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**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 6, 5780 - October 4/5 2019** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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

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**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**.

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**Shabbat: “Vayiten L’kha” - “And give you”**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְיִתֶּן-לְךָ** |  |  |
| **“Vayiten L’kha”** | Reader 1 – B’resheet 27:28-31 | Reader 1 – B’resheet 28:10-12 |
| **“And give you”** | Reader 2 – B’resheet 27:32-35 | Reader 2 – B’resheet 28:13-15 |
| **“Y te dé”** | Reader 3 – B’resheet 27:36-40 | Reader 3 – B’resheet 28:16-19 |
| B’resheet (Gen.) 27:28 – 28:9 | Reader 4 – B’resheet 27:41-43 |  |
| Ashlamatah: Hos 14:6-10 + Joel 1:1-3 + 2:12-13 | Reader 5 – B’resheet 27:44-46 |  |
|  | Reader 6 – B’resheet 28:1-4 | Reader 1 – B’resheet 28:10-12 |
| Psalms 22:1-32 | Reader 7 – B’resheet 28:5-9 | Reader 2 – B’resheet 28:13-15 |
|  | Maftir – B’resheet 28:7-9 | Reader 3 – B’resheet 28:16-19 |
| N.C.: Mk. 3:11-12; Luke 6:19;  Acts 15:36 – 16:15 | Hos. 14:6-10 +  Joel 1:1-3 & 2:12-13 |  |

**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 performing acts of kindness; and there is no maximum amount of Torah that a person must study.**

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

**Contents of the Torah Seder**

* The Blessing of Isaac – Gen. 27:28 - 28:9

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet (Genesis)**‎**27:28 – 28:9**‎

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 28. **And** may the Lord **give you** of the dew of the heavens and [of] the fatness of the earth and an abundance of corn and wine. | 28. **Therefore** the Word of the LORD **give you** of the good dews which descend from the heavens, and of the good fountains that spring up, and make the herbage of the earth to grow from beneath, and plenty of provision and wine. |
| 29. Nations shall serve you and kingdoms shall bow down to you; you shall be a master over your brothers, and your mother's sons shall bow down to you. Those who curse you shall be cursed, and those who bless you shall be blessed." | 29. Let peoples be subject to you, all the sons of Esau, and kingdoms bend before you, all the sons of Keturah; a chief and a ruler be you over your brethren, and let the sons of your mother salute you. Let them who curse you, my son, be accursed as Bileam bar Beor; and them who bless you be blessed as Mosheh the prophet, the scribe of Israel.  JERUSALEM: Let peoples serve before you, all the sons of Esau: all kings be subject to you, all the sons of Ishmael: be you a chief and a ruler over the sons of Keturah: all the sons of Laban the brother of your mother will come before you and salute you. Who soever curses you, Ya’aqob, my son, will be accursed as Bileam ben Beor; and whosoever blesses you will be blessed as Mosheh the prophet and scribe of Israel. |
| 30. And it came to pass, when Isaac had finished blessing Jacob, and it came to pass Jacob had just left his father Isaac's presence, that his brother Esau came from his hunt. | 30. And it was when Yitschaq had finished blessing Ya’aqob, and Ya’aqob had only gone out about two handbreadths from Yitschaq his father, that Esau his brother came in from his hunting. |
| 31. And he too had made tasty foods, and he brought [them] to his father, and he said to his father, "Let my father arise and eat of the game of his son, so that your soul will bless me." | 31. And the Word of the LORD had impeded him from taking clean venison; but he had found a certain dog, and killed him, and made food of him, and brought to his father, and said to his father, Arise, my father, and eat of my venison, that your soul may bless me. |
| 32. And his father Isaac said to him, "Who are you?" And he said, "I am your son, your firstborn, Esau." | 32. And Yitschaq his father said to him, Who are you? And he said, I am your firstborn, Esau. |
| 33. And Isaac shuddered a great shudder, and he said, "Who then is the one who hunted game and brought it to me, and I ate of everything while you had not yet come, and I blessed him? He, too, shall be blessed." | 33. And Yitschaq was moved with great agitation when he heard the voice of Esau, and the smell of his food rose in his nostrils as the smell of the burning of Gehinnom; and he said, Who is he who has got venison, and come to me, and I have eaten of all which he brought me before you came, and I have blessed him, and he will, too, be blessed? |
| 34. When Esau heard his father's words, he cried out a great and bitter cry, and he said to his father, "Bless me too, O my father!" | 34. When Esau heard the words of his father, he cried with a cry exceeding great and bitter, and said to his father, Bless me, me also, my father! And he said, |
| 35. And he said, "Your brother came with cunning and took your blessing." | 35. Your brother has come with subtlety, and has received from me your blessing. |
| 36. And he said, "Is it for this reason that he was named Jacob? For he has deceived me twice; he took my birthright, and behold, now he has taken my blessing." And he said, "Have you not reserved a blessing for me?" | 36. And he said, His name is truly called Ya’aqob; for he has dealt treacherously with me these two times: my birthright he took, and, behold, now he has received my blessing! And he said, Have you not reserved a blessing for me? |
| 37. And Isaac answered and said to Esau, "Behold, I made him a master over you, and I gave him all his brothers as servants, and I have sustained him with corn and wine; so for you then, what shall I do, my son?" | 37. And Yitschaq answered and said to Esau, Behold, I have appointed him a ruler over you, and all his brethren have I made to be his servants, and with provision and wine have I sustained him: and now go, leave me; for what can I do for you, my son? |
| 38. **And Esau said to his father, "Have you [but] one blessing, my father? Bless me too, my father."** And Esau raised his voice and wept. | 38. **And Esau answered his father, Have you but one blessing, my father? Bless me, me also, my father.** And Esau lifted up his voice and wept. |
| 39. And his father Isaac answered and said to him, "Behold, your dwelling place shall be the fat places of the earth and of the dew of the heaven from above. | 39. And Yitschaq answered and said to Esau, Behold, among the good fruits of the earth will be your habitation, and with the dews of the heavens from above. |
| 40. And you shall live by your sword, and you shall serve your brother, and it will be, when you grieve, that you will break his yoke off your neck." | 40. And upon your sword will you depend, entering at every place: yet you will be supple and credulous, and be in subjection to your brother; but it will be that when his sons become evil, and fall from keeping the commandments of the Law, you will break his yoke of servitude from off your neck.  JERUSALEM: And by your weapons you will live, and before your brother be subject. And it will be when the sons of Ya’aqob labour in the Law, and keep the commandments, they will set the yoke of subjection on your neck; but when the sons of Ya’aqob withdraw themselves and study not the Law, nor keep the commandments, behold, then will you break their yoke of subjection from off your neck. |
| 41. And Esau hated Jacob because of the blessing that his father had blessed him, and Esau said to himself, "Let the days of mourning for my father draw near, I will then kill my brother Jacob." | 41. And Esau kept hatred in his heart against Ya’aqob his brother, on account of the order of blessing with which his father had blessed him. And Esau said in his heart, I will not do as Kayin did, who slew Chebel in the life (time) of his father, for which his father begat Shet, but will wait till the time when the days of mourning for the death of my father come, and then will I kill Ya’aqob my brother, and will be found the killer and the heir. |
| 42. And Rebecca was told of the words of Esau, her elder son, and she sent and called Jacob, her younger son, and she said to him, "Behold, your brother Esau regrets [his relationship] to you [and wishes] to kill you. | 42. And the words of Esau her elder son, who thought in his heart to kill Ya’aqob, were shown by the Holy Spirit to Rivqah, and she sent, and called Ya’aqob her younger son, and said to him, Behold, Esau your brother lies in wait for you, and plots against you to kill you. |
| 43. And now, my son, hearken to my voice, and arise, flee to my brother Laban, to Haran. | 43. And now, my son, hearken to me: arise, escape for your life, and go unto Laban my brother, at Haran, |
| 44. And you shall dwell with him for a few days until your brother's wrath has subsided. | 44. and dwell with him a few days, until the wrath of your brother be abated, |
| 45. Until your brother's rage subsides from you, and he forgets what you did to him, and I will send and bring you from there. Why should I be bereft of both of you on one day?" | 45. until your brother's anger have quieted from you, and he have forgotten what you have done to him; and I will send and take you from thence. Why should I be bereaved of you both in one day: you being slain, and he driven forth, as Hava was bereaved of Habel, whom Kain slew, and both were removed from before Adam and Hava all the days of the life of Adam and Hava?  JERUSALEM: Until the time when the bitterness of your brother will be turned away from you. |
| 46. And Rebecca said to Isaac, "I am disgusted with my life because of the daughters of Heth. If Jacob takes a wife of the daughters of Heth like these, from the daughters of the land, of what use is life to me?" | 46. And Rivqah said to Yitschaq, I am afflicted in my life on account of the indignity of the daughters of Heth. If Ya’aqob take a wicked wife from the daughters of Heth, such as these of the daughters of the people of the land, what will life be to me? |
|  |  |
| 1. And Isaac called Jacob and blessed him, and he commanded him and said to him, "You shall not take a wife of the daughters of Canaan. | 1. And Yitschaq called Ya’aqob, and blessed him, and commanded him, and said to him, You will not take a wife from the daughters of the Kena’an |
| 2. Arise, go to Padan aram, to the house of Bethuel, your mother's father, and take yourself from there a wife of the daughters of Laban, your mother's brother. | 2. Arise, go to Padan of Aram, to the house of Bethuel your mother's father, and take you from thence a wife from the daughters of Laban mother's brother. |
| 3. And may the Almighty God bless you and make you fruitful and multiply you, and you shall become an assembly of peoples. | 3. And El Shadai will bless you with many possessions, and increase you and multiply you into twelve tribes, and you will be worthy of the congregation of the sons of the Sanhedrin, the sum of which is seventy, according to the number of the [Gentile] nations. |
| 4. And may He give you the blessing of Abraham, to you and to your seed with you, that you may inherit the land of your sojournings, which God gave to Abraham." | 4. And He will give the blessing of Abraham to you, and to your sons with you, and cause you to inherit the land of your sojourning, which he gave unto Abraham. |
| 5. And Isaac sent Jacob, and he went to Padan aram, to Laban the son of Bethuel the Aramean, the brother of Rebecca, the mother of Jacob and Esau. | 5. And Yitschaq sent Ya’aqob away, and he went to Padan Aram unto Laban bar Bethuel the Aramaite, the brother of Rivekah the mother of Jakob and Esau. |
| 6. And Esau saw that Isaac had blessed Jacob and sent him away to Padan aram, to take himself a wife from there, and that when he blessed him, he commanded him, saying, "You shall not take a wife of the daughters of Canaan." | 6. And Esau considered that Yitschaq had blessed Ya’aqob, and had sent him to Padan Aram to take to him from thence a wife, when he blessed him, and commanded him, saying, You will not take a wife of the daughters of the Kenaanites; |
| 7. And Jacob listened to his father and his mother, and he went to Padan aram. | 7. and that Ya’aqob obeyed the word of his father, and the word of his mother, and was gone to Padan Aram: |
| 8. And Esau saw that the daughters of Canaan were displeasing to his father Isaac. | 8. and Esau considered that the daughters of Kenaan were evil before Yitschaq his father, |
| 9. So Esau went to Ishmael, and he took Mahalath, the daughter of Ishmael, the son of Abraham, the sister of Nebaioth, in addition to his other wives as a wife. | 9. and Esau went unto Ishmael, and took to wife Mahalath, who is Besemath the daughter of Ishmael bar Abraham, the sister of Nebaioth from his mother, besides his other wives. |
|  |  |

