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

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

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| **Three and 1/2 year Lectionary Readings** | **First Year of the Triennial Reading Cycle** |
| **Tishri 13, 5777 – Oct 14/Oct 15, 2016** | **First Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. Oct 14 2016 – Candles at 6:07 PM  Sat. Oct 15 2016 – Habdalah 7:08 PM | **Austin & Conroe, TX, U.S.**  Fri. Oct 14 2016 – Candles at 6:33 PM  Sat. Oct 15 2016 – Habdalah 7:26 PM | **Brisbane, Australia**  Fri. Oct 14 2016 – Candles at 5:37 PM  Sat. Oct 15 2016 – Habdalah 6:31 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Oct 14 2016 – Candles at 6:47 PM  Sat. Oct 15 2016 – Habdalah 7:42 PM | **Manila & Cebu, Philippines**  Fri. Oct 14 2016 – Candles at 5:19 PM  Sat. Oct 15 2016 – Habdalah 6:08 PM | **Miami, FL, U.S.**  Fri. Oct 14 2016 – Candles at 6:36 PM  Sat. Oct 15 2016 – Habdalah 7:27 PM |
| **Murray, KY, & Paris, TN. U.S.**  Fri. Oct 14 2016 – Candles at 6:00 PM  Sat. Oct 15 2016 – Habdalah 6:55 PM | **Olympia, WA, U.S.**  Fri. Oct 14 2016 – Candles at 6:14 PM  Sat. Oct 15 2016 – Habdalah 7:15 PM | **Port Orange, FL, U.S.**  Fri. Oct 14 2016 – Candles at 6:36 PM  Sat. Oct 15 2016 – Habdalah 7:29 PM |
| **San Antonio, TX, U.S.**  Fri. Oct 14 2016 – Candles at 6:46 PM  Sat. Oct 15 2016 – Habdalah 7:38 PM | **Sheboygan & Manitowoc, WI, US**  Fri. Oct 14 2016 – Candles at 5:50 PM  Sat. Oct 15 2016 – Habdalah 6:49 PM | **Singapore, Singapore**  Fri. Oct 14 2016 – Candles at 6:35 PM  Sat. Oct 15 2016 – Habdalah 7:24 PM |
| **St. Louis, MO, U.S.**  Fri. Oct 14 2016 – Candles at 6:05 PM  Sat. Oct 15 2016 – Habdalah 7:01 PM | **Tacoma, WA, U.S.**  Fri. Oct 14 2016 – Candles at 6:14 PM  Sat. Oct 15 2016 – Habdalah 7:15 PM |  |
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**For other places see:** [**http://www.chabad.org/calendar/candlelighting.htm**](http://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

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

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

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

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

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

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

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

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

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Marvin Hyde

His Excellency Adon Scott Allen

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

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

We pray for a merciful and full recuperation of His Eminence Rabbi Dr. Eliyahu ben Abraham from his surgical operation. **Mi Shebarach** – He Who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon – may He bless and completely heal His Eminence Rabbi Dr. Eliyahu ben Abraham because he is Your faithful servant feeding and caring for Your faithful flock that You have assigned him to take care of. In reward for this may the Holy One, blessed is He, be filled with compassion for him to restore his health, to heal him completely, to strengthen him, and to revivify him. And may You our G-d send him speedily a complete recovery from heaven for his two hundred and forty-eight organs and three hundred and sixty-five blood vessels, together with all the sick Yisrael, a recovery of the body and of the spirit, may a full recovery come speedily, swiftly, and soon. And let us now say, Amen ve Amen!

We pray for a merciful healing of Her Honor HaRabbanit Giberet Dr. Elisheba bat Sarah who is afflicted with constant debilitating head-aches and anxiety. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, will bless Her Honor HaRabbanit Giberet Dr. Elisheba bat Sarah and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

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

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

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

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

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וָאֵרָא, אֶל-אַבְרָהָם** |  |  |
| **“VaEra El Avraham”** | Reader 1 – Sh’mot 6:2-5 | Reader 1 – Sh’mot 7:8-10 |
| **“and I appeared to Abraham”** | Reader 2 – Sh’mot 6:6-9 | Reader 2 – Sh’mot 7:11-13 |
| **“y me aparecí a Abraham”** | Reader 3 – Sh’mot 6:10-13 | Reader 3 – Sh’mot 7:8-13 |
| Sh’mot (Exodus) Ex. 6:2 – 7:7 | Reader 4 – Sh’mot 6:14-19 |  |
| Ashlamatah: Is 42:8-16 + 2 | Reader 5 – Sh’mot 6:20-22 |  |
|  | Reader 6 – Sh’mot 6:23-28 | Reader 1 – Sh’mot 7:8-10 |
| Psalm 45:1-18 | Reader 7 – Sh’mot 6:29-7:7 | Reader 2 – Sh’mot 7:11-13 |
|  | Maftir – Sh’mot 7:5-7 | Reader 3 – Sh’mot 7:8-13 |
| N.C.: Mk 5:25-34; Lk 8:43-48  Acts 15:19-21 | Is 42:8-16 + 2 |  |

**Rashi & Targum Pseudo Jonathan**

**for: Sh’mot (Exodus) 6:2 – 7:7**

| **Rashi** | **Targum** |
| --- | --- |
| 2. God spoke to Moses, and He said to him, "I am the Lord. | 2. AND the LORD spoke with Mosheh, and said to him, I am the LORD who revealed Myself to you in the midst of the bush, and said to you, I am the LORD. |
| 3. **I appeared to Abraham**, to Isaac, and to Jacob with [the name] Almighty God, but [with] My name YHWH, I did not become known to them. | 3. **And I was revealed unto Abraham**, and to Yitshaq, and to Ya’aqob, as EI-Shaddai; but My Name ADONAI, as it discovers My Glory, was not known to them.  JERUSALEM: **And the LORD was revealed in His Word unto Abraham**, to Yitshaq, and to Ya’aqob, as the God of Heaven; but the Name of the Word of the Lord was not known to them. |
| 4. And also, I established My covenant with them to give them the land of Canaan, the land of their sojournings in which they sojourned. | 4. And I confirmed also My covenant with them, to give them the land of Kenaan, the land of their sojourning in which they were sojourners. |
| 5. And also, I heard the moans of the children of Israel, whom the Egyptians are holding in bondage, and I remembered My covenant. | 5. And now comes before Me the groaning of the sons of Israel, because the Mizraee do enslave them; and I remember My covenant. |
| 6. Therefore, say to the children of Israel, 'I am the Lord, and I will take you out from under the burdens of the Egyptians, and I will save you from their labor, and I will redeem you with an outstretched arm and with great judgments. | 6. Therefore say to the sons of Israel, I am the LORD; and I will bring you forth from the oppressive bondage of the Mizraee, and will deliver you from your servitude, and save you with an uplifted arm, and by great judgments. |
| 7. And I will take you to Me as a people, and I will be a God to you, and you will know that I am the Lord your God, Who has brought you out from under the burdens of the Egyptians. | 7. And I will bring you near before Me to be a people, and I will be a God unto you, and you will know that I am the LORD your God who has led you forth from the hard service of the Mizraee. |
| 8. I will bring you to the land, concerning which I raised My hand to give to Abraham, to Isaac, and to Jacob, and I will give it to you as a heritage; I am the Lord.' " | 8. And I will bring you into the land which I covenanted by My Word to give unto Abraham, to Yitshaq, and to Ya’aqob; and I will give it to you for an inheritance. I Am the LORD. |
| 9. Moses spoke thus to the children of Israel, but they did not hearken to Moses because of [their] shortness of breath and because of [their] hard labor. | 9. And Mosheh spoke according to this to the sons of Israel; but they received not from Mosheh, through anxiety of spirit, and from the strange and hard service which was upon their hands.  JERUSALEM: From anxiety. |
| 10. The Lord spoke to Moses, saying, | 10. And the LORD spoke to Mosheh saying, |
| 11. "Come, speak to Pharaoh, the king of Egypt, and he will let the children of Israel out of his land." | 11. Go in, speak with Pharoh, the king of Mizraim, that he release the children of Israel from his land. |
| 12. But Moses spoke before the Lord, saying, "Behold, the children of Israel did not hearken to me. How then will Pharaoh hearken to me, **seeing that I am of closed lips?"** | 12. And Mosheh said before the LORD, Behold, the sons of Israel do not hearken to me; how then will Pharoh hearken to me, **and I a man difficult of speech?** |
| 13. So the Lord spoke to Moses and to Aaron, and He commanded them concerning the children of Israel and concerning Pharaoh, the king of Egypt, to let the children of Israel out of the land of Egypt. | 13. And the LORD spoke with Mosheh and with Aharon, and gave them admonition for the sons of Israel, and sent them to Pharoh, king of Mizraim, to send forth the children of Israel from the land of Mizraim. |
| 14. These [following] are the heads of the fathers' houses: The sons of Reuben, Israel's firstborn: Enoch, Pallu, Hezron, and Karmi, these are the families of Reuben. | 14. These are the heads of the house of their fathers. The sons of Reuben, the firstborn of Israel, Hanok and Phallu, Hezron and Karmi; these are the race of Reuben. |
| 15. And the sons of Simeon: Jemuel and Jamin and Ohad and Jachin and Zohar and Saul, the son of the Canaanitess, these are the families of Simeon. | 15. And the sons of Shimeon, Jemuel, and Jamin, and Ohad, and Jakin, and Sochar, and Shaul (he is Zimri, who yielded himself unto fornication, as among the Kenaanaee); these are the race of Shimeon. |
| 16. And these are the names of Levi's sons after their generations: Gershon, Kehath, and Merari, and the years of Levi's life were one hundred thirty seven years. | 16. And these are the names of the sons of Levi, according to their race: Gershon, and Kehath, and Merari. And the years of the life of Levi a hundred and thirty and seven years: he lived to see Mosheh and Aharon the deliverers of Israel. |
| 17. The sons of Gershon: Libni and Shimei to their families. | 17. And the sons of Gershon, Libni and Shemei, according to their generations. |
| 18. And the sons of Kehath were Amram, Izhar, Hebron, and Uzziel, and the years of Kehath's life were one hundred thirty three years. | 18. And the sons of Kehath, Amram, and Jitshar, and Hebron, and Uzziel. And the years of the life of Kehath the saint, a hundred and thirty and three years. He lived to see **Phinehas, who is Elijah, the Great Priest, who is to be sent to the captivity of Israel at the end of the days.** |
| 19. And the sons of Merari were Mahli and Mushi; these are the families of the Levites according to their generations. | 19. And the sons of Merari, Mahali and Mushi; these are the race of Levi according to the generations. |
| 20. Amram took Jochebed, his aunt, as his wife, and she bore him Aaron and Moses, and the years of Amram's life were one hundred thirty seven years. | 20. And Amram took Yochebed his cousin to wife, and she bare him Aharon and Mosheh; and the years of Amram the saint were a hundred and thirty and seven years. He lived to see the children of Rechabia bar Gershom bar Mosheh. |
| 21. And the sons of Izhar were Korah and Nepheg and Zichri. | 21. And the sons of Jitshar (were) Korah, and Nepheg, and Zichri. |
| 22. And the sons of Uzziel were Mishael, Elzaphan, and Sithri. | 22. And the sons of Uzziel, Mishael, and Elsaphan, and Sithri. |
| 23. Aaron took to himself for a wife, Elisheba, the daughter of Amminadab, the sister of Nahshon, and she bore him Nadab and Abihu, Eleazar and Ithamar. | 23. And Aharon took Elisheba, daughter of Aminadab, sister of Nachshon, Unto him to wife, and she bare him Nadab and Abihu, Elasar and Ithamar. |
| 24. And the sons of Korah were Assir, Elkanah and Abiasaph; these are the families of the Korahites. | 24. And the sons of Korah, Assir, and Elkanah, and Abiasaph: these are the race of Korah. |
| 25. Eleazar, the son of Aaron, took himself [one] of the daughters of Putiel to himself as a wife, and she bore him Phinehas; these are the heads of the fathers' [houses] of the Levites according to their families. | 25. And Elasar bar Aharon took unto him a wife from the daughters of Jethro who is Putiel, and she bare him Phinehas. These are the heads of the fathers of the Levites, according to their generations. |
| 26. That is Aaron and Moses, to whom the Lord said, "Take the children of Israel out of the land of Egypt with their legions." | 26. These are Aharon and Mosheh, to whom the LORD said, Bring forth the sons of Israel free from the land of Mizraim, according to their hosts; |
| 27. They are the ones who spoke to Pharaoh, the king of Egypt, to let the children of Israel out of Egypt; they are Moses and Aaron. | 27. these are they who spoke with Pharoh, king of Mizraim, that he should send out the sons of Israel from Mizraim; it is Mosheh the prophet, and Aharon the priest. |
| 28. Now it came to pass on the day that the Lord spoke to Moses in the land of Egypt, | 28. And it was in the day when the LORD spoke with Mosheh in the land of Mizraim, that Aharon gave a listening ear, and heard what He spoke with him. |
| 29. that the Lord spoke to Moses, saying, "I am the Lord. Speak to Pharaoh everything that I speak to you." | 29. And the LORD spoke with Mosheh, and said to him, I am the LORD. Say to Pharoh, king of Mizraim all that I tell you. |
| 30. But Moses said before the Lord, **"Behold, I am of closed lips;** so how will Pharaoh hearken to me?" | 30. And Mosheh said before the LORD, **Behold, I am difficult in speaking;** how then will Pharoh hearken to me? |
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| 1. The Lord said to Moses, "See! I have made you a lord over Pharaoh, and Aaron, your brother, will be your speaker. | 1. But the LORD said to Mosheh, Wherefore are you fearful? Behold, I have set you as a terror to Pharoh, as if you were his God, and Aharon your brother will be your prophet. |
| 2. You shall speak all that I command you, and Aaron, your brother, shall speak to Pharaoh, that he let the children of Israel out of his land. | 2. You will speak to Aharon that which I command you, and Aharon your brother will speak to Pharoh, that he release the sons of Israel from his land. |
| 3. But I will harden Pharaoh's heart, and I will increase My signs and My wonders in the land of Egypt. | 3. But I will harden the disposition of Pharoh's heart to multiply My signs and My wonders in the land of Mizraim. |
| 4. But Pharaoh will not hearken to you, and I will lay My hand upon the Egyptians, and I will take My legions, My people, the children of Israel, out of Egypt with great judgments. | 4. Nor will Pharoh hearken to you. But I will shoot among them the arrows of death, and inflict the plagues of My mighty hand upon Mizraim, and will bring out the sons of Israel free from among them. |
| 5. And the Egyptians shall know that I am the Lord when I stretch forth My hand over Egypt, and I will take the children of Israel out of their midst." | 5. --- |
| 6. Moses and Aaron did; as the Lord commanded them, so they did. | 6. And Mosheh and Aharon did as the LORD commanded them, even so did they. |
| 7. And Moses was eighty years old, and Aaron was eighty three years old when they spoke to Pharaoh. | 7. And Mosheh was the son of eighty years, and Aharon the son of eighty and three years, at their speaking with Pharoh. |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi Commentary for: ‎** **Shemot (Exodus) 6:2 – 7:7**

**2** **God spoke to Moses**-He called him to account since he [Moses] had spoken harshly by saying, “Why have You harmed this people?” (Exod. 5: 22)-[from Tanchuma Buber, Va’era 4]

**and He said to him, I am the Lord**-[Meaning: I am] faithful to recompense all those who walk before Me. I did not send you [to Pharaoh] except to fulfill My words, which I spoke to the early fathers. In this sense, we find that it ]אֲנִי ה' is interpreted in many places [in Scripture] as “I am the Lord,” [meaning that I am] faithful to exact retribution. [It has this meaning] when it is stated in conjunction with [an act warranting] punishment, e.g., “or you will profane the name of your God; I am the Lord” (Lev. 19:12). When it is stated in conjunction with the fulfillment of commandments, e.g., “And you shall keep My commandments and perform them; I am the Lord” (Lev. 22:31), [it means: I am] faithful to give reward.

