|  |  |  |
| --- | --- | --- |
| **Esnoga Bet Emunah****4544 Highline Dr. SE****Olympia, WA 98501****United States of America****© 2013**[**http://www.betemunah.org/**](http://www.betemunah.org/)**E-Mail:** **gkilli@aol.com** | **C:\Users\Haggai\Pictures\Menorah 5.jpg** | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2013**[**http://torahfocus.com/**](http://torahfocus.com/)**E-Mail:** **waltoakley@charter.net** |

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

|  |  |
| --- | --- |
| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Sivan 23, 5773 – May 31 – June 01, 2013** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

|  |  |  |
| --- | --- | --- |
| **Conroe & Austin, TX, U.S.**Fri. May 31 2013 – Candles at 8:09 PMSat. June 01 2013 – Habdalah 9:08 PM | **Brisbane, Australia**Fri. May 31 2013 – Candles at 4:43 PMSat. June 01 2013 – Habdalah 5:39 PM | **Chattanooga, & Cleveland, TN, U.S.**Fri. May 31 2013 – Candles at 8:31 PMSat. June 01 2013 – Habdalah 9:33 PM |
| **Jakarta, Indonesia**Fri. May 31 2013 – Candles at 5:26 PMSat. June 01 2013 – Habdalah 6:18 PM | **Manila & Cebu, Philippines**Fri. May 31 2013 – Candles at 6:03 PMSat. June 01 2013 – Habdalah 6:56 PM | **Miami, FL, U.S.**Fri. May 31 2013 – Candles at 7:49 PMSat. June 01 2013 – Habdalah 8:46 PM |
| **Olympia, WA, U.S.**Fri. May 31 2013 – Candles at 8:39 PMSat. June 01 2013 – Habdalah 9:57 PM | **Murray, KY, & Paris, TN. U.S.**Fri. May 31 2013 – Candles at 7:50 PMSat. June 01 2013 – Habdalah 8:54 PM | **San Antonio, TX, U.S.**Fri. May 31 2013 – Candles at 8:10 PMSat. June 01 2013 – Habdalah 9:09 PM |
| **Sheboygan & Manitowoc, WI, US**Fri. May 31 2013 – Candles at 8:07 PMSat. June 01 2013 – Habdalah 9:19 PM | **Singapore, Singapore** Fri. May 31 2013 – Candles at 6:50 PMSat. June 01 2013 – Habdalah 7:41 PM | **St. Louis, MO, U.S.**Fri. May 31 2013 – Candles at 8:01 PMSat. June 01 2013 – Habdalah 9:06 PM |

**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

**This Torah commentary comes to you courtesy of:**

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

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

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

Her Excellency Giberet Laurie Taylor

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

Her Excellency Prof. Dr. Conny Williams & beloved family

His Excellency Adon Yoel ben Abraham and beloved family

**For their regular and sacrificial giving, providing the best oil for the lamps, we pray that G-d’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** **benhaggai@GMail.com** **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Shabbat: “A’ad Anah Mean’tem …?”**

**“How long do you refuse …?”**

**& Shabbat Mevar’chin HaChodesh Tammuz**

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

**Friday Evening 7th of June – Sunday Evening 9th of June**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **עַד-אָנָה, מֵאַנְתֶּם** |  |  |
| **“A’ad Anah Mean’tem …?”** | Reader 1 – Shemot 16:28-36 | Reader 1 – Shemot 19:1-3 |
| **“How long do you refuse …?”** | Reader 2 – Shemot 17:1-7 | Reader 2 – Shemot 19:4-6 |
| **“¿Hasta cuándo os negaréis…?”** | Reader 3 – Shemot 17:8-16 | Reader 3 – Shemot 16:7-9 |
| Shemot (Exod.) 16:28 – 18:27B’Midbar (Num.) 28:9-15 | Reader 4 – Shemot 18:1-7 |  |
| Ashlamatah: Is. 58:13 – 59:7, 20 | Reader 5 – Shemot 18:8-11 |  |
| Special: I Samuel 20:18,42 | Reader 6 – Shemot 18:12-23 | Reader 1 – Shemot 19:1-3 |
| Psalm 54:1-9 – 55:1-24 | Reader 7 – Shemot 18:24-27 | Reader 2 – Shemot 19:4-6 |
| Abot: 3:2 |  Maftir: Shemot 16:24-27 | Reader 3 – Shemot 16:7-9 |
| N.C.: Mk 7:1-13; Lk 11:37-54Acts 15:6-12 |  Isaiah 58:13 – 59:7, 20 |   |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

**These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when 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!**

**Contents of the Torah Seder**

* Arrival at Elim (Teberinths) – Exodus 15:27
* Quails and Manna – Exodus 16:1-27

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exod.) 16:28 – 18:27**

| **Rashi** | **Targum Pseudo Yonatan** |
| --- | --- |
| 28. The Lord said to Moses, **How long will you refuse** to observe My commandments and My teachings? | 28. And the LORD said to Mosheh, **How long will you refuse** to keep My commandments and My Laws? |
| 29. See that the Lord has given you the Sabbath. Therefore, on the sixth day, He gives you bread for two days. Let each man remain in his place; let no man leave his place on the seventh day | 29. Behold, because I have given you the Sabbath, I gave you on the sixth day bread for two days. Let every man abide in his place, and not wander from one locality to another, beyond four yards; nor let any man go forth to walk beyond two thousand yards on the seventh day; |
| 30. So the people rested on the seventh day. | 30. for the people will repose on the seventh day. |
| 31. The house of Israel named it manna, and it was like coriander seed, [it was] white, and it tasted like a wafer with honey. | 31. ¶ And the house of Israel called the name of it Manna; and it was like the seed of coriander, white, and the taste of it like preparations of honey.JERUSALEM:  ¶ Like the seed of coriander, and the taste of it like confections of honey. |
| 32. Moses said, This is the thing that the Lord commanded: Let one omerful of it be preserved for your generations, in order that they see the bread that I fed you in the desert when I took you out of the land of Egypt. | 32. And Mosheh said, This is the thing which the LORD has commanded to lay up of it a homer full to keep in your generations; that perverse generations may see the bread which you have eaten in the wilderness, in your coming forth out of the land of Mizraim. |
| 33. And Moses said to Aaron, Take one jug and put there an omerful of manna, and deposit it before the Lord to be preserved for your generations | 33. And Mosheh said to Aharon, Take one earthen vase, and put therein a full homera of manna, and lay it up before the LORD to be kept unto your generations. |
| 34. As the Lord had commanded Moses, Aaron deposited it before the testimony to be preserved. | 34. As the LORD commanded Mosheh, so did Aharon, lay it up before the testimony to be kept. |
| 35. And the children of Israel ate the manna **for forty years** until they came to an inhabited land. They ate the manna until they came to the border of the land of Canaan. | 35. And the children of Israel ate the manna **forty years**, until they came to an inhabited land: manna did they eat **forty days** after his death, until they had passed the Yarden, and entered upon the borders of the land of Kenaan. |
| 36. The omer is one tenth of an ephah. | 36. And a homera is one tenth of three seahs. |
|  |  |
| 1. The entire community of the children of Israel journeyed from the desert of Sin to their travels by the mandate of the Lord. They encamped in Rephidim, and there was no water for the people to drink. | 1. ¶ And all the congregation of the sons of Israel journeyed from the desert of Sin by their journeyings according to the word of the LORD, and they encamped in **Rephidim, a place where their hands were idle in the commandments of the Law**, and the fountains were dry, and there was no water for the people to drink.  |
| 2. So the people quarreled with Moses, and they said, Give us water that we may drink Moses said to them, Why do you quarrel with me? Why do you test the Lord? | 2. And the wicked of the people contended with Mosheh, and said, Give us water, that we may drink. And Mosheh said to them, Why contend you with me? and why tempt you before the Lord? |
| 3. The people thirsted there for water, and the people complained against Moses, and they said, Why have you brought us up from Egypt to make me and my children and my livestock die of thirst? | 3. But the people were thirsty for water, and the people murmured against Mosheh, and said, Why have you made us come up out of Mizraim, to kill us, and our children, and our cattle with thirst? |
| 4. Moses cried out to the Lord, saying, What shall I do for this people? **Just a little longer and they will stone me**! | 4. And Mosheh prayed before the LORD, saying What will I do for this people? **Yet a very little, and they will stone me.** |
| 5. And the Lord said to Moses, Pass before the people and take with you [some] of the elders of Israel, and take into your hand your staff, with which you struck the Nile, and go. | 5. And the LORD said to Mosheh, Pass over before the people, and take with you some of the elders of Israel, and the rod with which you did smite the river take in your hand, and go from the face of their murmuring. |
| 6. Behold, I shall stand there before you on the rock in Horeb, and you shall strike the rock, and water will come out of it, and the people will drink Moses did so before the eyes of the elders of Israel. | 6. Behold, I will stand before you there, on the spot where you saw the impress of the foot on Horeb; and you will smite the rock with your rod, and therefrom will come forth waters for drinking, and the people will drink. And Mosheh did so before the elders of Israel. |
| 7. **He named the place Massah [testing] and Meribah [quarreling] because of the quarrel of the children of Israel and because of their testing the Lord, saying, Is the Lord in our midst or not?** | 7. **And he called the name of that place Testing and Strife; because there the sons of Israel contended with Mosheh, and because they tempted the LORD, saying, Does the glory of the majesty of the LORD truly dwell among us, or not?** |
| 8. Amalek came and fought with Israel in Rephidim. | 8. ¶ And Amalek came from the land of the south and leaped on that night a thousand and six hundred miles; and on account of the disagreement which had been between Esau and Ya’aqob, he came and waged war with Israel in Rephidim, **and took and killed (some of the) men of the house of Dan; for the cloud did not embrace them, because of the strange worship that was among them.** |
| 9. So Moses said to Joshua, Pick men for us, and go out and fight against Amalek. Tomorrow I will stand on top of the hill with the staff of God in my hand | 9. And Mosheh said to Jehoshua, Choose such men as are strong in the precepts, and victorious in fight; and go, under the Cloud of glory, and set battle in array against the hosts of Amalek. **Tomorrow I will stand, prepared with fasting, with the righteous/generous fathers of the chiefs of the people, and the righteous/ generous mothers who are like the hills, with the rod with which the miracles have been wrought from before the Lord, in my hand.** |
| 10. Joshua did as Moses had told him, to fight against Amalek; and Moses, Aaron, and Hur ascended to the top of the hill. | 10. And Jehoshua did as Mosheh had bidden him, to wage war with Amalek. And Mosheh, and Aharon, and Hur went up to the top of the height. |
| 11. It came to pass that when Moses would raise his hand, Israel would prevail, and when he would lay down his hand, Amalek would prevail. | 11. And it was, when Mosheh lifted up his hands in prayer, that the house of Israel prevailed; and when he rested his hand from praying, that the house of Amalek prevailed.JERUSALEM: And it was that when Mosheh lifted up his hands in prayer, the house of Israel prevailed; and when his hands declined from prayer, Amalek prevailed; and (Israel) fell in the line of battle. And the hands of Mosheh were lifted up in prayer. |
| 12. Now Moses hands were heavy; so they took a stone and placed it under him, and he sat on it. Aaron and Hur supported his hands, one from this [side], and one from that [side]; **so he was with his hands in faith until sunset.** | 12. And the hands of Mosheh were heavy, because the conflict was prolonged till the morrow, and the deliverance of Israel was not prepared on that day; and he could not hold them up in prayer; on which account he would have afflicted his soul. And they took a stone, and placed it under him, and he sat upon it; and Aharon and Hur supported his hand, this the one, and that the other; **and his hands were outstretched with firmness, (or, fidelity,) in prayer and fasting, until the going down of the sun**. |
| 13. Joshua weakened Amalek and his people with the edge of the sword. | 13. And Jehoshua shattered Amalek, and cut off the heads, of the strong men of his people, by the mouth of the Word of the Lord, with the slaughter of the sword. |
| 14. The Lord said to Moses, Inscribe this [as] a memorial in the book, and recite it into Joshua’s ears, that I will surely obliterate the remembrance of Amalek from beneath the heavens | 14. ¶ And the Lord said unto Mosheh, Write this memorial in the book of the elders that were of old, and these words in the hearing, of Jehoshua, that blotting, I will blot out the memory of Amalek from under the heavens. |
| 15. Then Moses built an altar, and he named it The Lord is my miracle | 15. And Mosheh built an altar, and called the name of it, The Word of the LORD is my banner; for the sign which He has wrought (in this) place was on my behalf. |
| 16. **And he said, For there is a hand on the throne of the Eternal, [that there shall be] a war for the Lord against Amalek from generation to generation.** | 16. **And he said, Because the Word of the LORD has sworn by the throne of His glory, that He by His Word will fight against those of the house of Amalek, and destroy them unto three generations; from the generation of this world, from the generation of the Messiah, and from the generation of the world to come.****JERUSALEM: And he said, The oath has come forth from beneath the throne of the Great One, of all the world the LORD; the first king who will sit upon the throne of the kingdom of the sons of Israel, Shaul, the son of Kish, will set the battle in array against the house of Amalek, and will slay them; and those of them that remain will Mordechai and Esther destroy. The LORD has said by His Word that the memory of Amalek will perish to the age of ages.** |
|  |  |
| 1. Now Moses' father in law, Jethro, the chieftain of Midian, heard all that God had done for Moses and for Israel, His people that the Lord had taken Israel out of Egypt. | 1. ¶ And Jethro, prince of Midian, the father-in-law of Mosheh, heard all that the LORD had done for Mosheh and for Israel His people, and that the LORD had brought forth Israel from Mizraim. |
| 2. So Moses' father in law, Jethro, took Zipporah, Moses' wife, after she had been sent away, | 2. And Jethro the father-in-law of Mosheh took Zipporah his wife, whom Mosheh had sent back from him after going into Mizraim, |
| 3. and her two sons, one of whom was named Gershom, because he [Moses] said, "I was a stranger in a foreign land," | 3. and his two sons, the name of the one of whom was Gershom, Because He had said, I am a dweller in a strange land which is not mine; |
| 4. and one who was named Eliezer, because [Moses said,] "The God of my father came to my aid and rescued me from Pharaoh's sword." | 4. and the name of the other Eliezer, For (he had said) the God of my fathers was my helper, and saved me from the sword of Pharoh. |
| 5. Now Moses' father in law, Jethro, and his [Moses'] sons and his wife came to Moses, to the desert where he was encamped, to the mountain of God. | 5. And Jethro the father-in-law of Mosheh, and the sons of Mosheh, and his wife came to Mosheh at the desert in which he was sojourning close by the mountain upon which the glory of the LORD was revealed to Mosheh at the beginning. |
| 6. And he said to Moses, "I, Jethro, your father in law, am coming to you, and [so is] your wife and her two sons with her." | 6. And he said to Mosheh, **I, your father-in-law Jethro, have come to you to be a proselyte**; and if you will not receive me on my own account, receive me for the sake of your wife and of her two sons who are with her. |
| 7. So Moses went out toward Jethro, prostrated himself and kissed him, and they greeted one another, and they entered **the tent**. | 7. And Mosheh came forth from under the cloud of glory to meet his father-in-law, and did obeisance, and kissed him and made him a proselyte; and they asked of each other's welfare, **and came to the tabernacle, the house of instruction.** |
| 8. Moses told his father in law [about] all that the Lord had done to Pharaoh and to the Egyptians on account of Israel, [and about] all the hardships that had befallen them on the way, and [that] the Lord had saved them. | 8. And Mosheh recounted to his father-in-law all that the LORD had done to Pharoh and to the Mizraee on behalf of Israel; all the hardship they had found in the way, at the sea of Suph, and at Marah, and at Rephidim, and how Amalek had fought with them, and the LORD had delivered them. |
| 9. Jethro was happy about all the good that the Lord had done for Israel, that He had rescued them from the hands of the Egyptians. | 9. And Jethro rejoiced over all the good which the LORD had done unto Israel, and that He had given them manna, and the well, and that he had saved them from the hand of the Mizraee. |
| 10. [Thereupon,] Jethro said, "Blessed is the Lord, Who has rescued you from the hands of the Egyptians and from the hand of Pharaoh, Who has rescued the people from beneath the hand of the Egyptians. | 10. ¶ And Jethro said, Blessed be the Name of the LORD who has saved you from the hand of the Mizraee, and from the hand of Pharoh, and has saved the people from under the tyranny of the Mizraee. |
| 11. Now I know that the Lord is greater than all the deities, for with the thing that they plotted, [He came] upon them." | 11. Now have I known that the LORD is stronger than all gods; for by the very thing by which the Mizraee wickedly would have punished Israel by (drowning them in) the sea, upon themselves came the punishment, in being punished in the sea. |
| 12. Then Moses' father in law, Jethro, sacrificed burnt offering[s] and [peace] offerings to God, and Aaron and all the elders of Israel came to dine with Moses' father in law before God. | 12. And Jethro took burnt offerings and holy sacrifices before the LORD, and Aharon and all the elders of Israel came to eat bread with the father-in-law of Mosheh before the LORD; and Mosheh stood and ministered before them. |
| 13. It came about **on the next day** that Moses sat down to judge the people, and the people stood before Moses from the morning until the evening. | 13. ¶ And **the day after, the day of reconciliation**, Mosheh sat to judge the people: and the people stood before Mosheh from morning till evening. |
| 14. When Moses' father in law saw what he was doing to the people, he said, "What is this thing that you are doing to the people? Why do you sit by yourself, while all the people stand before you from morning till evening?" | 14. And the father-in-law of Mosheh saw how much he toiled and labored for his people; and he said, What thing is this that you are doing to the people? Why do you sit alone to judge, and all the people stand before you from morning until evening? |
| 15. Moses said to his father in law, **"For the people come to me to seek God.** | 15. And Mosheh said to his father-in-law, **Because the people come to me to inquire for instruction from before the LORD.** |
| 16. If any of them has a case, he comes to me, and I judge between a man and his neighbor, and I make known the statutes of God and His teachings." | 16. When they have a matter for judgment, they come to me, and I judge between a man and his fellow, and make them to know the statutes and the Law of the LORD. |
| 17. Moses' father in law said to him, "The thing you are doing **is not good.** | 17. And the father-in-law of Mosheh said to him, This thing that you are doing **is not well ordered;** |
| 18. You will surely wear yourself out both you and these people who are with you **for the matter is too heavy for you; you cannot do it alone.** | 18. you will verily wear yourself away. Aharon also, and his sons, and the elders of your people, **because the thing is heavier than you are able to do by yourself, (should take part in it.)** |
| 19. Now listen to me. I will advise you, and may the Lord be with you. [You] represent the people before God, and you shall bring the matters to God. | 19. Now hearken to me and I will advise you; and may the Word of the LORD be your helper! When you are with the people who seek instruction from before the LORD, you should take their affairs before the LORD, |
| 20. And you shall admonish them concerning the statutes and the teachings, **and you shall make known to them the way they shall go and the deed[s] they shall do.** | 20. and 1) **give them** **counsel about the statutes and laws**, 2) **making them understand the prayer they are to offer in the house of congregation**, 3) **the manner of visiting the sick**, 4) **of burying the dead**, 5) **of being fruitful**, 6) **in doing good**, 7) **and in the work and process of justice**, and 8) **how to conduct themselves among the wicked.** |
| 21. But you shall choose out of the entire nation **men of substance**, **God fearers**, **men of truth, who hate monetary gain**, and you shall appoint over them [Israel] leaders over thousands, leaders over hundreds, leaders over fifties, and leaders over tens. | 21. But you shoul elect from all the people 1) **men of ability,** 2) **who fear the Lord**, 3) **upright men who hate to receive the mammon of dishonesty**, and appoint them to be heads of thousands, of hundreds, of fifties, and of tens. |
| 22. And they shall judge the people at all times, and it shall be that any major matter they shall bring to you, and they themselves shall judge every minor matter, thereby making it easier for you, **and they shall bear [the burden] with you.** | 22. And let them judge the people at all times, and every great matter le them bring to you, but every little thing let them judge themselves, **that they may lighten the burden (power) that is upon you, and bear it with you.** |
| 23. If you do this thing, and the Lord commands you, you will be able to survive, and also, all this people will come upon their place in peace." | 23. If you will do this, and exempt yourself from judging (every case) as the LORD will give you instruction, you will be able to continue to hear them; and Aharon also and his sons, and all the elders of this people, will resort to the place of Judgment in peace. |
| 24. Moses obeyed his father in law, and he did all that he said. | 24. ¶ And Mosheh hearkened to his father-in-law, and did all that he had said. |
| 25. Moses chose **men of substance** out of all Israel and appointed them as heads of the people, leaders of thousands, leaders of hundreds, leaders of fifties, and leaders of tens. | 25. And Mosheh selected **able men** from all Israel, and appointed them chief, over the people, rabbans of thousands, six hundred; rabbans of hundreds, six thousand; rabbans of fifties, twelve thousand; and rabbans of tens, six Myriads. |
| 26. And they would judge the people at all times; the difficult case they would bring to Moses, but any minor case they themselves would judge. | 26. And they judged the people at all times; a hard case they, brought to Mosheh; but every light matter they judged it. |
| 27. Moses saw his father in law off, and he went away to his land. | 27. And Mosheh parted from his father-in-law, and he went, **and himself made proselytes of all the children of his land.** |
|  |  |

**Rashi & Targum Pseudo Jonathan for: B’midbar (Numbers) 28:9-15**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 9 On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation. | 9 but on the day of Shabbat two lambs of the year without blemish, and two tenths of flour mixed with olive oil for the mincha and its libation.  |
| 10 This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation. | 10 On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11 At the beginning of your months you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish.  | 11 And at the beginning of your months you will offer a burnt sacrifice before the Lord; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished;  |
| 12 And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram, | 12 and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram;  |
| 13 And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai. | 13 and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the Lord.  |
| 14 Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year. | 14 And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year;  |
| 15 And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation. | 15 and one kid of the goats, for a sin offering before the Lord at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |
|  |  |

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol V: Redemption & Vol VI: The Ten Commandments**

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

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

Vol. 5 – “Redemption,” pp. 284-365 &Vol. 6 – “The Ten Commandments,” pp. 3-50

**Rashi Commentary for: ‎ Shemot (Exod.) 16:28 – 18:27**

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

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

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

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

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

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

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

**32** **preserved** for safekeeping.

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

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

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

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

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

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

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

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

**Chapter 17**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Chapter 18**

**1** **Now…Jethro…heard** What news did he hear that [made such an impression that] he came? The splitting of the Red Sea and the war with Amalek.-[from Zev. 116a, and Mechilta, combining the views of Rabbi Joshua and Rabbi Eliezer]

**Jethro** He was called by seven names: Reuel, Jether, Jethro [i.e., Yithro], Hobab, Heber, Keni, [and] Putiel (Mechilta). [He was called] Jether (יֶתֶר) because he [caused] a section to be added (יִתֵּר) to the Torah [namely]: “But you shall choose” (below verse 21). [He was called] Jethro (יִתְרוֹ) [to indicate that] when he converted and fulfilled the commandments, a letter was added to his name. [He was called] Hobab (חוֹבָב) [which means lover] because he loved (חִבֵָּב) the Torah. Hobab was indeed Jethro, as it is said: “of the children of Hobab, Moses’ father-in-law” (Jud. 4:11). Others say that Reuel was Jethro’s father. [If so,] what [is the meaning of] what it [Scripture] says [referring to the daughters of Jethro]: “They came to their father Reuel” (Exod. 2:18)? Because [young] children call their grandfather “Father.” [This appears] in Sifrei (Beha’alothecha 10:29).

**Moses’ father-in-law** Here Jethro prides himself on [his relationship to] Moses, [saying,] “I am the king’s father-in-law.” In the past, Moses attributed the greatness to his father-in-law, as it is said: “Moses went and returned to Jether, his father-in-law” (Exod. 4:18). [from Mechilta]

**for Moses and for Israel** Moses was equal to all of Israel. [Mechilta]

**all that…had done** for them with the descent of the manna, with the well, and with Amalek.

**that the Lord had taken Israel out…** This was the greatest of them all.-[from Mechilta]

**2** **after she had been sent away** When the Holy One, blessed be He, said to him in Midian, “Go, return to Egypt” (Exod. 4:19), “and Moses took his wife and his sons, etc.” (Exod. 4:20), and Aaron went forth “and met him on the mount of God” (Exod. 4:27), he [Aaron] said to him [Moses], “Who are these?” He [Moses] replied, “This is my wife, whom I married in Midian, and these are my sons.” "And where are you taking them?" he [Aaron] asked. “To Egypt,” he replied. He [Aaron] retorted, “We are suffering with the first ones, and you come to add to them?” He [Moses] said to her [Zipporah], “Go home to your father.” She took her two sons and went away.- [from Mechilta]

**4** **and rescued me from Pharaoh’s sword** When Dathan and Abiram informed [Pharaoh] about the incident of the Egyptian [whom Moses had slain], and he [Pharaoh] sought to slay Moses, his [Moses’] neck became [as hard] as a marble pillar.-[from Exod. Rabbah 1:31, Deut. Rabbah 2:27]

**5** **to the desert** [We too know that he was in the desert [without the text stating it explicitly], but the text is speaking of Jethro’s praise, that he lived amidst the greatest honor of the world, but his heart prompted him to go forth to the desert wasteland to hear words of Torah.- [from Mechilta]

**6** **And he said to Moses** through a messenger.-[from Mechilta, view of Rabbi Eleazar the Modite]

**I, Jethro, your father-in- law…** If you will not come out for my sake, come out for your wife’s sake, and if you will not come out for your wife’s sake, come out for the sake of her two sons.-[from Mechilta]

**7** **So Moses went out** Jethro was afforded great honor at that time. Since Moses went out, Aaron, Nadab, and Abihu also went out, and who [was it who] saw these [men] going out and did not go out? [Thus, everyone went out to greet Jethro.]-[from unknown midrashic source similar to Mechilta and Tanchuma Yithro 6]

**prostrated himself and kissed him** I do not know who prostrated himself to whom. [But] when it says, “one another (אִיש לְרֵעֵהוּ),” [lit., a man to his friend,] who is called "a man"? This is Moses, as it is said: “But the man (וְהָאִישׁ) Moses” (Num. 12:3). [from Mechilta]

**8** **Moses told his father-in-law** to attract his heart, to draw him near to the Torah.-[from Mechilta]

**all the hardships** By the sea and [the hardship] of Amalek.-[from Mechilta]

**the hardships** Heb. הַתְּלָאָה. “Lammed aleph” comprise the root of the word. The “tav” is both formative and basic and sometimes is omitted from it. Similarly, separation (תְּרוּמָה), waving (תְּנוּפָה), rising (תְּקוּמָה), removing (תְּנוּאָה).