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol II: The Patriarchs**

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

Published by: Moznaim Publishing Corp. (New York, 1988)

Vol. 2 – “The Patriarchs,” pp. 486-523

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) ‎‎‎‎‎27:1 – 28:9‎‎**

**28 And may the Lord give you**-May He give and repeatedly give (Gen. Rabbah 66:3). According to its simple meaning, it refers back to the previous topic: “Look, the fragrance of my son” which God has given him, “is like the fragrance of a field, etc.,” and furthermore, “May He give you of the dew of the heavens, etc.”

**of the dew of the heavens** [It is to be interpreted] according to its simple meaning, and there are Midrashic interpretations of many kinds. (Another explanation: What is the meaning of ?הָאֱלֽהִים [I.e., why is the Divine Name which signifies God’s attribute of Justice used here? To teach that He will treat you] with justice. If you deserve it, He will give to you, and if not, He will not give to you. But to Esau he said, “The fat places of the earth shall be your dwelling place.” Whether righteous or wicked, He will give to you. And from him [Isaac], Solomon learned; when he built the Temple, he arranged his prayer, [saying that] an Israelite, who has faith and justifies the Divine decree upon himself, will not complain about You; therefore (I Kings 8:39): “and give to every man [Israelite] according to his ways,” for You know what is in his heart. But a gentile lacks faith; therefore [Solomon] said (ibid. verse 43): “You shall hear in heaven, etc., and do according to all that the stranger calls upon You for,” i.e., whether he is deserving or undeserving, give to him, so that he should not complain about You. [This is found] in an old and correct edition of Rashi.) [From Tanchuma Buber, Toledoth 14]

**29 your mother’s sons**But Jacob said to Judah, “your father’s sons” because he [Jacob] had sons from many mothers, but here, since he [Isaac] had married only one wife, he said, “your mother’s sons” (Gen. Rabbah 66:4).