**3** **I appeared**-to the fathers.

**with [the name] Almighty God**-I made promises to them, in all of which I said to them, “I am the Almighty God.”

**but [with] My name YHWH, I did not become known to them**-It is not written here א הוֹדַעְתִּי, “but My Name YHWH I did not make known to them,” but א נוֹדַעְתִּי, “I did not become known.” [I.e.,] I was not recognized by them with My attribute of keeping faith, by dint of which My name is called YHWH, [which means that I am] faithful to verify My words, for I made promises to them, but I did not fulfill [them while they were alive].

**4** **And also, I established My covenant, etc.**-And also, when I appeared to them as the Almighty God, I established and set up a covenant between Myself and them.

**to give them the land of Canaan**-To Abraham in the section dealing with [the commandment of] circumcision (Gen. 17), it is said: “I am the Almighty God… And I will give you and your seed after you the land of your sojournings” (Gen. 17:1, 8). To Isaac [it is stated], “for to you and to your seed I will give all these lands, and I will establish the oath that I swore to Abraham” (Gen. 26:3), and that oath which I swore to Abraham was spoken with the [name] “Almighty God.” To Jacob [it is said], “I am the Almighty God; be fruitful and multiply, etc. And the land that, etc.” (Gen. 35:11, 12). So you see that I vowed to them [many vows], but I did not fulfill [My vows yet].

**5** **And also, I heard** Just as I established and set up the covenant, it is incumbent upon Me to fulfill [it]. Therefore, I heard the moans [complaints] of the children of Israel, who are moaning.

**whom the Egyptians are holding in bondage. I remembered** that covenant [which I made with Abraham], for in the Covenant between the Parts, I said to him, “And also the nation that they will serve will I judge” (Gen. 15:14).

**6** **Therefore**-according to that oath.

**say to the children of Israel, I am the Lord** [I am] faithful to My promise.

**and I will take you out**-for so did I promise him [Abraham], “and afterwards they will go forth with great possessions” (Gen. 15:14).

**the burdens of the Egyptians**-The toil of the burden of the Egyptians.

**8** **I raised My hand**-I raised it to swear by My throne. [following Onkelos]

**9** **but they did not hearken to Moses**-They did not accept consolation. I.e., they despaired completely of ever being redeemed.

**because of [their] shortness of breath** Whoever is under stress, his wind and his breath are short, and he cannot take a deep breath. Similar to this [interpretation, namely that what is meant by I am the Lord is: I am faithful to fulfill My word] I heard from Rabbi Baruch the son of Rabbi Eliezer, and he brought me proof [of this explanation] from this [following] verse: “at this time I will let them know My power and My might, and they shall know that My name is the Lord” (Jer. 16:21). [Rabbi Baruch said,] We learn from this that when the Holy One, blessed be He, fulfills His words-even [when it is] for retribution-He makes it known that His name is the Lord. How much more so [does this expression apply] when he fulfills [His word] for good [because the Tetragrammaton represents the Divine Standard of Mercy]. Our Rabbis, however, interpreted it (Sanh. 111a) as related to the preceding topic, [namely] that Moses said [verse 22], “Why have You harmed…?” (Exod. 5:22). The Holy One, blessed be He, said to him, “We suffer a great loss for those [the Patriarchs] who are lost and [whose replacement] cannot be found. I must lament the death of the Patriarchs. Many times I revealed Myself to them as the Almighty God and they did not ask Me, ‘What is Your name?’ But you asked, What is His name? What shall I say to them?’” (Exod. 3:13).

[4] **And also, I established, etc.**-And when Abraham sought to bury Sarah, he could not find a grave until he bought [one] for a very high price. Similarly, [with] Isaac, [the Philistines] contested the wells he had dug. And so [with] Jacob, “And he bought the part of the field where he had pitched his tent” (Gen. 33:19), yet they did not question My actions! But you said, “Why have You harmed [the Israelites]?” This midrash, however, does not fit the text, for many reasons: First, because it does not say, “And My Name, ה' they did not ask me.” And if you say [in response to this] that He did not let them [the Patriarchs] know that this is His name, [and nevertheless they did not ask Him, (and we will explain א נוֹדַעְתִּי like א הוֹדַעְתִּי, I did not make known,) I will answer you that] indeed, at the beginning, when He revealed Himself to Abraham “between the parts” (Gen. 15:10), it says: “I am the Lord (אֲנִי ה'), Who brought you forth from Ur of the Chaldees” (Gen. 15:7). Moreover, how does the context continue with the matters that follow this [verse]: “And also, I heard, etc. Therefore, say to the children of Israel” ? Therefore, I say that the text should be interpreted according to its simple meaning, [with] each statement fitting its context, and the midrashic explanation may be expounded upon, as it is said: “‘Is not My word so like fire,’ says the Lord, ‘and like a hammer which shatters a rock?’” (Jer. 23:29). [The rock it strikes] is divided into many splinters.

**12** **closed lips**-Heb. עֲרַל שְׂפָתָיִם, Literally, of “closed” lips. Similarly, every expression of (עָרְלָה) I say, denotes a closure: e.g., “their ear is clogged (עֲרֵלָה) ” (Jer. 6:10), [meaning] clogged to prevent hearing; “of uncircumcised (עַרְלֵי) hearts” (Jer. 9:25), [meaning] clogged to prevent understanding; “You too drink and become clogged up (וְהֵעָרֵל) ” (Hab. 2:16), [which means] and become clogged up from the intoxication of the cup of the curse; עָרְלַתבָּשָָׂר, the foreskin of the flesh, by which the male membrum is closed up and covered; “and you shall treat its fruit as forbidden (וְעֲרַלְתֶּם עָרְלָתוֹ) ” (Lev. 19: 23), [i.e.,] make for it a closure and a covering of prohibition, which will create a barrier that will prevent you from eating it. “For three years, it shall be closed up [forbidden] (עֲרֵלִים) for you” (Lev. 19:23), [i.e.,] closed up, covered, and separated from eating it.

**How then will Pharaoh hearken to me**-This is one of the ten kal vachomer inferences mentioned in the Torah.-[from Gen. Rabbah 92:7] [I.e., inferences from major to minor, such as in this case. I.e., if, because of my speech impediment, the children of Israel, who have everything to gain by listening to me, did not listen to me, Pharaoh, who has everything to lose by listening to me, will surely not listen to me.]

**13** **So the Lord spoke to Moses and to Aaron**- Because Moses had said, “I am of closed lips,” the Holy One, blessed be He, combined Aaron with him to be for him as a “mouth” [i.e., speaker] and an interpreter.

**and He commanded them concerning the children of Israel**-He commanded regarding them [the Israelites] to lead them gently and to be patient with them.-[from Sifrei Beha’alothecha 91]

**and concerning Pharaoh, the king of Egypt** He commanded them concerning him [Pharaoh], to speak to him respectfully. This is its midrashic interpretation (Mechilta, Bo, ch. 13; Exod. Rabbah 7:2). Its simple meaning is that He commanded them [Moses and Aaron] concerning Israel and concerning His mission to Pharaoh. What the content of the command was is delineated in the second section [verses 29-31], after the order of the genealogy [that follows this passage]. [This second section should be here] but since [Scripture] mentioned Moses and Aaron, it interrupts the narrative with “These are the heads of the fathers’ houses” (verse 14) to inform us how Moses and Aaron were born and after whom they traced their lineage..

**14** **These [following] are the heads of the fathers’ houses**-Since [Scripture] had to trace the lineage of the tribe of Levi as far as Moses and Aaron-because of Moses and Aaron-it commenced to trace their [the Israelites’] lineage in the order of their births, starting with Reuben. (In the Great Pesikta [Rabbathi] (7:7) I saw [the following statement]: Because Jacob rebuked [the progenitors of] these three tribes at the time of his death (Gen. 49:4-7), Scripture again traces their lineage here by themselves, to infer that [even though Jacob rebuked them] they are of high esteem.)

**16** **and the years of Levi’s life**-Why were Levi’s years counted? To let us know how many were the years of bondage. For as long as one of the tribes was alive, there was no bondage, as it is said: “Now Joseph died, as well as all his brothers,” and afterwards, “A new king arose” (Exod. 1:6, 8), and Levi outlived them all.-[from Seder Olam, ch. 3]

**18** **and the years of Kehath’s life… 20. and the years of Amram’s life**-From these calculations, we can learn [more information] concerning the dwelling of the children of Israel-[i.e., the] four hundred years, which Scripture states (Gen. 15:13, Exod. 12:40) that they were not only in Egypt, but [they date] from the day that Isaac was born. For was not Kehath one of those who migrated to Egypt? Now figure out all of his years [133] and Amram’s years [137] and Moses’ eighty years. You will not find them [to add up to] four hundred years. [In this calculation] many of the sons’ years are overlapped by the fathers’ years.-[from Seder Olam, ch. 3] [I.e., the sons were not born in their fathers’ last year. Therefore, the years cannot all be counted but the overlapping years must be deducted.]

**20** **Jochebed, his aunt**-Heb. דֽדָתוֹ [Onkelos renders:] his father’s sister, the daughter of Levi, the sister of Kehath.

**23** **the sister of Nahshon** From here we learn that one who contemplates taking a wife must [first] investigate her brothers.-[from B.B. 110a, Exod. Rabbah 7:5]

**25** **[one] of the daughters of Putiel-** Of the seed of Jethro, who fattened (פִּטֵּ ם) calves for idolatry (see Rashi on Exod. 2: 16) and [who was also] of the seed of Joseph, who defied and fought (פִּטְפֵּט) against his passion [when he was tempted by Potiphar’s wife].-[from B.B. 109b]

**26** **That is Aaron and Moses**-Who are mentioned above [verse 20], whom Jochebed bore to Amram, [these two] are [the same] Aaron and Moses to whom the Lord said, etc. In some places, [Scripture] places Aaron before Moses, and in other places it places Moses before Aaron, to tell us that they were equal.-[from Mechilta, 7:1]

**with their legions**-Heb. ע ַל-צִבְאֽתָם [equivalent to בְּ צִ בְאֽתָם], with their legions. [I.e.,] all their legions according to their tribes. There are [examples] of עַל when it is used instead of one letter, [e.g.,] “you shall live by your sword  (עַל-חַרְבְּךָ)” (Gen. 27:40), [which is] the same as בְּחַרְבְּךָ [by your own sword]; You stood by your sword (עַל-חַרְבְּכֶם) (Ezek. 33:26), [which is the same as] בְּחַרְבְּכֶם .

**27** **They are the ones who spoke, etc**.-[It was] they [who] are the ones who were commanded, and they are the ones who fulfilled [what they had been commanded to do, i.e., speak to Pharaoh].

**they are Moses and Aaron**-They remained in their mission and in their righteousness from beginning to end.-[from Meg. 11a]

**28** **Now it came to pass on the day that the Lord spoke, etc.**-[This is] connected with the following verse: [“That the Lord spoke to Moses”].

**29** **that the Lord spoke**-This is the very same speech stated above, “Come, speak to Pharaoh, the king of Egypt” (verse 11), but since [Scripture] interrupted the topic in order to trace their [Moses’ and Aaron’s] lineage, it returned to it [the statement, in order] to resume with it.

**I am the Lord**-I have the power to send you and [also] to fulfill the words of My mission.

**30** **But Moses said before the Lord**-This is the statement [that Moses] stated above: “Behold, the children of Israel did not hearken to me” (verse 12). Scripture repeats it here because it had interrupted the topic [for the reasons given above], and this is customary, similar to a person who says, “Let us return to the earlier [topic].”