**9** **Jethro was happy** Heb. וַיִחַדּ, and Jethro rejoiced. This is its simple meaning. The Aggadic midrash, however, [explains that] his flesh became prickly [i.e., gooseflesh (חִדּוּדִּין חִדּוּדִין)] [because] he was upset about the destruction of the Egyptians. This is [the source of] the popular saying: **Do not disgrace a gentile in the presence of a convert, [even] up to the tenth generation [after the conversion]**.-[from Sanh. 94a]

**about all the good** The good of the manna, the well [of water that went with them], and the Torah, and above all, that He rescued them from the hands of the Egyptians. Until now, no slave had been able to escape from Egypt because the [border of the] land was locked, but these [people] fled six hundred thousand strong.-[from Mechilta]

**10** **Who has rescued you from the hands of the Egyptians** A strong nation.

**and from the hand of Pharaoh** A strong king.

**from beneath the hand of the Egyptians** As the Targum [Onkelos] renders: [from beneath **the control** of the Egyptians,] an expression of tyrannization and domination. [The verse is referring to] **the hand**, which they [the Egyptians] laid heavily upon you [the Israelites]; the slavery.

**11** **Now I know** I recognized Him in the past, but now [I recognize Him] even more.-[from Mechilta]

**than all the deities** This teaches us that he [Jethro] was knowledgeable about every type of idolatry in the world, and there was no pagan deity that he did not worship.-[from Mechilta]

**for with the thing that they plotted, [He came] upon them** Heb. זָדוּ. [To be explained] according to its [Aramaic] translation. [Onkelos renders: For with the thing that the Egyptians plotted to judge Israel, with that He judged them.] With water, they planned to destroy them, and they [themselves] were destroyed with water.

**that they plotted** That they planned wickedly. Our Rabbis, however, interpreted it [זָדוּ] as an expression related to “Now Jacob cooked (וַיָזֶר)” (Gen. 25:29) [and thus to infer that] in the very pot in which they cooked, they themselves were cooked. [from Sotah 11a]

**12** **burnt offering[s]** Heb. עֽלָה. As its apparent meaning, because it [the offering] was completely (כֻּלָּה) burned [on the altar].

**and [peace] offerings** Peace offerings.

**And Aaron came** And where did Moses go? [Why is he not mentioned here as partaking of the feast?] **He was standing and serving them**.-[from Mechilta, Jonathan]

**before God** From here [we learn] that **if one derives pleasure from a feast at which Torah scholars are seated, it is as if he has derived pleasure from the splendor of the Shechinah**.-[from Ber. 64a, Mechilta]

**13** **It came about on the next day** **This was the day after Yom Kippur**. This is what we learned in Sifrei [actually in the Mechilta]. Now what is meant by "on the next day"? On the day after his [Moses’] descent from the mountain [which took place on Yom Kippur]. You must admit that it is impossible to say [that the next day means] anything but that [Moses sat down to judge the people] on the day after Yom Kippur. Before the giving of the Torah it was impossible to say (verse 15), “and I make known the statutes, etc.,” [since the statutes had not yet been given]. And from the time that the Torah was given, until Yom Kippur, Moses did not [have the chance to] sit down to judge the people, for on the seventeenth of Tammuz he descended [Mount Sinai] and broke the tablets. On the next day he ascended early in the morning and stayed for eighty days and descended on Yom Kippur. Hence, this section is not written in [chronological] order, for “It came about on the next day,” was not said until the second year. Even according to the one [Tanna] who says that Jethro arrived before the giving of the Torah, he was not sent away to his land until the second year, for it says here (verse 27), “Moses saw his father-in-law off,” and we find in the journey of the divisions [of the tribes, which took place in the second year,] that Moses said to him [Jethro], “We are journeying to the place…Please, do not leave us” (Num. 10:29-31). Now if this [incident] had taken place before the giving of the Torah, where do we find [i.e., where is it mentioned] that he returned? If you say that there [Num. 10:29] Jethro is not mentioned, but Hobab [is mentioned], and he was Jethro’s son, [that is not so since] Hobab is identical with Jethro, for so it is written: “of the children of Hobab, Moses’ father-in-law” (Jud. 4:11). -[based on Mechilta]

**that Moses sat down…, and the people stood** He sat like a king, and they [everyone who came to be judged] all stood. **The matter displeased Jethro, that he [Moses] belittled the respect due [the people of] Israel, and he reproved him about it, as it is said: “Why do you sit by yourself, and they are all standing?”** [from Mechilta]

**from the morning until the evening** Is it possible to say this [that Moses actually sat in judgment from morning until evening]? But this [teaches us that] any judge who issues a true verdict-as truth demands it-even [if he spends only] one hour [reaching his judgment], Scripture deems it as if he had engaged in [the study of] the Torah for the entire day, and as if he were a partner with the Holy One, blessed is He, in the [act of] Creation, in which it says: “and it was evening, [and it was morning…]” (Gen. 1:5). [from Mechilta, Shab. 10a]

**15** **For…come** Heb. כִּי-יָבֽא, the present tense. [Although, strictly speaking, יָבֽא is the future tense, in this case it is used as the present, i.e., the people of Israel had already come to be judged.]

**to seek God** [To be understood] as its Aramaic translation (Onkelos): לְמִתְבַָּע אוּלְפַן, to seek teaching from before the Lord.

**16** **If any of them has a case, he comes to me** The one who has the case comes to me.

**17** **Moses’ father-in-law said**-As a token of honor, Scripture refers to him as the king’s father-in-law [and not by his name].

**18** **You will surely wear yourself out** Heb. נָבֽל תִּבָּֽל. As the Targum renders: [You will surely wear yourself out,] but the expression is an expression of withering, fleistre in Old French, like [these examples:] “even the leaves will be withered (נָבֵל)” (Jer. 8:13); “as a leaf withers עָלֶה) (כִּנְבֵל from a vine, etc.” (Isa. 34:4), which withers both from the heat and from the cold, and its strength weakens, and it is worn out.

**both you**- אַתָּה גַּם- lit., also you. [This comes] to include Aaron, Hur, and the 70 elders.

**is too heavy for you** **Its weight is greater than your strength.**

**19** **I will advise you, and may the Lord be with you** in [this] counsel. He [Jethro] said to him [Moses], “Go, consult the Lord [as to whether my advice is sound].”-[from Mechilta]

**[You] represent the people before God** **[as a] messenger and an intermediary between them and the Omnipresent**, and one who inquires of Him concerning the ordinances.-[from Onkelos]

**the matters** The matters of their quarrels.-[from Jonathan]

**21** **But you shall choose** with the holy spirit that is upon you.-[from Mechilta]

**men of substance** Heb. אַנְשֵׁי-חַיִל, **wealthy men**, who do not have to flatter or show favoritism.-[from Mechilta]

[**men of truth** These are **people who keep their promises**, upon whose words one may rely, and thereby, their commands will be obeyed.-[from Mechilta]

**who hate monetary gain** **Who hate [to have] their own property in litigation**, like [the Talmudic adage] that we say: Any judge from whom money is exacted through litigation is not [fit to be] a judge.-[based on Mechilta and B.B. 58b]

**leaders over thousands** They were six hundred officers for six hundred thousand [men].-[from Mechilta, Sanh. 18a]

**leaders over hundreds** They were six thousand.- [from Mechilta, Sanh. 18a]

**leaders over fifties** Twelve thousand.-[from Mechilta, Sanh. 18a]

**and leaders over tens** Sixty thousand.-[from Mechilta, Sanh. 18a] [Rashi lists the number of each category of judges, which appears to be superfluous, because the Torah should start with the lowest denomination and ascend to the highest instead of starting with the highest and descending to the lowest. Rashi answers that it starts with the highest officers because they are the lowest number.]

**22** **And they shall judge** Heb. וְשָׁפְטוּ. [Onkelos renders:] וִִידוּנוּן, an imperative expression.]

**thereby making it easier for you** Heb. וְהָקֵל. This thing [i.e., this arrangement will serve] to make it easier for you. וְהָקֵל is like הַכְבֵָּד in “he hardened (וְהַכְבֵָּד) his heart” (Exod. 8:11) [lit., making heavy his heart]; “and slew (וְהַכּוֹת) the Moabites” (II Kings 3:24) [lit., and slaying the Moabites], a present tense.

**23** **and the Lord commands you, you will be able to survive**-Consult God; if He commands you to do this, you will be able to endure, but if He prevents you [from doing it], you will be unable to endure.-[from Mechilta]

**and also, all this people** Aaron, Nadab, and Abihu, and the 70 elders who now accompany you.-[from Mechilta]

**26** **And they would judge**- וְֽשָפְטוּ. [Onkelos renders:], וְדַייְנִין יַתעַמָּא, And they judge the people. [Unlike this word in verse 22, which denotes the imperative, this denotes the present.]

**they would bring** Heb. יְבִיאוּן. [Onkelos renders:] מַייְתִין, they bring [in the present tense and not in the future tense].

**they themselves would judge** Heb. יִשְׁפּוּטוּ, same as יִשְׁפּֽטוּ, and similarly [we find the verb תעבורי,], “neither shall you go away (א תַעֲבוּרִי)” (Ruth 2:8), like א תַעֲבוֽרִי. The Targum [Onkelos] renders: דַּייְנִין אִינוּן, they judge. The earlier passages(verse 22) were in the imperative form. Therefore, they are rendered: וִִידוּנוּן, יַיְתוּן, יְדוּנוּן, but these passages [here in verse 26] are expressions of doing [and are not imperative].

**27** **and he went away to his land** **to convert the members of his family**.-[from Mechilta]

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi [Ishmael b. Elisha](http://www.jewishencyclopedia.com/articles/8254-ishmael-b-elisha) for the elucidation of the Torah and for making halakic deductions from it. They are, strictly speaking, mere amplifications of the seven [Rules of Hillel](http://www.jewishencyclopedia.com/articles/12936-rules-of-hillel-the-seven), and are collected in the [Baraita of R. Ishmael](http://www.jewishencyclopedia.com/articles/2490-baraita-of-r-ishmael), forming the introduction to the Sifra and reading a follows:

1. **Ḳal wa-ḥomer:** Identical with the first rule of Hillel.
2. **Gezerah shawah:** Identical with the second rule of Hillel.
3. **Binyan ab:** Rules deduced from a single passage of Scripture and rules deduced from two passages. This rule is a combination of the third and fourth rules of Hillel.
4. **Kelal u-Peraṭ:** The general and the particular.
5. **u-Peraṭ u-kelal:** The particular and the general.
6. **Kelal u-Peraṭ u-kelal:** The general, the particular, and the general.
7. **The general** which requires elucidation by the particular, and the particular which requires elucidation by the general.
8. **The particular** implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.
9. **The particular implied in the general** and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.
10. **The particular implied in the general** and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.
11. **The particular implied in the general** and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.
12. **Deduction from the context.**
13. **When two Biblical passages contradict each other** the contradiction in question must be solved by reference to a third passage.

Rules seven to eleven are formed by a subdivision of the fifth rule of Hillel; rule twelve corresponds to the seventh rule of Hillel, but is amplified in certain particulars; rule thirteen does not occur in Hillel, while, on the other hand, the sixth rule of Hillel is omitted by Ishmael. These rules are found also on the morning prayers of any Jewish Orthodox Siddur together with a brief explanation for each one of them.

**Ramban’s Commentary for:**  **Shemot (Exodus) 16:28 – 18:27**

**17:1. AND ALL THE CONGREGATION OF THE CHILDREN OF ISRAEL JOURNEYED FROM THE WILDERNESS OF SIN, BY THEIR STAGES, ACCORDING TO THE COMMANDMENT OF THE ETERNAL, AND THEY ENCAMPED IN REPHIDIM.** Scripture is stating that they journeyed from the wilderness of Sin, where they were encamped after they had set out from Elim,[[1]](#footnote-1) and covered various stages of their journey in accord with G-d's command. Afterwards, they encamped in Rephidim. Scripture thus relates briefly here that when they first journeyed from the wilderness of Sin, they pitched in Dophkah, and afterwards in Alush, and from Alush they came to Rephidim.[[2]](#footnote-2) This is the meaning of the expression here, ***by their stages****,* since there were many stages by which they came from the wilderness of Sin to Rephidim, and they did not reach it on the first journey. Scripture, however, [omits all these various stages here] because its only concern is to explain their murmuring. At the beginning of their arrival in that wilderness [of Sin], they complained for bread, and now they quarreled [with Moses] over water, [as it is said], ***and there was no water for the people to drink****.* When they came to that place and did not find fountains of water, they at once quarreled with Moses. This is the meaning of the expression, ***Wherefore the people did quarrel with Moses****,[[3]](#footnote-3)* for the murmurings mentioned in places where Scripture says, ***and they murmured****,[[4]](#footnote-4)* mean complaints, i.e., that they were declaring their grievances about their condition, saying, "What shall we do? What shall we eat, and what shall we drink?" But ***vayarev***(and he quarreled) means that they did actually make quarrel with Moses, coming to him and saying, "Give us water, you and Aaron your brother, for you are responsible, our blood is upon you." And Moses said to them, ***"Why quarrel you with me? Wherefore do you try the Eternal?[[5]](#footnote-5)*** This quarrel is to test G-d, that is, whether He can give you water.[[6]](#footnote-6) If you will hold your peace and let me alone and instead pray to Him, perhaps He will answer you." And indeed, it was their intent to try [G-d], as Scripture says, ***And the name of the place was called Massah (Trying) and Meribah (Quarrel), because of the quarrel of the children of Israel and because they tried the Eternal, saying: Is the Eternal among us, or not?[[7]](#footnote-7)*** Then their anger against him relented,[[8]](#footnote-8) and for a day or two, they were supplied by the waters in their vessels. But afterwards, ***the people thirsted there for water, and the people murmured against Moses***,[[9]](#footnote-9) something like the complaints they made whenever they wanted something, saying, ***Wherefore have you brought us up out of Egypt***?[[10]](#footnote-10) When Moses saw that they thirsted for water, then he prayed to G-d and recounted before Him his distress when they first quarrelled with him.[[11]](#footnote-11)

Rabbi Abraham ibn Ezra said that there were two groups: one that quarreled [with Moses because they had no water to drink], and one [that had water which they brought from Alush, the place where they were encamped before coming to Rephidim,[[12]](#footnote-12) but] who tested G-d [to see if He would give them water]. The correct interpretation is as I have explained.

**3. TO PUT US AND OUR CHILDREN AND OUR CATTLE TO DEATH WITH THIRST**. In their complaint, they mentioned the cattle too, thus telling Moses that they need a lot of water and it is therefore necessary to take counsel on the whole matter. This is why it says at the second time [when the incident at the waters of Meribah is recorded], ***and water came forth abundantly, and the congregation drank, and their cattle***.[[13]](#footnote-13) And our Rabbis have said:[[14]](#footnote-14) "They made their cattle equal in importance to themselves. They said: 'A man's beast is as his life. If a man travels on the road and his beast is not with him, he suffers.' "

Now the reason they mentioned ***us and our children*** and did not say generally: "to put us to death with thirst" or "to put to death this whole assembly," [an expression] which would have included men, women and the little ones, as they said in other places,[[15]](#footnote-15) is that by mentioning the children to him, they emphasized their murmuring against him so that he should make haste in the matter, since the young ones could not suffer thirst at all and they would thus die before the eyes of their parents. This is something like the expression, ***The tongue of the sucking child cleaves to the roof of his mouth for thirst***.[[16]](#footnote-16)

**5. AND THE ETERNAL SAID UNTO MOSES: PASS ON BEFORE THE PEOPLE.** This is similar in usage to the following expressions: ***he [Joseph] caused them to pass into cities***;[[17]](#footnote-17) and ***I will make you to pass with your enemies into a land which you know not***.[[18]](#footnote-18) Thus the meaning thereof here is: "go away from them to another place," [as will be explained further]. Perhaps this is similar to the expressions: ***and he [Ahimaaz] overran the Cushite***;[[19]](#footnote-19) and ***he [Jacob] himself passed over before them***,[[20]](#footnote-20) meaning that he [Jacob] went in the forefront of them.

The purport of this verse is that the people were in Rephidim, and the rock from which the waters were to come was in Horeb,[[21]](#footnote-21) this being Mount Sinai, according to the opinion of the former ones,[[22]](#footnote-22) or in my opinion, some city near the mountain, as I will yet explain.[[23]](#footnote-23) Moses therefore had to go first before the people, to pass on from Rephidim to Horeb — a distance of one more parsah [a Persian mile] or more — from the camp before them. It was for this reason that G-d said to him, ***Pass on before the people, and take with thee of the elders of Israel., and go.***That is to say, "Go until you will see Me stand before you upon the rock in Horeb." Now Moses hit the rock, and water came out of it. Scripture however does not relate that the congregation and their cattle drank, as it does in the second incident [at the waters of Meribah],[[24]](#footnote-24) for it is self-understood that they did so. It is clear that the people did not go to Horeb to drink, since they did not arrive in front of Mount Sinai until afterwards in the third month.[[25]](#footnote-25) Instead, they sent their young men and their cattle there to draw water and bring it to them, as is customary in camps.

It appears likely to me that the waters — ***cold flowing waters[[26]](#footnote-26)***— came out from the rock in Horeb and flowed to Rephidim, and there the people drank them. This is Scripture's intent in saying, ***He brought streams out of the rock, and caused waters to run down like rivers****,[[27]](#footnote-27)* and it is further written, ***He opened the rock, and waters gushed out; they ran, a river in the dry places[[28]](#footnote-28)***The verse stating, ***Behold, He smote the rock, that waters gushed out, and streams overflowed****,[[29]](#footnote-29)* also applies to the rock in Horeb, in line with the plain meaning of Scripture.[[30]](#footnote-30) The second rock in Kadesh,[[31]](#footnote-31) [instead of gushing forth water], became cleft with a sort of spring welling forth waters, and therefore Scripture states, ***That is 'the well' whereof the Eternal said unto Moses****,* etc.,[[32]](#footnote-32) and Israel said in the Song, ***'The well,' which the princes dug****,[[33]](#footnote-33)* for it was like a well that was dug. It is for this reason that Scripture says there, ***and the congregation drank, and their cattle****,[[34]](#footnote-34)* which means that there they drank from it at that place immediately, but here [in Horeb], overflowing rivers came from it and they drank of it in their homes at their will. Now although according to the tradition of our Rabbis, it was all Miriam's Well,[[35]](#footnote-35) it is possible that on the first occasion [in Horeb] and during all their forty years' wandering, the waters came gushing out from the rock like overflowing rivers. The second time, [in Kadesh], as a punishment for that which took place there, it became [only] like a dug well that was full of fresh water [not a gushing spring].

**AND YOUR ROD, WHEREWITH YOU SMOTE THE RIVER, TAKE IN YOUR HAND**. This means "[the staff wherewith] you commanded Aaron [to strike the river] ,"[[36]](#footnote-36) He mentioned the striking of the river, but He did not say, "and the rod which was turned to a serpent"[[37]](#footnote-37) or "the rod wherewith you did the signs."[[38]](#footnote-38) This was in order to call attention to the wonder in it, for at that time, the rod turned the waters into blood, thus removing from them their particular nature, and now the rod brought water into a flinty rock,[[39]](#footnote-39) thus doing things of contrary effect.

**6. BEHOLD, I WILL STAND BEFORE YOU THERE UPON THE ROCK IN HOREB**. Since the wonder with the water in this place was now to become a permanent feature as long as they would be in the wilderness, as our Rabbis have said,[[40]](#footnote-40) this was why the Divine Glory was revealed upon it at this place, just as it says concerning the manna, ***And in the morning, then you will see the Glory of the Eternal****,[[41]](#footnote-41)* since it remained a continuous wonder.

**9. AND MOSES SAID TO JOSHUA**. It would appear from here that from the day he came before him, Moses called him Joshua, and so it is also written: ***And Joshua heard the noise of the people****.[[42]](#footnote-42)* Scripture which states in the case of the spies, ***And Moses called Hoshea the son of Nun, Joshua****,[[43]](#footnote-43)* must then be referring to the beginning, [when Joshua first came to minister before him]. The verse informs us that this Hoshea the son of Nun, who was chosen to be among the spies, is the same one that Moses called Joshua. Our Rabbis commented[[44]](#footnote-44) [that Moses gave him this name of Yehoshua, which is a compound of ***Y-ah***(G-d) and ***hoshea***(help), because] he in effect prayed for him, "May G-d help you that you may not follow the [evil] counsel of the spies." The intent of this comment is to state that because of this event of which Moses knew in advance, i.e., that Joshua was destined to go with the spies, he called him by that name [Yehoshua — Joshua] at the outset. We may also say that at that time [when the spies were chosen], Moses designated that name in front of the assembly, i.e., that his name henceforth be not Hoshea but Joshua.

The reason that Moses commanded Joshua to fight with Amalek was so that he [Moses] might pray with the raising of hands on the top of the hill.[[45]](#footnote-45) He went up there so that he might see the Israelites engage in battle and train his sight on them to bring them blessing. They too, upon seeing him with his hands spread heavenward and saying many prayers, would have trust in him, and they would thus be endowed with additional valor and strength.

In Pirke d'Rabbi Eliezer,[[46]](#footnote-46) we find additionally: "All Israel went outside of their tents, and they saw Moses kneeling on his knees, and they did likewise. He fell on his face to the earth and they did likewise. He spread his hands heavenward, and they also did so.

[From here, you learn the principle that] as the public reader of prayers[[47]](#footnote-47) recites, so do all the people respond after him.[[48]](#footnote-48) And thus the Holy One, blessed be He, caused Amalek and his people to fall by the hand of Joshua." But if so, [i.e., if Moses' hands were spread heavenward], the sense of the expression, ***with the rod of G-d in my hand****,* must be that when Moses went up to the top of the hill and saw Amalek, he stretched forth his hand with the rod to bring down [upon the Amalekites] strokes of pestilence, ***the sword and destruction****,[[49]](#footnote-49)* just as it is said in the case of Joshua: ***Stretch out the javelin that is in your hand toward Ai, for I will give it into your hand****.[[50]](#footnote-50)* From the moment Moses began to pray and his hands were spread heavenward, he held nothing in his hand.

Moses our teacher did all this because Amalek was an enduring nation[[51]](#footnote-51) and very powerful. The Israelites, on the other hand, were not accustomed to battle and had never seen it, just as Scripture says, ***lest peradventure the people repent when they see war****.[[52]](#footnote-52)* In addition they were ***faint and weary****,* as it is written in the Book of Deuteronomy.[[53]](#footnote-53) Therefore, he [Moses] feared them, and it became necessary for all this prayer and supplication.

It is possible that Moses feared lest Amalek be victorious with the sword, for he was the nation that inherited the sword by virtue of the blessing of the patriarch [Isaac], who said [to Esau, Amalek's ancestor], ***and on your sword you will live****.[[54]](#footnote-54)* The first and final wars against Israel stem from this family, as Amalek is of the descendants of Esau.[[55]](#footnote-55) It is from him who stood at the head of the nations [in power][[56]](#footnote-56) that the [first] war came against us.

From Esau's descendants, [namely, Rome],[[57]](#footnote-57) the [present] exile and the last[[58]](#footnote-58) destruction of the Sanctuary came upon us, just as our Rabbis have said[[59]](#footnote-59) that today we are in the exile of Edom. When he will be vanquished, and he together with the many nations that are with him will be discomfited, we shall be saved out of it [i.e., the exile] forever, just as [the prophet] said, ***And saviors will come up on Mount Zion, to judge the mount of Esau; and the kingdom will be the Eternal's****.[[60]](#footnote-60)* Now whatever Moses and Joshua did with them [the Amalekites] at first, Elijah and Mashiach ben Yoseph[[61]](#footnote-61) will do with their descendants. This was why Moses strained himself in this matter.