**Those who curse you shall be cursed, and those who bless you shall be blessed**But concerning Balaam, Scripture says (Num. 24:9): “Those who bless you shall be blessed, and those who curse you shall be cursed” (Gen. Rabbah ibid.). [The reason for this is that, for] the righteous—their beginning is suffering and their end is tranquillity; and thus, those who curse them and cause them pain precede those who bless them. Isaac therefore mentioned the curse of those who curse before the blessing of those who bless. As for the wicked, however, their beginning is tranquility, and their end is suffering; Balaam, therefore, mentioned the blessing before the curse. [From Gen. Rabbah 66:4]

**30 had just left** Heb. יָצֽא יָצָא , [lit., going out, had gone out.] This one was leaving, and that one was coming in. [From Gen. Rabbah 66:5]

**33 And Isaac shuddered** [ וַיֶּחֱרָד is to be explained] as the Targum, וּתְוָה , an expression of bewilderment. According to the Midrash, however, he [actually shuddered because] he saw Gehinnom open beneath him. [From Tanchuma, Vezoth Haberachah 1]

**Who then** [the word] אֵפוֹא is an expression by itself, which has many usages. Another explanation: אֵפוֹא is a combination of אַיּה [where] and פּֽה [here], [so that מִי אֵפוֹא means]: Who is he and where is he, who hunted game?

**and I ate of everything**Any flavors I wished to taste, I tasted in it (Gen. Rabbah 67:2).

**He, too, shall be blessed** That you should not say that had Jacob not deceived his father, he would not have received the blessings. Therefore, he concurred and blessed him intentionally (Gen. Rabbah 67:2).

**35 with cunning** with cleverness. [From Targumim]

**36 And he said, “Is it for this reason that he was named Jacob** - הֲכִי is an expression denoting the interrogative, as in (below 29:15): “Is it because (הֲכִי) you are my kinsman…?” Was he named Jacob (יַעֲקֽב) because of the future, because he was destined to deceive me (לְעָקְבֵנִי) ? Midrash Tanchuma (Buber, Toledoth 23) [asks]: Why did Isaac shudder? He said, “Perhaps I am guilty of an iniquity, for I have blessed the younger son before the older one, and thus altered the order of the relationship.” [Thereupon], Esau started crying, “He has already deceived me twice!” His father said to him, “What did he do to you?” He replied, “He took my birthright.” He [Isaac] said, “That is why I was troubled and shuddered, for [I was afraid that] perhaps I [had] transgressed the line of strict justice, [but] now [that I know that] I actually blessed the firstborn, ‘he too shall be blessed’.”

**for he has deceived me** Heb. וַיַעְקְבֵנִי . [To be explained] according to the Targum וּכַמַנִי [meaning]: and he lay in wait for me. [The word] וְאָרַב [(Deut. 19:11): “and he lies in wait,”] is translated by the Targum asוּכְמַן Others read in the Targum [not וּכַמַנִי , but] וְחַכְּמַנִי [meaning]: he outwitted me.

**reserved** [ אָצַלְתּ ] an expression of separation, as in וַיָּאצֶל (“and he separated”) (Num. 11:25). (Other editions read: וַיַַּצֵּל (below 31:9). [From Targum Onkelos]

**37 Behold...a master** This is the seventh blessing [given to Jacob] and yet he puts it first? Rather, he said to him, “What use will a blessing be to you? If you acquire property, it will be his, for I have made him a master over you, and whatever a slave acquires, belongs to his master.” [From Gen. 67:5]

**so for you then, what shall I do** Where will I seek for something to do for you?

**38 Have you [but] one blessing** The “hey” [in הַבֲרָכָה ] indicates an interrogative expression, as in (Num. 13:19): “are they in open cities (הַבְּמַחֲנַיִם) ?”; “is it fat (הַשְּׁמֵנָה) ?”; (II Sam. 3:33): “[Should Abner die] like the death of (הַכְּמוֹת) a wicked man?”

**39 Behold...the fat places of the earth** **This is the part of Italy belonging to Greece** (from Gen. Rabbah 67:6).

**40 And...by your sword** - וְעַל חַרְבְּךָ is the same as בְּחַרְבְּךָ [by your sword]. Sometimes עַל takes the place of the letter “beth,” as in (Ezek. 33:26); “You stood by your sword (עַל חַרְבְּכֶם) ,” [which is the same as]בְּחַרְבְּכֶם (Exod. 6:26); “by their hosts (עַל צִבְאוֹתָם) ” [is the same as] בְּצִבְאוֹתָם .

**and it will be, when you grieve** [ תָּרִיד ] is an expression of pain, as in (Ps. 55:3): “I will lament (אָרִיד) in my speech”; i.e., when the Israelites will transgress the Torah, and you will have cause to grieve about the blessings that he took, “you will break his yoke,” etc. [From Targum Onkelos]

**41 Let the days of mourning for my father draw near**As its apparent meaning, “that I should not grieve my father,” and there are various Midrashic explanations.

**42 And Rebecca was told of** She was told by Divine Inspiration what Esau was thinking in his heart. [From Gen. Rabbah 67:9]

**regrets [his relationship] to you** Heb. מִתְנַחֵם . He regrets the brotherly relationship, to consider other [than brotherly] thoughts, to behave towards you as a stranger and to kill you. The Midrash Aggadah (Gen. Rabbah 67:9), however, explains [it as an expression of consolation]: In his eyes, you are already dead, and he has drunk a cup of consolation [a cup of wine customarily drunk in the house of mourning] over you. But according to its simple meaning, it is an expression of consolation. By killing you he consoles himself about [losing] the blessings (Tanchuam Buber, Vayetzei 1).

**44 a few days** Heb. אֲחָדִים, few.

**45 Why should I be bereft** Heb. אֶשְׁכַּל. I will be bereft of both of you. [This teaches that] one who buries his children is called שָׁכוּל , bereft. And so, concerning Jacob, it is said (below 43:14): “As I am bereft (שָׁכֽלְתִּי) , I shall be bereft (שָׁכָלְתּי) .”

**of both of you** If he rises up against you and you kill him, his sons will rise up and kill you. And the Divine Spirit poured itself upon her and she prophesied that they would die on the same day, as is delineated in the chapter entitled הַמְּקַנֵּא לְאִשְׁתּוֹ (Sotah 13a).

**46 I am disgusted with my life** Heb. קַצְתִּי, I am disgusted with my life.

**Chapter 28**

**2 to Padan** Heb. פַּדֶּנָה like לְפַדָּן. [From Targum Onkelos]

**to the house of Bethuel** Heb. בֵּיתָה to the house of (לְבֵית) Bethuel [Targum Onkelos]. Any word that requires a “lamed” at the beginning may take a “hey” at the end instead. [From Yev. 13b]

**3. And...the Almighty God** Heb. שַׁדַּי . May He Who has enough (שֶׁדַָּי) blessings for those who are blessed from His mouth, bless you.