**Chapter 7**

**1** **I have made you a lord over Pharaoh**-Heb. אֱלֽהִים, a judge and a chastiser, to chastise him with plagues and torments.-[from Onkelos and Tanchuma, Va’era 9]

**will be your speaker**-Heb. נְבִיאֶךָ, as the Targum renders: מְתוּרְגְמָנָךְ, your interpreter. Every expression of נְבוּאָה (prophecy) denotes a man who publicly announces to the people words of reproof. It is derived from the root of “I create the speech (נִיב) of the lips” (Isa. 57: 19); “speaks (יָנוּב) wisdom” (Prov. 10:31); “And he (Samuel) finished prophesying (מֵהִתְנַבוּת) ” (I Sam. 10:13). In Old French this is called predi(je) ir, advocate.-[based on Onkelos]

**2** **You shall speak**-once every message, as you have heard it from My mouth, and Aaron, your brother, will interpret it and explain it in Pharaoh’s ears.-[from Tanchuma, Va’era 10]

**3** **But I will harden**-Since he [Pharaoh] behaved wickedly and defied Me, and I know full well that there is no delight among the nations to make a wholehearted attempt to repent, it is better for Me that his heart be hardened, so that [I can] increase My signs and My wonders in him, and you will recognize My mighty deeds, and so is the custom of the Holy One, blessed be He. He brings retribution on the nations so that Israel should hear and fear, as it is said: “I have cut off nations; their towers have become desolate… I said, ‘Surely you will fear Me, you will accept reproof’” (Zeph. 3:6, 7). Nevertheless, in the first five plagues, it does not say, “And the Lord strengthened Pharaoh’s heart,” but “Pharaoh’s heart remained steadfast.”-[from Exod. Rabbah 13:3, 11:6; Tanchuma Buber, Va’era 22; Yeb. 63a]

**5** **My hand**-A real hand, to strike them.

**Ketubim: Psalms**‎‎‎**45:1-18**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. For the conductor on shoshannim, of the sons of Korah, a maskil a song of loves. | 1. For praise; concerning those who sit in the Sanhedrin of Moses, which was spoken in prophecy by the sons of Korah; a good lesson, and a psalm, and a thanksgiving. |
| 2. My heart is astir with a good theme; I say, "My works are for a king; my tongue is a pen of an expert scribe." | 2. My heart desires fine speech; I will speak my work to the king; the utterance of my tongue is quick, like the pen of a fluent scribe. |
| 3. **You are more handsome than [other] men; charm is poured into your lips. Therefore, God blessed you forever.** | 3. **Your beauty, O King Messiah, is greater than the sons of men; the spirit of prophecy has been placed on your lips; because of this the LORD has blessed you forever.** |
| 4. Gird a sword on your thigh, O mighty one, your majesty and your glory. | 4. Gird your sword on your thigh, O champion; your glory and your brilliance is to kill kings as well as rulers. |
| 5. **And your glory is that you will pass and ride for the sake of truth and righteous humility, and it shall instruct you so that your right hand shall perform awesome things.** | 5. **And your brilliance is great; therefore you will succeed in mounting the horse of the kingdom, by reason of faithfulness and truth and humility and righteousness/generosity; and the LORD will teach you to do fearful things with your right hand.** |
| 6. Your arrows are sharpened, nations shall fall under you, in the heart of the king's enemies. | 6. Your arrows are drawn to kill Gentile hordes; beneath you they will fall; and the sons of your bow will be released into the heart of the enemies of the king. |
| 7. Your throne, O judge, [will exist] forever and ever; the scepter of equity is the scepter of your kingdom. | 7. The throne of Your glory, O LORD, lasts forever and ever; the sceptre of Your kingdom is an upright sceptre. |
| 8. You loved righteousness and you hated wickedness; therefore God, your God, anointed you with oil of joy from among your peers. | 8. Because you have loved righteousness/generosity and hated wickedness because of this the LORD your God has anointed you with the oil of gladness more than your fellows. |
| 9. Myrrh and aloes and cassia are all your garments; more than ivory palaces, those that are Mine will cause you to rejoice. | 9. Pure myrrh and aloe-wood and cassia your garments are perfected, from the palaces paved with ivory below; from Me they will make you glad. |
| 10. The daughters of kings will visit you; the queen will stand at your right [bedecked] with golden jewelry from Ophir. | 10. The provinces of the kingdom come to welcome you and to honor you, while the book of Torah is stationed at your right side, and written in gold from Ophir. |
| 11. Hearken, daughter, and see, and incline your ear, and forget your people and your father's house. | 11. Hear, O congregation of Israel, the Torah of His mouth, and see the wonders of His deeds, and incline your ear to the words of Torah, and you will forget the evil deeds of the wicked of your people, and the place of idols that you worshipped in the house of your father. |
| 12. And the King shall desire your beauty, for He is your Lord, and prostrate yourself to Him. | 12. And then the king will desire your beauty; for he is your master and you will bow down to Him. |
| 13. And the daughter of Tyre shall seek your presence with tribute, those who are the richest of the people. | 13. And those who dwell in the fortress of Tyre will come with an offering, and the rich Gentiles will seek Your face at Your sanctuary. |
| 14. All honor [awaits] the King's daughter who is within; her raiment is superior to settings of gold. | 14. All the best and choicest sacrifices from the provinces, the treasuries of the kings that are hidden within, will they bring for the priests whose clothing is chased with pure gold. |
| 15. With embroidered garments, she will be brought to the King; and virgins in her train who are her companions will be brought to You. | 15. In their decorated garments they will offer their sacrifices before the King of the world, and the rest of their fellows who are scattered among the Gentiles will be brought in joy to You to Jerusalem. |
| 16. They shall be brought with joy and exultation; they shall come forth into the King's palace. | 16. They will be brought in joy and praise and they will enter the temple of the king of ages. |
| 17. Instead of your forefathers will be your sons; you shall appoint them as princes throughout the land. | 17. In the place of your fathers will be the righteous/ generous, your sons; you will appoint them as leaders in all the land. |
| 18. I will mention Your name in every generation;**therefore peoples shall thank You forever and ever.** | 18. At that time you will say, "We will invoke Your name in every generation"; **because of this the Gentiles who are converted will praise your name forever and ever and ever.** |
|  |  |

**Rashi’s Commentary on Psalms**‎‎‎‎**45:1-18**

**1** **on shoshannim** **They founded this psalm in honor of the Torah scholars, who are as tender as roses and as beautiful as roses, and perform good deeds as fresh as roses.**

**a maskil** Through an interpreter.

**a song of loves** Heb. שיר ידידות, **a song of loves, a song of praise for them [the Torah scholars] to endear them to the people and to endear their Torah to them [the people].**

**2** **My heart is astir** **In this manner, the Psalmist commenced his song: My heart caused a good theme to swarm within me in your praise, O Torah scholar.**

**is astir** Heb. רחש, an expression of moving, and so is every expression of swarming and crawling.

**I say, “My works are for a king”** **This song, which I have founded and composed, I say to one who is fit to be a king, as it is stated (Prov. 8:15): “Kings reign with me.”**

**my tongue is** as poetic as the pen of an expert scribe. I saw in the commentary of Rabbi Moses the Preacher: מָהִיר in Arabic means expert.

**3** **You are more handsome than [other] men** who engage in the work of transitory life. **Why? Because charm is poured into your lips to instruct according to the halachah.**הוּצַק means “poured,” as (Exod. 38:27): “to cast (לצקת) ”; (Gen. 28:18), “and he poured (ויצק) oil.”

**Therefore...blessed you** as it is stated (below 29:11): “The Lord shall grant strength to His people.” And what is their reward? “The Lord shall bless His people with peace.”

**4** **Gird a sword on your thigh** **to wage the war of Torah, and that is your majesty and that is your glory.**

**5** **for the sake of truth** **To instruct according to the law and to behave with righteous/generous humility**.

**and it shall instruct you** **The Torah and the matter of truth in which you shall engage shall teach you tactics of war so that your right should perform awesome things.** Since he mentions the study of Torah in an expression of war, the expression of the right hand, prepared to fight, is appropriate (i.e., it is customary to fight with the right hand).

**6** **Your arrows are sharpened, etc., in the heart of the king’s enemies** Heb. שְּׁנוּנִים, is aiguises in French, sharpened. This is a transposed verse. We find that the disciples are called arrows, as it is stated (above 127:4): “As arrows in the hand of a mighty man, so are the children of youth.” And Torah scholars who argue with each other about halachah are called enemies to each other for the time, as it is stated: “they will not be ashamed when they speak with the enemies in the gate.”

**nations shall fall under you** As a reward for Torah, nations shall fall under Israel.

**7** **Your throne, O judge** **Your throne, O prince and judge, shall exist forever and ever**, as the matter that is stated (Exod. 7:1): “I have made you a judge (נתתיך אלהים) over Pharaoh.” And why? Because **“a scepter of equity is the scepter of your kingdom,” that your judgments are true, and you are fit to govern.**

**8** **anointed you...with oil of joy** Every expression of greatness is depicted by the anointment of oil, as is the custom of the kings.

**9** **Myrrh and aloes and cassia** Heb. קדה (Exod. 30:24) is translated קציעתא, cassia.

**all your garments** All your garments smell with the fragrance of spices. Its midrashic interpretation is: All your betrayals (בגידותיך) and sins are expiated and smell of a fragrant scent.

**more than ivory palaces, those that are Mine will cause you to rejoice** More than the best ivory palaces, are the palaces that are prepared for you in Paradise to cause you to rejoice with them. שֵּׁן is ivoire in French, ivory.

**those that are Mine will cause you to rejoice** The palaces that are Mine they will make you rejoice, those that give you your reward.

**10** **The daughters of kings** will visit you, as the matter that is stated (Isa. 49: 23): “and their princesses your wet nurses.”

**will visit you** lit. your visitors. Heb. ביקרותיך. The “kaph” is punctuated with a “dagesh” because it is an expression of visiting, although it is preceded by a “yud.” I saw in Rav Saadia’s punctuation that this word is arranged with (Isa. 42:24), “Who subjected Jacob to plunder (למשיסה),” which is written with a “yud” although the “sammech” is punctuated with a “dagesh.” Menachem, however, associated it as an expression of value, as (Job 28:16): “with precious (יקר) onyx.

**the queen** Heb. שגל, the queen, as (Neh. 2:6): “and the queen (השגל) was sitting beside him”; (Dan. 5:2), “and they shall drink with them, the king and his nobles, his queen (שגלתה) and his concubines.” Your wife will stand at your right.

**with golden jewelry from Ophir** with a collection of golden ornaments that comes from Ophir.

**11** **Hearken, daughter, and see** Hearken, O nation of Israel, and see the good way.

**and incline your ear** to the Torah.

**and forget your people** The nations among whom you were raised.

**and your father’s house** The idolatry that your fathers worshipped on the other side of the river.

**12** **And the King shall desire your beauty** And if you do this, the King, the Holy One, blessed be He, will desire the beauty of your deeds.

**13** **And the daughter of Tyre shall seek your presence with tribute** Heb. יחלו, as (Exod. 32:11): “And Moses prayed (ויחל).” And as reward for this, you will merit that those who are now the richest of the people will bring you tribute and gifts.

**14** **All honor [awaits] the King’s daughter who is within, etc.** Those who deserve all honor, and they are the nation of the King, who behaved with modesty now their garments will be more esteemed than the settings of gold of the High Priests. משבצוֹת is chatons in French, settings.

**15** **With embroidered garments, she will be brought to the King** In embroidered garments, they will bring her as a gift to the King of all the earth. רקמוֹת is a broderies in French. This is what is stated (Isa. 66: 20): “And they shall bring all your brethren from all the nations as a tribute, etc.”

**virgins in her train who are her companions** Some of the idolatrous nations will follow them, as the matter that is stated (Zech. 8:23): “shall take hold of the skirt of a Jewish man, saying, ‘Let us go with you, for we have heard that God is with you.’ “

**will be brought to You** The Psalmist addresses the Holy One, blessed be He.

**17** **Instead of your forefathers, etc.** He addresses each Israelite.

**18** **I will mention Your name** The Psalmist addresses the Holy One, blessed be He.

**Meditation from the Psalms**

**Psalms ‎‎45:1-18**

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

This is a song of praise for the Sages of the Sanhedrin of Moshe, composed prophetically by the sons of Qorach.[[1]](#footnote-1)

Qorach, supported by two hundred fifty leaders of the Congregation of Israel, challenged the Divine authority of Moshe and slandered him with vicious accusations of selfishness and falsehood.[[2]](#footnote-2) The sons of Qorach repented and sought to undo their father’s treachery by portraying Moshe and all authentic Torah scholars in the light of truth, emphasizing their boundless generosity and scrupulous honesty.

Indeed, the salvation of Qorach’s sons, who originally collaborated with their rebellious father, was a direct result of their respect for Moshe. While they were sitting with their father, Moshe passed by. Qorach’s sons were in a quandary. They pondered: If we stand to honor Moshe, we will disgrace our father; but if we sit, we will breach the Torah’s command to rise in the presence of a Sage, finally they decided that it was preferable to honor the scholar, Moshe, despite the affront to their father. At that moment, the spark of sincere repentance began to flicker in their hearts.[[3]](#footnote-3)

The Torah scholar resembles the soshanna, **ששנה**, rose, a delicate flower surrounded by thorns, which seem ready to pierce the rose’s fragile petals. Actually, these brambles protect the rose by discouraging the hands which try to pluck it. Similarly, those who originally oppose the Sages (who represent God) will ultimately recognize the Sages’ truly splendid virtues and become their guardians and supporters.

The Midrash and commentaries relate this psalm to several individuals described in Scripture. At first Abraham was universally ostracized for his teachings, but he was later acclaimed as the leading citizen of the world. At first David was vilified and pursued, but he was finally accepted as ruler and king. At first Mashiach was challenged, but he will ultimately become the universal sovereign. Alshich and Malbim interpret this psalm as a description of the coarse body, which at first hinders the development of the soul, but is eventually trained to assist it.

Alshich[[4]](#footnote-4) and Hirsch[[5]](#footnote-5) also explain this psalm as a wedding song celebrating the marriage of a bride and groom, who begin marriage with two very different and sometimes conflicting personalities, but who ultimately blend together in perfect sublime harmony. In light of these interpretations, the Psalm’s title, **שיר** **ידידת**, A song of endearment, is highly appropriate.[[6]](#footnote-6)

According to *Rashi*, this psalm was composed in honor of the Torah scholars who are as tender as the rose, beautiful as the rose, and saturated with the good deeds as the fresh, moist rose. Just as the rose contains many exquisite petals, so is the Torah sage composed of a variety of scholarly attainments.[[7]](#footnote-7)

Ibn Ezra[[8]](#footnote-8) understood the king as being David.[[9]](#footnote-9) However, the Targum and Kimchi understood this Psalm to refer to Mashiach, and the marriage referred to His redemption of Israel.[[10]](#footnote-10)

At a Drash[[11]](#footnote-11) level we can understand that if this is a wedding song, then the bride (kallah - Queen[[12]](#footnote-12)) alludes to Israel, and the chatan (groom - King[[13]](#footnote-13)) alludes to Mashiach.[[14]](#footnote-14) The bride must, therefore, be a Torah scholar. In a sense, we can also understand the chatan as the Living Torah.

*Rashi[[15]](#footnote-15)* connects our Torah portion and Psalm in v.7:

**Tehillim (Psalms) 45:7** ***Your throne, O judge*[[16]](#footnote-16)** Your throne, O prince and judge, shall exist forever and ever, **as the matter that is stated (Exod. 7:1): “I have made you a judge (נְתַתִּיךָ אֱלֹהִים) over Pharaoh.”** And why? Because “a scepter of equity is the scepter of your kingdom,” that your judgments are true, and you are fit to govern.

Rashi tells us that v.7 of our psalm speaks of Moshe in his role of judge (Elohim) over Paro. Moshe is also in the role of the **redeemer**, king, and judge of the Bne Israel.