**11. AND WHEN HE LET DOWN HIS HAND, AMALEK PREVAILED**. By way of the plain meaning of Scripture, when Moses was compelled to lower his hands because of weariness, he saw that Amalek prevailed. He then commanded Aaron and Hur to support them, and thus he would not lower them again. Our Rabbis have said in the Midrash:[[62]](#footnote-62) "Did Moses cause Amalek to prevail over Israel? It was merely because a person is forbidden to tarry three hours with his hands spread heavenward."[[63]](#footnote-63)

**AND HIS HANDS WERE 'EMUNAH'**. This means that they remained steadily uplifted. The usage of the word is similar to the expressions: ***'va'amanah' (And a sure) ordinance concerning the singers, as every day required****;[[64]](#footnote-64)* ***And yet for all this we make 'amanah' (a sure) covenant****,[[65]](#footnote-65)* meaning a provision "fixed" by covenant. Similarly, ***a peg fastened in a place 'ne'eman'[[66]](#footnote-66)*** means [sure and] strong.

By way of the Truth, [the mystic lore of the Cabala], **Moses lifted his ten fingers to the height of heaven[[67]](#footnote-67) in order to allude to the ten emanations and to cleave firmly to Him Who fights for Israel.[[68]](#footnote-68)** Here is explained the matter of uplifting of hands during the blessing of the priests, and its secret.[[69]](#footnote-69)

**14. WRITE THIS FOR A MEMORIAL IN THE BOOK**. Rabbi Abraham ibn Ezra commented[[70]](#footnote-70) that "this was a known book, namely, ***the book of the wars of the Eternal****,[[71]](#footnote-71)* which contained the history of the wars which G-d fought for those that fear Him, and it is possible that the history began from the time of Abraham." There is nothing in these words of his but an opportunity [to say something without due consideration].[[72]](#footnote-72)

The correct interpretation appears to me to be that the word, ***BaSefer (in the book)****,* alludes to the Book of the Law, something like that which is written, ***Take this Book of the Law****.[[73]](#footnote-73)* He is thus stating: "Write this in the Book of My Law so that the children of Israel should remember what Amalek did, ***for I will utterly blot out***his remembrance, and I will lay My vengeance upon him by the hand of My people Israel."[[74]](#footnote-74) This is the commandment we find written in the Book of Deuteronomy: ***Remember what Amalek did unto you****.[[75]](#footnote-75)* He said, ***and rehearse it in the ears of Joshua****,* to command him to remind Israel of all the travail that had come upon them because of Amalek, for he [Joshua] knows and is witness.[[76]](#footnote-76) G-d is thus hinting that after the conquest of the Land, they would blot out Amalek, for the first commandment upon them was to destroy the seven nations[[77]](#footnote-77) and take possession of the Land. This is Scripture's intent in what is said there: ***And it will be when the Eternal your G-d has given you rest from all your enemies... that you will blot out the remembrance of Amalek****.[[78]](#footnote-78)* Now had it been like this in the days of Joshua the son of Nun, he would have urged them on to blot out Amalek, but in his days, a good deal of the Land remained to be possessed,[[79]](#footnote-79) and the time for the fulfilling of the commandment did not come until the reign of Saul.[[80]](#footnote-80)

**16. FOR THE HAND UPON 'KES YAH' (THE THRONE OF THE ETERNAL)**. "The hand of the Holy One, blessed be He, is raised to swear by His throne that He will maintain [a state of] war and enmity against Amalek forever. Now what is the significance of the word ***kes****,* and why does it not say ***kisei***[as usual]? Furthermore, even the Divine Name is divided into half![[81]](#footnote-81) [The answer is that] the Holy One, blessed be He, swore that the throne will not be perfect and the Name will not be full until He will blot out the name of Amalek the son of Esau.[[82]](#footnote-82) And when his name will be blotted out, then will G-d's Name be full and the throne perfect, as it is said, ***The foe — they are destroyed; perpetual ruins****.[[83]](#footnote-83)* [This refers to Esau,[[84]](#footnote-84) of whom it is said, ***And he kept his wrath for ever.][[85]](#footnote-85)******Their very memorial is perished****.[[86]](#footnote-86)* What is written after that? ***And the Eternal is enthroned forever****.[[87]](#footnote-87)* Thus you see [that after Amalek's memory has perished], G-d's Name is full. ***He has established 'kis'o' (His throne) for judgment****.[[88]](#footnote-88)* Thus you see that the throne will be perfect." Thus far the language of Rashi, and it is a Midrash of the Sages.[[89]](#footnote-89)

Some scholars[[90]](#footnote-90) explain the verse as meaning that "when there will be a 'hand,' [i.e., king, as explained further], ***upon the throne of the Eternal****,[[91]](#footnote-91)* ***the Eternal will have war with Amalek****,* and so shall it be ***from generation to generation."***The purport of this is that when there will be a king in Israel sitting upon ***the throne of the Eternal[[92]](#footnote-92)***he shall wage war against Amalek, thus alluding to Saul, the first king [of Israel]. And so shall it continue ***from generation to generation****,* that every king of Israel shall be duty-bound to fight with them until their name will become extinct.

The following is also a Midrash of the Gemara,[[93]](#footnote-93) as found in [Tractate Sanhedrin] in the chapter of the High Priest:[[94]](#footnote-94) "By saying, ***The hand upon the throne of the Eternal: the Eternal will have war with Amalek from generation to generation****,* Scripture intimates that the Israelites must first appoint a king over themselves [before they are to annihilate the offspring of Amalek], for ***the throne of the Eternal***refers only to the king, as it is said, ***Then Solomon sat on the throne of the Eternal****.[[95]](#footnote-95)* In line with the plain meaning of Scripture, this is correct.

And by way of the Truth, [that is, the mystic lore of the Cabala, the verse is to be understood as meaning] that ***the Hand****,* [i.e., the attribute of justice], which is ***upon the throne of Y-ah****,* and which is ***the war from the Eternal****,* will continue ***with Amalek from generation to generation****,* for the high attribute of justice will pursue his extinction forever from generation to generation. The Midrash of the Sages [mentioned above] concerning "the full Divine Name" and "the perfect throne" allude to this [interpretation by way of the Truth].

Now the reason for the punishment of Amalek, i.e., why punitive measures were meted out to him more than to all other nations, is that when all the nations heard [of G-d's visitation upon the Egyptians], they trembled. Philistia, Edom, and Moab and the inhabitants of Canaan melted away[[96]](#footnote-96) ***from before the terror of the Eternal, and from the Glory of His majesty****,[[97]](#footnote-97)* whereas Amalek came from afar as if to make himself master over G-d. It is for this reason that it is said concerning him, ***and he feared not G-d***.[[98]](#footnote-98) Besides, he was a descendant of Esau and related to us,[[99]](#footnote-99) ***a passer-by who meddles with a quarrel not his own****.[[100]](#footnote-100)*

**18:1.** Our Rabbis have already differed concerning this section.[[101]](#footnote-101) Some say that Jethro came to Moses before the Giving of the Torah, as the sequence of the sections of the Torah indicate, and some say that he came after the Giving of the Torah. Now this [latter] opinion [that he came after the Giving of the Torah] is certainly assisted by the verse [here] which states, ***And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness where he was encamped, at the mount of G-d****.[[102]](#footnote-102)* Thus Scripture states that Jethro came to Moses when he was encamped before Mount Sinai, the place in which the Israelites camped for one year,[[103]](#footnote-103) this being the meaning of the expression, ***where he was encamped****.[[104]](#footnote-104)* Moreover, Moses said to Jethro, ***and I make them know the statutes of G-d, and His laws****,[[105]](#footnote-105)* [thus indicating that the Torah had already been given]. Besides, it says here, ***And Moses let his father-in-law depart; and he went his way unto his own land****.[[106]](#footnote-106)* This had taken place in the second year when they journeyed from Mount Sinai, as it is said in the ***parashah***(section) of ***Beha'alothcha:[[107]](#footnote-107) And Moses said unto Hobab, the son of**Reuel the Midianite, Moses' father-in-law:******we are journeying[[108]](#footnote-108)***There it is written: ***And he [Hobab] said unto him [Moses]***: ***I* *will not go; but I will depart to mine own land and to my kindred****,[[109]](#footnote-109)* this being identical with the departure mentioned here, ***and he went his way unto his own land****.[[110]](#footnote-110)*

They[[111]](#footnote-111) have further brought proof [that Jethro came after the Torah had been given] from that which Scripture says, ***The Eternal our G-d spoke unto us in Horeb, saying: You have dwelt long enough in this mountain; turn you, and take your journey****.[[112]](#footnote-112)* There it is said, ***And I spoke unto you at that time, saying: I am not able to bear you myself alone... So I took the heads of your tribes, wise men****,* etc.[[113]](#footnote-113) This is the advice that Jethro [gave Moses on the morning after he arrived at the camp, as mentioned here further on in Verse 13]. There — [in Moses' narration of the account in the Book of Deuteronomy] — it is written, ***And we journeyed from Horeb****,[[114]](#footnote-114)* for they journeyed immediately [after they appointed judges in accordance with Jethro's advice. All of this serves to prove that Jethro came to Moses after the Giving of the Torah]. And if this is so, we are in need of a reason for this section being written here before [the account of the Giving of the Torah]!

Now Rabbi Abraham ibn Ezra wrote that this was because of the affair of Amalek. Having mentioned the evil which Amalek inflicted upon us and how G-d commanded us to requite him accordingly, Scripture [by way of contrast], now mentioned the good which Jethro did for us in order to instruct us that we should show him kindness. When we will come to exterminate Amalek, as is mandatory upon us, we should warn the Kenites, [the descendants of Jethro], who dwelt near Amalek, and not destroy them together with Amalek. This was indeed done by Saul when he so spoke to the Kenites.[[115]](#footnote-115)

Yet with all this, I find it difficult to understand this opinion [that Jethro came after the Revelation, for the following reasons]: When Scripture says, ***Now Jethro...heard of all that G-d had done for Moses, and for Israel His people, how that the Eternal had brought Israel out of Egypt****,* why does it not say that he heard what G-d had done to Moses and to Israel by giving the Torah, which is among the great wonders that were done for them, as He said: ***For ask now of the days past, which were before you, since the day that G-d created man upon the earth, and from the one end of heaven unto the other, whether there had been any such thing as this great thing is, or has been heard like it? Did ever a people hear the voice of G-d speaking out of the midst of the fire, as you have heard, and live?[[116]](#footnote-116)*** And when Scripture states, ***And Moses told his father-in-law all that the Eternal had done unto Pharaoh and to the Egyptians for Israel's sake, all the travail that had come upon them by the way****,[[117]](#footnote-117)* on the basis of which Jethro said, ***Now I know that the Eternal is greater than all gods****,[[118]](#footnote-118)* why did not Moses tell him about the Revelation[[119]](#footnote-119) on Sinai? Jethro would thereby know that the Eternal is the true G-d and that His Torah is the truth, there being no other but He, as Moses said, ***Unto you it was shown, that you might know that the Eternal He is G-d, there is none else beside Him. Out of Heaven He made you to hear His voice****,* etc.[[120]](#footnote-120)

Perhaps we may say that while he was yet in his country, Jethro immediately heard that G-d had brought Israel out of Egypt, whereupon he left his country and reached Moses where he camped before Mount Sinai following the Giving of the Torah. Scripture, however, does not narrate that Moses related the matter of the Revelation[[121]](#footnote-121) to him, for it had just happened and they were still at that site, and it is self-understood that he told him about it.

**The most likely explanation seems to me to be to follow the sequence of the sections of the Torah, i.e., that Jethro came before the Giving of the Torah when the Israelites were yet in Rephidim**, just as the Rabbis have said in the Mechilta:[[122]](#footnote-122) "Rabbi Yehoshua says, *'[****Now Jethro...heard****.* What particular event did he hear of that he came?] He heard of the war of Amalek, as mentioned in the preceding passage,[[123]](#footnote-123) and he came.' "He then journeyed with the Israelites from Rephidim to Mount Sinai. The purport of the verse which states [that Jethro came] ***unto the wilderness where he was encamped, at the mount of G-d****,[[124]](#footnote-124)* is that Mount Sinai was on the way from Midian, near that country. Moses went there to feed the flock of Midian,[[125]](#footnote-125) and in connection with Aaron's [going forth to meet Moses upon his arrival in Egypt], it is said, ***And he met him in the mountain of G-d****.[[126]](#footnote-126)* Thus Jethro left Midian with his daughter and the children and came to Mount Sinai.

At that time, Moses was in Rephidim, which is a locale in the wilderness of Sin. Scripture says, ***And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai;[[127]](#footnote-127)***thus stating that the wilderness of Sin stretches until Mount Sinai and includes the locales of Dophkah, Alush, and Rephidim.[[128]](#footnote-128) Even though it says, ***And they journeyed...from the wilderness of Sin...and encamped in Rephidim****,[[129]](#footnote-129)* [which would seem to indicate that Rephidim was not in the wilderness of Sin], it nevertheless also says, ***And they journeyed from the wilderness of Sin, and pitched in Dophkah****,[[130]](#footnote-130)* [and from Dophkah they came to Alush, and from Alush to Rephidim, as stated in the following verses[[131]](#footnote-131) there]. Alush and Rephidim are all part of the wilderness of Sin itself,[[132]](#footnote-132) as the whole desert there was called "the wilderness of Sin," and the place before Mount Sinai was [also] called "the wilderness of Sin." A similar case is the verse, ***And they returned unto the land of the Philistines****.[[133]](#footnote-133)*

Thus, the explanation of the verse here is: ***And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses unto the wilderness where he was encamped****,* and he [Jethro] came to ***the mountain of G-d****.[[134]](#footnote-134)* It was to the mountain that he [Jethro] came, and he stopped there, this being similar in meaning to the expression, ***and he came to the mountain of G-d****,[[135]](#footnote-135)* [which means that he stopped there]. In a similar sense also is the verse, ***You have sat long enough at this mountain****,[[136]](#footnote-136)* [which means "you have dwelt long enough at this place"]. From Mount Sinai, Jethro sent [a message] to Moses, [who was in Rephidim], saying, ***I,* *your father-in-law Jethro am coming unto you****,[[137]](#footnote-137)* ***and Moses went out[[138]](#footnote-138)******to meet***him. In this case, it would not be necessary for us to say, [as Ibn Ezra did], that the expression, ***And he***[Jethro] ***said to Moses****:* ***I, your father-in-law Jethro am coming****,[[139]](#footnote-139)* means that he said so before [he arrived at the mount of G-d, as stated in the preceding verse].[[140]](#footnote-140) Even if Rephidim was not in the wilderness of Sin, it was at any event in the desert, for Israel did not come to an inhabited land during all of the forty years.[[141]](#footnote-141) Further, Rephidim was near Mount Sinai, as [is evidenced by the fact] that a great multitude of people like them came from Rephidim to the mount of G-d in one day,[[142]](#footnote-142) and as has been explained in the matter of the rock from which they drank in Rephidim, as I elucidated the subject there.[[143]](#footnote-143) Thus the explanation I have offered here is correct.

I have also seen this text in the Mechilta:[[144]](#footnote-144) ***"Into the wilderness where he was encamped****.* Scripture thus expresses surprise at him. Here is a man who dwells in the midst of the glory of the world and yet desires to go out into a desolate wilderness which has nothing to offer." The Rabbis' intent was to explain the phrase, ***unto the wilderness where he was encamped****,* as referring to [that part of] the wilderness where the mount of G-d was, for the wilderness of Sin extended from Elim[[145]](#footnote-145) until Mount Sinai. Thus, Scripture here relates that Jethro came to the edge of the wilderness where Moses was camped, this being the desert where the mount of G-d was, i.e., unto Horeb.[[146]](#footnote-146) Scripture mentioned this in praise of Jethro, who left his country and came to the wilderness where Moses was, because he knew that this was the mount of G-d, for on it G-d had appeared to Moses. He [Jethro] had already heard of the entire affair, i.e., that Israel went out from Egypt in order to serve G-d upon this mountain,[[147]](#footnote-147) and he came ***for the Name of the Eternal, the G-d of Israel****.[[148]](#footnote-148)* This too is correct.

It also appears to me concerning that which the verse states here, ***And Moses let his father-in-law depart; and he went his way unto his own land***,[[149]](#footnote-149)that this took place in the first year [of the exodus] and he betook himself to his own land and returned there. It is possible that he went there to convert his family and then returned to Moses while he was yet at Mount Sinai, since it was near to Midian, as I have mentioned. When they broke camp in Iyar of the second year,[[150]](#footnote-150) and Moses said to him, ***We are journeying... come you with us****,[[151]](#footnote-151)* and he answered him, ***I* *will not go; but I will depart to mine own land, and to my kindred****,[[152]](#footnote-152)* Moses in turn pleaded with him very much and said to him, ***Leave us not, I pray ... and you will be to us instead of eyes. And it will be, if you go with us, yea, it will be, that what good so ever the Eternal will do unto us, the same will we do unto you****.[[153]](#footnote-153)* and he did not answer him at all. It would appear then that he accepted Moses' plea and did according to his will and did not leave them. However, in the days of Saul, we find Jethro's descendants with Amalek,[[154]](#footnote-154) and [after they departed from the Amalekites], they came and attached themselves again to Israel. [We also find that] the sons of Jonadab the son of Rechab — [i.e., descendants of Jethro] — were in Jerusalem.[[155]](#footnote-155) Perhaps Jethro or his sons returned to their land after the death of Moses. It is possible also that the Kenite that dwelled with Amalek were of the family of Jethro but not his direct descendants, and Saul showed kindness unto the entire family on account of Jethro, just as Joshua dealt kindly with the [whole] family of Rahab[[156]](#footnote-156) [because of her]. The opinion of our Rabbis is thus that Jethro did go along with the Israelites [in the wilderness]. Thus they said in the Sifre[[157]](#footnote-157) that [at the time they divided up the land], the Israelites gave him the most fertile part of Jericho, and they [Jethro's descendants] used it until the Sanctuary was built four hundred and forty years later.[[158]](#footnote-158) [It was then given as a substitute to him who gave up the land upon which the Sanctuary was to be built.] Rashi himself wrote this tradition in ***Seder Beha'alothcha****.[[159]](#footnote-159)* Thus it is clear that Jethro returned to Moses, [as we have explained above, after he had returned to his land in the first year of the exodus]. In the Mechilta,[[160]](#footnote-160) we also find: "Jethro said to Moses: 'I am going to my land to convert the people of my country, for I will bring them under the wings of Heaven.' I might think that he merely went back and did not return; Scripture therefore says, ***And the children of the Kenite, Moses' father-in-law, went up out of the city of palm-trees****,* etc." [[161]](#footnote-161)

**ALL THAT G-D HAD DONE TO[[162]](#footnote-162) MOSES, AND TO[[163]](#footnote-163) ISRAEL HIS PEOPLE**. The marvels He did for Moses were the kindness and goodness He wrought with him, i.e., that he should always be able to come before Pharaoh and not be afraid of him, and that he should inflict the plagues upon him until they went out from Egypt — he and the people with him — Moses being a king to them.

And Rabbi ibn Ezra wrote, ***"VMosheh ul'Yisrael***means 'for Moses and Israel.' The intent is with regard to the plagues and the drowning of Pharaoh" [which G-d wrought for the sake of Moses and Israel, His people]. And so it appears from the opinion of our Rabbis, who said:[[164]](#footnote-164) "**Moses was equal to Israel, and Israel to Moses.**"[[165]](#footnote-165)

**ALL THAT G-D HAD DONE... HOW THAT THE ETERNAL HAD BROUGHT ISRAEL OUT OF EGYPT**. The reason [for the use of these two Divine Names] is that Scripture first mentions the Name ***Elohim*** (G-d) that Jethro knew from before, and then states ***that the Eternal had brought Israel out****,* for that was the Name that now came to be known through Moses and through which the signs were performed [before Pharaoh and Israel].

**AFTER HE HAD SENT HER AWAY**. Because Scripture had [previously] mentioned, ***And Moses took his wife and his sons... and he returned to the land of Egypt****,[[166]](#footnote-166)* it became necessary to state here that she was in her father's house, as Moses had sent her there. It is possible that Scripture is stating that Jethro took [Zipporah, Moses's wife], to return her to him although he had sent her away. Having heard ***all that G-d had done for Moses****,[[167]](#footnote-167)* he thought that it was now time for her to follow the king wherever he would go.

**AND HER TWO SONS; OF WHOM THE NAME OF THE ONE WAS GERSHOM**. Even though this is not the place where [the narrative of] their birth is told, Scripture here explains the names of the two sons [of Moses — Gershom and Eliezer —] because there was no opportunity to mention the name of Eliezer at his birth, as I have explained in ***Seder V'eileh Shemoth[[168]](#footnote-168)***Here, Scripture wanted to mention the kindness that the Holy One, blessed be He, had shown to Moses, who was a stranger in a strange land. [When he named his second son], he gave thanks there to G-d for having delivered him from the sword of Pharaoh when he fled from before him,[[169]](#footnote-169) [and for making him] now king over Israel, and [because] He drowned Pharaoh and his people in the sea.

The sense of the expression ***for he said, I have been a stranger****,* etc. is connected with Moses, who is mentioned in the first verse, [and not with Jethro, who is mentioned in the second verse]. Similarly, the following verse, ***And the name of the other was Eliezer: for the G-d of my father was my help****,[[170]](#footnote-170)* is connected with the expression ***for he said****,* [found in the verse before us. It thus reads: *"****And the name of the other was Eliezer****;* for he said: ***for the G-d****,* etc."] There are many cases like that.

**6. AND HE SAID UNTO MOSES: 'I YOUR FATHER-IN-LAW JETHRO AM COMING UNTO YOU**.' He sent him the message in a letter in which [the above words] were written. A messenger, [as Rashi would have it], could not say, ***I* *your father-in-law****.* Instead, he would say, "Behold, Jethro your father-in-law is coming to you." It is also not possible that Jethro told him so mouth to mouth, for in that case he would have said, "Behold, I have come to you." Besides, it is not customary in such instances for the speaker to mention his name: "I, such and such a person," for upon seeing him, he would recognize him. A similar case is the verse: ***Then Huram the King of Tyre said[[171]](#footnote-171) in writing, which he sent to Solomon****.[[172]](#footnote-172)*

**10. BLESSED BE THE ETERNAL, WHO HAS DELIVERED YOU OUT OF THE HAND OF THE EGYPTIANS, AND OUT OF THE HAND OF PHARAOH; WHO HAS DELIVERED THE PEOPLE FROM UNDER THE HAND OF THE EGYPTIANS**.[[173]](#footnote-173) "He has done a great miracle for you in that Pharaoh and his people did not kill you, for it was on account of you that great plagues came upon them in their land." This miracle was particularly great as far as Moses was concerned [because he frequently came to Pharaoh, as explained above at the end of Verse 1]. Therefore Jethro mentioned him [specifically] in the second person, together with everybody, saying, ***Who has delivered you****,* meaning "you [Moses], and the people." And He did another miracle: ***Who has delivered the people from under the hand of the Egyptians****,* since they were in Egypt and they went out of there to everlasting freedom.

Rabbi Abraham ibn Ezra said that Jethro first blessed G-d, ***Who has delivered you****,* meaning Moses and Aaron, through whom the plagues came upon Pharaoh and the Egyptians. Afterwards, he blessed Him for how ***He has delivered the people from under the hand of the Egyptians***in Egypt and at the sea.

**11. FOR IT IS IN THE THING THAT 'ZADU' UPON THEM.** The meaning of this is that in the matter wherein the Egyptians premeditated[[174]](#footnote-174) [their wickedness] against Israel, ***I* [Jethro] *now know that the Eternal is greater than all gods****.* And the purport thereof is as follows: Due to the fact that G-d had decreed upon Israel, ***and they will enslave them, and they would afflict them****,[[175]](#footnote-175)* there would have been no great punishment meted out to the Egyptians. But they acted presumptuously against them, and intended to eradicate them from the world, just as they said, ***Come, let us deal wisely with them, lest they multiply****.[[176]](#footnote-176)* Pharaoh commanded the midwives to kill the male children,[[177]](#footnote-177) and he decreed upon [all his people, saying], ***Every son that is born* [unto the Israelites] *you shall cast into the river****.[[178]](#footnote-178)* It was due to this that there came upon the Egyptians the kind of punishment which utterly destroyed them. It is this principle which is expressed in His words, ***And also that nation that made slaves of them will I judge****,[[179]](#footnote-179)* as I have explained.[[180]](#footnote-180) Now G-d saw their intentions, and He took vengeance upon them for the wickedness of their hearts.

And thus does Scripture say again, ***And You did show signs and wonders upon Pharaoh... for You know that they dealt insolently against them****,[[181]](#footnote-181)* for the punishment was because of the wicked plans they devised to carry out against the Israelites. Thus ***the Eternal looks on the heart****,[[182]](#footnote-182)* and ***executes justice for the oppressed,[[183]](#footnote-183) avenges and is full of wrath****,[[184]](#footnote-184)* and no one can deter Him.