**4 the blessing of Abraham that He said to him** (above 12:2): “And I will make you into a great nation”; (above 22:18): “[And all the nations of the world] will bless themselves with your seed.” May those aforementioned blessings be for you. May that nation and that blessed seed emanate from you. [From Tanchuma, Vezoth Haberachah 1]

**5 the mother of Jacob and Esau** I do not know what this teaches us. [I. e., We already know from the narrative that Rebecca was their mother.]

**7 And Jacob listened**This is connected to the aforementioned topic: When Esau saw that Isaac had blessed [Jacob] and that he had sent him off to Padan-aram, and that Jacob listened to his father and went to Padan-aram, and that the daughters of Canaan were displeasing [to his father], then he, too, went to Ishmael.

**9 the sister of Nebaioth** Since it says, “the daughter of Ishmael,” do I not know that she was the sister of Nebaioth? But this teaches us that Ishmael died after he had betrothed her to Esau, before her marriage, and her brother Nebaioth gave her hand in marriage. This also teaches us that Jacob was sixty- three years old at that time, for Ishmael was seventy-four years old when Jacob was born. Ishmael was fourteen years older than Isaac, and Isaac was sixty years old when they were born, hence [Ishmael was] seventy-four. He lived one hundred and thirty seven years, as it is stated (above 25:17): “and these are the years of the life of Ishmael,” etc. Consequently, Jacob was sixty-three at Ishmael’s death. We learn from here that he hid for fourteen years in the house of Eber and afterwards went to Haran. [This can be deduced from the fact that] he stayed in Laban’s house before Joseph’s birth only fourteen years, as it is said (below 31:41): “I worked for you fourteen years for your two daughters and six years for your sheep,” and the payment for the sheep took place after Joseph was born, as it is said (below 30:25): “And it came to pass when Rachel had given birth to Joseph, etc.,” and Joseph was thirty years old when he became ruler, and from then until Jacob descended to Egypt were nine years: seven of plenty and two of famine. And Jacob said to Pharaoh (below 47:9): “The days of the years of my sojournings are one hundred and thirty years.” Go forth and figure 14 years before Joseph was born, plus the 30 years of Joseph’s age, plus the 9 years from the time he became ruler until Jacob came. The total is 53. And when he [Jacob] left his father, he was 63, totaling 116. Yet he said [to Pharaoh, “I am] one hundred and thirty years old.” Hence, there are fourteen years missing. Thus, you learn that after he had received the blessings, he hid in the house of Eber for fourteen years. [From Meg. 17:1] (However, he was not punished [for these fourteen years] because of the merit [of having studied] Torah, for Joseph was separated from his father only twenty-two years, i.e., from age seventeen until age thirty-nine, corresponding to the twenty-two years that Jacob was separated from his father [when] he did not honor him. These are the twenty years in Laban’s house, plus the two years that he spent traveling [home], as it is written (below 33:17): “And he built himself a house, and for his cattle he made booths.” Our Rabbis of Blessed Memory inferred from this verse that he spent eighteen months on the road, for the house was for the rainy season, and the booths were for the summer. And, according to the calculation of the verses, which we calculated above, from the time he left his father until he went down to Egypt, at the age of one hundred and thirty, we find an additional fourteen years, **therefore, it is certain that he hid in the house of Eber to learn Torah while on his way to the house of Laban.**And because of the merit of the Torah, he was not punished for them [those fourteen years], and Joseph was separated from him for only twenty-two years-measure for measure. The above is from an old Rashi text).

**to his other wives** He added wickedness upon his wickedness, for he did not divorce the first ones. [From Gen. Rabbah 67:13]

**Ketubim: Psalms**‎‎‎**21:1-14 + 23.1-6**

**Midrash Psalm 23**

1. The Lord is my shepherd; I shall not want (Ps. 23:1). These words are to be considered in the light of the verse My Beloved is mine, and I am His: He feeds His flock among the lilies (Song 2:16), by which is meant that the congregation of Israel said to the Holy One, blessed be He: As He is God to me, so am I a people to Him. As He is God to me, having said: I am the Lord your God (Ex. 20:2), so am I His people to Him, He having said: Attend unto Me, O My people (Isa. 51:4). As He is father to me, having said: I am a father to Israel (Jer. 31:9), so am I son to Him, He having said: Israel is My son (Ex. 4:22). As He is shepherd to me, Asaph having said: Give ear, O Shepherd of Israel (Ps. 80:2), so am I sheep to Him, He having said: You My sheep, the sheep of My pasture (Ezek. 34:31). As He is brother to me, Solomon having said: Oh that You were as my brother (Song 8:1), so am I sister to Him, He having said: Open to Me, My sister, My love (Song 5:2). As I said to Him: The Lord is my shepherd, I shall not want, He said to me:  Your navel is like a round goblet, wherein no mingled wine is wanting (Song 7:2).

2. Another comment on The Lord is my shepherd; I shall not want. These words are to be considered in the light of the verse I understand more from the ancients (Ps. 119:100). R. Jose bar Hanina taught: In the whole world you find no occupation more despised than that of the shepherd, who all his days walks about with his staff and his pouch. Yet David presumed to call the Holy One, blessed be He, a shepherd! But David said: I understand more from the ancients, meaning that Jacob called God Shepherd, as it is said The God who hath been my shepherd all my life long (Gen. 48:15); so I, too, call God shepherd: The Lord is my shepherd, I shall not want.

3. Another comment on The Lord is my shepherd; I shall not want. These words are to be considered in the light of the verse The Lord your God has blessed you in all the work of your hand (Deut. 2:7). R. Jacob said: Lest I think that God will bless even him who sits in idleness; Scripture reads The Lord your God has blessed thee in all the work of your hand, implying that when a man works, behold, he is blessed; but if he does not work, he is not blessed. For what can the following words, He has known your walking through this great wilderness, mean except that God knows of your traveling, your travailing, in the dust, your suffering to get a living?

R. Judah said in the name of R. Eleazar: The road does three things: it makes a man's clothes worn, his body lean, and his money scarce. But the Holy One, blessed be He, dealt not thus with Israel. For it was said to Israel, Your raiment waxed not old upon you (Deut. 8:4); the Lord your God has been with you (Deut. 2:7) in your health of body; and you have lacked nothing (ibid.) for your spending.

The following words These forty years (Deut. 2:7) mean, according to R. Yudan, that God said to Israel: Because you sang This  is my God, and I will glorify Him (Ex. 15:2), therefore for these forty years I have given you your raiment.