Our sages stated that whatever pertains to the first redeemer [i.e., Moses] pertains to the final redeemer [i.e., the Mashiach] and that the generation that passes [away] is [the same] as the generation that is to come [i.e., be resurrected].[[17]](#footnote-17)

Rabbi Pinchas Winston made an extremely interesting observation: “Who knows, maybe this is really the meaning of “Mashiach ben Yosef.” Maybe the Mashiach who is a “son” of Yosef is just the redeemer who ends the process that Yosef himself started millennia ago.”

Mashiach ben David is said to have the soul of Moshe. This provides another reason for linking these two redeemers together!

***Midrash Rabbah - Numbers XI:2*** *‘My beloved is like a gazelle ‘: Israel, explained R. Isaac, said to the Holy One, blessed be He: ‘Sovereign of the Universe! Thou hast told us that Thou wilt come to us first.’ ‘My beloved is like a gazelle’; as the gazelle appears and then disappears,* ***so the first redeemer appeared and then disappeared****. R. Berekiah in the name of R. Levi said:* ***Like the first redeemer so will the final redeemer be****. The first redeemer was Moses, who appeared to them and then disappeared. For how long did he disappear from their sight? R. Tanhuma said: Three months; accordingly it is written, And they met Moses and Aaron, etc. (ib. V, 20).2 The final redeemer will also appear to them and then disappear. How long will he remain hidden from them? R. Tanhuma in the name of R. Hama, son of R. Hoshaya, said: Forty-five days. Thus it is written, And from the time that the continual burnt-offering shall be taken away, and the detestable thing that causeth appalment set up, there shall be a thousand two hundred and ninety days (Dan. XII, 11), and it is written, Happy is he that waiteth, and cometh to the thousand three hundred and five and thirty days (ib. 12). How much does the difference amount to? Forty-five days. For he will disappear from their sight and will then again appear to them. Whither will he take them? Some say to the wilderness of Judah, and some say to the wilderness of Sihon and Og.*

The *Chatam Sofer*,[[18]](#footnote-18) as well, describes Moshe, the first redeemer, and then compares him to the final redeemer: “And when the time comes, HaShem will reveal Himself to him, and the spirit of Mashiach, which has been hidden in the higher worlds until his coming, will light upon him.”

The Exodus from Egypt is the prototype for the final redemption, when Mashiach will come, and slavery and suffering will be banished forever from the face of the earth. The Torah gives us a clue that helps us to see that our future redemption is related to our past redemption:

***Micah 7:12-17*** *In that day people will come to you from Assyria and the cities of Egypt, even from Egypt to the Euphrates and from sea to sea and from mountain to mountain. The earth will become desolate because of its inhabitants, as the result of their deeds. Shepherd your people with your staff, the flock of your inheritance, which lives by itself in a forest, in fertile pasturelands. Let them feed in Bashan and Gilead as in days long ago. “As in the days of your Exodus from Egypt, I will show [the people] wonders.” Nations will see and be ashamed, deprived of all their power. They will lay their hands on their mouths and their ears will become deaf. They will lick dust like a snake, like creatures that crawl on the ground. They will come trembling out of their dens; they will turn in fear to HaShem our God and will be afraid of you.*

We would have expected this verse to read, “…I will show *you* wonders” and “As in the days when *he* went out of Egypt….”

In this case, the verse would read, “As in the days when *he* [i.e., Moses, or the generation of the exodus] went out of Egypt, I will show *you* [the Mashiach, or the generation of the final redemption] wonders.”

The verse is instead written the way it is to indicate that ***you*** [i.e., the final generation] ***yourself*** went out of Egypt, and that ***you yourself*** are that generation which HaShem will now show new wonders. Look at that again. Think about those words and the implications.

Thus the future redemption will be characterized by miracles that transcend the natural order. The Targum Yonatan ben Uziel[[19]](#footnote-19) contains a very definite description of each plague, where it is in Tanach[[20]](#footnote-20) and how it will happen. In fact, **the future redemption will be just like the redemption from Egypt in the days of Moshe**!

***Pesikta De-Rab Kahana 7:11*** *R. Levi said in the name of R. Hama bar R. Hanina: With the very means by which He punished the former He will punish the latter. As He punished Egypt with blood, so, too, He will punish Edom-[Rome], for it is written I WILL SHOW WONDERS IN THE HEAVENS AND IN THE EARTH, BLOOD, AND FIRE, AND PILLARS OF SMOKE [OVER EDOM] (Joel 3:3). As Egypt, frogs; so, too, Edom: THE SOUND OF AN UPROAR FROM THE CITY [OF ROME], AN UPROAR BECAUSE OF THE TEMPLE [WHICH ROME DESTROYED], AN UPROAR OF THE L-RD WHO RENDERETH RECOMPENSE TO HIS ENEMIES (Yeshayahu [Isaiah] 66: 6). As Egypt, gnats; so, too, Edom with gnats: THE STREAMS [OF BOZRAH] SHALL BE TURNED INTO PITCH, AND THE DUST THEREOF INTO BRIMSTONE, AND THE LAND THEREOF SHALL BECOME BURNING PITCH (Yeshayahu [Isaiah] 34:9); SMITE THE DUST OF THE EARTH, THAT IT MAY BECOME GNATS (Shemot [Exodus] 8:12). As Egypt, all kinds of wild beasts; so, too, Edom: THE PELICAN AND THE BITTERN SHALL POSSESS IT, etc. (Yeshayahu [Isaiah] 34:11). As Egypt, pestilence; so, too, Edom: I WILL PLEAD AGAINST [GOG] WITH PESTILENCE AND WITH BLOOD (Yehezekel [Ezekiel] 38:22). As Egypt, boils; so, too, Edom: THIS SHALL BE THE PLAGUE WHEREWITH THE L-RD WILL SMITE ALL THE PEOPLES THAT HAVE WARRED AGAINST JERUSALEM: THEIR FLESH SHALL CONSUME AWAY WHILE THEY STAND UPON THEIR FEET (Zechariah (Zechariah) 14:12). As Egypt, hail; so, too, EDOM: I WILL CAUSE TO RAIN UPON [GOG] . . . AN OVERFLOWING SHOWER AND GREAT HAILSTONES (Yehezekel [Ezekiel] 38:22). As Egypt, locusts; so, too, Edom: AND THOU, SON OF MAN, THUS SAITH THE L-RD G-D: SPEAK UNTO THE BIRDS OF EVERY SORT . . . THE FLESH OF THE MIGHTY SHALL YE EAT . . . BLOOD SHALL YE DRINK . . . YE SHALL EAT FAT TILL YE BE FULL, AND DRINK BLOOD TILL YE BE DRUNKEN (Yehezekel [Ezekiel] 39:17-19). As Egypt, darkness; so, too, Edom with darkness: HE SHALL STRETCH OVER [EDOM] THE LINE OF [DARK] CHAOS AND THE PLUMMET OF EMPTINESS (Yeshayahu [Isaiah] 34:11). As with Egypt He took each of the chiefest among them and slew them, so, too, with Edom: A GREAT SLAUGHTER IN THE LAND OF EDOM, AMONG THEM TO COME DOWN SHALL BE THE REMIM (Yeshayahu [Isaiah] 34:6-7), that is, as R. Meir expounded it-among those to come down shall be the Romans, [pre-eminent among all the peoples of Edom].*

To drive this point home, it is worth noting that Moshe’s song, in Shemot (Exodus) 15:1-19, is rendered in the text as ***present*** tense, but the Hebrew has this in the ***future*** tense:

***Shemot (Exodus) 15:1*** *Then Moses and the children of Israel sang* (will sing) *this song to the Lord, and they spoke, saying, I will sing to the Lord, for very exalted is He; a horse and its rider He cast into the sea.*

Think about the implications of that! Now is a good time to learn that song as we sing those words in our morning prayers. This same song will be sung at the future redemption, as we can see in Sefer Revelation:

***Revelation 15:3*** *And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.*

Thus we have again, a connection between the redemption in the days of Moshe and the Messianic redemption, as we will sing THIS song on both occasions.

The Midrash also relates Micah 7:15 to the *future* redemption and its relationship to the redemption from Egypt:

***Midrash Rabbah - Shemot (Exodus) XV:11*** *Another explanation of THIS MONTH SHALL BE UNTO YOU. It is written: Happy is the nation whose God is the Lord (Ps. XXXIII, 12). When God chose His world,[[21]](#footnote-21) He appointed New Moons [i.e. months] and years therein, and when He chose Yaaqov and his sons, He appointed for them a New Moon of redemption in which Israel were redeemed from Egypt and in which they are destined to be redeemed again, as it says: As in the days of thy coming forth out of the land of Egypt[[22]](#footnote-22) will I show unto him marvelous things.[[23]](#footnote-23)*

The Torah tells us that the final redemption will be very much like our first redemption from Egypt, but will be accompanied by even more wonders and miracles. It follows that if the entry and settlement of the land of Israel was supposed to be accomplished in a supernatural manner the first time, how much more so will it be miraculous in our own times, with the Messianic redemption!

What happened on that fateful Passover night, that will ***not*** repeat itself in the final redemption? Two things will ***not happen*** again, says the Prophet Isaiah 52.

1. In the final redemption they will go out *without* hurry.

2. They, and their Mashiach, will not be so liked by their former masters.

The Egyptian redemption and the final redemption in the days of Mashiach are given expression in the Seder through several devices. We see it in the division of the four cups of wine, we see it in the division of the Hallel, and we see it in the division of the Seder itself.

The Seder[[24]](#footnote-24) itself is divided by the meal. The Haggada[[25]](#footnote-25) speaks of our redemption *from Egypt before the meal*, and it speaks of the final messianic redemption from *the meal onward*. The four cups of wine and the Hallel follow this division. This means that we re-enact the first and second redemptions, at the seder!

Now let’s examine an interesting pasuk which speaks of the time of the end:[[26]](#footnote-26)

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

So begins the parshah speaking of Yosef’s freedom, as history begins to accelerate in order to propel Yosef from the depths of enslavement to the height of empowerment. However, the word “keitz” is a special word, often denoting the historic arrival at a certain pre-destined time by which something is meant to happen, specifically with respect to redemption. A *keitz* is an appointed time, a pre-designated immutable moment in Jewish history, and through that time some form of redemption **MUST** occur, even if history has to be turned upside down to bring it about. If need be, HaShem will have one nation attack another, and trigger a war that involves massive armies and expenditures just to bring about a *keitz*,[[27]](#footnote-27) and this is what the Talmud[[28]](#footnote-28) means when it uses this term with respect to the Final Redemption:

***Sanhedrin 97b*** *Rav said, “All the dates of redemption (hakeitzin) have already passed, and now it depends upon repentance and good deeds.” Shmuel said, “It is enough that the mourner remains in mourning!” This is like an earlier disagreement: Rebi Eliezer said, “If Israel will repent then they will be redeemed, and if they will not, then they will not.” Rebi Yehoshua said to him, “If they do not repent they will not be redeemed?! Rather, The Holy One, Blessed is He, will cause to rise a king who will make decrees as difficult as Haman’s were and Israel will repent and return to the right path”.*

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

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

**Sha’ar HaGilgulim,**[[29]](#footnote-29) **Chapter 31** However, Yosef did not merit this until the night of the “end of two years”,[[30]](#footnote-30) when it was decreed that he should leave jail; that day he rose to greatness. Therefore, it is what is written, “(He appointed it as a testimony to Yosef) when He went out over the land of Egypt, when I heard a language unknown to me”.[[31]](#footnote-31) That night, Gavriel came and taught him seventy languages.[[32]](#footnote-32)

How many keitzin are there throughout history? The Vilna Gaon[[33]](#footnote-33) speaks about 1,000 of them to be exact:

**Kol HaTor,**[[34]](#footnote-34) **Chapter 4:3** The beginning of anything large or small that can be performed during the Period of Mashiach is through the “me’yudim” - designated “emissaries” - Heaven-sent messengers at the beginning of the redemption. They initiate the “ye’udim” - specific “events” - and the two of them together result in the “moadim” - the “appointed times” - the end-times[[35]](#footnote-35) of the levels of the footsteps which are initiated from Below, in order to achieve the number 999 in [the sefirah of] Yesod.

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

**Kol HaTor, Chapter 5:1** Every rectification must reach the final level of initiation from Below, which is 1000 less one, that is, 999 of [the sefirah] Yesod. This is the largest number of Mashiach ben Yosef, based upon the verse, “the smallest will be for a thousand”.[[36]](#footnote-36)

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

Exactly what all these “ends” are, the Gaon does not explain, at least not here. And, though it may not be clear exactly what each of these levels represent, the Vilna Gaon does warn that as we approach the final and 999th level, the Sitra Achra, the Opposing Angel, will be at his strongest, and for two reasons. First, knowing that his end is imminent with the coming of the Final Redemption,[[37]](#footnote-37) he will need to fight for survival like never before; and second, for the added strength of the yetzer hara, because free will, the overall purpose of creation, demands a balanced choice. Therefore, as clarity of truth increases, so must the temptation to reject it increase as well. The trick, and source of one ‘s spiritual survival will be knowing whether or not our rejection of information is rooted in our yetzer tov, or our yetzer hara, something that is a lot easier to do on paper than in practice.

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

As the Talmud says, the Final Redemption will mirror the exodus from Egypt.

***Sanhedrin 111a*** *It has been taught: R. Simai said: It says, And I will take you to me for a people,[[38]](#footnote-38) and it is also said, And I will bring you in [unto the land etc.]. Their exodus from Egypt is thus likened to their entry into the [promised] land: just as at their entry into the [promised] land there were but two out of six hundred thousand,[[39]](#footnote-39) so at their exodus from Egypt there were but two out of six hundred thousand.[[40]](#footnote-40) Raba said: It shall be even so in the days of the Messiah, for it is said, And she shall sing there, as in the days of her youth, and as in the days when she came up out of the land of Egypt.[[41]](#footnote-41)*

Thus, it can be assumed, that when the Redeemer finally appears and is a vehicle for the same Light of Redemption that Moshe Rabbeinu reflected, there will be a great and dramatic change in the Jewish people, and all the years of assimilation will give way to masses of Jews repenting, ready to return to Eretz Israel,[[42]](#footnote-42) with the Holy Sparks that we had been exiled to redeem, way back when.