Now Onkelos translated [the above Scriptural expression] thus: "for by that very thing with which the Egyptians thought to judge Israel, they themselves were judged." By this rendition, Onkelos meant to say that their punishment came because of the drowning of the [Hebrew] children in the river, which was not part of the Divine decree, ***and they will enslave them, and they will afflict them****.[[185]](#footnote-185)* Therefore, He destroyed them by water.

**12. AND JETHRO, MOSES' FATHER-IN-LAW, TOOK A BURNT-OFFERING AND SACRIFICES FOR G-D**. All this took place before they came to Mount Sinai.[[186]](#footnote-186) It is also possible to explain that Scripture arranged the entire narrative of Jethro [in one section] even though this particular event occurred after he had stayed with the Israelites a long time and, in the meantime, became converted through circumcision, immersion, and the sprinkling of the blood of a sacrifice, according to the law.[[187]](#footnote-187)

**AND AARON CAME, AND ALL THE ELDERS OF ISRAEL, TO EAT BREAD**. That is, with Jethro ***in the day of his espousals****,[[188]](#footnote-188)* [i.e., in the day of his entrance into the covenant with G-d], for he was then as a newly-circumcised child.

**13. AND IT CAME TO PASS ON THE MORROW**, i.e., on the morrow of the day on which they held the above-mentioned [feast], **THAT MOSES SAT TO JUDGE THE PEOPLE**. In the Mechilta, the Rabbis have said:[[189]](#footnote-189) *"****On the morrow****.* That is, on the morrow after the Day of the Atonement." Now the intent of the Rabbis was not that ***on the morrow***alludes to the Day of Atonement, for Scripture has not mentioned the Day of Atonement at all that it should now refer to it by saying ***on the morrow***thereof. Nor is the term ***on the morrow***to be understood literally, [i.e., the day after the Day of Atonement], for they did not eat on the Day of Atonement, that is, if they observed such a day in the first year before they were commanded concerning it.[[190]](#footnote-190) Moreover, it was on the Day of Atonement that the second Tablets of the Law were given. On the following day, Moses came and he spoke to the children of Israel, ***and he gave them in commandment all that the Eternal had spoken with him in Mount Sinai****.[[191]](#footnote-191)* It thus could not have been a day on which he sat to judge the people, when ***the people stood about***him ***from the morning unto the evening****.* It is also impossible to say that this was on the morrow of the Day of Atonement of the second year, for after the Israelites journeyed [from Sinai on the twentieth day of Iyar in the second year (Numbers 10:11)], Hobab [i.e., Jethro], said, ***I will depart to mine own land, and to my kindred***.[[192]](#footnote-192)

Rather, the intent of this Baraitha, [i.e., the Mechilta quoted above, "on the morrow after the Day of Atonement"], is that it was some day after the Day of Atonement, since Moses had no free day on which to sit in judgment from the day they came to Mount Sinai until after the Day of Atonement of that first year.[[193]](#footnote-193)

Scripture says**, *a burnt-offering and sacrifices to G-d****,[[194]](#footnote-194)* because Jethro did not yet know the Eternal. It was Moses who said, ***all that the Eternal had done unto Pharaoh and to the Egyptians for Israel's sake... and how the Eternal delivered them****,[[195]](#footnote-195)* but Jethro sacrificed to ***Elohim***(G-d). You will not find this concerning any of the sacrifices in ***Torath Kohanim***(the law of the priests) [i.e., the Book of Leviticus], as I will explain with the help of G-d.[[196]](#footnote-196) Similarly, ***Because the people come unto me to inquire of G-d... and I make them know the statutes of G-d****.[[197]](#footnote-197)* are the words of Moses to his father-in-law, [who did not yet know the Eternal]. It is possible that Moses spoke to him thus, [using the name ***Elohim***and not the Tetragrammaton], because of the verse which states, ***for the judgment is G-d's****,[[198]](#footnote-198)* just as our Rabbis always mention:[[199]](#footnote-199) ***"Elohim* (G-d): this is the attribute of justice."**

**15. FOR THE PEOPLE COME UNTO ME TO INQUIRE OF G-D**. Moses answered his father-in-law: "They must stand about me a great part of the day, for they come before me for many things. *Because the people come unto me to inquire of G-d,* that is, to pray for their sick, and to inform them of the whereabouts of what they have lost," this being "the inquiring of G-d."

And thus the people did with the [later] prophets, just as it is said, ***In former times in Israel, when a man went to inquire of G-d, thus he said: Come and let us go to the seer****.[[200]](#footnote-200)* Similarly, ***Go meet the man of G-d, and inquire of the Eternal by him, saying: Shall I recover from this sickness?[[201]](#footnote-201)***meaning that the prophet should pray for his recovery and that he should inform him if his prayer was accepted. This is also the meaning of the verse, ***and she* [Rebekah] *went to inquire of the Eternal****,[[202]](#footnote-202)* as I have explained there.

"Moreover," [Moses continued], "I adjudicate matters between them, ***when they have a matter, it comes unto me, and I judge?[[203]](#footnote-203)***And I also teach them Torah, ***and I make them know the statutes of G-d and His laws."[[204]](#footnote-204)***

**19. AND G-D BE WITH YOU.** "I.e., in this counsel. Jethro said to Moses, 'Go and consult with the Almighty.' " Thus Rashi's language. And Rabbi Abraham ibn Ezra wrote: " 'Listen to me, and G-d will help you to succeed as I have counseled you.'

Further, however, Jethro said, **'*If* *you will do this thing, and G-d command you so****,[[205]](#footnote-205)* which means 'if you will do this thing — i.e., that you will consult with the Almighty — and He will command you to do it, then you will be able to endure.' And there is no doubt that Moses did so" [i.e., he first consulted with G-d and received His sanction and then proceeded to make this arrangement].

**BE YOU FOR THE PEOPLE 'MUL' G-D**. That is, "'before' G-d." Jethro told Moses, "Be you their intercessor before G-d, to pray to Him." This is like the verse, ***I* *call by day; I cry in the night before You****.[[206]](#footnote-206)*

**AND BRING YOU THE CAUSES** - namely, which they will ask — **UNTO G-D**. Jethro conceded the first matter that Moses had said, i.e., ***Because the people come unto me to inquire of G-d****.* It is possible that in this too there was counseling on his part. Jethro would thus be saying: *"Be you for the people before G-d,* to sit in the Tent of Meeting before Him, ready to inquire of Him [on the matters they bring to you]. And this should not be at the place where you sit in judgment [to adjudicate their disputes]."

**20. AND YOU WILL TEACH THEM THE STATUTES AND THE LAWS, AND WILL SHOW THEM THE WAY WHEREIN THEY MUST WALK.** That is, "according to the Law and the commandment with which you will strongly admonish them, and you will teach the Law and the commandment." Thus Jethro also conceded to Moses on this matter, of which he had said, ***and I make them know the statutes of G-d, and His laws****.[[207]](#footnote-207)* In this too there was counsel [on the part of Jethro], i.e., that Moses should strongly admonish them and warn them of the commandments and [Divine] punishments [in case of transgression], since he himself would not be involved in the execution of the law. "But in matters of judgment whereof you said, ***and I judge between a man and his neighbor****,[[208]](#footnote-208)* designate judges to act with you, ***for the thing is too heavy for you****.[[209]](#footnote-209)* That is, the judging of disputes between them is heavier than all, and it would be good for you and for them to make it easier for you ***and they will bear the burden with you****."[[210]](#footnote-210)* Now it is known that Moses had officers in charge of the people. [It was the duty of these officers] to bring before him the persons against whom claims had been made and to force them to comply with the verdict of the judges. He assigned many of these officers as these judges. This is why Moses said in Deuteronomy, ***and I made them heads over you, captains of thousands... and officers, tribe by tribe,[[211]](#footnote-211)***There was no need to mention them here since their appointment was not part of Jethro's counsel.

**21. MEN OF 'CHAYIL.'** This means **men who are capable of leading a great multitude of people.** Every assembly and gathering is called ***chayil,***and it does not apply only to soldiers going forth to war. Thus it is said [of the dry bones that Ezekiel resurrected], ***a great 'chayil' (host).[[212]](#footnote-212)*** Of the locusts it is said, ***My great 'chayil' (army)****.[[213]](#footnote-213)* Of wealth it is stated, ***My power and the might of my hand has gotten this 'chayil' (wealth)****;[[214]](#footnote-214)* ***they carry upon the shoulders of young asses 'chayaleihem' (their riches)****.[[215]](#footnote-215)* Of fruits it is said, ***the fig-tree and the vine do yield 'cheilam' (their strength),[[216]](#footnote-216)***Thus an ***ish chayil*** in the administration of justice is one who is wise, alert, and fair; in war, an ***ish chayil***is one who is strong, alert, and who knows the art of arraying forces in battle. A woman also is an ***eisheth chayil (a woman of valor)[[217]](#footnote-217)*** when she is alert and knows how to conduct the management of a home.

Jethro thus spoke in general and in particular. [In general], he told Moses to select people with powers of leadership in the administration of justice for this great people. In particular, they should be ***such as fear G-d, men of truth, hating unjust gain,***for it is impossible for them to be "***men of chayil****"* in judgment, without these qualities. It was not necessary for him to mention that they must be wise and understanding, for it is clear that these qualities are included in the term "men of ***chayil.****"* Further on, when it says, ***And Moses chose men of 'chayil,'[[218]](#footnote-218)***everything is already included — i.e., that they were G-d-fearing, men who hated unjust gain, wise and understanding. Moreover, Scripture says [that Moses chose them] ***out of all Israel****,[[219]](#footnote-219)* which means [that they were] the preferred of all Israel, being the ones who have all of these qualities. Since Scripture states that he chose them ***out of all******Israel,***it is already stating that they were chosen in preference to all, for it is known that the better ones in Israel possess all good qualities. Jethro, however, not being familiar with them, found it necessary to explain in detail [that they be G-d-fearing, men of truth, etc.]

Some scholars[[220]](#footnote-220) explain ***anshei chayil***as men of physical strength and zeal, ***such as have ability to stand in the king's palace****.[[221]](#footnote-221)* Similarly, ***esheth chayil[[222]](#footnote-222)***is **a woman of strength and industry in the work of the home**, as Scripture explains there in that section.[[223]](#footnote-223) Likewise, ***Make them wander to and fro 'b'cheilcha****,' [[224]](#footnote-224)* which means "by Thy power." Also, ***Neither does it,* [i.e., the horse], *afford escape by its great 'cheilo****,' [[225]](#footnote-225)* [which means "by its great strength"]. The word ***[chayil]***is associated with the Aramaic, as is evidenced by the [Hebrew] expression, ***'yesh Veil yadi'(It is in the power of my hand****)[[226]](#footnote-226)* which is rendered in the Targum: "there is ***cheila***in my hand." And further on it says, ***And Moses chose men of 'chayil' out of all Israel****,[[227]](#footnote-227)* which means the preferred ones of the entire nation and all qualities are included, as I have explained.

**HATING UNJUST GAIN**. "Men who disdain their own money in a law-suit, just as we say:[[228]](#footnote-228) 'Any judge from whom money is collected by a judgment is not qualified as a judge.' " Thus Rashi's language. By this, Rashi meant to explain that they disdain all money which they know can be collected from them by law, and return it themselves even though it is truly theirs, such as the case wherein one bought a slave without witnesses,[[229]](#footnote-229) or a similar example.

But the text in the Mechilta is not so, [i.e., as Rashi commented]. Rather, this is the way it is taught there:[[230]](#footnote-230) *"****'Hating unjust gain****.* I.e., those who, when sitting in judgment, disdain to accept money.' These are the words of Rabbi Yehoshua. Rabbi Eleazar of Modi'im says: ***'Hating unjust gain****.* I. c, those who disdain their own money. If they disdain their own money, how much more will they despise the money of their friends!' " The explanation [of this text of the Mechilta] is that Rabbi Yehoshua interprets the expression ***hating 'botza'***as meaning "hating bribery," the usage of the word ***[betza]***being similar to: ***Every one is greedy for 'botza' (gain)****;[[231]](#footnote-231)* ***Each one L’bitzo' (to his gain), one and all****.[[232]](#footnote-232)* Rabbi Eleazar of Modi'im explained that ***hating 'botza'***means that they despise abundance of money and have no desire to increase their silver and gold, something like the verse, ***If I*/ *rejoiced because my wealth was great, and because my hand had gotten much****.[[233]](#footnote-233)* Money [or profit] is called ***betza***[in Hebrew]: ***What 'betza' (profit) is it if we slay our brother?[[234]](#footnote-234)******Is it any 'betza' (profit or advantage) to the Almighty that you are righteous?[[235]](#footnote-235)******And you will devote 'bitz'am (their gain) unto the Eternal, and their substance unto the Lord of the whole earth****.[[236]](#footnote-236)*

Again, I have seen in the Yelamdenu:[[237]](#footnote-237) ***"Hating unjust gain***[means] **those who disdain their own money, and needless to say, they disdain the money of others.** They are the ones who say, 'Even if this man will burn my stack, even if he will destroy my plants, I will render judgment correctly.' " This is the intent of Rabbi Eleazar of Modi'im, who said that they disdain their own money, **meaning that they pay no regard to their property when sitting in judgment, that is, if they will suffer a loss of money on account of it**. Moses further admonished them on this, saying, ***You will not be afraid of the face of any man****.[[238]](#footnote-238)* [Thus according to the Yelamdenu], ***betza***means money, as I have explained. Onkelos rendered it: "those who hate to receive money." But the word "money," [as Onkelos uses it], does not mean a bribe, [which of course is forbidden in itself]. **It means rather that they should never accept money from people as a gift or loan, so that they should show them no favoritism at the time of judgment.** It is similar to what the Rabbis have said:[[239]](#footnote-239) "A judge who is in the habit of borrowing things [from his neighbors] is forbidden to act as judge in a law-suit involving them."

In line with the plain meaning of Scripture, ***men of truth, hating 'botza',***means **those who love the truth and hate "oppression."** When they see oppression and violence, they cannot tolerate them, their whole desire being only to ***deliver the spoiled out of the hand of the oppressor****.[[240]](#footnote-240)*

**22. AND LET THEM JUDGE THE PEOPLE AT ALL TIMES**. The meaning thereof is that "when there will be many judges available, the oppressed one will go to the judge at any time he desires and he will find him ready [to listen to his grievance]. He cannot come near you [i.e., Moses] at any time because of the great multitude of people before you and on account of your many preoccupations. The result of this is that many of them will rather tolerate the violence committed against them because they have no opportunity to tell it to you. They do not want to abandon their work and affairs to wait for a free moment when they will be able to approach you." This is the sense of the expression, each one ***will go to his place in peace****.[[241]](#footnote-241)* At present, because they cannot come near for judgment at all times, they will not rest in peace, since this opens a door for unjust people to commit violence and for oppressors to cause contention. And the meaning of the expression ***to his place***is that to whatever place they will come, [they will live in peace] as long as they are in the camp in the wilderness.

From the language, ***And let them judge the people 'at all times,'***our Rabbis have derived the principle[[242]](#footnote-242) **that in civil cases, the verdict may be reached even during the night, since it does not say here, "[and let them judge the people] the whole day."**

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

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

**Rashi’s Commentary for: Psalms 54:1-9 & 55:1-24**

**Psalm 54**

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

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

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

**Psalm 55**

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

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

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

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

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

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

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

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

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

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

**12** **Destruction** Heb. הוות.

**blows** Heb. תוֹךְ.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Meditation from the Psalms**

**Psalms ‎‎54:1-9**

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

Psalms chapter 54 was written by David when the Ziphites[[243]](#footnote-243) came and betrayed David to King Saul.

In Psalm 52we read of *Doeg*, an individual, who became corrupted because he engaged in slander; in Psalm 54we learn of an entire community (Ziphites) which was ruined because it engaged in talebearing. Psalm 53was placed between these two compositions because it related to them both. It describes the the degraded man; who blasphemes, ‘There is no God!’Despite his vehement protestations of innocence, the slanderer described in this psalm, personified by the men of Ziph, is no better than the heretical *Nabal*,[[244]](#footnote-244) for the Sages said, ‘He who slanders is considered as if he denied the existence of HaShem’*.*[[245]](#footnote-245)

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

David was so depressed by their abominable conduct that he employed special musical instruments, (verse 1) to accompany this psalm, in order to lift his spirits to a level of prophetic ecstasy.[[246]](#footnote-246)

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

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

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

The talebearing characteristic was so evil in HaShem’s eyes that it delayed the building of the Temple and caused Saul and his army to constantly lose their wars,[[247]](#footnote-247) as we read in the Midrash:

***Midrash Rabbah - Leviticus XXVI:2*** *R. Jose of Milhayal and R. Joshua of Siknin in the name of R. Levi said: We find that children in David’s days, before they had yet experienced the taste of sin, knew how to expound the Torah by adducing forty-nine reasons for declaring a thing unclean and forty-nine reasons for declaring it clean, and David prayed for them. This is the import of what David says: Thou O Lord keep them (Ps. XII, 8), meaning: Do Thou, O Lord, preserve their learning in their hearts! Thou wilt preserve us from this generation for ever (ib.), namely, from this generation which deserves extermination.[[248]](#footnote-248)* ***Yet after all this praise[[249]](#footnote-249) they used to go out to battle and fall! It was only because there were informers among them that they fell.*** *This is the import of what David says: My soul is among lions (Ps. LVII, 5). ‘Lions’ applies to Abner and Amasa who were lions in the Torah.[[250]](#footnote-250) I do lie down among them that are aflame--lohatim (ib.); this applies to Doeg and Ahitophel who were burning (lehutim) to spread slander. Even the sons of men, whose teeth are spears and arrows (ib.). These are the men of Keilah of whom it is written, Will the men of Keilah deliver me up into his hand (I Sam. XXIII, 1)? And their tongue a sharp sword (Ps. loc. cit.) applies to the Ziphites, of whom it is written, When the Ziphites came and said to Saul: Doth not David hide himself with us? (ib. LIV, 1). On that occasion David exclaimed: What with all this is the Shechinah doing on earth? Be Thou exalted, O God above the heavens (ib. LVII, 6); as much as to say: Remove Thy Presence from their midst!* ***The generation of Ahab, however, were all worshippers of idols, yet owing to the fact that there were no informers among them they used to go out to war and be victorious.***

***Midrash Rabbah - Deuteronomy V:10*** *When Israel entered the promised land they were commanded three things,[[251]](#footnote-251) namely, to blot out the memory of Amalek, to set a king over them, and to build a Temple unto themselves. They set a king over them, and they blotted out the memory of Amalek, but* ***they did not build a Temple unto themselves, because there were informers amongst them.****[[252]](#footnote-252) A proof for this is the statement of R. Samuel b. Nahman:* ***The generation of Ahab were idolaters, and yet when they went out to war they were victorious.******And why? Because there were no informers amongst them; therefore when they went out to war they were victorious.*** *The proof is this: When Jezebel sought to kill all the prophets of God what did Obadiah do? He hid them in caves, as it is said, How I hid a hundred men of the Lord’s prophets by fifty in a cave (I Kings XVIII, 13); and there was not a man to tell Ahab, Thus and thus did Obadiah do. But as for the generation of Saul, all of them were informers. The proof is this. When Saul was pursuing after David, all spoke evil concerning the latter to Saul, as it is said, When* ***Doeg the Edomite*** *came and told Saul... David is come to the house of Ahimelech (Ps. LII, 2);* ***When the Ziphites came and said to Saul: Doth not David hide himself with us (ib. LIV, 2). Therefore they fell in battle.***

Now, if the Sages make every effort to find worthy features in a generation that was “idolatrous through and through”, how much more so does it behoove us to do likewise in our generation, about whom the least one can say is what the Sages said,[[253]](#footnote-253) “Rejection of idolatry is tantamount to acknowledgment of the entire Torah”.  It is incumbent upon us to find as many good points in this generation as possible.  For we have a situation today that, to the best of my knowledge, did not exist in olden days.  In talmudic times, people who desecrated the Sabbath were also suspect regarding theft and robbery. Today high ethical and moral standards can be found.

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

Our Psalm meshes well with the thoughts of our Ashlamatah. Note the words as they compare to the Ziphites:

***Yeshayahu (Isaiah) 59:7****Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity, desolation and destruction are in their paths.*

Now compare the final verse of the Ashlamata with David:

***Yeshayahu (Isaiah) 59:20*** *And a redeemer will come to Zion, and unto them that turn from transgression in Jacob, saith HaShem.*

What makes this so interesting is the fact that it Was David who purchased the threshing floor of King Aruna that was to become the Temple mount! David trully was the redeemer who came to Mt. Zion.

**Psalms ‎‎55:1-24**

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

Psalms chapter 55 was composed by David as he fled from Absalom his son.[[254]](#footnote-254) Absalom’s rebellion came with the betrayal by Achitophel,[[255]](#footnote-255) his friend, who supported the rebellion.

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

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

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

Distraught and disillusioned, David flees Jerusalem before his foes. As he sinks into despair, he yearns to abandon the society of all men, for, whom can he now trust? ***If someone would but give me wings like the dove***! ***I would fly off and find rest***! (v.7). Ultimately, however, David realizes his responsibility to remain at the head of his people, despite his personal anguish He asks only for peace and for the eradication of chief enemy, Achitophel, who treacherously robbed him of life’s most precious treasure: faithful friendship.[[256]](#footnote-256)

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

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

This wilderness experience is *not good for us*.

Rambam*[[257]](#footnote-257)* recom­mends this as the proper course of ac­tion for anyone who feels that civiliza­tion is a threat to both his body and his soul: Man’s nature is that he is in­fluenced by his environment and the society of people ... Therefore, if a man finds himself in a country whose in­habitants are evil, he must remove himself to a different land where righteous/generous men dwell. If all countries are corrupt, as is the case in our times, then he should live all alone. If he is not al­lowed to live in isolation, then he must flee to the caves, the badlands, and the wilderness to escape the detrimental in­fluence of the sinners.’