R. Judah said: As when a king is in a city, the city lacks nothing, so These forty years the Lord your God has been with you, and you have lacked nothing (Deut. 2:7). In the world's use, when a man receives a wayfarer, the first day he kills a calf for him; the second day, a lamb; the third day, a chicken; the fourth day, he serves pulse to him; the fifth day he gives him even less, so that the last day for the wayfarer is not like the first. Now lest one think that it was the same with the wayfaring children of Israel, Scripture states, These forty years the Lord your God has been with you, you have lacked nothing, and the last day in the wilderness for the children of Israel was like the first.

R. Nehemiah said: You have lacked but saying a word means that God said to Israel: You had to say no more than a word. No more than a word was needed, and it was done. You said, "Let the manna taste like veal in my mouth" and it did. You said, "Let the manna taste like fat capon" and it did. When ye desired meal, you gathered [manna,] and ground it in mills (Num. 2:8). When you desired spice, you beat it in mortars. A potted dish? - you seethed it in pots. Cakes? - you made cakes of it, When you desired rich oil, The taste of it was like the taste of cakes baked with oil. Hence You have lacked but saying a word: Whatever you desired, there it was in your mouth: Bread? Behold, I made bread rain from heaven for you (Ex. 16:4). You desired water? Moses smote the rock with his rod ... and water came forth abundantly (Ex. 20:11). When you said: "I desire the flesh of fowl," The quails came up (Ex. 16:13). Then you said: "I desire the flesh of wild or of tame beasts." Now when Moses heard the children of Israel ask for the flesh of beasts, he went to the Holy One, blessed be He, and said to Him: "The children of Israel want flesh." The Holy One, blessed be He, replied: "Give it to them." Moses asked God: Whence should I have flesh? (Num. 2:13) shall flocks and herds be slain for them? (Num. 2:22). If You deal thus with me, kill me, I pray to You, for I am about to be killed (Num. 2:15). What can Moses have meant by saying Kill me, I pray to You, for I am about to be killed? He was saying to the Holy One, blessed be He: "Master of the universe, if I do not give them flesh, they will kill me; if I speak up against them, they will kill me. Either way, I am about to be killed. Therefore, I beg You, kill him who is about to be killed!" When Moses said, Kill me, I pray to You, for I am about to be killed, instantly, the Holy One, blessed be He, was angered, as is said They angered Him also at the waters of Meribah, and it went ill with Moses because of them (Ps. 106:32). And God said to Moses: "Give flesh to My children!" When again Moses asked God: Whence should I have flesh? God said: "In Egypt you had frogs! In Egypt you had gnats! In Egypt you were indeed rich! Have you now become poor?" Moses said to God: "But what I had in Egypt came from You!" Thereupon God said: "What I had in Egypt, have I not here?" Is the Lord's hand waxed short? (Num. 2:23).

The Rabbis said: You had no need to say a word - that is, the children of Israel did not need to say a single word, but whatever they craved in their hearts was given to them. This interpretation is in accord with what R. Berechiah said in the name of R. Abbahu: The verse They tried God in their heart by asking for food of their craving (Ps. 78:18) teaches that God gave them whatever they craved in their hearts, so that the children of Israel asked at Massah and at Meribah: Is the Lord truly within us? (Ex. 17:7).   .

R. Simeon ben Yohai said: You have lacked only the Word (Deut. 2:7) means that they lacked nothing [in the wilderness] but words of prophecy. You can prove this for yourself. In all the years that the children of Israel were under the ban there was no divine speech with Moses: note that only after it is said It came to pass, when all the men of war were consumed and dead from among the people (Deut. 2:16), Moses declared The Lord spoke unto me, saying (Deut. 2:17), as if to say, "Only then was there again divine speech with me."

R. Johanan said: You have lacked only the word - that is, words of repentance; as Scripture says, Take with you words and return unto the Lord (Hos. 14:3).

R. Aibu read dabar, "a thing," as deber, "pestilence," and thus took the verse to say You have not lacked pestilence (deber). For in each of the forty years that the children of Israel were in the wilderness, the angel of death smote fifteen thousand and an odd number of them. And how large was that odd number? Four hundred and eighty-nine.

4. He makes me to lie down in green pastures (Ps. 23:2). R. Eliezer asked R. Simeon, saying to him: "As the children of Israel were going out of Egypt, did weavers gear go out with them?" R. Simeon replied: "No." "Then how did they clothe themselves those forty years?" R. Simeon replied: "With garments which the ministering angels gave them for clothing: For God said of Israel in the wilderness, I clothed you also with broidered work (Ezek. 16:10). How is broidered to be defined except, so R. Simai said, 'as garment of royalty.'" - "But did not their garments wear out?"-"Have you not read that Moses said to Israel in the wilderness, Your raiment waxed not old upon you (Deut. 8:4)?" - "But did not the little ones among the children of Israel grow up?" - R. Simeon replied: "Go out and learn from the snail: all the while that he grows, his shell grows with him!"-"But did not the garments require washing?" R. Simeon replied: "The cloud of fire cleansed their garments, and made them shine." - R. Eliezer asked: "But were not the garments burnt?" - R. Simeon replied: "Go out and learn from the amiant, which - is cleansed only by fire." - "But did not the children of Israel get vermin?" - R. Simeon replied: "Since worms and maggots have no power over dead children of Israel, how much less have they over living children of Israel!" -"But since the children of Israel did not change their garments, did they not reek with sweat?" - R. Simeon replied: "The well of living waters brought up certain plants and certain spices for the children of Israel, and in these they were made to lie down, as is said He makes me to lie down in green pastures; He leads me beside refreshing waters (Ps. 23:2), and so the fragrant smell of them was carried from world's end to world's end." Solomon came and said to Israel: The odor of your garments is like the odor of Lebanon (Song 4:2). He also said to Israel: Your  plants are ... spikenard and saffron, calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices (Song 4:14). And whence did all these come? Out of the fountain of gardens, the well of living waters (Song 4:15). When the children of Israel saw how the Holy One, blessed be He, led them and refreshed them in the wilderness, they began to offer praise to Him, saying: You are a good shepherd, for You have made us never to lack Your goodness.

He leads me beside refreshing waters. R. Samuel said: There are waters which are fit to drink, but not fit to wash in; and other waters are fit to wash in, but not fit to drink. But the waters of the well were fit to drink and fit to wash in: They brought refreshment to the body and health to the soul, as is said He leads me beside refreshing waters.