However, there is only one thing to remember: Only ONE-FIFTH of the Jewish people left Egypt.[[43]](#footnote-43) This was because, in spite of the seven plagues that had already revealed HaShem’s intention to redeem the Jewish people, four-fifths of the population had little, if any, desire at all to leave Egypt:

The exodus from Egypt liberated only one out of five Jews, and some say one out of every fifty, because all those who were bound to Egypt and did not want to depart, died in the three days of darkness and were not privileged to leave. That is, only those who desired redemption with all their hearts were redeemed. The Final Redemption, likewise, depends upon our yearning.[[44]](#footnote-44)

In Egypt the redemption was connected to birth. The crossing of the Sea of Reeds was called the “birth of the nation of Israel”.[[45]](#footnote-45) Just as the birth of Israel was preceded by birth pangs (10 plagues), so also will the final redemption be a birth that is preceded by birth pangs (plagues).[[46]](#footnote-46)

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

In our parasha this week we see the beginning of **our** redemption (and yes, it was also the beginning of the redemption in the days of Moshe). It is my fervent prayer that our teshuva should be complete and that we all should merit **our** redemption. Amen V’Amen!

**Ashlamatah: Is 42:8-16 + 21**

|  |  |
| --- | --- |
| **Rashi** | **Targum** |
| 8. I am the Lord, that is My Name; and My glory I will not give to another, nor My praise to the graven images. | 8. I am the LORD, that is My name; My glory – that I am revealed upon you – I will give to no other people, nor My praise to those who serve images. |
| 9. The former things, behold they have come to pass, and the new things I tell; before they sprout I will let you hear. | 9. Behold the former things have come to pass and new things I now declare; before they come I will announce them to you. |
| 10. Sing to the Lord a new song, His praise from the end of the earth, those who go down to the sea and those therein, the islands and their inhabitants. | 10. Sing before the LORD a new song, speak of His praise from the end fo the earth, those who go down to the sea and all that fill it, islands and their inhabitants. |
| 11. The desert and its cities shall raise [their voice]; Kedar shall be inhabited with villages; the rock dwellers shall exult, from the mountain peaks they shall shout. | 11. Let the desert and the cities that dwell in it praise, let open cities inhabit the desert of the Arabians. Let the dead sing for joy when they come forth from their tombs, from the top of the mountains let tem lift up their voice. |
| 12. They shall give glory to the Lord, and they shall recite His praise on the islands. | 12. Let them give GLORY before the LORD, and declare His praise in the islands. |
| 13. The Lord shall go out like a hero; like a warrior shall He arouse zeal; He shall shout, He shall even cry, He shall overpower His foes. | 13. The LORD is revealed to do prodigies, to do prodigies He is revealed in anger, in speech, even with quaking, He is revealed in His might against His foes. |
| 14. I was silent from time immemorial; I am still, I restrain Myself. Like a travailing woman will I cry; I will be terrified and destroy them together. | 14. For a long time I have given them respite, that if they repented to the Law … but they did not repent. Like pangs upon a woman in travail My judgement will be revealed upon them, they will be devastated and come to an end together. |
| 15. I will destroy mountains and hills, and all their grass I will dry out, and I will make rivers into islands and I will dry up the pools. | 15. I will lay waste mountains and hills; and dry up all their herbage. I will return their rivers into islands, and dry-up pools. |
| 16. And I will lead the blind on a road they did not know; in paths they did not know I will lead them; I will make darkness into light before them, and crooked paths into straight ones. These things, I will do them and I will not forsake them. | 16. And I will lead those who are as blind in a way that they do not know, in paths that they have not learned I will guide them. I will turn darkness before them into light, and uneaven ground into a plain. These are the things that I will do and I will not forsake them. |
|  |  |
| 21. **The Lord desires [this] for His righteousness' sake; He magnifies the Torah and strengthens it.** | 21.**The LORD is pleased in order to justify Israel, He will magnify those who perform His Law and strengthen them.** |
|  |  |

**Verbal Tallies**

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

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

**Shemot (Exodus) 6:2 – 7:7**

**Tehillim (Psalms) 45:1-18**

**Yeshayahu (Isaiah) 42:8-16 + 21**

**Mk 5:25-34, Lk 8:43-48, Acts 15:19-21**

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

LORD / YHWH - **יהוה**, Strong’s number 03068.

Name - **שם**, Strong’s number 08034.

Known / Knew / Known - **ידע**, Strong’s number 03045.

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

God - **אלהים**, Strong’s number 0430.

Said / Speak - **אמר**, Strong’s number 0559.

Appeared / Consider - **ראה**, Strong’s number 07200.

Name - **שם**, Strong’s number 08034.

**Shemot (Exodus) 6:2** And **God <0430>** spake unto Moses, and **said <0559> (8799)** unto him, I am the **LORD <03068>**: 3 And I **appeared <07200> (8735)** unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my **name <08034>** **YHWH <03068>** was I not **known <03045> (8738)** to them.

**Tehillim (Psalms) 45:1** « To the chief Musician upon Shoshannim, for the sons of Korah, Maschil, A Song of loves. » My heart is inditing a good matter: I **speak <0559> (8802)** of the things which I have made touching the king: my tongue is the pen of a ready writer.

**Tehillim (Psalms) 45:2** Thou art fairer than the children of men: grace is poured into thy lips: therefore **God <0430>** hath blessed thee for ever.

**Tehillim (Psalms) 45:10** Hearken, O daughter, and **consider <07200> (8798)**, and incline thine ear; forget also thine own people, and thy father’s house;

**Tehillim (Psalms) 45:17** I will make thy **name <08034>** to be remembered in all generations: therefore shall the people praise thee for ever and ever.

**Yeshayahu (Isaiah) 42:8** I am the **LORD <03068>**: that is my **name <08034>**: and my glory will I not give to another, neither my praise to graven images.

**Yeshayahu (Isaiah) 42:16** And I will bring the blind by a way that they **knew <03045> (8804)** not; I will lead them in paths that they have not **known <03045> (8804)**: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Ex. 6:2 – 7:7** | **Psalms**  **45:1-18** | **Ashlamatah**  **Is 42:8-16 + 21** |
| --- | --- | --- | --- | --- |
| ba' | father | Exod. 6:14 Exod. 6:25 | Ps. 45:10 Ps. 45:16 |  |
| by"a' | enemies |  | Ps. 45:5 | Isa. 42:13 |
| hL,ae | these, those | Exod. 6:14 Exod. 6:15 Exod. 6:16 Exod. 6:19 Exod. 6:24 Exod. 6:25 |  | Isa. 42:16 |
| ~yhil{a/ | God | Exod. 6:2 Exod. 6:7 Exod. 7:1 | Ps. 45:2 Ps. 45:6 Ps. 45:7 |  |
| rm;a' | said | Exod. 6:2 Exod. 6:6 Exod. 6:10 Exod. 6:12 Exod. 6:26 Exod. 6:29 Exod. 6:30 Exod. 7:1 | Ps. 45:1 |  |
| #r,a, | land, earth, ground, country | Exod. 6:4 Exod. 6:8 Exod. 6:11 Exod. 6:13 Exod. 6:26 Exod. 6:28 Exod. 7:2 Exod. 7:3 Exod. 7:4 | Ps. 45:16 | Isa. 42:10 |
| aAB | come, go, bring | Exod. 6:8 Exod. 6:11 | Ps. 45:14 Ps. 45:15 | Isa. 42:9 |
| tyIB; | household, house | Exod. 6:14 | Ps. 45:10 |  |
| !Be | sons | Exod. 6:5 Exod. 6:6 Exod. 6:9 Exod. 6:11 Exod. 6:12 Exod. 6:13 Exod. 6:14 Exod. 6:15 Exod. 6:16 Exod. 6:17 Exod. 6:18 Exod. 6:19 Exod. 6:21 Exod. 6:22 Exod. 6:24 Exod. 6:25 Exod. 6:26 Exod. 6:27 Exod. 7:2 Exod. 7:4 Exod. 7:5 Exod. 7:7 | Ps. 45:2 Ps. 45:16 |  |
| tB; | daughter | Exod. 6:23 Exod. 6:25 | Ps. 45:9 Ps. 45:10 Ps. 45:12 Ps. 45:13 |  |
| rABGI | mighty one |  | Ps. 45:3 | Isa. 42:13 |
| rb'D' | theme, cause, things |  | Ps. 45:1 Ps. 45:4 | Isa. 42:16 |
| rk;z" | remember | Exod. 6:5 | Ps. 45:17 |  |
| [d'y" | make, know | Exod. 6:3 Exod. 6:7 Exod. 7:5 |  | Isa. 42:16 |
| hwhy | LORD | Exod. 6:2 Exod. 6:3 Exod. 6:6 Exod. 6:7 Exod. 6:8 Exod. 6:10 Exod. 6:12 Exod. 6:13 Exod. 6:26 Exod. 6:28 Exod. 6:29 Exod. 6:30 Exod. 7:1 Exod. 7:5 Exod. 7:6 |  | Isa. 42:8 Isa. 42:10 Isa. 42:12 Isa. 42:13 Isa. 42:21 |
| dl;y" | bore, labor | Exod. 6:20 Exod. 6:23 Exod. 6:25 |  | Isa. 42:14 |
| ac'y" | come, go, bring | Exod. 6:6 Exod. 6:7 Exod. 6:13 Exod. 6:26 Exod. 6:27 Exod. 7:4 Exod. 7:5 |  | Isa. 42:13 |
| lKo | all, whole, every, entire | Exod. 6:29 Exod. 7:2 | Ps. 45:8 Ps. 45:13 Ps. 45:16 Ps. 45:17 | Isa. 42:15 |
| !Ke | thus, so, therefore | Exod. 6:6 Exod. 6:9 Exod. 7:6 | Ps. 45:2 Ps. 45:7 Ps. 45:17 |  |
| ble | heart | Exod. 7:3 | Ps. 45:1 Ps. 45:5 |  |
| rAvymi | uprightness, plains |  | Ps. 45:6 | Isa. 42:16 |
| %l,m, | king | Exod. 6:11 Exod. 6:13 Exod. 6:27 Exod. 6:29 | Ps. 45:1 Ps. 45:5 Ps. 45:9 Ps. 45:11 Ps. 45:13 Ps. 45:14 Ps. 45:15 |  |
| !mi | on account, one, than, above | Exod. 6:9 Exod. 6:25 | Ps. 45:2 Ps. 45:7 |  |
| hj'n" | outstretched, stretch, incline | Exod. 6:6 Exod. 7:5 | Ps. 45:10 |  |
| af'n" | swore, lift | Exod. 6:8 |  | Isa. 42:11 |
| !t;n" | give, gave, given | Exod. 6:4 Exod. 6:8 Exod. 7:1 Exod. 7:4 |  | Isa. 42:8 |
| ~l'A[ | forever |  | Ps. 45:2 Ps. 45:6 Ps. 45:17 | Isa. 42:14 |
| l[; | according, therefore | Exod. 6:26 | Ps. 45:2 Ps. 45:7 Ps. 45:17 | Isa. 42:13 |
| ~ynIP' | before, face | Exod. 6:12 Exod. 6:30 | Ps. 45:12 | Isa. 42:16 |
| qd,c, | righteousness |  | Ps. 45:4 Ps. 45:7 | Isa. 42:21 |
| ha'r' | appear, see | Exod. 6:3 Exod. 7:1 | Ps. 45:10 |  |
| vaor | heads, tops | Exod. 6:14 Exod. 6:25 |  | Isa. 42:11 |
| ~ve | name | Exod. 6:3 Exod. 6:16 | Ps. 45:17 | Isa. 42:8 |
| [m;v' | hear, heard | Exod. 6:5 Exod. 6:9 Exod. 6:12 Exod. 6:30 Exod. 7:4 | Ps. 45:10 | Isa. 42:9 |
| hp'f' | speech | Exod. 6:12 Exod. 6:30 | Ps. 45:2 |  |
| tx;T; | under | Exod. 6:6 Exod. 6:7 | Ps. 45:5 Ps. 45:16 |  |
| ~[; | people | Exod. 6:7 Exod. 7:4 | Ps. 45:5 Ps. 45:10 Ps. 45:12 Ps. 45:17 |  |
| hf'[' | did, do, make | Exod. 7:6 |  | Isa. 42:16 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Ex. 6:2 – 7:7** | **Psalms**  **45:1-18** | **Ashlamatah**  **Is 42:8-16 + 21** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **Mk 5:25-34** | **Tosefta of**  **Luke**  **Lk 8:43-48** | **Remes/Gemara of**  **Acts/Romans**  **and James**  **Acts 15:19-21** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **αἷμα** | blood |  |  |  | Mk. 5:25 Mk. 5:29 | Lk. 8:43 Lk. 8:44 | Acts 15:20 |
| **ἀκούω** | hear |  | Ps 45:10 |  | Mk. 5:27 |  |  |
| **ἀλήθεια** | truth |  | Psa 45:4 |  | Mk. 5:33 |  |  |
| **ἀπαγγέλλω** | report |  |  | Isa 42:12 |  | Lk. 8:47 |  |
| **ἅπτομαι** | touch |  |  |  | Mar 5:27 Mar 5:28 Mar 5:30 Mar 5:31 | Luk 8:44  Luk 8:45 Luk 8:46 Luk 8:47 |  |
| **γενεά** | generation |  | Ps 45:17 |  |  |  | Acts 15:21 |
| **γινώσκω** | know, known, felt | Exod. 6:3 Exod. 6:7 Exod. 7:5 |  | Isa. 42:16 | Mk. 5:29 | Lk. 8:46 |  |
| **γυνή** | woman, wife | Exo 6:20 Exo 6:23 Exo 6:25 |  |  | Mk. 5:25 Mk. 5:33 | Lk. 8:43 Lk. 8:47 |  |
| **δύναμις** | force | Exo 6:26 Exo 7:4 |  | Isa 42:13 | Mk. 5:30 | Lk. 8:46 |  |
| **δώδεκα** | twelve |  |  |  | Mk. 5:25 | Lk. 8:43 |  |
| **εἴδω** | see, behold, knowing |  | Ps 45:10 | Isa 42:16 | Mar 5:32 Mar 5:33 | Luk 8:47 |  |
| **εἰρήνη** | peace |  |  |  | Mk. 5:34 | Lk. 8:48 |  |
| **ἐξέρχομαι** | come forth, go forth |  |  | Isa 42:13 | Mk. 5:30 Mk. 6:34 | Lk. 8:46 |  |
| **ἐπιστρέφω** | turn, return |  |  |  | Mk. 5:30 |  | Acts 15:19 |
| **ἔπω** | said | Exo 6:2  Exo 6:6  Exo 6:10  Exo 6:13  Exo 6:26  Exo 6:30  Exo 7:1 |  |  | Mar 5:33 Mar 5:34 | Luk 8:45 Luk 8:46 Luk 8:48 |  |
| **ἔρχομαι** | come, ogo |  |  |  | Mk. 5:26 Mk. 5:27 Mk. 5:33 | Lk. 8:47 |  |
| **ἔτος** | year | Exo 6:16 Exo 6:18  Exo 6:20 Exo 7:7 |  |  | Mk. 5:25 | Lk. 8:43 |  |
| **ἔχω** | have, had |  |  |  | Mk. 6:34 |  | Acts 15:21 |
| **θεός** | God | Exod. 6:2 Exod. 6:7 Exod. 7:1 | Ps. 45:2 Ps. 45:6 Ps. 45:7 | Isa 42:8 Isa 42:12  Isa 42:13  Isa 42:21 |  |  | Acts 15:19 |
| **θυγάτηρ** | daughter | Exod. 6:23 Exod. 6:25 | Ps. 45:9 Ps.45:10 Ps.45:12 Ps.45:13 |  | Mk. 5:34 | Lk. 8:48 |  |
| **ἰάομαι** | healed |  |  |  | Mk. 5:29 | Lk. 8:47 |  |
| **ἰατρός** | physicians |  |  |  | Mk. 5:26 | Luk 8:43 |  |
| **ἱμάτιον** | garment, cloak |  | Psa 45:8 |  | Mk. 5:27 Mk. 5:28 Mk. 5:30 | Lk. 8:44 |  |
| **ἵστημι** | established | Exo 6:4 |  |  |  | Lk. 8:44 |  |
| **κατά** | according to | Exo 6:16 Exo 6:19  Exo 6:25 |  |  |  |  | Acts 15:21 |
| **λαός** | people | Exod. 6:7 Exod. 7:4 | Ps. 45:5 Ps.45:10 Ps.45:12 Ps.45:17 |  |  | Lk. 8:47 |  |
| **λέγω** | saying, speak | Exo 6:6 Exo 6:10  Exo 6:12  Exo 6:29 Exo 7:1 | Psa 45:1 |  | Mk. 5:28 Mk. 5:30 Mk. 5:31 Mk. 5:33 Mk. 5:34 | Lk. 8:45 Lk. 8:46 Lk. 8:48 |  |
| **ξηραίνω** | dried up |  |  | Isa 42:14 Isa 42:15 | Mk. 5:29 |  |  |
| **ὄπισθεν** | behind |  |  |  | Mk. 5:27 | Lk. 8:44 |  |
| **ὄχλος** | crowd,multitude |  |  |  | Mk. 5:27 Mk. 5:30 Mk. 5:31 Mk. 6:34 | Lk. 8:45 |  |
| **πᾶς** | all, whole, entire, every | Exod. 6:29 Exod. 7:2 | Ps. 45:8 Ps.45:13 Ps.45:16 Ps.45:17 | Isa. 42:15 | Mk. 5:26 Mk. 5:33 | Lk. 8:45 Lk. 8:47 | Acts 15:21 |
| **πατήρ** | father | Exod. 6:14 Exod. 6:25 | Ps.45:10 Ps.45:16 |  |  |  |  |
| **πίστις** | faith |  |  |  | Mk. 5:34 | Lk. 8:48 |  |
| **ποιέω** | did, do, make | Exod. 7:6 |  | Isa. 42:16 | Mk. 5:32 |  |  |
| **προσπίπτω** | fell on |  |  |  | Mk. 5:33 | Lk. 8:47 |  |
| **ῥύσις** | flow |  |  |  | Mk. 5:25 | Lk. 8:43 Lk. 8:44 |  |
| **σώζω** | well, get |  |  |  | Mk. 5:28 Mk. 5:34 | Lk. 8:48 |  |
| **τίς** | someone, who, a certain |  |  |  | Mar 5:25 Mar 5:30  Mar 5:31 | Lk. 8:46 |  |
| **τρέμω** | trembling |  |  |  | Mk. 5:33 | Lk. 8:47 |  |