**Ashlamatah: Yeshayahu (Isaiah) 58:13 – 59:7, 20**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ Call with a [full] throat, do not spare, like a shofar raise your voice, and relate to My people their transgression, and to the house of Jacob their sins. | 1. "Prophet, call with your throat, spare not, lift up your voice like the sound of the trumpet; declare to my people their apostasies, to the house of Jacob their sins.  |
| 2. Yet they seek Me daily and they wish to know My ways, like a nation that performed righteousness and did not forsake the ordinance of its God: they ask Me ordinances of righteousness; they desire nearness to God. | 2. Yet before Me they seek teaching daily, as if they wished to know ways which are correct before Me, as if they were a people that did virtue and were not forsaken from the judgment of their God; they ask before Me a true judgment, as if they wished to draw near to the fear of the LORD. |
| 3. "Why have we fasted, and You did not see; we have afflicted our soul and You do not know?" Behold, on the day of your fast you pursue business, and [from] all your debtors you exact [payment]. | 3. They say, 'Why have we fasted, as is disclosed before You? Why have we afflicted ourselves, as is known before You?' Prophet, say to them: Behold, in the day of your fasts you seek your own pleasures, and bring near all your stumblings.  |
| 4. Behold, for quarrel and strife you fast, and to strike with a fist of wickedness. Do not fast like this day, to make your voice heard on high. | 4. Behold, you fast only for quarrel and for contention and to hit with the wicked fist. You will not fast with fasts like these to make their voice to be heard on high. |
| 5. Will such be the fast I will choose, a day of man's afflicting his soul? Is it to bend his head like a fishhook and spread out sackcloth and ashes? Will you call this a fast and an acceptable day to the Lord? | 5. Is this it, the fast that I take pleasure in, a day for a man to afflict himself? Is it to bow down his head like a rush that is bowed down, and to lodge upon sackcloth and ashes? Do you call this a fast, and a day that is a pleasure before the LORD? |
| 6. Is this not the fast I will choose? **To undo the fetters of wickedness, to untie the bands of perverseness, and to let out the oppressed free, and all perverseness you shall eliminate.** | 6. Is not this it, the fast that I take pleasure in: **disperse a wicked congregation, undo bands, writings of perverted judgment, let those who were robbed depart free, and remove every perverted judgment?** |
| 7. **Is it not to share your bread with the hungry, and moaning poor you shall bring home; when you see a naked one, you shall clothe him, and from your flesh you shall not hide.** | 7. **Will you not nurture from your bread the hungry, and bring needy outcasts into the midst of your house; when you will see the naked, cover him, and not suppress your eye from a relative of your flesh?** |
| 8. Then your light shall break forth as the dawn, and your healing shall quickly sprout, and your righteousness shall go before you; the glory of the Lord shall gather you in. | 8. Then will your light be revealed as the dawn, and the healing of your stroke go up speedily; your virtues will go before you, in glory before the LORD you will be gathered. |
| 9. Then you shall call and the Lord shall answer, you shall cry and He shall say, "Here I am," **if you remove perverseness from your midst, putting forth the finger and speaking wickedness.** | 9. Then you will pray, and the LORD will accept your prayer; you will beseech before Him and He will carry out your request. **If you take away from your midst perversion of judgment, pointing with the finger and speaking sayings of oppression,** |
| 10. **And you draw out your soul to the hungry, and an afflicted soul you sate**, then your light shall shine in the darkness, and your darkness shall be like noon. | 10. **if your soul is kindled before the hungry and satisfies the soul of the afflicted**, then will your light arise in the darkness and your gloom will be as the noonday. |
| 11. And the Lord shall always lead you, and He shall satisfy your soul in drought, and strengthen your bones; and you shall be like a well-watered garden and like a spring of water whose water does not fail. | 11. And the LORD will lead you continually, and satisfy your soul in the years of drought, and your body will live in everlasting life; and your soul will be full of pleasures like a channeled garden which is watered, like a spring of water, whose waters cease not. |
| 12. And [those coming] from you shall build ancient ruins, foundations of generations you shall erect, and you shall be called the repairer of the breaches, restorer of the paths, to dwell in. | 12. And they will build from you ancient ruins; you will raise up the foundations of many generations; they 'will call you the one who establishes the correct way, the restorer of the wicked to the Law. |
| 13. **If you restrain your foot because of the Sabbath, from performing your affairs on My holy day, and you call the Sabbath a delight, the holy of the Lord honored, and you honor it by not doing your wonted ways, by not pursuing your affairs and speaking words.** | 13. **If you turn back your foot from the Sabbath, from doing your pleasure on my holy day, and celebrate the Sabbath with delights, honor the holy day of the LORD; if you give honor before it, not going your own way, or supplying your own pleasure, or talking sayings of oppression;** |
| 14. Then, you shall delight with the Lord, and I will cause you to ride on the high places of the land, and I will give you to eat the heritage of Jacob your father, for the mouth of the Lord has spoken. **{P}** | 14. then you shall take delight before the LORD, and He will make you dwell upon the strongholds of the earth; He will feed you with the fruits of the heritage of Jacob your father, for by the Memra of the LORD it is so decreed." **{P}** |
|  |  |
| 1. ¶ Behold, the hand of the Lord is not too short to save, neither is His ear too heavy to hear. | 1. ¶ Behold, it is not from shortening of hand before the LORD that you are not saved, nor because it is difficult before Him to hear that your prayer is not accepted; |
| 2. But your iniquities were separating between you and between your God, and your sins have caused [Him] to hide [His] face from you that He not hear. | 2. but your sins have made a separation between you and your God, and your iniquities have deserved the removal of the face of My Shekhinah from you, so that He does not accept your prayer. |
| 3. For your hands were defiled with blood and your fingers with iniquity; your lips have spoken falsehood, your tongue mutters injustice. | 3. For your hands are involved with innocent blood and your fingers with sins; your lips speak deceit, your tongue meditates frauds. |
| 4. No one calls sincerely, and no one is judged faithfully; trusting in vanity and speaking lies, conceiving injustice and begetting wickedness. | 4. No one prays in truth, no one goes to law with faithfulness; they rely on nothing and speak deceit, they hasten and bring forth from their heart sayings of oppression. |
| 5. They hatched vipers' eggs, and they weave spider webs; whoever eats of their eggs shall die, and what hatches, emerges a viper. | 5. Behold. [they are] as poisonous adders' eggs, and as webs which the spider weaves; whoever eats their eggs dies, and they warm and bring forth poisonous. wounding serpents. |
| 6. Their webs shall not become a garment, neither shall they cover themselves with their deeds; their deeds are works of wickedness, and there is a deed of violence in their hands. | 6. Behold. as the webs of a spider which are not suitable for covering oneself. so there is no profit in the deeds of the wicked. Their deeds are deeds of oppression, and deceitful labor is in their hands. |
| 7. Their feet run to evil, and they hasten to shed innocent blood; their thoughts are thoughts of wickedness; robbery and ruin are in their paths. | 7. Their feet run to do what is evil, and they make haste to shed innocent blood: their conceptions are conceptions of oppression, spoil and breaking are in their highways. |
| 8. The way of peace they do not know, and there is no justice in their paths; they have made themselves crooked paths; whoever goes on it knows no peace. | 8. The way of peace they know not, and there is no judgment in their going; they have made their roads crooked, no one who goes in them knows peace. |
| 9. Therefore, justice is far from us, and righteousness does not overtake us; we hope for light and behold there is darkness, for brightness, but we walk in gloom. | 9. Therefore judgment is far from us, and virtues do not meet us; we look for light, and behold, darkness, and for brightness, and behold as in the gloom we walk. |
| 10. We tap a wall like blind men, and like those who have no eyes we tap; we have stumbled at midday like in the darkness of night; [we are] in dark places like the dead. | 10. We grope for walls like the blind, we grope like those who have no eyes; we stumble at noon just as those who stumble in the gloom, the world is shut on our faces just as the graves are shut on the faces of the dead. |
| 11. We all growl like bears, and like doves we moan; we hope for justice but there is none, for salvation [but] it has distanced itself from us. | 11. We are dejected before our enemies who are gathered against us like bears, we all moan and moan like doves; we look for judgment, but there is none; for salvation, but it is far from us.  |
| 12. For our transgressions against You are many, and our sins have testified against us, for our transgressions are with us, and our iniquities-we know them. | 12. For our sins are numerous before You, and our iniquities testify against us; for our sins are disclosed to us, and we know our iniquities; |
| 13. Rebelling and denying the Lord, and drawing away from following our God, speaking oppression and perverseness, sprouting and giving forth from the heart words of falsehood.  | 13. we have rebelled and lied against the Memra of the LORD, and we have turned away from following the service of our God, and we were speaking deceit and error, hastening and bringing forth from their heart lying words. |
| 14. And justice has turned away backward, and righteousness stands from afar, for truth has stumbled in the street, and straightforwardness cannot come. **{S}** | 14. Judgment is turned back, and virtue stands afar off; for those who do the truth have stumbled in the public square, and those who accomplish faithfulness are not able to be revealed. **{S}** |
| 15. And truth is lacking, and he who turns away from evil is considered mad, and the Lord saw and was displeased for there is no justice.  | 15. Those who do the truth are hidden, and those who depart from evil are plundered. It was disclosed before the LORD, and it was an evil before Him that there was no judgment. |
| 16. And He saw that there was no man, and He was astounded for there was no intercessor, and His arm saved for Him, and His righteousness, that supported Him. | 16. It was disclosed before Him, and there was no man whose deeds were good, and it was known before Him, and there was no person who would arise and beseech concerning them; then by His strong arm He saved them, and by the Memra of His pleasure He helped them. |
| 17. And He donned righteousness like a coat of mail, and a helmet of salvation is upon His hand, and He donned garments of vengeance as His attire, and He was clad with zeal as a cloak. | 17. He will be revealed to do virtues for His people, strength and salvation He will bring by His Memra to those who fear Him, to do [them], to take retribution in strength from the adversaries of His people, and He will return vengeance to His enemies. |
| 18. According to their deeds, accordingly He shall repay, fury to His adversaries, recompense to His enemies; to the islands He shall pay recompense. | 18. He is master of recompenses, recompense He will pay, retribution to His adversaries, requital to His enemies; to the islands He will render requital. |
| 19. And from the west they shall fear the name of the Lord, and from the rising of the sun, His glory, for distress shall come like a river; the spirit of the Lord is wondrous in it. | 19. So they will fear the name of the LORD from the west, and His glory from the rising of the sun; for those who distress will come like the overflowing of the Euphrates river, by the Memra of the LORD they will be plundered. |
| 20. **And a redeemer shall come to Zion, and to those who repent of transgression in Jacob, says the Lord.** | 20. "**And He will come to Zion as Redeemer, to return the rebels of the house of Jacob to the Law, says the LORD.** |
| 21. **"As for Me, this is My covenant with them," says the Lord. "My spirit, which is upon you and My words that I have placed in your mouth, shall not move from your mouth or from the mouth of your seed and from the mouth of your seed's seed," said the Lord, "from now and to eternity." {S}** | 21. **And as for Me, this is My covenant with them, says the LORD, My holy spirit which is upon you, and the words of My prophecy which I have put in your mouth, will not pass out of your mouth, or out of the mouth of your sons, or out of the mouth of your sons' sons, says the LORD, from this time forth and for evermore."** **{S}** |
|  |  |

**Rashi’s Commentary on Yeshayahu (Isaiah) 58:13 – 59:7, 20**

**Chapter 58**

**1** **and relate to My people their transgression** **These are the Torah scholars, whose every inadvertent sin is counted as a transgression, for an error in study is accounted as an intentional sin.**

**and to the house of Jacob their sins** **These are the ignorant people, whose willful sins, are accounted inadvertent.**

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

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

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

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

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

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

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

**6** **fetters** Heb. חַרְצֻבּוֹת, an expression of tying and binding.

**perverseness** Heb. מוֹטָה, perversion of justice.

**and all perverseness you shall eliminate** Heb. וְכָל מוֹטָה תְּנַתֵּקוּ. Jonathan renders: And all perversion of justice you shall eliminate.

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

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

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

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

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

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

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

**12** **restorer of the paths, to dwell in** Heb. מְשׁוֹבֵב. Jonathan renders: **restorer of the wicked to the Torah**. מְשׁוֹבֵב is like מֵשִׁיב, restores to dwell, to the Torah, which insures the settlement of the world.

**14** **the heritage of Jacob your father** **An inheritance without boundaries**, as it is said (Gen. 28:14): “And you shall spread to the west and to the east, etc.” Not like Abraham, about whom it is stated (ibid. 13:15): “The land that you see...” And Jacob indeed kept the Sabbath, as it is said (ibid. 33:18): “And he encamped before the city,” i.e., he established the Sabbath limits at twilight. So did Rabbi Samson explain it.

**Chapter 59**

**1** **Behold, the hand of the Lord is not too short** Your failure to be delivered is not due to the shortness of My hand.

**2** **have caused [Him] to hide [His] face** They caused for you that He hid His face from you.

**3** **were defiled** Heb. נְגֽאֲלוּ, an expression of defilement. Comp. (Mal. 1:7) “polluted bread (מְגֽאָל).”

**5** **vipers** a species of harmful snake.

**hatched** Heb. בִּקְּעוּ, eskloterant in O.F. That is to say that they committed ugly deeds, from which they did not benefit.

**and...spider webs** Irajjne in O.F., spider, and קוּרֵי is ordiojjrs in O.F., warp. קוּרֵי are the implements of the weaver, those upon which the warp is mounted. Menahem (Machbereth Menahem p. 158) classifies it in the class of קוֹרוֹת, beams, since the spider mounts the warp of his weavings on beams.

**and what hatches** Heb. וְהַזּוּרֶה. Jonathan renders: וּמְשַׁחְנָן, an expression of warming, called in O.F. kover [couve], hatching when one warms them, it emerges from them when he cracks the shell. The original meaning of וְהַזּוּרֶה is an expression of pressing to extract what is absorbed within. Comp. (Jud. 6:38) “And pressed (וַיָּזַר) the fleece.” The pressing of this one is its hatching.

**viper** Heb. אֶפְעֶה, a species of snake that is harmful, so will nothing result from their deeds but evil.

**8** **and there is no justice in their paths** That is to say that in their paths there is nothing judged truly according to its law.

**they have made themselves crooked paths** They made their road crooked for themselves.

**9** **justice is far from us** For we were crying that we were robbed by our enemies, yet the Holy One, blessed be He, does not judge to avenge us.

**and righteousness does not overtake us** The good consolations that He promised us are not coming to overtake us.

**for brightness** we hope, but we walk in gloom.

**10** **in dark places** Heb. בָּאַשְׁמַנִּים. Menahem (Machbereth, p. 35) interpreted it as an expression of dark places, and most exegetes concur with him. Dunash, however, (Tesuhvoth Dunash, p. 93) interprets it as an expression of fat (שׁוּמָן), with the ‘alef’ prefixed to it like the ‘alef’ that is in (Job 13:17) אַחְוָתִי, “my narrative,” [derived from חוה]; and that is in (Jer. 15:18) אַכְזָב, “a failure,” (derived from כזב ; and (Num. 21:1) “the way of the spies (הָאֲתָרִים),” [derived from תור]. Here, too, among the שְׁמֵנִים, among the lusty living, we are like dead. And Jonathan rendered it as an expression of locking: It is locked before us as the graves are locked before the dead.

**11** **we moan** Heb. הָגֽה נֶהְגֶה, an expression of wailing.

**13** **speaking oppression** Like: to speak oppression.

**sprouting and giving forth** Heb. הֽרוֹ וְהֽגוֹ to shoot and to give forth. הֽרוֹis an expression of (Ex. 15:4) “He shot (יָרָה) into the sea.” (Another explanation: הֽרוֹ means: the teacher and the disciple, a gerund.) הֽגוֹ is an expression of (II Sam. 20:13) “When he was removed (הֽגָה) from the highway”; (Prov. 25:4) “Take away (הָגוֹ) the dross from the silver.”

**14** **And justice has turned away backwards** Our revenge from our enemies, which depends upon the Holy One, blessed be He, and His righteousness stands from afar. Why? For truth has stumbled in our streets, [and since truth has stumbled from the earth, even from heaven righteousness and justice do not come.]

**15** **is considered mad** Heb. מִשְׁתּוֹלֵל, considered mad by the people. Comp. (Micah 1:8) “I will go as a mad man (שׁוֹלָל).” This is equivalent to שׁוֹגֵג, inadvertent, which the Targum renders: שָׁלוּ. Likewise (II Sam. 6:7), “For his error (הַשַּׁל).”

**and was displeased for there is no justice** Therefore, He brought retribution upon them.

**16** **And He saw that there was no man** And now, when He repents of the evil to His people, **He sees that there is no righteous man to stand in the breach.**

**and He was astounded** He was silent to see whether there was an intercessor, **and there was no intercessor.** וַיִּשְׁתּוֹמֵם is an expression of a man who stands and wonders and remains silent in his wonder, and the ‘tav’ of וַיִּשְׁתּוֹמֵםis like the ‘tav’ of מִשְׁתּוֹלֵל, and both of them serve here as the reflexive, and this is the procedure of the word whose first radical is a ‘shin’ or a ‘samech,’ that when it is converted into the form of מִתְפָּעֵל, the present reflexive, נִתְפָּעֵל, the past reflexive, or יִתְפָּעֵל, the future reflexive, the ‘tav’ comes in the middle of the letters of the radical. The result is that וַיִּשְׁתּוֹמֵם is an expression from the same root as (Jer. 2:12) “Be admonished (שֽׁמּוּ), O ye heavens”; (Ezekiel 3:15) “appalled (מַשְׁמִים) among them”; (Job 18:20) “the later ones will be astonished (נָשַׁמּוּ),” an expression of wonder.

**and His arm saved for Him** and He will take revenge from His enemies.

**and His righteousness, that supported Him** to entice Him and to strengthen His hands in His revenge, although we are not worthy of being saved.

**17** **zeal** enprenmant in O.F., to be zealous for His great name.

**18** **According to their deeds** As is fitting to recompense for what the enemies dealt to them.

**accordingly He shall repay** As is fitting to repay them He shall repay.

**19** **For...shall come like a river** distress upon His enemies.

**is wondrous in it** Heb. נֽסְסָה, is wondrous in it, an expression of a miracle (נֵס). Another explanation: נֽסְסָה [means:] eats into him like a worm in wood. Comp. (supra 10:18) “And it shall be as a tree eaten to powder by the worms.”

**20** **And a redeemer shall come to Zion** As long as Zion is in ruins, the redeemer has not yet come.

**21** **As for Me, this is My covenant with them** In this matter, I made a covenant with them, and I will fulfill it, **for even in their exile, My Torah shall not be forgotten from them**.

**Special Ashlamatah: I Samuel 20:18,42**

| **Rashi** | **Targum** |
| --- | --- |
| 18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant.  | 18. And Jonathan said to him: “Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty.” |
| 42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.'" And he arose and went away; and Jonathan came to the city.  | 42. And Jonathan said to David: “Go in peace, for the two of us have sworn by the name of the LORD saying, ‘May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.’” And he arose and went, and Jonathan entered the city. |
|  |  |

**Correlations**

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

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

**Shemot (Exodus) 16:28 – 18:27**

**Yeshayahu (Isaiah) 58:13 – 59:7, 20**

**Tehillim (Psalms) 54**

Mk 7:1-8, Lk 11:37-44, Acts 15:6-9

Mk 7:9-13, Lk 11:45-54, Acts 15:10-12

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

LORD - יהוה, Strong’s number 03068.

See / Saw / Seen - ראה, Strong’s number 07200.

Sabbath - שבת, Strong’s number 07676.

Day - יום, Strong’s number 03117.

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

LORD - יהוה, Strong’s number 03068.

Said - אמר, Strong’s number 0559.

See / Saw / Seen - ראה, Strong’s number 07200.

**Shemot (Exodus) 16:28** And the LORD <03068> said <0559> (8799) unto Moses, How long refuse ye to keep my commandments and my laws? 29 See <07200> (8798), for that the LORD <03068> hath given you the sabbath <07676>, therefore he giveth you on the sixth <08345> day <03117> the bread of two days <03117>; abide ye every man in his place, let no man go out of his place on the seventh day <03117>.

**Yeshayahu (Isaiah) 58:13** If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day <03117>; and call the sabbath <07676> a delight, the holy of the LORD <03068>, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

**Yeshayahu (Isaiah) 58:15** Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the LORD <03068> saw <07200> (8799) it, and it displeased him that there was no judgment.

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

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

**Tehillim (Psalms) 54:7** For he hath delivered me out of all trouble: and mine eye hath seen <07200> (8804) his desire upon mine enemies.

**Nazarean Talmud**

**Sidra of Shmot (Ex.) 16:28 - 28:27**

**“A’ad Anah Mean’tem” “How long do you refuse”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul****Tosefta****Luqas (Lk) 11:37 - 54**Mishnah **א:א** | **School of Hakham Tsefet****Peshat****Mordechai (Mk) 7:1-13**Mishnah **א:א**  |
| **And as he was speaking, one of the P’rushim** (Pharisees) **asked him to have a meal with him, and he went in** and **reclined at the table. And the P’rush** (Pharisee)**,** when he **saw** it**, was astonished that he did not first wash before the [**wine’s**] meal. But the Master said to him, “Now you** Shammaite **P’rushim (Pharisees) cleanse the outside of the cup and of the dish, but your inside is full of greediness and wickedness. Fools! Did not the one who made the outside make the inside also? But** first **give** as **charitable giving the things that are within [your power], and [then wash hands] and behold, everything will be clean for you.****“But woe to you, P’rushim** (Pharisees)**, because you pay a tenth of mint and cumin and every garden herb, and neglect justice and love for God! But it is necessary to do these** things **without neglecting those things also. Woe to you, P’rushim** (Pharisees)**, because you love the best seat in the synagogues and the greetings in the marketplaces! Woe to you, because you are like unmarked graves, and the people who walk over** them **do not know!** **And one of the experts in halakhah answered** and **said to him, “Teacher,** when you **say these** things**, you insult us also!” So he said, "Woe to you also, experts in halakhah, because you load people** with **burdens hard to bear, and** you **yourselves do not touch the burdens with one of your fingers! Woe to you, because you build the tombs of the prophets, and your fathers killed them! As a result, you are witnesses, and you approve of the deeds of your fathers, because they killed them and you build** their tombs**! For this** reason **also the wisdom of God said, ‘I will send to them Nebi’im** (prophets) **and Sheliachim** (apostles**), and** some **of them they will kill and persecute,’ so that the blood of all the prophets that has been shed from the foundation of the world may be required of this generation, from the blood of Abel to the blood of Zechariah, who perished between the altar and the temple building. Yes, I tell you, it will be required of this generation! Woe to you, legal experts, because you have taken away the key to knowledge! You did not enter yourselves, and you hindered those who were entering!"****And** when**he departed from there, the Soferim** (scribes) **and the P’rushim** (Pharisees) **began to be terribly hostile, and to question him closely about many** things**, plotting to catch him with reference to something** he might say**.** | **And the P’rushim** (Pharisees) **and some of the Soferim** (scribes) **who had come from Yerushalayim gathered to him. And they saw that some of his talmidim were eating their bread with unclean, that is, unwashed hands** and **they found fault. (For the P’rushim** (Pharisees) **and all the Jews do not eat unless they wash their hands** (ritually)**,** thus**holding fast to the traditions of the Zechanim. And** when they come **from the marketplace, they do not eat unless they wash** (their hands)**. And there are many other** traditions**which they have received** and **hold fast to** for example, **the washing of cups and pitchers and copper kettles and dining couches.) And the P’rushim** (Pharisees) **and the Soferim** (scribes) **asked him, “Why do your talmidim not live according to the tradition of the Zechanim, but eat their bread with unclean hands?” So he said to them, “Yesha’yahu (Isaiah) prophesied correctly about you painted ones** (hypocrites)**, as it is written, “Then the Lord said, "Because this people draw near with their words And honor Me with their lip service, But they remove their hearts far from Me, And their reverence for Me consists of traditions learned *by rote*, (Isa. 29:13)****And he said to them, “You splendidly ignore the commandment of God so that you can keep your** (Shammaite) **tradition. For Moshe Rabbenu said, “Honor your father and your mother,” and, “The one who speaks evil of father or mother must certainly die. But you say, If a man says to his father or to his mother, “Whatever benefit you would have received from me *is* korban” (that is, a gift *to God*), you no longer permit him to do anything for his father or his mother,** thus**making void the Torah of God by your** (Shammite) **tradition that you have handed down, and you do many similar** things **such as this."** |
| **School of Hakham Shaul****Remes****2 Luqas (Acts) 15:6 -12****Mishnah א:א** |
| **15:6 – 9 ¶** **Both the Sheliachim and the Zechanim** (the talmidim of the Master) **assembled[[258]](#footnote-258) to deliberate concerning this matter.[[259]](#footnote-259) And** after **there was much debate, Hakham Tsefet stood up** and **said to them, “Anashim** (Men of nobility) and**brothers, you know that a good while ago[[260]](#footnote-260) how God chose among you through my mouth** that **the Gentiles should hear the message of the Mesorah and become faithfully obedient[[261]](#footnote-261)** (to the Torah/Mesorah of the Master).[[262]](#footnote-262) **And God, who knows the heart, testified to them** by **giving** them**the Nefesh Yehudi** (Jewish Soul of Holiness)**, just as he also** did **to us.** **And He made no distinction between us and them,[[263]](#footnote-263) cleansing their hearts[[264]](#footnote-264) through faithful obedience**.”**15:10 – 12 Hakham Tsefet continued saying “So now why are you putting God to the test[[265]](#footnote-265)** by **placing on the neck of the talmidim** (**not on the Gentiles**) **a yoke[[266]](#footnote-266) that neither our fathers nor we have strength to bear? But we who have become faithfully obedient** **will have admittance into the Olam HaBa[[267]](#footnote-267) through the chesed** (mercy) of the **Master Yeshua, and they will find admittance into the Olam HaBa in the same way as we did,**” **And the whole congregation became silent and listened to BarNechamah and Hakham Shaul describing the marvel of the Gentiles taking up** (putting to practice) **the signs of God.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Ex 16:28 – 17:16** | **Psa 54** | **Is 58:13 – 59:7, 20** | **Mk 7:1-8** | **Lk 11:37-44** | **Acts 15:6-9** |
| **\*Ex 18:1-27** | **Psa 55** | **Is 33:13-22** | **Mk 7:9-13** | **Lk 11:45-54** | **Acts 15:10-12** |

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

Again, we do not need great help realizing that the present Marqan pericope of Hakham Tsefet’s Peshat is anchored firmly in the present Torah Seder.

Now we see that Mark is related to the Torah Seder read this Shabbat: Ex 16:28 – 18:27 and Mark 7:1-13. This passage, as we have described before is one that has been not only misinterpreted drastically but also it contains Christian scribal distortions in order to support an un-Scriptural Christian Dogma – i.e that the Master rejected the Jewish Oral Law and Rabbinic authority.

Sabin[[268]](#footnote-268) introduces this pericope of Mark with the following words:

“In Jewish tradition, there are clear boundaries between the sacred and the profane, between what is to be consecrated to God and what is to be regarded as secular or “common.” The Jewish people see themselves as consecrated to God in accordance with God’s blessings of them in Exodus 19:6 – “You will be to Me a kingdom of priests, a holy nation.” The Ten Commandments of the covenant, as well as the subsidiary Laws designed to support and protect them, are considered a gift to be cherished.

The laws concerning food are part of this larger context. Eating Kosher food and using Kosher dishes are an acknowledgement that all life, as well as the nourishing of it, is sacred to the Lord. The whole discussion in this chapter should be regarded in that context and not as an argument over trivial rules. The Jewish custom of washing their hands before eating, and the vessels before using them, was originally more than good hygiene. They were also acts of ritual purification, signalling Jewish desire to consecrate this most basic of human activities.”

With this thought in mind, let us explore the import of this pericope of Mark.

We need to start this discussion by pointing to the Babylonian Talmud and Tractate Berakhot 51b. In this passage of the Babylonian Talmud, there is a record of one of the important disputes between the School of Hillel and the School of Shammai. One of these disputes concerns the washing of hands. R. Hillel rules that one says the blessing over the wine and then washes hands, whereas, Shammai rules that one washes hands first ‎and then blesses the wine. R. Shammai would say that R. Hillel was eating with defiled hands even when R. Hillel washed his hands before eating, because R. Hillel would have washed after ‎the blessing of the wine.