5. He restores my soul (Ps. 23:3) means that Israel said: God restores my soul with Torah, of which it is said "The Law of the Lord is perfect, restoring the soul" (Ps. 19:8). He leads me in the paths of mercy - that is, to manna, to quail, to waters of the well, to clouds of glory; and these are given to me not because I have merit, but for His name's sake (Ps. 23:3). Yea, though I walk through the valley of the shadow of death (Ps. 23:4) - that is, "Though I walk upon the parched scalp of the wilderness," I will fear no evil, for You are with me, as it is said "The Lord went before them by day in a pillar of cloud" (Ex. 13:2). Your rod and Your staff, they comfort me: the rod is Your chastisement; the staff, Your Torah.

Or, Your rod and Your staff may be read as "Your stay and Your staff" (Isa. 3:1), "stay" being the Written Law, and "staff," the Oral Law. Lest Your rod and Your staff, they comfort me might lead one to think that comfort from the Written and the Oral Law may be had without chastisement, therefore the word only which begins the next verse (Ps. 23:6a) makes the comforting conditional. Lest one might think that they comfort one only in this world, therefore the verse says first, Goodness and mercy shall follow me all the days of my life, that is, in this world, and then says, And I shall dwell in the house of the Lord for ever, that is, in the world-to-come.

You prepare a table before me in the presence of mine enemies (Ps. 23:5), a table of manna and quail. A table ... in the presence of mine enemies: Issi ben Akiba took these words to imply that the heaps of manna were sixty cubits high. And he who does not believe this - he shall not look upon the sweetness [-to-come], as is said He shall not look upon the rivers, the flowing streams of honey and curd (Job 20:17).

6. Another comment: He makes me to lie down in green pastures (Ps. 23:2) alludes to David when he fled from Saul. Note well whither he fled: "David departed, and came into the forest of Hereth" (I Sam. 22:5). Why was it called forest of Hereth? Though it was once dry as a potsherd, the Holy One, blessed be He, covered it with blossoms out of the richness of the world-to-come, as is said "In a dry and thirsty land, where no water is ... my soul shall be satisfied as with marrow and fatness" (Ps. 63:2c,6a).

He restores my soul; He leads me in the paths of mercy for His name's sake (Ps. 23:3): Here David is saying that kingship came to him not for his own merit, but for His name's sake.

Yea, though I walk through the valley of the shadow of death (Ps. 23:4) means that David said: In the wilderness of Ziph, I will fear no evil (ibid.). Why? Because You are with me (ibid.).

Your rod and Your staff they comfort me: the rod is chastisement, as in the phrase "The rod of his oppressor" (Isa. 9:63); and staff is the Law which is as a staff unto Israel. Now lest the words they will comfort me might lead one to think that comfort from the Written and the Oral Law may be had without chastisement, therefore the word 'only' which begins the next verse (23:6a) makes the comforting conditional. Lest one think that they comfort me only in this world, the verse goes on to say, Goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord for ever (Ps. 23:6) - goodness and mercy both in this world and in the world-to-come.

You prepare a table before me in the presence of mine enemies (Ps. 23:5): a table refers to royalty; enemies, to Doeg and Ahithophel, You have anointed my head with oil (Ps. 23:5b), with the oil of royal anointing; and My cup runs over - that is, the cup of salvation, of which the Psalmist says, "I will take the cup of salvation, and call upon the name of the Lord" (Ps. 116:13).

What is meant by revayah ("runs over")? "Full to overflowing," as in the words "Abundantly watering (raveh) her ridges" (Ps. 65:11), or, if you like, as in the verse "They are abundantly satisfied (yirveyun) with the fatness of Your house" (Ps. 36:9).

And what is to be the measure of David's cup in the world-to-come? According to Rab, it is to be two hundred and twenty-one logs, two hundred and twenty-one being the numerical value of the letters in rvyh ("runs over").

I shall dwell in the house of the Lord (Ps. 23:6), that is, in the Temple; for length of days (ibid.), that is, for a never-ending day.

**Meditation from the Psalms**

**Psalms ‎‎22:1-32‎**

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

October 5, 2019 - Tishri 06, 5780

**Bereshit (Genesis) 27:28 – 28:9**

**Tehillim (Psalms) 23:1-6**

**Hos 14:6-10 + Joel 1:1-3+2:12-13**

Mk 3:11-12, Lk 6:19, Acts 15:36 – 16:15

David composed this famed psalm during one of the most dangerous and discouraging periods of his life. He was a forlorn fugitive, fleeing from King Saul and his army. In desperation, David hid himself in a barren, desolate forest called ‘*forest of Hereth’* - חרת יער,[[1]](#footnote-1) so named because it was parched and dry, like חרס, ‘baked earthenware.’ But God did not forsake David. He soaked this dry forest with a moisture which had the flavor of the World to Come, making even the grass and leaves of the forest succulent and edible.[[2]](#footnote-2) This showed David that God supports and nourishes at all times even when their chances of survival seem to be non-existent.

This pictures Gan Eden and suggests that the end is like the beginning. The Midrash, however, sees the entire psalm as speaking to how HaShem treated the Bne Israel in the wilderness on their way to the Promised Land.

David does not confine his inspiration to himself; he utilizes it to sing for all of Israel, recalling how God provided for the entire nation throughout its forty-year sojourn in the wilderness.

Mishnah Berurah[[3]](#footnote-3) cites a custom to recite this psalm between נטילת ידים, the washing of the hands before the meal, and the recital of the blessing over bread.[[4]](#footnote-4)

Arizal explains the connection between Psalms chapter 23 and the meal. The psalm contains fifty-seven words, the numerical equivalent of the word זן ‘nourishes’. Furthermore, it contains 227 letters, the numerical equivalent of ‘blessing’ - ברכה. Arizal concludes that those who recite this psalm and live by its message will always be blessed with ample provisions.[[5]](#footnote-5)

“He restores my soul”, in v.3, is referring to Torah study, as David also wrote: “The Torah of HaShem is whole, restoring the soul”.[[6]](#footnote-6) According to the Midrash, the words, “He restores my soul”, are alluding to the Torah that HaShem taught us when we were journeying through the wilderness.

The Midrash teaches us that Psalm 23 speaks about the journeys of the Bne Israel in the Wilderness. The wilderness journeys are concisely detailed in a parasha called *Masei* – מַסְעֵי*.*

The whole trip the Bne of Israel take from Mitzrayim (Egypt) to the Promised Land is understood spiritually as a metaphor for the journey that we all take from leaving the straits of the birth canal, to the many years of our life that we spend trying to do the right thing (traveling in the desert and messing up for forty years), to the moment of our own death (The Promised Land). The forty-two journeys, therefore, relate to forty-two states of leaving Mitzrayim (personal or national restrictions and confinements), before we reach the true and ultimate freedom of Jericho, the Messianic redemption. These stages are not only a record of the past, but also an allusion to the future exiles and the ultimate redemption throughMashiach. This seems to be David’s vision as he penned this psalm. Now this begs the question: If David is commenting on our Torah portion, then how are *Yaaqov’s journeys* related to the journeys mentioned in Parashat *Masei* – מַסְעֵי?[[7]](#footnote-7) One answer might be that Yaaqov is beginning his journeys with this parasha. He is going out without wealth of any kind because Eliphaz, the father of Amalek and the son of Esav, stole his wealth.[[8]](#footnote-8) It is this journey that reminded David of the journeys in Bamidbar chapter 33.