**NAZAREAN TALMUD**

**Sidra Of Shemot (Ex.) ‎6:2 – 7:7**

**“VaEra El Avraham” “and I appeared to Abraham”**

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

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

|  |  |
| --- | --- |
| **HAKHAM SHAUL’S SCHOOL OF Tosefta**  **(Luqas Lk 8:43-48)**  **Mishnah א:א** | **Hakham Tsefet’s School of Peshat**  **(Mk 5:24b-34)**  **Mishnah א:א** |
| **And a woman[[47]](#footnote-47) who had a hemorrhage for twelve years,** (14 years) **and could not be healed by anyone, came up behind him and touched the fringe of is tallit, and immediately her hemorrhage stopped. And Yeshua said, "Who is the one who touched Me?" And while they were all denying it, Hakham Tsefet said, "Master, the people are crowding and pressing in on you." But Yeshua said, "Someone did** (intentionally) **touch me, for I was aware[[48]](#footnote-48) that virtuous power had gone out of me." When the woman saw that she had not escaped notice, she came trembling and fell down before him, and declared in the presence of all the people the reason why she had touched him, and how she had been immediately made whole. And He said to her, "Daughter, your faithfulness has made you well; go in peace."** | **And a great congregation was following him and pressing in on him. And a woman who had had a discharge of blood for twelve years, and had endured a great ordeal** (much) **under a great number of physicians, and had spent all that she had and was not helped at all, but rather had grown worse, after hearing** reports **about Yeshua, she came up in the congregation behind** him **and touched the fringe of his tallit. For she reasoned within herself, “If I just touch the fringe of his talit, I will be made whole.” Immediately the flow of her blood was dried up; and she knew[[49]](#footnote-49) in her body that she was healed[[50]](#footnote-50) of her affliction.[[51]](#footnote-51) Immediately Yeshua, knowing** (Da’at having an intimate knowledge) **in himself that the virtuous power[[52]](#footnote-52) had gone out from him, turned around in the congregation and said, “Who touched my tzitzit?” And his talmidim said to him, “You see the** great **congregation pressing in on you, and you say, 'Who touched Me?'” And he looked around to see the woman who had touched[[53]](#footnote-53)** his tzitzit**. But the woman fearing[[54]](#footnote-54) and trembling, aware[[55]](#footnote-55) of what had happened to her, came and fell down before him and told him the whole truth. But he said to her, “Daughter, your faithful obedience has made you whole; go in peace being made whole of your affliction.”** |
| **Hakham SHAUL’S SCHOOL OF REMES**  **(2 Luqas - Acts 15:19-21)**  **Pereq א:א** | |
| **Therefore, my judgment[[56]](#footnote-56) is that we should not cause difficulty for those from among the Gentiles who turn to God, but we should write a letter to them to abstain from the pollution of idols and from sexual immorality and from what has been strangled and from blood. For [**the rest you have] **Moshe who has those proclaiming him in every city from ancient generations,** because he**is read aloud in the synagogues on every Sabbath.”** | |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Ex. 6:2 – 7:7** | **Psa. 45** | **Is 42:8-16 + 21** | **Mk 5:25-34** | **Lk 8:49-56** | **Acts 12:13-19** |

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

On occasion we find pericopes from the Nazarean Codicil that fall out in close proximity to Festivals or that are closely associated with Festival themes. This is not uncommon because the Hakhamim have taught us to read certain Torah Sederim during particular Festivals. The Present pericope of Mark and 1 Luqas fit the genre of Pesach and to be more precise Shabbat HaGadol. This can often be the case with the Bimodality of the Triennial Torah Cycle. When we are in proximity to such events and readings. The present reading may have been also read during the Pesach season and again more precisely during Shabbat HaGadol. Study of the triennial Calendar will show that in the present materials this reading was at least once read during that season. Thus, the reading of Mal 3:4-24. (Jewish published Bible) was once joined to the present pericopes of Mark and Luke. We here opine that the woman with the haemorrhage of blood was inspired by the readings of Mal 3:4-24 to seek out Yeshua and his fringed garment as a cure for her longstanding problem. We will try to unfold this idea below.

**Much Suffering**

As an introduction to Shabbat HaGadol, Hakham Tsefet opens with a narrative of a woman who suffered greatly for a period of twelve years. In this pericope, we see the true genius of Hakham Tsefet. We also see that the triennial reading of the Nazarean Codicil perfectly matches the Torah and Festival Calendar. In the narrative where we read that, a woman had a haemorrhage of blood for twelve years; Hakham Tsefet makes a play on the word “great.” In our translation, the words “much” and “many” are derivatives of the idea of “great.” Therefore, we see and know immediately that we have reached Shabbat HaGadol or its counterpart Shabbat Shuvah.

As we look at the narrative superficially we note that there seems to be little associated with “the great and terrible day.” Shabbat Gadol materializes right before our eyes when we begin, with hermeneutics to decode the text.

**Festival Hermeneutics**

We have talked often of hermeneutics such as Corral Hermeneutics, Handkerchief hermeneutics and Rabbinic Hermeneutics. Keeping in mind that there are many hermeneutic rules and practices that help us define the meaning of a text, we proceed with what we will label “Festival Hermeneutics.” Festival hermeneutic is a method of interpreting festival and ritual practices through hermeneutic or defining the meaning of a ritual/festival through a process of hermeneutics. This process is very precarious when we confine the materials within the infrastructure of Peshat. This is because “ritual” and “festivals” are often associated with more abstract practices such as ceremony ritual or prayer. Therefore, “ritual/festival hermeneutics” would be better suited for higher hermeneutic levels, i.e. So’od. However, because we have a “festival” genre here in Peshat materials we must interpret from Peshat. We might say that there is a “Peshat Ritual/Festival Hermeneutic” as opposed to the other levels of PaRDeS hermeneutic levels. The highest and most capable hermeneutic for interpreting ritual, festival and prayer processes would be So’od. However, because our present material is Peshat we must strip the ritual/festival of all of it So’od apparel. Therefore, we must deduce that “ritual/festival hermeneutic” is subject to the applicable PaRDeS hermeneutic. In other words, when we see a ritual/festival within a particular text we must determine the level of hermeneutic and therein confine the ritual/festival to the specific level of hermeneutic. Ritual/Festival Hermeneutic interprets the ritual within the con­fines of the materials in which we find our source. Our present ritual/festival, Pesach must be confined to the level of Peshat because we are reading Peshat materials.

**Hermeneutic and Shabbat HaGadol**

As we have noted in the footnotes the woman with the constant hemorrhage of blood deduced that she could be healed by the Master’s tallit. Therefore, we must use the “Ritual/Festival Hermeneutics” of Peshat to decode the pre-Pesach ritual of Shabbat HaGadol. It has been the ritual practice to label the Shabbat before Pesach as Shabbat HaGadol and incorporate the Prophetic reading of Mal 3:4-24. (Jewish published Bible) This *haftarah* was selected in accordance with the belief that the Messianic redemption of the B’ne Yisrael will occur in the same month as the Egyptian bondage.[[57]](#footnote-57) While the exact origin of this practice is debated among some scholars…

1. We will show through the present pericope of Marqas (Mark) that this practice pre-dates the Nazarean Codicil.
2. We will further show that Hakham Tsefet was aware of this practice and the he crafted the present pericope from the history of the Master to suit Shabbat HaGadol.

**Virtuous Power**

Use of the Greek word **δύναμις** – *dunamis* is used for the “virtue,” which flows from the person of Yeshua. This is clearly an association with Messiah and the principle of agency. This may be the simplest answer but it is not the only answer. When the woman with the “**discharge of blood**” touched Yeshua’s tzitzit she transferred her ritual impurity to him. She remained ritually impure until she could appropriately immerse in a mikveh. The point Hakham Tsefet is making by saying “**Immediately Yeshua, knowing** (Da’at having an intimate knowledge) **in himself that the virtuous power had gone out from him,**” is that Yeshua was keenly aware of his status of ritual purity. This is further explained by understanding that Yeshua was meticulous about ritual purity. Therefore, when the woman touched his tzitzit he knew immediately that his ritual status had been compromised. Furthermore, this virtuous power when transferred from one person to another has the capacity of elevating or degenerating the person in contact. This is the mystery of the Parah Adumah discussed just a short time ago. Why did the woman with the “discharge of blood” seek Yeshua out? Did she seek him out because she believed he was “Messiah?” Hakham Tsefet responds by saying that she “**heard**” reports about him. But, this also leaves another question. What were the “reports” that she heard? It would appear that the “reports” were not specifically associated with his being Messiah. Rather, she heard reports of healings associated with him. Yet, she had a very determinate, premeditated plan, **“If I just touch the fringe of his talit, I will be made whole.”** This in turn posits more questions.

Hakham Tsefet is going out of his way to say that ritual purity is a very important issue in Jewish life. Yeshua “had intimate knowledge of his ritual status.” Adam and Chavah “immediately Knew” when they had compromised their status of ritual innocence. As we have stated before, their attempt to cover themselves constituted the “works of the flesh” or human attempt apart from the Torah to reconcile themselves to G-d.

Hakham Tsefet is also showing that in some cases for someone to be “healed” per se that some agents have to be exposed to ritual impurity. This is the case with Yeshua in the present scenario. In turning back to the questions at hand we need to know what caused the woman with the discharge of blood to believe that she could specifically touch the tzitzit of Yeshua’s tallit and be healed. And why did she wait until this specific time, i.e. Shabbat HaGadol to premeditatedly resolve to act on her thoughts. Is it possible the she found some special connection between Shabbat HaGadol and the tzitzit that caused her to believe that she could touch Yeshua’s fringe and be healed?

**D’varim 22:12** You shall make yourself twisted threads, (**גָּדִל** – gâdil)[[58]](#footnote-58) on the four corners of your garment with which you cover yourself.

The fringe/tassel on the four corners of the tallit are referred to as **גָּדִל** – gâdil. According to the Strong’s Exhaustive concordance and the Theological Workbook of the Old Testament **גָּדִל** – gâdil is derived from **גָּדַל** – gadal meaning “great.” In the table below, we have given the Theological workbook of the Old Testament numbers and corresponding definition.

|  |  |  |  |
| --- | --- | --- | --- |
| **TWOT No.** | **Hebrew** | **Transliteration** | **Definition** |
| 315a | **גָּדֵל** | gādēl | becoming great, growing up |
| 315b | **גֹּדֶל** | gōdel | greatness. |
| 315c | **גְּדִלִים** | gĕdilı̂m | twisted threads |
| 315d | **גָּדוֹל** | gādôl | great |
| 315e | **גְּדוּלָּה** | gĕdûllâ | greatness |

The underlying idea is that the “great” wear the **גְּדִלִים** – *gĕdilı̂m*, “twisted threads” or tzitzit on the corners of their garments. Therefore, we have a connection between “the great,” HaGadol and the **גְּדִלִים** – *gĕdilı̂m* fringes or tassels. Hakham Tsefet the Great Torah Scholar is showing us that the woman with the discharge of blood had plenty of reason to believe that if she could “just touch” the fringe of the Great Torah Teacher, she would be healed. We should not think that the woman with the discharge of blood needed to have a scholarly knowledge of Mishnaic Hebrew or Greek. This responsibility rests on Hakham Tsefet and his amanuensis who faithfully reports the narrative to us for the sake of determining the message associated with Messiah and the Torah.