In other words, because R. Hillel did not observe the order that Shammai had set, even though R. Hillel washed hands before eating, R. Shamai would say that such a washing of hands is invalid and considered of no effect because it was done after the blessing of the wine. Logically then, according to R. Shammai, R. Hillel would be “not walking according to the tradition of the elders, but ate bread with unwashed hands” (Mark 7:5).

Likewise, in the eyes of R. Shammai and his disciples, the Master and his disciples ate with unclean ‎hands because they washed hands after the blessing of the cup.‎‎

For further information regarding this argument, please see the following audio lectures by Mr. Stephen Allen:

* <http://www.archive.org/details/DidYeshuaUpholdTheTraditionOfTheElders>
* <http://www.archive.org/details/DidYeshuaUpholdTheTraditionOfTheElderspart2>
* <http://www.archive.org/details/DidYeshuaUpholdTheTraditionOfTheElderspart3>

**7:1 - And the P’rushim (Pharisees) and some of the Soferim (scribes) who had come from Yerushalayim gathered to him. –** Now this verse is alerting that these P’rushim (Pharisees) and Soferim (Scribes Proto-Rabbis) had come to synagogue with Yeshua from Yerushalayim. Since there were two schools of Law within the Pharisaic movement (House of Hillel and House of Shammai), we need to ask whether these P’rushim (Pharisees) and Soferim (Scribes Proto-Rabbis) that came together from Yerushalayim were of the School of R. Hillel or of the School of R. Shammai. As a rule, every time we read in the Nazarean Codicil of any P’rushim (Pharisees) coming from Yerushalayim we know that they came from the House of R. Shammai. We also find as a rule, that when P’rushim (Pharisees) come from Yerushalayim they always hold to the positions and teachings of the School of R. Shammai.

That these P’rushim (Pharisees) and Soferim (Scribes Proto-Rabbis) came from Yerushalayim to observe what was the position of the Master regarding this Halakha means that they considered the Master to have at least Halakhic authority even when his position would not be in agreement with theirs. They considered him important enough to synagogue with him and the Master’s disciples!

**7:2 - And they saw that some of his talmidim were eating their bread with unclean, that is, unwashed hands,** and **found fault. –** Marcus[[269]](#footnote-269) comments on this verse:

“Loaves of bread (Greek: **ἄρτους –** ARTOUS – G740) , lit. “the breads.” This plural is a bit awkward in the context; the singular ARTON would be more natural.”

Again, here we have an indication that it was NOT “normal leavened bread” that they were eating, but “unleavened MATSOT.” Thus, the uncomfortable awkward Greek plural. Mordechai is perhaps writing in Greek but his mother tongue is Hebrew and he twists the Greek grammar and syntax in order to conform to his mother tongue. That is why it is so relatively easy to retranslate back Mark to Hebrew as Pastor Lindsey[[270]](#footnote-270) found out!

Note that the text says that **“they (**the P’rushim [Pharisees] from the School of Shammai and the Scribes accompanying them**) found fault.”** The text does not say that they found the Master or his talmidim (disciples) to be heretics or apostates. They simply found the Master and his Talmidim at fault in the same way that they found the School of R. Hillel at fault as well, since both R. Hillel and the Master of Nazareth were of the same opinion!

**7:3 - (For the P’rushim (Pharisees) and all the Jews do not eat unless they wash their hands (ritually), thusholding fast to the traditions of the Zechanim.** “All the Jews” does not mean “All of the Jewish people” but rather “the majority of the Jewish people.” The Greek word used here for **“fist”** is **πυγμῇ - PYGMI (G 4435)** and from where we get the English word “pugilist.” This could also be translated as “with a cupped hand” which is the manner in which Orthodox Jews have washed hands since time immemorial. But it also admits the possibility that the washing of the hands is from the “wrist” or “fist” to the nails (cf. Mishnah Yadayim 2:3). Both are excellent possibilities with much and equal merit.

Interestingly, Christians with their misinterpretation and mistranslation of this pericope of Mark, seem to side with the Sadducees and their modern incarnation as Karaites, who hold that only the regulations written in Scripture, not those “from tradition of the Fathers” need to be observed. In fact much of Christianity seems to be “Sadducaism Redivivus.” But as Hanson[[271]](#footnote-271) points out: **“Scripture without an interpretative tradition is dumb and useless.”** (See also above how the knowledge about what the Tsitsit are and how they are tied depends solely on TRADITION.)

**7:4 - And when they come from the marketplace, they do not eat unless they wash (their hands).** We can also translate the verse as follows**… And** (fruit and vegetable goods) **coming from the market, if they do not immerse, they do not eat. And there are many other things which they received to observe: dippings of cups, and of utensils, and of copper vessels.** This is very correct and for more information see Mishnah Tractate Kelim. By the way, this is from the Bible and not from Tradition (see: Lev. 11:32; 15:12).

Passages 5-13 were severely criticised by the Rabbis, who agree with the Master (see Mishnah Qidd. 31b – “Honour Father and Mother” means that he must give them food and drink, clothes and cover them, lead them in and out. See also Philo Decalogue 113-18). This therefore seems to be also an area where the Schools of R. Hillel and R. Shammai may have differed, albeit there is no evidence for this. Again, Marcus[[272]](#footnote-272) notes:

“We have no direct evidence for judging the attitude of the Pharisees to vows, but their successors, the Rabbis, agreed with Josephus and the Jesus of the Gospels: vows are not binding if made for an unworthy purpose, and avoidance of the necessary support of parents would fall into this category.” The sort of abuse here is forbidden in the third century by the Mishnah, which says that the imperative to honor parents overrules any vow (Mishnah Nedarim 9:1).”

Klausner[[273]](#footnote-273) is of the opinion Pharisaic stringency on vows was subsequently relaxed by the Rabbis as expressed in the Mishnah and Talmuds. Klausner’s proposition seems to be similar to mine (although I am more forceful in attributing stringency on vows to R. Shammai and leniency to R. Hillel and our Master. However, this is just pure academic guesstimate, as there is no record to prove this, except this and other passages of the Nazarean Codicil.

Marcus proposes another opinion with merit,[[274]](#footnote-274) when he states that; “It is also possible, however, that a Pharisaic ruling on hand washing is conflated with a priestly one, since priests would have had a motive for insisting that vows to the Temple be honoured.” Interestingly in this pericope, Yeshua is not only arguing with P’rushim (Pharisees) from the school of R. Shammai but also with Soferim (Scribes) who may well have been also priests.

In summary, Sabin provides for us the final note, when she comments:

“In context, Isaiah is expressing God’s frustration that the people of Jerusalem do not trust that God will save them from the besieging enemies. God finds the root cause in the fact that the people honor Him with their lips, not with their hearts and minds. Their worship has become merely “routine observance of G-d’s commandments” and thereby transformed into human precepts. ... But the point of Jesus criticism is clearly part of the larger theme of the chapter, Jesus is pointing out that human relationships (i.e. parents to children and vice versa) are what is truly sacred, and no religious formula can rationalize that sacredness away.”

**Commentary to Hakham Shaul’s School of Remes[[275]](#footnote-275)**

**Introduction**

We have now before us some of the most difficult passages in all the Nazarean Codicil. Therefore, we must read with great caution every word so that we are able to determine exactly what is being conveyed. Through context, contiguity and hermeneutic laws we will be able to determine that the great discussion being deliberated is the “Gentile predicament.”[[276]](#footnote-276) It should be obvious that the great deliberation is over how the Jewish people are to relate to the Gentiles in Diaspora, without presenting an unnecessary threat to the practices of the commandments and traditions received. This is a very complex issue. However, through verbal archeology we are able to determine how to interpret this deliberation. Therefore, we will try to interpret the materials systematically and then try to draw a Remes and halakhic summation.

**A Nazarean Bet Din**

**Both the Sh’l'achim and the Zechanim** (the talmidim of the Master)…

Before we can determine what is being deliberated we need to know that the Bet Din is a Nazarean one. This means that the congregation of Judges/Hakhamim are all believers in Yeshua as Messiah i.e. Yeshua’s Talmidim. Therefore, all the congregants are Yeshua’s **talmidim!** Upon this point, we must be clear, because it is a vital point in our understanding of this Bet Din’s ruling. If there is any Gentile present, we are not apprised of their attendance. We will opine that there are not any Gentiles present. We are able to make this assessment because this is a Nazarean **Jewish** Bet Din. Therefore, the issue being discussed is “Adjudicated” by a Jewish Bet Din of Hakhamim. The determination of this Bet Din will establish precedent or follow the **customs[[277]](#footnote-277)** of earlier Bate Din.

**Colossians 2:16-17 Therefore let no one who is a Gentile but the body of Messiah (the Jewish people) pass judgment on you in questions of food and drink, or with regard to a festival or a New Moon or a Sabbath. 17 For these are a shadow (prophecies) of things yet to come.**

Hakham Shaul makes this statement in the wake of II Luqas (Acts) chapter 15 making it clear that the Gentiles are subjected to the Jewish Bate Din. Therefore, we see from this passage that the only viable Court with regard to Jewish halakhah is an authentic Bet Din of Jewish Hakhamim.

**Romans 13:1- 2** **Let every gentile soul be subject to the governing authorities** (of the Jewish Synagogue)**. For there is no legitimate authority except** (that of the Jewish Bet Din) **from God, and the authorities** (of the Bet Din) **that exist are appointed by God. Therefore, whoever resists the authority** (of the Bet Din) **resists the ordinance of God, and those who resist will bring judgment** (of the heavens) **upon themselves.**

Therefore, all Gentiles who wish to have any part in the Jewish Commonwealth must uphold the rulings of the Jewish Bet Din. We state this as a matter of Halakhah.

**Hakham Tsefet stood up** and **said to them, “Anashim** (Men of nobility) and**brothers, you know that a good while ago[[278]](#footnote-278) how God chose among you through my mouth** that **the Gentiles should hear the message of the Mesorah and become faithfully obedient[[279]](#footnote-279)** (to the Torah/Mesorah of the Master)…

Hakham Tsefet is referring to the events that transpired as he stayed in Caesarea. The precedential case of Cornelius will guide us through the next few weeks as we look at the “Gentile Predicament.”

**Shema Yisrael (and Gentiles) HaShem Our G-d is One!**

**And He made no distinction between us and them,[[280]](#footnote-280) cleansing their hearts[[281]](#footnote-281) through faithful obedience**.”

There is One Torah for the Jew and the Gentile alike as it says…

**Shmot (Exo.) 12:49) One Torah will be to him that is native born, and unto the Gentile** (Ger) **that dwells among you. B’Midbar (Num.) 15:15 “The convert will be the same as you…”[[282]](#footnote-282)**

Hakham Tsefet’s words echo Shmot 12:49, B’Midbar 15:15. There is only one Torah, meaning that the Torah Oral and written constitute the “Torah.” Furthermore, there is not a Torah for the Jewish people and another for the Gentiles. There is One G-d! This is the principal statement of Judaism according to Yeshua and the Hakhamim. The same Torah that applies to the Jewish people applies to the Gentile who wishes to join the commonwealth of Yisrael.

**Summary of II Luqas (Acts) 15:6-9**

To summarize the first pericope of the Remes portion of our Nazarean Talmud we note…

* The Congregation/Bet Din is a Nazarean Assembly of Yeshua’s **Talmidim**
* The Bet Din is a Halakhically acceptable Bet Din
* The Jewish Bate Din are the only acceptable Courts for determining acceptable Halakhot
* Hakham Tsefet was that principal Sh’liach (apostle – emissary, plenipotentiary agent) to the Gentiles
* The Gentiles have already accepted the Mesorah (Torah Orally and Written) as elucidated by the Master by the mouth of Hakham Tsefet
* Acceptance of the Mesorah and faithful obedience to the Halakhic mores of the Jewish Bate Din resulted in the Nefesh Yehudi being given to the Gentiles as it was given to the Jewish people
* There is no distinction between the Jew and Gentile who has fully converted to Jewish Orthodoxy

It is imperative that we understand the above noted items before moving on to the next pericope. Therefore, we ask that our readers please rehearse the bulleted items above.

**2nd Pericope II Luqas (Acts) 15:10-12**

**Three Arguments:**

**Scholar X**

For “Scholar X” our double pericope and the Council of II Luqas (Acts) 15 is an argument against circumcision as admittance into Nazarean Judaism. The “unbearable yoke” mentioned here which neither “we or our fathers were able to bear” is circumcision. The generation in the wilderness was circumcised but they did not circumcise their children or observe Pesach (Passover). Nor is there any record (here) that the “mixed multitude” was circumcised as a “sign” that they had joined the community of G-d.

**Rabbi Y**

“Rabbi Y” objects to the statements and premise of Scholar X by saying, “the whole verse (pericope) is a fallacy.” His proof is that there are millions upon millions of Jewish men throughout history that bore the “sign” of circumcision. Furthermore, the same principle applies to the Muslims. They have circumcised like the B’ne Yisrael with millions bearing that mark in their body, being proof that “circumcision” is not “a yoke that neither our fathers nor we have strength to bear.”

**Rabbi Z**

“Rabbis Z” contends that both Scholar X and Rabbi Y, are wrong based on the following criteria. Firstly, these pericopes are not a “Written Torah” and therefore, cannot be interpreted from Peshat (the plain literal sense of the text). The text being Remes means that the text is interpreted from an allegorical perspective. As an allegory, we must find another explanation from the language and nomenclature of the text.

Rabbi Z continues saying, furthermore, we must pay careful attention to the text.

**Allegory**

The word "allegory," is derived from the Greek "*alla,*" meaning "other," and "*agoreuo*," meaning, “proclaim.” It originally referred to a figure of speech that Cicero defined as a “continuous stream of metaphors.” According to St. Augustine, allegory is a mode of speech in which “one thing is understood by another.” Allegory differs from ***the parable*** in its more systematic presentation of the different features of the idea, which it illustrates, as well as in its contents, which are concerned with the exposition of theoretical truths rather than practical exhortation.

**Hakham Tsefet continued saying “So now why are you putting God to the test** by **placing on the neck of the talmidim** (**not on the Gentiles**) **a yoke that neither our fathers nor we have strength to bear?**

This passage is the most confused pericope in all of the Nazarean Codicil! Therefore, let us begin with a few introductory remarks.

We must note principally that the mentioned “yoke” is NOT a “Yoke” being placed upon the Gentiles. Hakham Tsefet is saying that the “Yoke” is placed on Yeshua’s Talmidim. At this juncture, we must note that the “talmidim are primarily Jewish or Orthodox Jewish Converts. In other words, without exception, all of Yeshua’s talmidim are “Jewish” by birth or Conversion to Orthodox Judaism.

**The Unbearable Yoke**

Hakham Shaul through his amanuensis Hillel (Dr Luke) has recorded his words very carefully. Therefore, we must look at them with great care. For our hermeneutic rules, we look to the Thirteen Remes rules compiled by Rabbi Ishmael b. Elisha.

**1 Ḳal wa-ḥomer:** Identical with the first rule of Hillel - "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.

1. **Gezerah shawah:** Identical with the second rule of Hillel - Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

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

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

**12 Deduction from the context.**

The coded language of Hakham Shaul has eluded the best Scholars. This is because they fail to accept that the present materials are Allegory. Secondly, they fail to understand that II Luqas (Acts) is a Remes commentary to the Mishnaic Marqan Peshat. Therefore, we will note that we follow the above cited hermeneutics for the sake of determining the nature of the “unbearable Yoke.” The Torah itself gives us the answer in Sefer D’barim (Deuteronomy).

**D’varim (Deut). 22:10 “You will not plow with an ox and a donkey together.”**

Hakham Tesfet’s Remes speech perfectly explains the apparent problem dealt with by Yeshua’s Talmidim. The Mishneh Torah (Yad Hazakah) elaborates on the halakhah of plowing with two animals as presented in D’barim (Deut) 22:10.

**Kilyaim Chapter 9 Halacha 7** Anyone who performs labor with two species of animals or wild beasts together **when one of them is kosher and the other is not kosher is liable for lashes in all places**, as [Deuteronomy 22:10] states: "Do not plow with an ox (a Kosher Animal) and a donkey (a non-Kosher animal) together. "Whether one plows, seeds, has them pull a wagon, or a stone, or led them together even with his voice [alone], he is liable for lashes. This is derived from the term "together." If, however, one [merely] yokes them [to a wagon], he is exempt unless he pulls them or leads them.

Hakham Shaul’s allegorical words in his 2nd letter to the Corinthians has been mistranslated.

**2 Co. 6:14 Do not be yoked together with unbelievers** (i.e. Gentiles who oppose Torah observance)**; for what partnership has righteous/generosity and lawlessness** (direct opposition to the Torah)**, or what fellowship has light with darkness?**

The Rambam makes the allegory even clearer. The unbearable yoke is a Jew being yoked with a Gentile and forced to “till in the same Torah.” This is an impossible situation. However, Christian scholars have been trying to plow the Torah like a Donkey for nearly two millennia. We have established in earlier materials that the Torah is elucidated “**by the Jew first!**”

**Rom. 1:16** **For I am not ashamed of the Mesorah** (of the Master), **for it is the virtuous power of God bringing redemption to everyone who is faithfully obedient,** (to the Mesorah) **Chiefly by the Jewish** Hakhamim[[283]](#footnote-283) **and also by the Jewish** Hakhamim of the **Hellenists** (in Diaspora).[[284]](#footnote-284)

Therefore, it is impossible/unbearable for the Jewish Hakhamim and Talmidim of the Master to till in the Torah with a Donkey, i.e. Christian Scholar!

**Romans 3:1** **Then what advantage does the Jew have? Or what is the benefit of circumcision? Great in every respect. First of all, they were entrusted with the oracles of God** (Mesorah).

Hakham Shaul shows that those who are “yoked” with the “unbelieving” Gentiles are “yoked” to those who will not faithfully obey the Torah therefore, lacking righteous/generosity, i.e. the Nefesh Yehudi. We will elaborate on this yoke later in this commentary.

**In the Wake of Rebellion**

**m. Shab 1:4** These are some of the laws which they stated in the upper room of Hananiah b. Hezekiah b. Gurion when they went up to visit him. They took a vote, and the House of Shammai outnumbered the House of Hillel. And eighteen rules did they decree on that very day.

The Gemarah to The Mishnaic Shabbat 1:4 reads as follows…

**b. Shab 17a** ﻿A sword was planted in the Beth HaMidrash and it was proclaimed, He who would enter, let him enter, but he who would depart, let him not depart![[285]](#footnote-285) And on that day Hillel sat submissive before Shammai, like one of the disciples,[[286]](#footnote-286) **and it was as grievous to Israel[[287]](#footnote-287) as the day when the [golden] calf was made**.

This situation is amazing when we realize some very interesting facts. Jewish sources are plentiful that tell us Shammai (Vice-president) was the Av Bet Din to Hillel, who served as the Nasi (President) of the Bet Din. The point here is that Shammai has no respect for the chain of command. In other words, Shammai demonstrated despotic power over the B’ne Yisrael rather than following the appropriate system of Hakham/talmid. Shammai usurped authority over Hillel in and illegal manner on this day. The Sin of the Golden calf is not about the eighteen measures mostly. The “Sin of the Golden Calf” here is the sin of the abrogating the principle of hierarchy. Hillel as the Nasi (president) should have been honored rather than being relegated to the position of one of Shammai’s talmidim. It is imperative that we understand this principle before continuing. The structure of the Esnoga/Synagogue is built on a very specific hierarchy. This hierarchy has preserved the Esnoga for millennia. Furthermore, the system of Hakham/Talmid has existed also for millennia. The systematic diffusion of power is expressed in the present Torah Seder with the words of Yitro to his son-in-law Moshe Rabbenu.[[288]](#footnote-288)

According to Josephus, Hezekiah b. Gurion (Garon)[[289]](#footnote-289) was a murderous robber.[[290]](#footnote-290) This would account for the Jerusalem Talmud’s statement in **Shabbat 1:4** that the followers of Shammai *did* murder the disciples of Hillel:  “Rabbi Yehoshua taught: The students of Beit Shammai stood below, killing the students of Beit Hillel. We learn: Six of them went up, and the rest stood upon them with swords and spears.”

The meeting place in the House of Hezekiah b. Gurion (Garon) could not have been pro-Gentile. Consequently, we must surmise that the eighteen edicts of Shammai were in direct opposition to Gentile interaction with the Jewish people and their possible Conversion.[[291]](#footnote-291) Hillel was kind, guiding Gentiles towards the acceptance of the Kingdom/Governance of G-d through the Bate din as opposed to human kings. Shammai, on the other hand, was vehemently opposed to any interaction between Jew and Gentile.[[292]](#footnote-292) Hakham Shaul refers to this separation as a “wall of partition”…

**Eph. 2:14-16 But you** (Gentiles) **who were far away are now brought close by your union with Yeshua HaMashiach, his life of peace bringing us into unity by breaking down the middle wall of partition[[293]](#footnote-293) which stood between us. This was accomplished by abolishing the enactments contained** **in** (Shammaite) **ordinances** (dogma)**[[294]](#footnote-294), that he might establish one new body[[295]](#footnote-295) in himself, by the cross, having broken down conflict** between the Jewish people and the Gentiles**.**

It would appear that Yeshua’s Talmidim followed his belief that the Gentiles were destined to enter the Olam HaBa with the Jewish people through conversion.

**Matityahu (Matt). 28:19 “Therefore go and make talmidim** (disciples) **of all the nations** (talmudize the Gentiles), **immersing** (as a pars pro toto to the full rite of conversion) **them on the authority of the Father and the Son and the Oral Torah,**

The eighteen edicts of Shammai must have dominated the Jewish mindset from 20 B.C.E until about 44-45 C.E. This is the timeframe when Hakham Tsefet enters Cornelius’s house in II Luqas (Acts) 10:28.

**And he said to them, You know that it is a forbidden[[296]](#footnote-296) thing for a man, a Jew to keep company with or to come near to one of another nation. But G-d has shown me not to call any man common or unclean** (but his kitchen is unclean)**.**

Obviously, this is not a Torah Mandate. It is in fact most likely one of the enactments of Shammai who also determined even the air of Gentile lands “unclean.” Yeshua’s talmidim, beginning with Hakham Tsefet accepted Gentiles as Talmidim though Orthodox Conversion. All Scholars, including our unequally yoked asses accept that Orthodox conversion in the First Century included (for males) circumcision and then immersion. Interestingly the Zohar states that the B’ne Yisrael were circumcised until just before Pesach. Hakham Shaul shows the precedential process of conversion by saying…

**1 Co. 10:2 and all were immersed into Moshe in the cloud and in the sea**

Rabbi Yaakov Culi answers our question for us. Hakham Culi tells us that there were 50 miracles, which occurred at the Yam Suf. The first he cites is the “Seven Ananei HaKabod” as being enveloped in the Shekinah (Divine Presence) by seven clouds that coalesced into one solid cloud.[[297]](#footnote-297)

In other words, they were immersed in the “Seven Ananei HaKabod.” We learn that they were first circumcised, then they were immersed as a “sign” and they received the Torah at Har Sinai. Therefore, the procedure for reviving the Nefesh Yehudi is established in the B’ne Yisrael. Interestingly, last week we dealt with the “sign” of circumcision. In the readings of the Zohar for last week’s Torah Seder, the material discusses the “sign” of circumcision at length. It associates the phrase “(Exod. 15:26) If thou wilt diligently hearken to the voice of the LORD thy God” with Malkut, the symbol of circumcision.[[298]](#footnote-298) How did the B’ne Yisrael merit the Shekinah (the Divine Presence) which resulted in their reception of the Nefesh Yehudi? “Through guarding (shomer) against the impurity of the menstruation.”[[299]](#footnote-299)

The Rabbis show that the process of Gentile conversion must match the Jewish acceptance of the yoke of the Kingdom/Governance of G-d. They accepted circumcision, immersion, the acceptance of a sacrifice and the reception of the Oral Torah.[[300]](#footnote-300)

**Salvation, Entrance into the Olam HaBa through Yeshua**

**But we who have become faithfully obedient** **will have admittance into the Olam HaBa through the chesed** (mercy) of the **Master Yeshua, and they will find admittance into the Olam HaBa in the same way as we did**”

Because the donkey cannot till the Torah we have seen the Christian Scholars (Donkeys) try to abrogate the Torah and establish deistic means for “Salvation” or the right to enter the Olam HaBa.

**m. San 10:1** All Israelites have a share in the world to come (be Saved),

How is it that All Yisrael merits entrance into the Olam HaBa?

**b. Baba Mestia 2:11** [If he has to choose between seeking] what he has lost and what his father has lost, his own takes precedence. . . . what he has lost and what his master has lost, his own takes precedence. . . . what his father has lost and what his master has lost, that of his master takes precedence. For his father brought him into this world. **But his master, who taught him wisdom, will bring him into the life of the world to come**. But if his father is a sage, that of his father takes precedence. [If] his father and his master were carrying heavy burdens, he removes that of his master, and afterward removes that of his father. [If] his father and his master were taken captive, he ransoms his master, and afterward he ransoms his father. But if his father is a sage, he ransoms his father, and afterward he ransoms his master.

