof of the succah is composed of loose tree branches that provide more shade than sun and are loose and thin enough so that rain get through and one can see the stars. [↑](#footnote-ref-42)
43. Daat or Daas ("Knowledge", Hebrew: דעת) is a Hebrew word that means Knowledge. In the branch of Jewish mysticism known as Kabbalah, Daat is the location (the mystical state) where all ten sephirot in the Tree of Life are united as one. [↑](#footnote-ref-43)
44. In its primary meaning, the Hebrew word mitzvah (plural מצוות mitzvot [mits'vot], Biblical: misvoth; from צוה tsivah "command") refers to precepts and commandments commanded by G-d. [↑](#footnote-ref-44)
45. Moshe ben Maimon, acronymed Rambam (Hebrew: רמב״ם - for "Rabbeinu Moshe Ben Maimon", "Our Rabbi/Teacher Moses Son of Maimon"), and Graecized (and subsequently Latinized) Moses Maimonides, a preeminent medieval Sephardic Jewish philosopher and astronomer, became one of the most prolific and influential Torah scholars and physicians of the Middle Ages. [↑](#footnote-ref-45)
46. Bereans (Hebrews) 11:6 [↑](#footnote-ref-46)
47. “Cogito ergo sum” is a Latin philosophical proposition by Rene Descartes usually translated into English as "I think, therefore I am/exist". [↑](#footnote-ref-47)
48. Aristotle; 384-322 BC) was a Greek philosopher and scientist bom in the city of Stagira, Chalkidice, on the northern periphery of classical Greece. [↑](#footnote-ref-48)
49. Moses, Our Teacher/Rabbi. [↑](#footnote-ref-49)
50. Watchmaker analogy. The watchmaker analogy or watchmaker argument is a teleological argument, which by way of an analogy, states that design of creation (like a watch) implies a designer. [↑](#footnote-ref-50)
51. The living cell is best thought of as a supercomputer - an information processing and replicating system of astonishing complexity. DNA is not a special life giving molecule but a genetic data bank that transmits its information using a mathematical code. Most of the workings of the cell are best described as.. .information, or software. Trying to make life by mixing chemicals in a test tube is like soldering switches and wires in an attempt to produce Windows 98. It won’t work because it addresses the problem at the wrong conceptual level. (Dr. Paul Davies, Origin of Life expert, Physicist, Arizona State University) [↑](#footnote-ref-51)
52. “Although a biologist, I must confess I do not understand how life came about.. .1 consider that life only starts at the level of a functional cell. The most primitive cells may require at least several hundred different specific biological macro-molecules. How such already quite complex structures may have come together remains a mystery to me. The possibility of the existence of a Creator, of G-d, represents to me a satisfactory solution to this problem.” (Dr. Wemer Arber, Nobel Prize-Medicine, 1978) [↑](#footnote-ref-52)
53. A thermodynamic quantity representing the unavailability of a system's thermal energy for conversion into mechanical work, often interpreted as the degree of disorder or randomness in the system. [↑](#footnote-ref-53)
54. Sodium chloride [↑](#footnote-ref-54)
55. Sherlock Holmes in The Sign of the Four (Doubleday p. Ill) [↑](#footnote-ref-55)
56. 26 Greek: r£pacn!v6<; (Gerasenos), Strong’s # G1086. Of Hebrew origin ג!־גשי (Strong’s # H1622), and meaning “a stranger drawing near” (Thayer, Joseph H.1977 ־, Thayer’s Greek-English Lexicon of the New Testament, Grand Rapids, MI, Baker Book House, p. 114. [↑](#footnote-ref-56)
57. tMravTaco - hupantao carries the same idea here in Luqas as in Marqas below. t)7ravTdco - hupantao can mean oppose or opposition as well as meeting. [↑](#footnote-ref-57)
58. 22 Hakham Shaul uses avijp - aner rather than av0pco7ro<; - cmthropos differentiation between man and beast, man and boy etc. [↑](#footnote-ref-58)
59. Ecairrqc - (exautes) is synonymous with, £1191k (euthus). However, 8c;(x1)Tr|g - {exautes) does not contain the idea of moral expediency like .׳:i101k {euthus). Nevertheless, s^aniqi; - {exautes) shows Cornelius’ readiness to obey the tilings of G-d “immediately.” [↑](#footnote-ref-59)
60. tijravraco - hupantao shows that there is a “scheduled meeting” of sorts. Sometimes this can mean a hostile meeting as it is with Yeshua and the demoniac. [↑](#footnote-ref-60)
61. We note here that the “Shade of uncleanness” controlling the possessed man renders him unclean so that he cannot have any interaction with the Torah, cf. b. B.K. 82a-b [↑](#footnote-ref-61)
62. A further connection with uncleanness [↑](#footnote-ref-62)
63. Here we have Rabbinic nomenclature suggesting that there was no one in the region with the spiritual (Rabbinic) authority to control this man with an “unclean shade” [↑](#footnote-ref-63)
64. ioxbco - ischuo, one of seven basic Greek words for power. Possible reference to Gevurah [↑](#footnote-ref-64)
65. The language here is that of controlling or restraining wild animals, rather than human. [↑](#footnote-ref-65)
66. 00 We have here the connotation of begging rather than a demand. We also note that the shade (demon) uses this apparent adjudication to protect itself. However, it is noteworthy to mention that Yeshua does not submit to this adjudication and tactic. The Greek phrase opici^co - horkizo contains the idea of an “oath.” However, it is noted that Yeshua does not submit himself to any oath. [↑](#footnote-ref-66)
67. There is nothing to prove that there were 6,000 shedim (demons) in the man. This is hyperbole and an exaggeration by the shade. This trickery is a frequently used tool to detract the exorcist. It can also be the expression of the demoniac, feeling as if there were thousands of shedim inside of him. [↑](#footnote-ref-67)
68. ”1י Note the change in nomenclature from singular to plural [↑](#footnote-ref-68)
69. 7 See: Jewish Encyclopedia, (1906) in: <http://www.iewishencvclo13edia.com/articles/6688-girgashites> [↑](#footnote-ref-69)
70. See: Jewish Encyclopedia, (1906) in: <http://www.iewishencvclooedia.co1n/articles/6458-gadarenes> [↑](#footnote-ref-70)
71. 1 John Gill’s Exposition of the Entire Bible, in E-Sword Version 11.0.6, 2016 [↑](#footnote-ref-71)
72. T. Bab. Megilla, fol. 2. 2. [↑](#footnote-ref-72)