As noted above we can see that Shabbat HaGadol is related to the tassels/fringes worn on the tallit. We will now look at the prophetic readings to see if there is any inference from that text to show us…

1. The relationship of the prophetic *haftarah* to the fringes
2. That Shabbat HaGadol used these prophetic readings in the first century

We will minimize the reading for the sake of time and space.

**Mal 3:19-20 For lo, the sun comes, glowing like a furnace, and all the audacious sinners and all the perpetrators of wickedness will be stubble. And the sun that comes will burn them up so that it will leave them neither root nor branch, says the Lord of Hosts. And the sun of mercy[[59]](#footnote-59) will rise with healing in her wings[[60]](#footnote-60) for you who fear My Name. Then will you go forth and be fat as fatted calves.**

**Rashi Mal 3:19** **For lo, the sun comes** This instance of **יום** is an expression of sun, for so did the Sages state that there will be no Gehinnom in the future, but the Holy One, blessed be He, will take the sun out of its case; the wicked will be punished thereby and the righteous will be healed thereby. That is the meaning of what is stated (verse 20): “And the sun of mercy shall rise for you who fear My Name, etc.” **neither root nor branch** Neither son nor grandson.

Rashi translates the word **יום** *yom* as “sun.” This shows the balanced disposition of judgment. The ambiguity of the text lies in the translation “sun of mercy/righteousness/generosity.” Furthermore, why should the text be translated healing in her “wings?” The feminine gender of “her wings” shows the characteristic of mercy. Furthermore, the idea of “wings” and the “sun of mercy” is a play on the idea of the dwelling presence “Shekinah” of G-d. The imagery is conjoined with the notion that those who wear the fringed tallit draw themselves into the Divine Presence by hiding beneath the “wings of the Shekinah.” The “Sun of Mercy,” Divine Presence enshrouds those who wear the Fringed Tallit. Therefore, the woman with the discharge of blood knew that if she could just touch the “wings” of the Hakham she would be drawn into the Divine Presence where she would be healed. She knew from the Prophetic reading of Malachi, which she had undoubtedly heard in some Shabbat Sermon that the phrase “Sun of Mercy” was associated with the Messiah and Divine Presence.

**Peroration**

Adam and Chavah made fig leaves as a way to cover their bodies and “atone,” **כפר** – *kapar* for their sins. G-d has graciously given us Torah Study as a means of atonement **כפר** – *kapar*. However, G-d also gave us prayer as another means of atonement **כפר** – *kapar*. It is very apropos that those who are atoned for should wear a Fringed garment to demonstrate that fact that they are atoned for by covering themselves, **כפר** – *kapar* with the fringed garment which represents G-d’s loving and merciful presence. The wings of the sun and the wings of the Shekinah are indicative of Messiah. And, Messiah wrapped in a tallit is analogous of the Shekinah with healing in her wings.

**Mal 3:23 Lo, I will send you Elijah the prophet before the coming of the great and awesome day of the Lord, that he may turn the heart of the fathers back through the children, and the heart of the children back through their fathers-lest I come and smite the earth with utter destruction.**

For those who have no love, respect or awe of G-d, Shabbat HaGadol will be a day of infamy. But, Shabbat HaGadol is a day of rejoicing for those who fear G-d. It is also noteworthy to see that the miracle of the woman with the discharge of blood comes at the commencement of the plague of blood poured out on Egypt. It is also noteworthy to see that just following Pesach we will see Yeshua raise the dead, as Pharaoh collects the dead firstborn,[[61]](#footnote-61) which permitted us to go free.

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

The principal discussion in this commentary is based on much of the information found in his Eminence Rabbi Dr Hillel’s article on the [**Noahide laws**](http://www.betemunah.org/noachide.html) (<http://www.betemunah.org/noachide.html>). Please refer to this article for those aspects that we are not able to cover due to time and space restraints.

**In my Judgment**

Giving the enormity of the subject materials we will try to make a brief assessment of the Remes of II Luqas 15:19-21. The magnititude cannot be covered in a few words. The question which many scholars ask when they come to II Luqas (Acts) 15 is what did the nazarean Council decide concerning Gentiles, circumcision, conversion and the Torah. In reading the pericope carefully the reader will understand that close scrutiny of the text reveals a partial answer.

Note that Hakham Ya’aqob begins our pericope by saying “**Therefore, my judgment.**”The reader should be taken directly to the opening statement of our Torah Seder, “Sh’mot (Exod.) 21:1**”Now these *are* the judgments which you will set before them.**” Consequently, we have a verbal tally to Sh’mot 21:1. Conversely, we must be mindful of halakhic terminology. There are varried forms of “mitzvoth” cited in the Torah. We have discussed at length in other places one of the main categories of the mitzvoth called “Chukhim,” which are laws that seem to defy human understanding. In the present case with the Torah Seder and the Nazarean Codicil we have “mishpatim” **(Judgments)**, which in most cases are commandments “bein L’Chabero” (between man and his fellow). In the Torah Seder the speaker is G-d (Elohim – the Judge) and in the Nazarean Codicil the speaker is Hakham Ya’aqob. There is a difference here in the level of application per se. This is because in the Nazarean Codicil Hakham Ya’aqob is making a proposal to the Nazarean Bet Din. In this pericope there is no final resolve, only proposition. It would appear that Hakham Ya’aqob is the principal Hakham of the Bet Din. While this is not explicitly stated his authority seems to be implicit. We accept the fact that Hakham Ya’aqob is making a proposed judgment for the nazarean Bet Din. At this point we must know that no resolution has been accepted by the Bet Din as yet.

**Jewish view of the Gentile in the First Century**

The Jewish view of the Gentile in the first century is very important to understand before we can fully comprehend the proceedings of this Nazarean Bet Din. Our Peshat text of Mordechai 7:17-33 posits Yeshua speaking to a Gentile, Syrophoenician woman, on the subject of dogs and crumbs. When Yeshua speaks of the dogs eating table scraps he is not speaking of the adorable pets that we have come to love. His subject on “dogs” brings to mind wild dogs like the coyote, wolf of dingo with vicious physiognomies. In polling Hakham Shaul’s writings we find that he referred to the Gentiles as “sinners, pagans and idolaters” only to name a few titles. This is an essential part of understanding the resolution of the Nazarean Bet Din.

Paula Fredriksen Aurelio Professor of Scripture emerita at Boston University suggests that the typical Jewish view of the Gentile in the first century was less than desirable. As noted from our comments above Professor Fredriksen sees that Jewish opinion of the Gentiles as follows:

What did the average Jew think of the average Gentile? I think that we can rely here on Paul who, even when addressing Gentiles and in some sense acting as their advocate, refers to them, quite unselfconsciously, as ‘sinners’ (Gal.2: 15). Their characteristic social and sexual sins—slander, insolence, deceit, malicious gossip, envy, heartlessness, disrespect of parents, homosexual and heterosexual fornication—are the varied expression of a more fundamental spiritual error: they worship idols. Could there be such a thing, then, as a morally good Gentile?[[62]](#footnote-62)

As can be seen from Professor Fredrikson’s summation, the Jewish view of Gentiles was not positive. The interesting point is that Professor Fredrikson cites Hakham Shaul as her source. Therefore, we might think that the typical Nazarean Jew held similar opinions. Consequently, we see that Hakham Ya’aqob addresses what seem to be the essential fundamental problems found in the typical Gentile namely, idolatry, sexual immorality, things strangled (non-kosher killed animals) and blood (murder, trespass of Niddah, and eating the limb of a living animal). We note that these suggestions are only elemental. Each category serves as a “pars pro toto” for a number of categorical mitzvoth. Our key point here is that Hakham Ya’aqob addresses and immediate situation. The typical Gentile following these practices and desiring to “turn to G-d” must cease from these practices **immediately!** The phrase **“turning to G-d”** is vital to our understanding here. Hakham Ya’aqob does not say that the Gentiles are “turning to Messiah.” While the elemental work of Messiah is the motivational factor in early conversions to Judaism, the master pointed towards G-d. Please note our final comment in the Peshat commentary above.

Here we must also posit the truth that these four categories were not an end in and of themselves, they were the “immediate” response to the Gentile who would find his fulfillment in conversion to Judaism. Professor Fredrikson also notes that there were those Gentiles who liked the best of both worlds[[63]](#footnote-63). In other words, they possibly attended the Esnoga (Synagogue) and the Pagan Festivals where they indulged in all associated pagan rites.[[64]](#footnote-64)

Who are the God fearers? They are Gentiles, but not proselytes; if they were proselytes, they would then be Jews. To think of them as “semi-proselytes” is unhelpful: the word suggests some sort of arrested development or objective impediment.[[65]](#footnote-65)

George Foot Moore makes this point clear.

Nothing but misunderstanding can come from calling the *ger toshab* a “proselyte” or semi-proselyte;” he was not a convert to Judaism at all. [[66]](#footnote-66)

Seeing Cornelius as a “G-d fearer” in II Luqas (Acts) chapter 10 makes us understand that he and his family were “Gentiles” not “semi-proselytes.” However, as a Gentile “turning to G-d” we see that Cornelius was in the process of conversion. He was educated in the Siddur and other mitzvoth such as Shabbat etc. Therefore, Cornelius serves as a prototypical Gentile “turning to G-d.” By taking a cursory look at that II Luqas chapter 10 it would appear that he had abandoned typical Gentile practices, namely, idolatry, sexual immorality, things strangled (non-kosher killed animals) and blood (murder, trespass of Niddah and eating the limb of a living animal).

**How many Special People does G-d have?**

In last week’s Torah Seder, we saw that G-d chose the Jewish people for Himself as a “special people.”

***…“then you will be Mine own 's'gulah' (treasure) from among all peoples***.” **This means “you will be a treasure 'in My hand,”[[67]](#footnote-67)**

In review of that Torah Seder, we do not find the words, “you will be one of my special peoples.” Again, the words of Hakham Ya’aqob resonate, the truth, the Gentiles “turning to G-d.”

So, what is troubling (**causing difficulty**) to the Gentiles? Of course, all the so-called scholars look at these poor Gentiles saying that conversion “is a yoke too great to bear.[[68]](#footnote-68) Perhaps Prof. Bruce needs a new pair of glasses. The II Luqas (Acts) text never says that the Talmidim of Yeshua or anyone else for that matter is placing an unbearable yoke on the Gentiles.

**II Luqas (Acts) 15:10 Hakham Tsefet continued saying “So now why are you putting God to the test[[69]](#footnote-69)** by **placing on the neck of the talmidim** (**not on the Gentiles**) **a yoke[[70]](#footnote-70) that neither our fathers nor we have strength to bear?**

Hakham Tsefet’s “we” does not include the Gentiles at this point of the Bet Din’s proceedings. Furthermore, there are a number of Converts in this august body. We have yet to hear one of those Converts saying, “This is too much!” Machiavelic questions are another issue all together.

Cornelius and his family had voluntarily accepted certain Jewish practices.[[71]](#footnote-71) The narrative on Cornelius shows his willing acceptance of the Torah. Therefore, we must deduce through Sevarah (Rabbinic Logic) that he did not think that he was being “troubled.”

So, what’s troubling (**causing difficulty**) to the Gentiles? The Gentiles who encountered Judaism came face to face with their mortality. They were forbidden any afterlife or entrance into the Olam HaBa.

The Tosefta explicitly stated that R. Eliezer (From the Shammaite School) forbade Gentile Conversion. This is deduced partially by Severah, by noting that R. Eliezer believes Gentiles have no part in the Olam HaBa. If R. Eliezer is of the opinion that converts are Jews and therefore, have a part in the Olam HaBa we could understand his statement. However, this does not seem plausible or apparent since R. Eliezer is of the stricter School of Shammai.

**t. San 13:2** Another matter: Root—this refers to the soul. And branch—this refers to the body. And the children of the wicked among the heathen will not live [in the world to come] nor be judged. R. Eliezer says (from the stricter School of Shammai), "None of the gentiles has a portion in the world to come, "as it is said, The wicked shall return to Sheol, all the gentiles who forget God (Ps. 9:17). "The wicked shall return to Sheol—these are the wicked Israelites." [Supply: "And all the gentiles who forget God—these are the nations."] Said to him **R. Joshua (from the School of Hillel), "If it had been written, 'The wicked shall return to Sheol—all the gentiles' and then said nothing further, I should have maintained as you do. "Now that it is in fact written, All the gentiles who forget God, it indicates that there also are righteous people among the nations of the world, who do have a portion in the world to come."**

Therefore, they would have found their “Predicament” most troubling. Once the Nazarean Bet Din overturned the 18 Shammaite Edicts the Gentiles were no longer troubled. Also, note that the Mishnah followed the halakhic decision of the Nazarean Bet Din. It is possible the Hakham Ya’aqob was formerly a student of the Shammaite School. However, the voice of “Prophecy” (Ruach HaKodesh) informs the Nazarean Bet Din that it has always been G-d’s desire for the Gentiles to have access to G-d through conversion.

**How Many Laws?**

As we have noted above the number of mitzvoth for the B’ne Noach is more fluid than concrete. The four categorical headings seem to be the things that the Gentiles must abandon **“immediately.”** In concurring with His Eminence Rabbi Dr Hillel ben David, these four “*mishpatim*” (judgments) may very well have been the seminal origins of the “Seven Noahide Laws.”

Now, it does not seem appropriate to discuss at length the number of Laws etc. We have referred our readers to His Eminence Rabbi Dr Hillel ben David’s article on the Seven Noahide Laws above.[[72]](#footnote-72) As we recapitulate the thoughts expressed above, the number of mitzvoth is not the principal argument. The argument is built upon what Gentiles **MUST DO** **immediately** when they begin to “turn to G-d.”

It is noteworthy now to point out that there are 613 mitzvoth in the Torah. For those who want to claim that they would rather follow the mitzvoth found in the Nazarean Codicil we say amen we agree. While the dominant populace of Christian laity and scholarship believes, there are only two. (1), Love G-d with all your heart, etc., and (2), Love your neighbor as yourself,[[73]](#footnote-73) they would be greatly mistaken. Finis Jennings Dake has codified the mitzvoth of the Nazarean Codicil (New Testament) finding 1050 commandments.[[74]](#footnote-74) While these mitzvoth need review, it paints a picture that Christian scholars and laity do not want to see. It is also noteworthy to mention that Dake nowhere suggests that these 1050 commandments are an “unbearable yoke.”