The Journey of Israel as they prepared to leave Egypt and be born as a nation, till the time that they were ready to enter the promised land, is a forty year journey that has profound ramifications for all of the Bne Israel. These journeys are very special to HaShem:

***Yirmiyahu (Jeremiah) 2:2*** *I remember the kindness of your youth, the love of your bridal days, that you followed Me into the wilderness, to a land where nothing grows.*

***Bamidbar (Numbers) 9:18-19*** *On HaShem’s instructions the Children of Israel would travel; and on HaShem’s instructions they would camp; the whole time that the cloud stayed over the Mishkan they would remain encamped. And when the cloud stayed a long time over the Mishkan, the Children of Israel would keep HaShem’s restriction and not travel.*

As we study this fantastic seder, Bamidbar 33, we see that this was not only the journey of that generation, but the journey of the last generation as well. These are the stages of our redemption! Rabbenu Bachya explains that during the final redemption many Jews will go out in the desert and pass through these places, and HaShem will sustain them and direct them as He did for the Israelites in the desert. The double mentioning of “their starting points”, in verses one and three, is an allusion to the two Exoduses, first from the Egyptian exile, and then the final exile.

Why did the Torah record this boring list of forty-two places[[9]](#footnote-9) where the Bne Israel camped in the wilderness? The Midrash tells us one of the purposes for the recording of these journeys in the Torah:

***Midrash Rabbah - Numbers XXIII:1*** *The Holy One, blessed be He, said to Israel: ‘During all those forty years that you spent in the wilderness I did not make it necessary for you to escape, but I cast your enemies down before you by merely being with you. Nay, more! There were numerous snakes, fiery serpents, and scorpions there’; as it says, The... wilderness, wherein were serpents, fiery serpents, and scorpions (Deut. VIII, 15) ‘yet I did not allow them to harm you.’ For this reason the Holy One, blessed be He, said to Moses: ‘ Write down the stages by which Israel journeyed in the wilderness, in order that they shall know what miracles I wrought for them.’*

The Midrash goes on to tell us another reason for recording these journeys in the Torah:

***Midrash Rabbah - Numbers XXIII:3*** *THESE ARE THE STAGES (XXXIII, 1). It is like the case of a king whose son was ill. He took him to a certain place to cure him. On their return journey his father began to recount all the stages, saying: ‘Here we slept; here we cooled ourselves; here you had a headache.’ So the Holy One, blessed be He, said to Moses: ‘Recount to them all the places where they provoked Me.’ Consequently it says, THESE ARE THE STAGES, etc.*

The fact that the Midrash records more than one reason for recording the journeys and Rashi tells us a third reason, suggests that there is more to these journeys than meets the eye. Further, we need to ask another similar question: What is the reason for these forty-two stops in the desert? There is a mystical concept that the purpose of these encampments was for the Children of Israel to release and gather the sparks of holiness which are trapped in the desert’s emptiness. Each of these stopping places correspond to a letter of HaShem’s forty-two letter Name[[10]](#footnote-10) (The first forty-two letters of the Torah), and so by gathering the sparks from each place a little more of HaShem’s Name, His recognition in the world, is revealed.[[11]](#footnote-11)

Three thousand years later, the Jewish People are still journeying, a hundred years here, two hundred there. On their journeys through Spain, England, China, and America, etc., the Jewish people “extract” and redeem the sparks of holiness which are trapped throughout the world. When this process is complete, Mashiach will gather all the Jewish People to the land of Israel and HaShem will be revealed to be the One True G-d. “On that day, HaShem will be One, and His Name, One“.[[12]](#footnote-12)

The whole trip the Bne of Israel take from Mitzrayim (Egypt) to the Promised Land is understood spiritually as a metaphor for the journey that we all take from leaving the straits of the birth canal, to the many years of our life that we spend trying to do the right thing (traveling in the desert and messing up for forty years), to the moment of our own death (The Promised Land).

Each Jew’s life may be analyzed in terms of these forty-two journeys of Bne Israel from Egypt to Israel. In other words, it is possible to identify each person’s journey through life with the forty-two stages of the journey described in this chapter.

***Bamidbar (Numbers) 33:1-2*** *“These are the journeys of Bne Israel who went forth from the land of Egypt according to their legions under the hand of Moshe and Aharon. Moshe wrote motza’aihem / their goings- forth le’masai’hem / according to their journeys . . . and these are masai’hem / their journeys le’motza’aihem / according to their goings-forth.”*

R’ Shlomo Halberstam z”l[[13]](#footnote-13) asks: What is added by “motza’aihem / their goings-forth”? The main focus of the parasha appears to be on Bne Israel’s journeys! Also, what is added by mentioning that Bne Israel went forth from Egypt? Surely we already know this! Finally, why is the order of the words reversed, first “motza’aihem / their goings-forth le’masai’hem / according to their journeys” and then “masai’hem / their journeys le’motza’aihem / according to their goings-forth”?

Our parasha alludes to all of the major exiles that Bne Israel were destined to undergo in their history: The initial letters of “Eleh masei Bne Israel” / “These are the journeys of Bne Israel” allude to the four exiles of the Jewish people: alef-Edom (Rome - our current exile); mem-Madai (Persia); bet-Bavel (Babylon); and yud-Yavan (Greece). But the verse also alludes to our redemption.

In light of all of the above, we can answer the questions we posed, says R’ Halberstam. The word “motza’aihem / their goings- forth” alludes to the future “goings-forth” of Bne Israel, i.e., our future redemptions. The placement of “masai’hem / their journeys” before “le’motza’aihem / according to their goings-forth” alludes to the fact that our constant travels in exile hasten the eventual “going-forth.” And, lest one lose faith in the redemption because of our suffering, Moshe mentioned that Bne Israel already went forth from Egypt. Surely, then, we will be redeemed again.[[14]](#footnote-14)

**And these are their journeys according to their starting places (Num.33:2)** The Hebrew word for starting places or departures (motza’eihem) comes from the same root as *descendants*, alluding to the future redemption and the ingathering of the exiles that will occur in the Messianic era. At that time, all forty-two journeys made by the Children of Israel in the desert will be duplicated by the Jewish people as they make their way back to the Land of Israel.[[15]](#footnote-15)

Sefat Emet, a great Chassidic master explains, that each of these forty-two places offered its unique challenges to the Jewish people. In each place, the Jewish people were afforded the opportunity to accomplish a specific tikkun, a spiritual “repair”. Furthermore, the Sefat Emet observes, the Torah juxtaposes the listing of these encampments to a reference to the Jewish people’s leaving Egypt. This was to indicate, he explains, that just as the Israelites’ leaving Egypt had eternal consequences for the Jewish people, so the challenges that the Jewish people met at their forty-two encampments also greatly impacted Jewish history. Ultimately, the Sefat Emet writes we all have various stations, good and bad, we travel through on our journeys through life. Each has its purposes and challenges that can help us ultimately achieve the tikkunim, the repairs we must accomplish on our souls.