Hakham Tsefet is saying that we merit entrance into the Olam HaBa because we listen to the words of the Hakhamim. By being attentive to their words, we are “birthed” into the Olam HaBa. Therefore, Hakham Tsefet’s words make perfect sense. The Gentile will merit entrance into the Olam HaBa by converting to Judaism through the ritual practiced established by the Hakhamim. Upon acceptance of the Halakhot of the Hakhamim, they have embraced and accepted the “Yoke” of the Kingdom/Governance of G-d through the Bate Din as opposed to human kings and presidents.

**m. Berakhot 2:2** “Why does [the passage of] Shema precede [that of] And it shall come to pass [if you keep my commandments]? “So that one may first **accept upon himself the yoke of the kingdom of heaven and afterwards may accept the yoke of the commandments**. “[Why does] And it shall come to pass [precede] And G-d said? “For And it shall come to pass is recited by both day and night. “[But] And G-d said is recited only by day.”

**m. Abot 3:5** R. Nehunya b. Haqqaneh says, “From whoever accepts upon himself the yoke of Torah do they remove the yoke of the state and the yoke of hard labor. “And upon whoever removes from himself the yoke of the Torah (yoke of the Kingdom i.e. recital of the Shema D’barim 6:4f.) do they lay the yoke of the state and the yoke of hard labor.”

This “Yoke” is halakhically acceptable, Baruch HaShem!

**Here Is Your Sign**

Here is a sign for you, “For my head is filled with dew.” (Petach Eliyahu).

**And the whole congregation became silent and listened to BarNechamah and Hakham Shaul describing the marvel of the Gentiles taking up** (putting to practice) **the signs of God.**

If we were to list some of the “*otiot*” of the Jewish people, we would now see what the Gentiles were accepting.

* Circumcision B’resheet (Gen.) 17:3-14
* Shabbat Shmot (Exo) 31:12-17
* Revelation at Har Sinai Shmot (Exo) 19
* Tefillin Shmot (Exo) 13:16, D’barim (Deut) 6:8 and 11:18
* Tsitsit B’Midbar (Num) 15:37-41

We can now understand that the gentiles who were coming to G-d through faithful obedience to the Mesorah of the Master accepted the “signs” as a part of their lives in the same way that the B’ne Yisrael did. Hakham Shaul does not tell of the “signs” and “wonders” that G-d was doing but rather the marvel (**τέρας** – *teras* wonder) of the Gentiles “taking up” (**ποιέω** – *poieo*) the “signs” (**σημεῖον** – *semeion*) of G-d.

**Categorical Defining of the Unbearable Yoke in detail**

We have seen that Hakham Tsefet mentioned by the unbearable Yoke in the opening of the second pericope of our Nazarean Talmud, but what implications does this have in a more detailed way?

**Firstly**, the Jew cannot plow in the field of the Torah with a Gentile “Scholar” who has not converted to Judaism and been taught the Torah “First” by a Hakham.

**Secondly**, another unbearable yoke that we, as Jewish people cannot bear, is being taught the Torah by a Gentile from a Gentile/Christian perspective. These situations were arising in places at the end of the First Century. Gentiles who should have been subordinated to Jewish Hakhamim turned the tables and began subjecting Jewish authorities to their doctrines laced with pagan practices.

**Thirdly**, if Gentiles are not permitted to convert to Judaism an unbearable yoke separates the Jew and Gentile from having “ANY” interaction. This is an impossible situation. We must be able to interact, albeit with appropriate boundaries. We must here note that the global mission of the B’ne Yisrael is to be Kings and Priests.[[301]](#footnote-301) If it is the occupation of the B’ne Yisrael to be a Nation “set apart” as a “royal priesthood,” we must be able to interact with the Gentiles, albeit on our terms. This is a cosmic mission of tikun. Should we reject this mission it would also be tantamount to the sin of the Golden calf. The Rabbis teach us that one reason the B’ne Yisrael have been sent into Diaspora is due to their lack of talmudizing the Gentiles. This is the Purim memorandum. The Jewish people in Diaspora must not cease from being Jewish.

**b. Pes. 87b** R. Eleazar said: Even when the Holy One, blessed be He, is angry, He remembers compassion, for it is said, for I will no more have compassion upon the house of Israel. R. Jose son of R. Hanina said [i.e., deduced] it from this: that I would in any wise pardon them. R. Eleazar also said: The Holy One, blessed be **He, did not exile Israel among the nations save in order that proselytes might join them,** for it is said: And I will sow her unto Me in the land; (Hos. 2:25) surely a man sows a se'ah in order to harvest many kor! While R. Johanan deduced it from this: And I will have compassion upon her that hath not obtained compassion. (﻿**R. Johanan makes this refer to the Gentiles, who in God's compassion will be given the opportunity. through Israel's exile, of coming under the wings of the Shechinah.** According to Rashi, R. Johanan deduces it from the concluding part of the verse, And I will say to them that are not My people; thou art My people. This passage shows these two Rabbis in favor of proselytes. For the general attitude of the Rabbis towards proselytization v. f. E. art. Proselyte.)

**Fourthly**, the thesis of “Scholar X” is invalid because in Esther’s day, with the victory of the Jewish people over Haman, Gentiles converted in mass, “allowing themselves to be circumcised.”[[302]](#footnote-302) And, as noted above the B’ne Yisrael throughout history have never felt it burdensome to circumcise themselves according to the Torah mandate. Likewise, millions of Muslims circumcise and have for centuries. Therefore, circumcision cannot be an “unbearable yoke” and it is foolishness to believe so.

**Fifthly**, as noted in the second point above, an unbearable yoke placed on the Jewish people i.e. Hakhamim is the subjection of the Hakham to the Talmid. This is tantamount to the sin of the “golden calf” mentioned in the Talmudic passage Shabbat 17a (13b-17b). Because Shammai usurped the authority of his Hakham/Nasi, he generated a “golden calf” equal to the sin of the first calf that wrenched the authority from their hands. Furthermore, the reversals of hierarchical order, seen in the story of the “Golden Calf,” shows contempt for Mosaic authority. The phrase “as for this Moses” shows that anarchy had ensued the B’ne Yisrael with its poison.

Furthermore, the mindset of anarchy against the “Oracles of G-d” caused Jeroboam to decide to build two golden calves. One resided in Dan and the other in Beth El. Without lengthy elaboration, we note that the idea of the Golden calf seems to be related to anarchy and usurping the authority of one’s superior. This is most certainly an “unbearable yoke.”

**Sixthly**, we have seen Hakham Tsefet’s “unbearable yoke” allegorically bespeaks of five crimes against the Jewish people and the Hakhamim. We will also note that it is impossible to interact with the Gentiles who wish to join the Commonwealth of Yisrael without having their submission to Jewish Bate Din. Furthermore, those who misread these passages determine that they are not subject to the Theocratic rule of G-d. As such, they forfeit their right of entrance to the Kingdom/Governance of G-d, and His Messiah through the Bate Din as opposed to human Kings. And, they forfeit their place in the Olam HaBa.

The Midrashic statement of Hakham Matityahu fits well here.

Matityahu (Mat.) 7:23 “**And then I** (Yeshua) **will declare to them, “I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS** (opposition to or those without the Torah)**.**”

**Peroration**

The excess of Shammaisim was an unbearable yoke in the first century. It remains an unbearable yoke to this very day. While we most certainly uphold the Torah, Oral and Written we can in no way agree with despotic authoritarian legalism to enforce it. And, while we often express our desires for halakhic observance ad nauseam, our goal is to bring about a balanced Orthodox Jewish life without legalism. We realize that there is a fine line. We also realize that G-d gave His people a head for something other than a place to put a kippah. The wall of boundary between Jew and Gentile is rebuilt and we are still in Diaspora. We must hear the words of Rabbi Johanan and our Master Yeshua and begin to talmudize those of the Nations containing the Nefesh Yehudi, hidden within Gentile vessels, waiting to be discovered and rekindled.

Amen V’Amen

**Questions for Reflection**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat
Shabbat HaChodesh Tammuz**

**New Moon of the month of Tammuz**

**Friday Evening 7th of June – Sunday Evening 9th of June**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| יִפְקֹד יְהוָה |  |  |
| **“Shabbat Rosh Chodesh”** | Reader 1 – B’Midbar 27:15-17 | Reader 1 – Shemot 19:1-3 |
| **“Sabbath of the New Moon”** | Reader 2 – B’Midbar 27:18-20 | Reader 2 – Shemot 19:4-6 |
| **“Sábado del Novilunio”** | Reader 3 – B’Midbar 27:21-23 | Reader 3 – Shemot 16:7-9 |
|  | Reader 4 – B’Midbar 28:1-9 |  |
| B’Midbar (Num.) 27:15 - 28:25 | Reader 5 – B’Midbar 28:10-14 |  |
| Ashlamatah: Yeshayahu (Isaiah) 66:1-24& 1 Sam. 20:18,42 | Reader 6 – B’Midbar 28:15-18 | Reader 1 – Shemot 19:1-3 |
| Psalm 104:1-35 | Reader 7 – B’Midbar 28:19-25 | Reader 2 – Shemot 19:4-6 |
| Proverbs 7:1-27 |  Maftir: B’Midbar 28:23-25 | Reader 3 – Shemot 16:7-9 |
|  |  - Isaiah 66:1-24 - 1 Sam. 20:18,42 |   |
| N.C.: Col. 2:16-23 |  |  |

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Above, 16:1. [↑](#footnote-ref-1)
2. Numbers 33:12-14. [↑](#footnote-ref-2)
3. Verse 2. [↑](#footnote-ref-3)
4. Such as above, 16:2. [↑](#footnote-ref-4)
5. Verse 2. [↑](#footnote-ref-5)
6. See Psalms 78:30. [↑](#footnote-ref-6)
7. Further, Verse 7. [↑](#footnote-ref-7)
8. See Judges 8:3. [↑](#footnote-ref-8)
9. Verse 3. [↑](#footnote-ref-9)
10. Ibid. [↑](#footnote-ref-10)
11. Verse 4. [↑](#footnote-ref-11)
12. Numbers 33:14. [↑](#footnote-ref-12)
13. Ibid., 20:11. Now here it is not mentioned but it is self-understood that when the rock was turned into a pool of water, they drank and they watered their flocks (Ramban in Verse 5 further). In the instance of the waters of Meribah at Kadesh, it is mentioned on account of the mishap that resulted from the entire affair, as explained there; see also Ramban here in Verse 5 for another interpretation. [↑](#footnote-ref-13)
14. Mechilta on the verse here. [↑](#footnote-ref-14)
15. Such as above, 16:3, to put to death this whole assembly by famine. [↑](#footnote-ref-15)
16. Lamentations 4:4. [↑](#footnote-ref-16)
17. Genesis 47:21. [↑](#footnote-ref-17)
18. Jeremiah 15:14. [↑](#footnote-ref-18)
19. II Samuel 18:23. [↑](#footnote-ref-19)
20. Genesis 33:3. [↑](#footnote-ref-20)
21. Verse 6: ***Behold, I will stand before you there upon the rock in Horeb***. [↑](#footnote-ref-21)
22. I.e., the Rabbis of the Talmud. See Shabbath 89a: "Mount Sinai bears five names: the wilderness of Zin, Horeb, etc." [↑](#footnote-ref-22)
23. At the beginning of Seder Yithro (18:1). [↑](#footnote-ref-23)
24. Numbers 20:11. This took place in Kadesh. See also above. [↑](#footnote-ref-24)
25. Further, 19:1. [↑](#footnote-ref-25)
26. Jeremiah 18:14. [↑](#footnote-ref-26)
27. Psalms 78:16. [↑](#footnote-ref-27)
28. Ibid., 105:41. [↑](#footnote-ref-28)
29. Ibid., 78:20. [↑](#footnote-ref-29)
30. According to the Midrash, however, this verse (Psalms 78:20) was said with reference to Moses' smiting the rock in Kadesh, or, as they are called, the waters of Meribah (Bamidbar Rabbah 19:8). [↑](#footnote-ref-30)
31. Numbers 20:1. [↑](#footnote-ref-31)
32. Ibid., 21:16. [↑](#footnote-ref-32)
33. Ibid., Verse 18. [↑](#footnote-ref-33)
34. Ibid., 20:11. [↑](#footnote-ref-34)
35. "That is to say, the rock which was in Rephidim (Horeb) is the same as the one in Kadesh, this being 'Miriam's Well,' which accompanied the Israelites on all their marches during the forty years' wandering" (Rabbeinu Bachya, Vol. II, p. 153 in my edition). The tradition is mentioned in Bamidbar Rabbah 20:2. This miracle was wrought for the merits of the prophetess Miriam. Ramban's intent is thus clear: If it was all Miriam's Well, how can you explain its different forms of activity, for in Horeb it was like a gushing stream, and in Kadesh it was like a well? [↑](#footnote-ref-35)
36. Above, 7:19. [↑](#footnote-ref-36)
37. Ibid., Verse 15. [↑](#footnote-ref-37)
38. See above, 4:17. [↑](#footnote-ref-38)
39. See Psalms 114:8. [↑](#footnote-ref-39)
40. See above, note 35. [↑](#footnote-ref-40)
41. Above, 16:7. [↑](#footnote-ref-41)
42. Further, 32:17. [↑](#footnote-ref-42)
43. Numbers 13:16. [↑](#footnote-ref-43)
44. Sotah 34b, and quoted by Rashi, ibid. [↑](#footnote-ref-44)
45. Verse 10. [↑](#footnote-ref-45)
46. In the middle of Chapter 44. [↑](#footnote-ref-46)
47. Literally: "the deputy of the congregation." [↑](#footnote-ref-47)
48. See Berachoth 49b: "After the fashion of his benediction, so do the others answer him." See my Hebrew commentary, p. 371, for further elucidation of this point. [↑](#footnote-ref-48)
49. See Esther 9:5. [↑](#footnote-ref-49)
50. Joshua 8:18. [↑](#footnote-ref-50)
51. See Jeremiah 5:15. [↑](#footnote-ref-51)
52. Above, 13:17. [↑](#footnote-ref-52)
53. Deuteronomy 25:18. [↑](#footnote-ref-53)
54. Genesis 27:40. [↑](#footnote-ref-54)
55. Ibid., 36:12. [↑](#footnote-ref-55)
56. Numbers 24:20. Amalek was the first of the nations. See Ramban, ibid., where he interprets it to mean: "Amalek is the 'mightiest' of the nations. This was why he dared to come to fight Israel," it is clear that Ramban's intent here is similar. [↑](#footnote-ref-56)
57. See Vol. I, pp. 445, 568-569. [↑](#footnote-ref-57)
58. Ramban pointedly uses the word "last" and not "the second" in order to indicate that the Third Sanctuary, for the restitution of which we pray, will never suffer destruction. The second destruction by the hands of the Romans was thus the "last" destruction. [↑](#footnote-ref-58)
59. Gittin 57b. [↑](#footnote-ref-59)
60. Obadiah 1:21. [↑](#footnote-ref-60)
61. Succah 52 b. See Ramban's Sefer Hag'ulah (Kithvei Haramban, Vol. I, pp. 255-295) for further elucidation of his views of the process by which the final redemption will come to pass. For the purpose of illuminating his language here, suffice it to say that Mashiach ben Yoseph - or as Ramban calls him there, "Mashiach ben Ephraim," since Ephraim was a son of Joseph — will first accomplish the ingathering of the exiles and fight their wars. Then Mashiach ben David will come. [↑](#footnote-ref-61)
62. Sefer Habahir, 138. [↑](#footnote-ref-62)
63. See my Hebrew commentary for a quote from the Cabalistic work of the Tziyoni for an explanation of this doctrine. In his commentary on the Sefer Habahir (p. 61, Note 4), Reuben Margoliot quotes from the Commentary of the Vilna Gaon on Proverbs (25:17) that **"one must not pray [any given Service] more than three hours."** [↑](#footnote-ref-63)
64. Nehemiah 11:23. [↑](#footnote-ref-64)
65. Ibid., 10:1. [↑](#footnote-ref-65)
66. Isaiah 22:23. [↑](#footnote-ref-66)
67. See Proverbs 25:3. [↑](#footnote-ref-67)
68. Deuteronomy 3:22, ***For the Eternal your G-d, He it is that fights for you***. [↑](#footnote-ref-68)
69. **By uplifting their ten fingers, which allude to the ten emanations**, the priests point to the Most High One Whose beneficence is brought down through them to the world by the priestly benediction (L'vush Ha'orah explaining the Ricanti, who quotes the language of Ramban). [↑](#footnote-ref-69)
70. This quote from Ibn Ezra is found in his commentary to Numbers 21:14. Part of it is also found here. [↑](#footnote-ref-70)
71. Numbers 21:14. [↑](#footnote-ref-71)
72. It should be pointed out that in his commentary to the Book of Numbers (ibid), Ramban agrees with Ibn Ezra's comment, by way of the plain meaning of Scripture. This is because it distinctly says there, the book of the wars of the Eternal. Here, however, it just says in the book. Hence Ramban rejects Ibn Ezra's interpretation that here too it refers to that book of the wars of the Eternal, which is no longer extant, and he proposes his own interpretation, as explained in the text. [↑](#footnote-ref-72)
73. Deuteronomy 31:26. [↑](#footnote-ref-73)
74. See Ezekiel 25:14. [↑](#footnote-ref-74)
75. Deuteronomy 25:17. [↑](#footnote-ref-75)
76. See Jeremiah 29:23. [↑](#footnote-ref-76)
77. Deuteronomy 7:1-2. [↑](#footnote-ref-77)
78. Ibid., 25:19. [↑](#footnote-ref-78)
79. See Joshua 13:1. [↑](#footnote-ref-79)
80. See I Samuel, Chapter 15. [↑](#footnote-ref-80)
81. The Tetragrammaton consists of four letters, while here only the first two letters are mentioned. [↑](#footnote-ref-81)
82. Amalek was a grandson of Esau (Genesis 36:12). [↑](#footnote-ref-82)
83. Psalms 9:7. [↑](#footnote-ref-83)
84. In our Rashi: "Amalek." [↑](#footnote-ref-84)
85. Amos 1:11. [↑](#footnote-ref-85)
86. Psalms 9:7 [↑](#footnote-ref-86)
87. Psalms 9:8. [↑](#footnote-ref-87)
88. Ibid. [↑](#footnote-ref-88)
89. Tanchuma, Ki Theitzei 11. [↑](#footnote-ref-89)
90. Mentioned in Ibn Ezra in the name of Rabbi Yeshuah. [↑](#footnote-ref-90)
91. The expression found in this verse before us. [↑](#footnote-ref-91)
92. Ibid. [↑](#footnote-ref-92)
93. See Seder Bo, Note 204. [↑](#footnote-ref-93)
94. Sanhedrin 20b. See also Maimonides' "The Commandments," I, pp. 202-203. [↑](#footnote-ref-94)
95. I Chronicles 29:23. Ramban thus brought proof to the opinion of those scholars mentioned above, who interpret this verse as containing a hint that the reckoning with Amalek is to be deferred until there will be a king in Israel. [↑](#footnote-ref-95)
96. Above, 15:14-15. [↑](#footnote-ref-96)
97. Isaiah 2:10. [↑](#footnote-ref-97)
98. Deuteronomy 25:18. [↑](#footnote-ref-98)
99. As a relative he was obligated to show kindness towards us. Instead, he behaved very cruelly: ***he met you by the way, and smote the hindmost, all that were enfeebled in your rear, when you were faint and weary*** (ibid.) [↑](#footnote-ref-99)
100. Proverbs, 26:17. Amalek had no reason to fear attacks from Israel, as they were not bent on taking his land. Amalek's interposition was thus "meddling with a quarrel not his own." [↑](#footnote-ref-100)
101. Zebachim 116a, and Mechilta in beginning of this Seder. The difference of opinion is between Rabbi Yehoshua and Rabbi Eleazar of Modi'im, Rabbi Yehoshua maintaining that Jethro arrived before the Giving of the Torah, and Rabbi Eleazar saying that he came after the Torah had been given. [↑](#footnote-ref-101)
102. Verse 5. [↑](#footnote-ref-102)
103. They arrived before Mount Sinai on the first day of Sivan (further, 19:1), and they first journeyed from there on the twentieth day of the second month in the second year after the exodus (Numbers 10:11). They thus stayed there for twelve months less ten days. [↑](#footnote-ref-103)
104. Verse 5. [↑](#footnote-ref-104)
105. Further, Verse 16. [↑](#footnote-ref-105)
106. Ibid., Verse 27. [↑](#footnote-ref-106)
107. Numbers 8:1 - 12:16. [↑](#footnote-ref-107)
108. Ibid., 10:29. Hobab is identified as Jethro (Rashi). Now if all this happened before the Giving of the Torah, how could Moses say, ***We are journeying***, etc.? [↑](#footnote-ref-108)
109. Ibid., Verse 30. [↑](#footnote-ref-109)
110. Ibid., Verse 27. [↑](#footnote-ref-110)
111. I.e., the commentators. The proof is found in Ibn Ezra here. [↑](#footnote-ref-111)
112. Deuteronomy 1:6-7. [↑](#footnote-ref-112)
113. Ibid., Verses 9-15. [↑](#footnote-ref-113)
114. Ibid., Verse 19. [↑](#footnote-ref-114)
115. I Samuel 15:6, ***And Saul said unto the Kenites: Go, depart, get down from among the Amalekites, lest I destroy you with them; for you showed kindness to all the children of Israel, when they came up out of Egypt***. [↑](#footnote-ref-115)
116. Deuteronomy 4:32-33. [↑](#footnote-ref-116)
117. Further, Verse 8. [↑](#footnote-ref-117)
118. Ibid., Verse 11. [↑](#footnote-ref-118)
119. Literally: **"'the stand' *(ma'amad)***at Mount Sinai," or "the Revelation on Mount Sinai." It is based on Deuteronomy 4:10, ***the day that you 'stood' before the Eternal your G-d in Horeb****.* The expression ***ma'amad har sinai***appears in Rambam's Mishneh Torah, Hilchoth Yesodei Hatorah 8:1. [↑](#footnote-ref-119)
120. Deuteronomy 4:35-36. [↑](#footnote-ref-120)
121. See note 119 above. [↑](#footnote-ref-121)
122. Mechilta here in Verse 1. On the word "Mechilta," see Seder Bo, Note 205. [↑](#footnote-ref-122)
123. Above, 17:8. [↑](#footnote-ref-123)
124. Verse 5. Now this verse clearly states that Jethro came to Moses, not in Rephidim, but to where he was camped before Mount Sinai. But the true meaning of the verse is that Mount Sinai, etc. [↑](#footnote-ref-124)
125. Above, 3:1. [↑](#footnote-ref-125)
126. Ibid., 4:27. [↑](#footnote-ref-126)
127. Ibid., 16:1. [↑](#footnote-ref-127)
128. Numbers 33:12-14. See Ramban above, 16:1, where the same explanation is expounded briefly. Here, since it affects a major problem in the background - i.e., whether Jethro's arrival occurred before or after the Giving of the Torah Ramban discusses his explanation at greater length. [↑](#footnote-ref-128)
129. Above, 17:1. [↑](#footnote-ref-129)
130. Numbers 33:12. [↑](#footnote-ref-130)
131. Ibid., Verses 13-14. [↑](#footnote-ref-131)
132. And yet it says (above, 17:1) that they journeyed ***from the wilderness of Sin*** and came to Rephidim! But how could this be, for it says in the Book of Numbers that they journeyed ***from the wilderness of Sin*** and came to Dophkah and then to Alush and finally to Rephidim? It must be, Ramban concludes, that the name "wilderness of Sin" applies in general to an entire area, as well as to one particular locale, as explained in the text. [↑](#footnote-ref-132)
133. Genesis 21:32. See Ramban there (Vol. I, p. 274) that "the sense of the verse is that they [Abimelech and Phicol] returned to their city which was in the land of the Philistines." Here too "the wilderness of Sin" includes Dophkah, Alush, and Rephidim. Thus, the sense of the verse, ***and they encamped in Rephidim*** (above, 17:1), is that they encamped in Rephidim, which was in the wilderness of Sin. [↑](#footnote-ref-133)
134. Verse 5. [↑](#footnote-ref-134)
135. Above, 3:1. [↑](#footnote-ref-135)
136. Deuteronomy 1:6. [↑](#footnote-ref-136)
137. Verse 6. [↑](#footnote-ref-137)
138. Verse 7. [↑](#footnote-ref-138)
139. Verse 6 [↑](#footnote-ref-139)
140. But according to Ramban's interpretation, the verses are in chronological order. First, as stated in Verse 5, Jethro arrived at the mount of G-d, and from there, as stated in Verse 6, he sent Moses — who was in Rephidim — the message: ***I your father-in-law Jethro am coming to you***. In order to show respect to him, Moses went out to meet him, as related in Verse 7. [↑](#footnote-ref-140)
141. Above, 16:35. [↑](#footnote-ref-141)
142. I have not found any source for this statement of Ramban that the journey from Rephidim to Sinai was accomplished in one day. [↑](#footnote-ref-142)
143. Above, 17:5. [↑](#footnote-ref-143)
144. Mechilta here on Verse 5. [↑](#footnote-ref-144)
145. Above 16:1 [↑](#footnote-ref-145)
146. See above, 3:1. [↑](#footnote-ref-146)
147. Ibid., Verse 12. [↑](#footnote-ref-147)
148. II Chronicles 6:7. [↑](#footnote-ref-148)
149. Further, Verse 27. [↑](#footnote-ref-149)
150. Numbers 10:11. [↑](#footnote-ref-150)
151. Ibid., Verse 29. [↑](#footnote-ref-151)
152. Ibid., Verse 30. [↑](#footnote-ref-152)
153. Ibid., Verses 31-32. [↑](#footnote-ref-153)
154. I Samuel 15:6. See above. [↑](#footnote-ref-154)
155. Jeremiah, Chapter 35. [↑](#footnote-ref-155)
156. Joshua 6:23. [↑](#footnote-ref-156)
157. The ***Sifre*** is a Tanaaitic Midrash on the Books of Numbers and Deuteronomy. The text quoted is in Beha'alothcha, 81. The ***Sifre*** is to be distinguished from the ***Sifra***, which is a work of a similar nature on the Book of Leviticus. The ***Sifra*** is also referred to as Torath Kohanim [literally: "the law of the priests"]. [↑](#footnote-ref-157)
158. The building of the Temple was begun four hundred and eighty years after the exodus (I Kings 6:1). Subtract the forty years of the stay in the wilderness, and you have four hundred and forty. [↑](#footnote-ref-158)
159. Numbers 10:32. [↑](#footnote-ref-159)
160. Mechilta here on Verse 27. [↑](#footnote-ref-160)
161. Judges 1:16. [↑](#footnote-ref-161)
162. The Hebrew reads: ***VMosheh ul'Yisrael****.* Ramban first explains it as meaning " 'to' Moses and 'to' Israel." Hence he proceeds to mention the wonders that G-d did to Moses, etc. Further on, he will mention the explanation of Ibn Ezra, who interpreted the verse as meaning " 'for' Moses and 'for' Israel." [↑](#footnote-ref-162)
163. Ibid. [↑](#footnote-ref-163)
164. Mechilta on this verse. [↑](#footnote-ref-164)
165. Now this statement of the Rabbis can be understood only if the letter lamed in the words ***VMosheh ul'Yisrael*** means " 'for' Moses and 'for' Israel." The Rabbis could then comment upon this that all the wonders were done for the sake of Moses alone or Israel alone, for Moses alone is equal in importance to Israel, and Israel alone to Moses. But if they interpreted the verse to mean "to Moses and to Israel," the above statement is incongruous. [↑](#footnote-ref-165)
166. Verse 1. [↑](#footnote-ref-166)
167. Ibid. [↑](#footnote-ref-167)
168. Above, 4:20. See Ramban there regarding why Eliezer was not named at that time. Gershom's name, on the other hand, is mentioned in 2:22. [↑](#footnote-ref-168)
169. Ibid., 2:15. [↑](#footnote-ref-169)
170. Verse 4. [↑](#footnote-ref-170)
171. Thus the word "said" can clearly apply to "saying in writing." [↑](#footnote-ref-171)
172. II Chronicles 2:10. [↑](#footnote-ref-172)
173. The text presents these difficulties: Why is ***the hand of the Egyptians***mentioned twice? Why does Jethro first address himself directly to the people, saying, ***Who has delivered you****,* etc., and then speaks of them in the third person, saying, ***Who has delivered the people,***etc.? Ramban first presents his interpretation, followed by that of Ibn Ezra. [↑](#footnote-ref-173)
174. Ramban thus explains the word ***zadu*** on the basis of ***zadon*** (premeditated, conscious sin), as is explained further in the text. [↑](#footnote-ref-174)
175. Genesis 15:13. [↑](#footnote-ref-175)
176. Exodus 1:10. [↑](#footnote-ref-176)
177. Ibid., Verse 16. [↑](#footnote-ref-177)
178. Ibid., Verse 22. [↑](#footnote-ref-178)
179. Genesis 15:14. [↑](#footnote-ref-179)
180. Ibid. (Vol. I, pp. 203-205.) [↑](#footnote-ref-180)
181. Nehemiah 9:10. [↑](#footnote-ref-181)
182. I Chronicles 16:7. [↑](#footnote-ref-182)
183. Psalms 146:7. [↑](#footnote-ref-183)
184. Nahum 1:2. [↑](#footnote-ref-184)
185. Genesis 15:13. [↑](#footnote-ref-185)
186. See above at the beginning of this Seder, where Ramban develops at length his explanation that Jethro, having arrived at the mount of G-d, sent a messenger to Moses in Rephidim, informing him of his arrival. Moses thereupon went out to meet him and brought him to Rephidim, where this feast took place. It was thus before Israel's arrival at Mount Sinai that all this took place. [↑](#footnote-ref-186)
187. Kerithoth 9 a. When the Sanctuary or Tabernacle was in existence, a proselyte entered into the covenant with G-d by means of circumcision, immersion, and the sprinkling of the blood of a sacrifice. Since the destruction of the Sanctuary, only circumcision and immersion are required. These three things were all present at the Giving of the Torah. Circumcision was performed already in Egypt, as is evidenced by the verse, *and no uncircumcised person shall eat thereof,* i.e., of the Passover-offering (above, 12:48). Immersion is mentioned further (19:10), and so is the bringing of a sacrifice (24:5). At the time of the Sanctuary, immersion and a sacrifice were required of a female proselyte. Nowadays, immersion alone is the prerequisite to her entrance into the covenant. See Rambam, Mishneh Torah, Hilchoth Isueri Biah, Chapter 13, for further eludication of these principles. See also Ramban further, 19:10. [↑](#footnote-ref-187)
188. Song of Songs 3:11. [↑](#footnote-ref-188)
189. Mechilta on the verse here. [↑](#footnote-ref-189)
190. "It is impossible to say that they observed the Fast of the Atonement in that first year, since the people were not commanded therein until Moses came down from Mount Sinai for the third time, which was on the Day of Atonement itself" (Mizrachi). [↑](#footnote-ref-190)
191. Further, 34:32 [↑](#footnote-ref-191)
192. Numbers 10:30. And even according to what Ramban has written above on Verse 1, i.e., that Jethro listened to Moses' plea to stay with Israel and he did not leave them, it is nevertheless obvious that at that time, he intended to leave them. The narrative contained in this section concerning Jethro's advice to Moses on the delegation of power in the administration of justice, could thus logically not have taken place on the morrow after the Day of Atonement in the second year, some four and a half months after they journeyed from Mount Sinai (Kur Zahab). [↑](#footnote-ref-192)
193. Immediately after the Torah was given on the sixth day of Sivan, Moses ascended the mountain and remained there for forty days. When he descended on the seventeenth of Tammuz and found the people worshipping the golden calf, he broke the Tablets. On the next day, he again ascended the mountain to pray for G-d's forgiveness, and stayed there forty days, which terminated on the twenty-ninth day of Ab. On the following day, he was told to come up to the mountain to receive the second Tablets. He again spent forty days there. Consequently, this forty-day period terminated on the tenth of Tishri, which is the Day of Atonement. Thus, from the time the Torah was given till after the Day of Atonement in the first year, Moses had no free day on which to sit in judgment, as is described in this section of the Torah. For the sources on the above dates, see Rashi here, and in more detail, further, 33:11, and Deuteronomy 9:18. [↑](#footnote-ref-193)
194. Above Verse 12. [↑](#footnote-ref-194)
195. Ibid., Verse 8. [↑](#footnote-ref-195)
196. Leviticus 1:9. [↑](#footnote-ref-196)
197. Further. Verses 15-16. [↑](#footnote-ref-197)
198. Deuteronomy 1:17. [↑](#footnote-ref-198)
199. Beresheeth Rabbah 73:2. [↑](#footnote-ref-199)
200. I Samuel 9:9. The matter there concerned the finding of Saul's lost asses. The prophet was Samuel. [↑](#footnote-ref-200)
201. II Kings 8:8. The speaker is Ben-hadad, king of Aram, and he is sending Hazael to the prophet Elisha, who had come to Damascus. [↑](#footnote-ref-201)
202. Genesis 25:22 (Vol. I, p. 316). [↑](#footnote-ref-202)
203. Verse 16 [↑](#footnote-ref-203)
204. Ibid. [↑](#footnote-ref-204)
205. Verse 23. [↑](#footnote-ref-205)
206. Psalms 88:2. [↑](#footnote-ref-206)
207. Above, Verse 16. [↑](#footnote-ref-207)
208. Ibid. [↑](#footnote-ref-208)
209. Verse 18. [↑](#footnote-ref-209)
210. Verse 22. The purport of Jethro's counsel to Moses, according to Ramban, was thus: "You are indeed correct in not delegating to others the inquiry of G-d on all matters they desire. So also in the matter of instructing the people in G-d's laws. But in judging their disputes, add other judges to join with you." [↑](#footnote-ref-210)
211. Deuteronomy 1:15. [↑](#footnote-ref-211)
212. Ezekiel 37:10. [↑](#footnote-ref-212)
213. Joel 2:25. [↑](#footnote-ref-213)
214. Deuteronomy 8:17. [↑](#footnote-ref-214)
215. Isaiah 30:6. [↑](#footnote-ref-215)
216. Joel 2:22. [↑](#footnote-ref-216)
217. Proverbs 31:10 [↑](#footnote-ref-217)
218. Further, Verse 25. [↑](#footnote-ref-218)
219. Ibid. [↑](#footnote-ref-219)
220. Ibn Ezra here. Also, R'dak in Sefer Hashorashim, on the root ***chayil.*** [↑](#footnote-ref-220)
221. Daniel 1:4. [↑](#footnote-ref-221)
222. Proverbs 31:10. [↑](#footnote-ref-222)
223. Proverbs 31:10-31. [↑](#footnote-ref-223)
224. Psalms 59:12. [↑](#footnote-ref-224)
225. Ibid., 38:17. [↑](#footnote-ref-225)
226. Genesis 31:29. [↑](#footnote-ref-226)
227. Further verse 25. [↑](#footnote-ref-227)
228. Baba Bathra 58b. [↑](#footnote-ref-228)
229. And the owner comes to reclaim him. Now even though the slave is rightfully the buyer's, the latter knows that because he has no witnesses who can attest to the sale, the original owner will regain possession of the slave in a law-suit. The buyer therefore voluntarily returns the slave to the original owner. See my Hebrew commentary, p. 381, as to why Ramban mentioned such a specific case. [↑](#footnote-ref-229)
230. Mechilta on the verse here. [↑](#footnote-ref-230)
231. Jeremiah 6:13. [↑](#footnote-ref-231)
232. Isaiah 56:11. [↑](#footnote-ref-232)
233. Job 31:25. [↑](#footnote-ref-233)
234. Genesis 37:26. [↑](#footnote-ref-234)
235. Job 22:3. [↑](#footnote-ref-235)
236. Micah 4:13 [↑](#footnote-ref-236)
237. See Sifre, *Devarim* 17. For the name Yelamdenu, see *Seder Bo,* Note 196. [↑](#footnote-ref-237)
238. Deuteronomy 1:17. [↑](#footnote-ref-238)
239. Kethuboth 105b. [↑](#footnote-ref-239)
240. Jeremiah 21:12. [↑](#footnote-ref-240)
241. Verse 23. [↑](#footnote-ref-241)
242. Sanhedrin 34b. [↑](#footnote-ref-242)
243. Ziphim comes from the root: zayif- *falsifiers*. [↑](#footnote-ref-243)
244. Shmuel Alef (I Samuel) chapter 25. [↑](#footnote-ref-244)
245. Baalei Brit Avraham - *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-245)
246. Alshich [↑](#footnote-ref-246)
247. see Shmuel alef (I Samuel) chapter 22 [↑](#footnote-ref-247)
248. Because, as he goes on to state, they were addicted to slander. [↑](#footnote-ref-248)
249. Though there was so much merit among the children, a consideration which might be expected to save the generation from calamity. [↑](#footnote-ref-249)
250. But informers against David; cf. Mah. [↑](#footnote-ref-250)
251. Sanhedrin 20b. [↑](#footnote-ref-251)
252. The presence of informers causes the Shechinah to depart; hence they were not worthy of a Temple for the Shechinah to dwell in. [↑](#footnote-ref-252)
253. Kiddushin 40a [↑](#footnote-ref-253)
254. Maharam Markado. [↑](#footnote-ref-254)
255. Rav Yehuda bar Yitzchak taught that David had no greater friend than Achitophel who was the king’s counselor (I Chronicles 27:33). [↑](#footnote-ref-255)
256. *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-256)
257. Hilchot Deot6:1 [↑](#footnote-ref-257)
258. The “gathering” is the assembly of the Nazarean Bet Din Gadol (The Greater Nazarean House of Judgment). [↑](#footnote-ref-258)
259. We would be a loss to explain these matters were it not for the teachings of the Jewish Sages. The matters at hand a concerning the Gentiles must be deliberated because of the political climate in the First Century. It would appear that earlier generations had no trouble converting the Gentile to Judaism. Albeit we are not given all the details of their conversion without a great deal of research. Likewise, we realize that the requisite deliberation is also related to the “Eighteen Edicts of Shammai” as we have discussed before. We have postulated that Shammai forbade Gentile conversion among the Jewish populations in the First Century. These Edicts were in direct violation of the Torah. Likewise their presence among the Jewish people is evident in the early cases where Yeshua intends that “salvation” (having a place in the Olam HaBa) was for the Jew and Gentile alike. F.F. Bruce accepts that for Gentile conversion to Orthodox Judaism a Gentile must follow the preordained Jewish practice of circumcision ritual or a drop of blood if the Gentile is already circumcised) and ritual immersion as well as acceptance and faithful obedience to the Torah/Oral and Written. Bruce, F. (1990). *The Acts of the Apostles, A Greek Text with Introduction and Commentary.* (Third Revised and Enlarged Edition ed.). Grand Rapids, MI: William B. Eerdmans Publishing Company. p. 329 [↑](#footnote-ref-259)
260. Hakham Tsefet is referring to the days when he was sent to the House of Cornelius. [↑](#footnote-ref-260)
261. **Rom 1:5** Through him (Yeshua) we have received chesed and a commission to bring into obedience among all gentiles, [living in] faithfulness [to the Torah] under his (Messiah’s) authority. (It is G-d’s grace, if we may use the term, to bring Gentiles into faithful obedience of the Torah and Oral Torah through the agent of Yeshua our Messiah.) [↑](#footnote-ref-261)
262. Cf. our translation of II Luqas 10:1 – 11:18, connected with Torah readings Kislev 24 – Tebeth 16 [↑](#footnote-ref-262)
263. **B’midbar 15:15 “The convert will be the same as you…”** (Translation by Rabbi Eliyahu Touger in Hilchot Melachim 8:10) [↑](#footnote-ref-263)
264. Cf. Psa 10:8 (7) [↑](#footnote-ref-264)
265. A verbal tally with our Torah Seder. [↑](#footnote-ref-265)
266. **m. Berakhot 2:2** “Why does [the passage of] Shema precede [that of] And it shall come to pass [if you keep my commandments]? “So that one may first **accept upon himself the yoke of the kingdom of heaven and afterwards may accept the yoke of the commandments**. “[Why does] And it shall come to pass [precede] And G-d said? “For And it shall come to pass is recited by both day and night. “[But] And G-d said is recited only by day.”