Regardless of the possible mitzvot implicated, the situation at hand is what a Gentile does in preparation for conversion. The subject at hand is not Gentiles turning to G-d. **Those turning to G-d must accept the authority of the Jewish Bet Din and their full interpretation and implementation of the Torah**.



**And a very happy and sweet New Year 5777!**

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Again this Sunday morning lesson on Shabbat: “VaEra El Abraham” will be taken care of by my great colleague His Eminence Rabbi Dr. Hillel Ben David, who has done a most wonderful job in my absence. I am still very sick and unable to attend to all matters in a timely fashion. Todda Rabba for prayers and well wishes.

1. Targum [↑](#footnote-ref-1)
2. Bamidbar (Numbers) 16:2 [↑](#footnote-ref-2)
3. Yalkut Shimoni 752 [↑](#footnote-ref-3)
4. Moshe Alshich, (1508–1593), known as the Alshich Hakadosh (the Holy), was a prominent rabbi, preacher, and biblical commentator in the latter part of the 16th century. [↑](#footnote-ref-4)
5. Samson Raphael Hirsch (June 20, 1808 – December 31, 1888) was a German rabbi best known as the intellectual founder of the Torah im Derech Eretz school of contemporary Orthodox Judaism. Occasionally termed neo-Orthodoxy, his philosophy, together with that of Azriel Hildesheimer, has had a considerable influence on the development of Orthodox Judaism. [↑](#footnote-ref-5)
6. This introduction was excerpted and edited from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-6)
7. *Ohel Yaakov,* Ibid. 6 [↑](#footnote-ref-7)
8. Rabbi Abraham Ben Meir Ibn Ezra, 1089–1167), was born in Tudela, Navarre in 1089, and died c. 1167, apparently in Calahorra. He was one of the most distinguished Jewish poets and philosophers of the Middle Ages. [↑](#footnote-ref-8)
9. *Abraham Ibn Ezra’s Commentary On the Second Book of Psalms*, Translated and Annotated by H. Norman Strickman. [↑](#footnote-ref-9)
10. Ibid. 6 [↑](#footnote-ref-10)
11. In Judaism, the Midrash is a term given to a genre of rabbinic literature which contains anthologies and compilations of homilies, including both the exegesis of Torah texts and homiletic stories and sermons as well as aggadot and occasionally even halakhot, which usually form a running commentary on specific passages in the Tanakh. [↑](#footnote-ref-11)
12. According to Ibn Ezra (Ibid. 9), Shagel refers to a woman that one has sexual intercourse with. In v.10 it refers to the queen. [↑](#footnote-ref-12)
13. According to Radak, the king represents Messiah, the king’s daughter stands for Israel, and the maidservants symbolize the nations of the world. Ibid. 9 [↑](#footnote-ref-13)
14. Targum [↑](#footnote-ref-14)
15. Shlomo Yitzchaki (Hebrew: רבי שלמה יצחקי‎; 22 February 1040 – 13 July 1105), and today generally known by the acronym Rashi (Hebrew: רש"י, RAbbi SHlomo Itzhaki), was a medieval French rabbi and author of a comprehensive commentary on the Talmud and commentary on the Tanakh. [↑](#footnote-ref-15)
16. According to the Talmud, the term *Elohim* does not only mean *God*. It can also refer to a *judge* or a *king*. Indeed, the Talmud interprets the term *Elohim* in Ex. 22:7 as referring to a Judge. See Sanhedrin 66a. [↑](#footnote-ref-16)
17. Kohelet Rabba 1:4, Bamidbar Rabbah 11:3; Kohelet Rabbah 1:9. [↑](#footnote-ref-17)
18. Moses Schreiber (1762–1839), known to his own community and Jewish posterity in the Hebrew translation as Moshe Sofer, also known by his main work Chatam Sofer, Chasam Sofer or Hatam Sofer, (trans. Seal of the Scribe and acronym for Chiddushei Torat Moshe Sofer), was one of the leading Orthodox rabbis of European Jewry in the first half of the nineteenth century. [↑](#footnote-ref-18)
19. Jonathan ben Uzziel (Hebrew: יונתן בן עוזיאל‎‎) was one of the 80 tannaim who studied under Hillel the Elder during the time of Roman occupied Judea. He is the author of Targum Jonathan and a book of kabbalah known as Megadnim. [↑](#footnote-ref-19)
20. The Tanakh, (also Tenakh, Tenak, Tanach) or Mikra or Hebrew Bible is the canonical collection of Jewish texts, which is also a textual source for the Christian Old Testament. These texts are composed mainly in Biblical Hebrew, with some passages in Biblical Aramaic (in the books of Daniel, Ezra and a few others). The traditional Hebrew text is known as the Masoretic Text. [↑](#footnote-ref-20)
21. V. Gen. R. IX, 2. [↑](#footnote-ref-21)
22. Which is interpreted: in the same month. [↑](#footnote-ref-22)
23. Micah 7:15 [↑](#footnote-ref-23)
24. The Passover Seder, meaning "order, arrangement"; is a Jewish ritual feast that marks the beginning of the Jewish holiday of Passover. It is conducted on the evening of the 15th day of Nisan in the Hebrew calendar throughout the world. [↑](#footnote-ref-24)
25. The Haggadah is a Jewish text that sets forth the order of the Passover Seder. Reading the Haggadah at the Seder table is a fulfillment of the Scriptural commandment to each Jew to "tell your son" of the Jewish liberation from slavery in Egypt as described in the Book of Exodus in the Torah ("And thou shalt tell thy son in that day, saying: It is because of that which HaShem did for me when I came forth out of Egypt." Ex. 13:8). [↑](#footnote-ref-25)
26. Much of the following material is from Rabbi Pinchas Winston. [↑](#footnote-ref-26)
27. There was Pharaoh, the most powerful ruler of his time, dreaming about skinny cows eating fat cows and skinny sheaves of wheat consuming heavier ones, just to cause Yosef to be released from prison and jettisoned to the second-in-command over Egypt. That simple little dream that Yosef had once shared only with his brothers and father was directing the thoughts and actions of the greatest ruler of his time! Such is the power of a keitz. [↑](#footnote-ref-27)
28. The Talmud ("instruction, learning", from a root LMD "teach, study") is a central text of Rabbinic Judaism. It is also traditionally referred to as Shas (ש״ס), a Hebrew abbreviation of shisha sedarim, the "six orders", a reference to the six orders of the Mishnah. The term "Talmud" normally refers to the collection of writings named specifically the Babylonian Talmud (Talmud Bavli), although there is also an earlier collection known as the Jerusalem Talmud, or Palestinian Talmud (Talmud Yerushalmi). [↑](#footnote-ref-28)
29. Sha'ar HaGilgulim (Gate of Reincarnations) is a kabbalistic work on Gilgul, the Torah concept of reincarnation put together by Rabbi Hayyim Vital who recorded the teachings of his master in the 16th century CE. [↑](#footnote-ref-29)
30. Bereshit 41:1 [↑](#footnote-ref-30)
31. Tehillim (Psalms) 81:6 [↑](#footnote-ref-31)
32. Sotah 36b [↑](#footnote-ref-32)
33. Elijah ben Solomon Zalman, (Rabbi Eliyahu ben Shlomo Zalman) known as the Vilna Gaon or Elijah of Vilna, or by his Hebrew acronym HaGra ("HaGaon Rabbenu Eliyahu") or Elijah Ben Solomon, (Vilnius April 23, 1720 – Vilnius October 9, 1797), was a Talmudist, halakhist, kabbalist, and the foremost leader of mitnagdic (non-hasidic) Jewry of the past few centuries. He is commonly referred to in Hebrew as ha-Gaon he-Chasid mi-Vilna, "the saintly genius from Vilnius". [↑](#footnote-ref-33)
34. Kol HaTor - קול התור or "The Voice of the Turtledove" (a reference to Song of Songs 2:12) was written by Rabbi Hillel Rivlin of Shklov, a disciple of the Vilna Gaon . The text deals with the Geulah (Era of Redemption) and describes its signs vis-a-vis an evaluation of a proposed 999 footsteps of the Moshiach’s arrival. The Vilna Gaon believed the number 999 to be intrinsically connected to the idea of Moshiach ben Yosef, he also felt that this number is alluded to in the gematria of his own name. It was first published in Hebrew by Rabbi Menachem Mendel Kasher in 1968 to whom the book was passed down over the generations. [↑](#footnote-ref-34)
35. hakeitzim [↑](#footnote-ref-35)
36. Yeshayahu (Isaiah) 60:22 [↑](#footnote-ref-36)
37. Succah 52a [↑](#footnote-ref-37)
38. Shemot (Exodus) 6:7 [↑](#footnote-ref-38)
39. Only Caleb and Joshua, out of the 600,000 who left Egypt, entered Israel. [↑](#footnote-ref-39)
40. The rest perished in Egypt (as stated anon), yet that small fraction amounted to 600,000. [↑](#footnote-ref-40)
41. Hoshea 2:17. [↑](#footnote-ref-41)
42. The land of Israel [↑](#footnote-ref-42)
43. Rashi, Shemot (Exodus) 13:18 [↑](#footnote-ref-43)
44. Ohr Yehezekel, Emunat HaGeulah, p. 288 [↑](#footnote-ref-44)
45. Midrash Shochar Tov, Psalms 115. [↑](#footnote-ref-45)
46. Midrash PESIQTA deRAB KAHANA Pisqa Seven, Tehillim (Psalms) 78:41-51. [↑](#footnote-ref-46)
47. 1. The woman can allegorically represent the twelve tribes, i.e. the Kallah (Bride of G-d) – (not Messiah)

    2. The “twelve years” can be interpreted (allegorically) as 14 years or four complete Torah Reading cycles.

    3. This 14 year represents a cycle of Torah readings that the “twelve” tribes were not able to fully comprehend the Torah.

    4. She realizes that her redemption lays in her Torah education.

    5. It is a possibility that she was acquainted with the Festival Calendar and NOT well versed in the Triennial Torah Cycle. This is based on the fact that we read Malachi 3:4-24 on Shabbat HaGadol. The significance here is that Malachai contains an allegorical reference to Messiah as the “Sun of Righteousness” with “Healing in his wings” i.e. Tzitzit.

    Thus, we suggest that the “Twelve” tribes will find healing in the fullness of the Triennials Torah Reading cycle aligned with the Festival calendar. [↑](#footnote-ref-47)
48. Da’at – “knew,” intimate knowledge of her body and the transformation, which took place. [↑](#footnote-ref-48)
49. Da’at – “knew,” intimate knowledge of her body and the transformation, which took place. [↑](#footnote-ref-49)
50. **ἰάομαι** – *iaomai* telling us that she is wholly cured and that she will not have this problem again. [↑](#footnote-ref-50)
51. **Μάστιγος** from **μάστιξ** – *mastix* plague, a whip, scourge. This makes a thematic connection with the Torah Seder and the “affliction” of Mitzrayim upon the B’ne Yisrael. [↑](#footnote-ref-51)
52. The use of **δύναμις** – *dunamis* relates to the state of ritual purity i.e. virtuous power. [↑](#footnote-ref-52)
53. Hakham Tsefet through his amanuensis Mordechai shows that Yeshua is aware that it was woman who touched him by changing to the feminine gender [↑](#footnote-ref-53)
54. Yirat Shamayim – Fear of G-d. [↑](#footnote-ref-54)
55. εἰδυῖα – having perfect knowledge, perfected Da’at. [↑](#footnote-ref-55)
56. Verbal connection to Shmot 21:1. This is the “judgment” (**שֶׁ֫פֶט**) of Hakham Ya’aqob or his expression of desire to the Bet Din - noun first person singular, in **"my judgment,"** this cannot be a legal halakhic decision. This is because a single Judge (Hakham) cannot make a halakhic ruling. Judgments are the result of a Bet Din [i.e.. multiple judges (Hakhamim)]. [↑](#footnote-ref-56)
57. b. R.H. 11a [↑](#footnote-ref-57)
58. Cf. Str. 1434 [↑](#footnote-ref-58)
59. The “Sun of Mercy (Chesed) can certainly be understood as a reference to Messiah. And we can also see that the allegorical connotations refer to a season (cycle of the Sun) here G-d reigns in Chesed. [↑](#footnote-ref-59)
60. The feminine tense here is requisite speaking of the Shekinah the “Divine Presence” and G-d’s chesed [↑](#footnote-ref-60)
61. It would be a most interesting research project to know if Yair’s daughter was his firstborn child. [↑](#footnote-ref-61)
62. Professor Paula Fredrikson, [*Journal of Theological Studies, N.S. 42 (1991) p534*](http://www.bu.edu/religion/files/pdf/Judaism-the-Circumcision-of-Gentiles-and-Apocalyptic-Hope-Another-Look-at-Galatians-1-and-2.pdf) [↑](#footnote-ref-62)
63. Ibid [↑](#footnote-ref-63)
64. Ibid p. 542 [↑](#footnote-ref-64)
65. Ibid p. 541 [↑](#footnote-ref-65)
66. Moore, G. F. (1960). *Judaism In the First Centuries of the Christian Era: Age of the Tannaim* (Vol. I). Peabody, MA: Hendrickson Publishers Inc. Vol 1 p. 339 [↑](#footnote-ref-66)
67. Tammuz 07, 5773 p. 22 [↑](#footnote-ref-67)
68. 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. 295 [↑](#footnote-ref-68)
69. A verbal tally to our Torah Seder [↑](#footnote-ref-69)
70. **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-70)
71. We have read Cornelius into the thoughts of Professor Paula Fredrikson, [*Journal of Theological Studies, N.S. 42 (1991) p541*](http://www.bu.edu/religion/files/pdf/Judaism-the-Circumcision-of-Gentiles-and-Apocalyptic-Hope-Another-Look-at-Galatians-1-and-2.pdf) [↑](#footnote-ref-71)
72. <http://www.betemunah.org/noachide.html> [↑](#footnote-ref-72)
73. Mk. 12:30-31 [↑](#footnote-ref-73)
74. Dake, F. J. (1963). *Dake's Annotated Reference Bible.* Lawrenceville, GA: Dake Bible Sales, Inc. NT p. 312. Note that most of the 613 Mitzvoth, with the exception of those commands in relation to the Temple, death penalties and floggings, as well as those commandments for the King and the Priesthood, are repeated in the 1050 commandments of the Nazarean Codicil as identified by Dake. [↑](#footnote-ref-74)