**m. Abot 3:5** R. Nehunya b. Haqqaneh says, “From whoever accepts upon himself the yoke of Torah do they remove the yoke of the state and the yoke of hard labor. “And upon whoever removes from himself the yoke of the Torah (yoke of the Kingdom i.e. recital of the Shema D’barim 6:4f.) do they lay the yoke of the state and the yoke of hard labor.”

**m. Shabbat 1:4** These are some of the laws which they stated in the upper room of Hananiah b. Hezekiah b. Gurion when they went up to visit him. They took a vote, and the House of Shammai outnumbered the House of Hillel. And eighteen rules (of Shammai concerning Gentile conversion) did they decree on that very day. **﻿**

**b. Shabbath 17a** And on that day Hillel sat submissive before Shammai, like one of the disciples, and it was as grievous to Israel as the day when the [golden] calf was made. Now, Shammai and Hillel enacted [this measure], but they would not accept it from them; but their disciples came and enacted it, and it was accepted from them.

We can also associate the “Yoke of the Kingdom” with the Yoke of the (Master) Mesorah. (Mt 11:29-30)

**Kilyaim Chapter 9 Halacha 7** Anyone who performs labor with two species of animals or wild beasts together when one of them is kosher and the other is not kosher is liable for lashes in all places, as [Deuteronomy 22:10] states: "Do not plow with an ox and a donkey together. "Whether one plows, seeds, has them pull a wagon, or a stone, or led them together even with his voice [alone], he is liable for lashes. This is derived from the term "together." If, however, one [merely] yokes them [to a wagon], he is exempt unless he pulls them or leads them. [↑](#footnote-ref-266)
267. **b. Baba Mestia 2:11** [If he has to choose between seeking] what he has lost and what his father has lost, his own takes precedence. . . . what he has lost and what his master has lost, his own takes precedence. . . . what his father has lost and what his master has lost, that of his master takes precedence. For his father brought him into this world. **But his master, who taught him wisdom, will bring him into the life of the world to come**. But if his father is a sage, that of his father takes precedence. [If] his father and his master were carrying heavy burdens, he removes that of his master, and afterward removes that of his father. [If] his father and his master were taken captive, he ransoms his master, and afterward he ransoms his father. But if his father is a sage, he ransoms his father, and afterward he ransoms his master. [↑](#footnote-ref-267)
268. Sabin, M. N. (2006), New Collegeville Bible Commentary: The Gospel According to Mark, Collegeville, Minnesota: Liturgical Press, p. 62. [↑](#footnote-ref-268)
269. Marcus, J. (2000), *The Anchor Bible: Mark 1-8 – A New Translation with Introduction and Commentary*, New ‎York: Doubleday, p. 436.‎ [↑](#footnote-ref-269)
270. Lindsey R.L. (1969) *A Hebrew Translation of the Gospel of Mark: Greek-Hebrew Diglot With English Introduction*, Jerusalem: Dugith Publishers, p. 9. [↑](#footnote-ref-270)
271. Hanson, A. T. (1980). *The New Testament Interpretation of Scripture,* London: SPCK, pp. 13-20. [↑](#footnote-ref-271)
272. Marcus, J. (2000), *The Anchor Bible: Mark 1-8 – A New Translation with Introduction and Commentary*, New ‎York: Doubleday, p. 436.‎ [↑](#footnote-ref-272)
273. Klausner, J. (1929), *Jesus of Nazareth: His Life, Times, and Teaching*, New York: Macmillan, p.290. [↑](#footnote-ref-273)
274. Marcus, J. (2000), *The Anchor Bible: Mark 1-8 – A New Translation with Introduction and Commentary*, New ‎York: Doubleday, p. 436.‎ [↑](#footnote-ref-274)
275. **Caution to our readers this is a Remes commentary not a Peshat one, therefore it must be read with a nonliteral mindset.** [↑](#footnote-ref-275)
276. Gaston, L. (1987). *Paul and the Torah.* Vancouver: University of British Columbia Press. p. 9 [↑](#footnote-ref-276)
277. According to the Ramban, “**A custom is called *chok*, this being associated with the expressions: *Feed me with 'chuki' (my customary) bread*;** (Proverbs 30:8.) ***'chukoth' (the customary ways or laws) of heaven and earth*.** (Jeremiah 33:25.) **Custom is also called *mishpat (judgment or ordinance)* because it is something measured out accurately. A similar usage [of the word *mishpat*] is found in these verses: *So did David, and so has been 'mishpato' (his manner) all the while*;** (I Samuel 27:11.) ***After the former 'mishpat' (manner) when you were his butler*;** (Genesis 40:13.) ***And the palace shall be inhabited upon 'mishpato'*** (Jeremiah 30:18.) **i.e., upon its ascertained dimension.” Ramban Commentary on the Torah,** Vol. II, pp. 209-210, Shilo Publishing House, Inc., New York, 1973. [↑](#footnote-ref-277)
278. Hakham Tsefet is referring to the days when he was sent to the House of Cornelius. [↑](#footnote-ref-278)
279. **Rom 1:5** Through him (Yeshua) we have received chesed and a commission to bring into obedience among all gentiles, [living in] faithfulness [to the Torah] under his (Messiah’s) authority. (It is G-d’s grace, if we may use the term, to bring Gentiles into faithful obedience of the Torah and Oral Torah through the agent of Yeshua our Messiah.) [↑](#footnote-ref-279)
280. **B’midbar 15:15 “The convert will be the same as you…”** (Translation by Rabbi Eliyahu Touger in Hilchot Melachim 8:10) [↑](#footnote-ref-280)
281. Cf. Psa 10:8 (7) [↑](#footnote-ref-281)
282. Translation by Rabbi Eliyahu Touger in Hilchot Melachim 8:10 [↑](#footnote-ref-282)
283. The inference is simply stated. The Mesorah MUST be passed down – transmitted from Jewish Hakhamim to talmidim. This includes the “Gentiles” who would teach Torah/Mesorah. They MUST be first taught by a Jewish Hakham! [↑](#footnote-ref-283)
284. The sense of the verse means, in modern terms that the MESORAH will be carried chiefly by the Orthodox Nazarean Jews, and also by the Reform and Conservative Jews. [↑](#footnote-ref-284)
285. This was the practice when a vote was taken upon any question; Halevi, Doroth, I, 3, p. 585 n. 18. [↑](#footnote-ref-285)
286. I.e., the assembly voted against him-of course the actual expression is not to be understood literally. [↑](#footnote-ref-286)
287. In view of the humility to which Hillel, who was the Nasi, had been subjected. [↑](#footnote-ref-287)
288. Cf. b. Erubin 54b [↑](#footnote-ref-288)
289. b. Shab. 12a, 13b, 98b, 99a [↑](#footnote-ref-289)
290. Josephus Ant 14:156-159 [↑](#footnote-ref-290)
291. Cf. b. Shab. 31a [↑](#footnote-ref-291)
292. Ibid, Acts 10:28, where Hakham Tsefet states that it is unlawful for a Jewish person to enter the house of a Gentile. This mandate is not found in the Torah, therefore, we surmise it is a dogma established by the house of Shammai. [↑](#footnote-ref-292)
293. The middle wall is not the Soreg of the Temple. This “wall of partition” is the dogma of Shammai separating the Jewish people from the Gentile as noted above. The “Soreg” is a wall in the Temple courtyard, which marked the boundaries of the Court of the Gentiles. This is NOT Hakham Shaul’s reference. This breaking down of the “middle wall” is a reference to the Messianic title “Peretz.” The word ***paretz***, wherever used, signifies the breaching of a fence and passing through, just as: *I will break down* ***('p'rotz')*** *the fence ‎thereof*; (Isaiah 5:5) *Why have You broken down* ***('paratzta')*** *her fences*? (Psalms 80:13) And in the language of the Rabbis: ***“Pirtzah*** (a breach in a wall) calls ‎forth to the thief.” (Sotah 26a) Indeed, the Sacred Language (Hebrew is called “the sacred” language.) uses the term ***p'rotz*** when referring to anything that oversteps its boundary: *And you ‎will break forth* ***('upharatzta')*** *to the west, and to the east;* *And the man broke forth* **(‘vayiphrotz ')** *exceedingly*. [↑](#footnote-ref-293)
294. These δόγμασιν are a reference to the eighteen edicts (middot) of Shammai which separated the Jewish people from the Gentiles by deeming the Gentile “unclean.” cf. Acts 10:28. See Falk, H. (2003). *Jesus the Pharisee, A new Look at the Jewishness of Jesus.* Wipf and Stock Publishers. [↑](#footnote-ref-294)
295. The “New Body” is a conjoining of Jews and Gentiles who have converted to Judaism under the authority of Yeshua HaMashiach. [↑](#footnote-ref-295)
296. We must take caution when trying to understand this phrase. Hakham Tsefet is NOT saying that the Torah forbade interaction between Jew and Gentile. Actually, there are a number of instances in the Torah where we are clearly taught how to interact with the Gentiles. In the present case, we have a dogma, which Shammai established concerning the interaction between Jews and Gentiles. ἀθέμιτος also means not permitted or not allowed. It is not a halakhah in any sense. [↑](#footnote-ref-296)
297. Culi, R. Y. (1979). *The Torah Anthology.* (M. Lo'ez, Ed., & R. A. Kaplan, Trans.) Brooklyn , New York: Moznaim Publishing Corp. Book 5 p. 213 [↑](#footnote-ref-297)
298. Yochai, R. S. (20003). *The Zohar, From the Book of Avraham with Commentary by Rav Yehuda Ashlag.* New York: The Kabbalah Center International Inc. Vol 9 p. 292 ff. [↑](#footnote-ref-298)
299. Ibid p. 296 [↑](#footnote-ref-299)
300. b. Keritot 9a [↑](#footnote-ref-300)
301. Exod. 19:6 And you will be to me a kingdom of priests, and an holy nation. These *are* the words, which you will speak/command to the children of Israel. [↑](#footnote-ref-301)
302. Cf. Esther 8:17, Mid. Rab. Esther 6:2 [↑](#footnote-ref-302)