Abarbanel teaches that since most of the place names here occur nowhere else in the Tanach,[[16]](#footnote-16) it appears that they were given by the Israelites to commemorate specific events.

Rabbenu Bachya explains, that the Israelites’ existence in the desert was, for the most part, sedentary. Some twenty-two of their forty-two encampments in the wilderness were established in the first and last of the forty years and of the remaining thirty-eight years, half of them, some nineteen years, were spent in one place, Kadesh, which means “a holy one“.

The forty-two journeys, therefore, relate to forty-two states of leaving Mitzrayim (personal or national restrictions and confinements), before we reach the true and ultimate freedom of Jericho, the Messianic redemption.

These stages are not only a record of the past, but also an allusion to the future exiles and the ultimate redemption throughMashiach.

In the Torah’s listing of all forty-two campsites, this is the first time that we ever heard of many of these places. Just like we tell a story by citing the highlights, the various narratives we have read from the time Bne Israel left Egypt up until now has been a recounting of highlights. If no grand transcending event took place then there was no need to mention it in the first place. Why does the Torah list all the camp sites now? Assuming that there are no wasted words in Torah, and that every word has a meaning, how do we derive meaning from this list?

HaShem has many names. Among the shorter names that HaShem has is two lettered Hebrew name Eil (Aleph Lamed) or Adonai (yod hay vav hay). According to the Mystics, Adonai (spelled with the letters Yod Yod) is really the entire Hebrew alphabet twice. Each letter Yod embodies the entire alphabet, hence the number forty-two (two times 21). These forty-two camp sites are synonymous with Bne Israel’s forty-two stages of spiritual development, spiritual awareness and getting to know HaShem. Each location was another opportunity for Bne Israel to grow spiritually. For example, the 19th century European commentator, The Chatam Sofer explained that when Bne Israel, traveled to and camped at Kovrot Hataiva (literally “burial of desire“), they learned to confront the animalistic desires that are part of being human. By recognizing and confronting these desires, we acknowledge our human-ness and our continued striving towards holiness. When Bne Israel traveled to and camped at Chatzerot (literally “courtyards”). Bne Israel learned that this ephemeral world was merely a courtyard to Olam HaBa, the World to Come. This journey was not merely a physical journal of packing up camp and shlepping to the next truck stop. This was a spiritual journey where Bne Israel grew and learned to incorporate the spiritual into the physical world and into their collective consciousness.

It is no coincidence that the annual Parashat *Masei* coincides every year with the three weeks of mourning (for the Temple) between Tammuz 17 and Av 9, for these are the Torah portions of exile.

Journeys 1 through 11 were in the first year following the Exodus, journeys 32-42 in the fortieth year, meaning that there were nineteen journeys in the intervening thirty-eight years. According to the Midrash, 19 of these 38 years were spent in Kadesh, and the other 19 wandering through the desert.

Rabbenu Bachya tells us that “All the predictions of our prophets concerning the redemption of the future clearly indicates that this redemption will largely reflect earlier redemptions. The more we know about the redemption from Egypt, etc., the better we can picture how the redemption of the future will develop.”

The Baal Shem Tov teaches that the forty-two journeys in the wilderness – from Egypt to Israel – reflect the forty-two journeys or phases that each person experiences throughout life. “These are the journeys of the Israelites, who had left Egypt“ on the way to the Promised Land: All the forty-two journeys are about freeing ourselves and transcending the constraints and limitations (Mitzrayim) of our material existence which conceals the Divine, subduing and sublimating the harsh “wilderness” of selfish existence, and discovering the “Promised Land” – a life of harmony between body and soul.

These forty-two journeys allow us to align our lives to the compass a higher rhythm, as defined by the forty-two journeys in the Torah, and actually create a strategy that rides and taps into these rhythms.

Read By One Reader[[17]](#footnote-17)

“Our sages provide a hint regarding the great things comprehended by this listing of the stopping stations by pointing out that the total of forty-two journeys counted correspond to the Explicit Name. The Torah begins with this Name - from “In the beginning...” (Genesis 1:1) to “which God created to make” (Genesis 2:3), six letters for each of the seven days of the creation, and it ends with His Name, thus linking the conclusion of the Torah to its beginning, by means of the Holy Name.”[[18]](#footnote-18)

The fourteenth century Hakham David ben Yosef Abudraham[[19]](#footnote-19) pointed out that the entire Song at the Sea,[[20]](#footnote-20) the entire Ten Commandments,[[21]](#footnote-21) and the listing of the forty-two camping places[[22]](#footnote-22) must be read in their entirety, without being subdivided to accommodate several aliyot. The forty-two camping places were read in their entirety because it is symbolic of the Divine Name comprised of forty-two letters. For this reason, the reader may not break up the reading containing this listing of the stops; he must include them all in one reading when an individual is called up to the Torah.[[23]](#footnote-23)

| **#** | **Camp** | **Meaning** | Definition |
| --- | --- | --- | --- |
| 1 | Succoth - סכת | Temporary Shelters | Booths |
| 2 | Etham - אתם | Contemplation | With them: their plowshare |
| 3 | Pi Hahiroth - החירת פי | Mouth of Freedom | Place where sedge grows |
| 4 | Marah - מרה | Bitterness | Bitter |
| 5 | Elim - אילם | Mighty men, Trees, Rams | Palms (plural of “ram”) |
| 6 | Reed Sea - סוף ים | Reed Sea | Sea of Reeds |
| 7 | Sin - סין | Desert of Clay | Thorn or Clay |
| 8 | Dophkah - דפקה | Attack | Knocking |
| 9 | Alush - אלוש | Wild | I will knead (bread) |
| 10 | Rephidim - רפידם | Weakness | Rests or Stays or Resting Places |
| 11 | Desert of Sinai - סיני מדבר | Hatred | Thorny |
| 12 | Kibroth Hattaavah - התאוה קברת | Graves of Craving | Graves of Lust |
| 13 | Chazeroth - חצרת | Courtyard | Settlement |
| 14 | Rithmah - רתמה | Smoldering | Heath |
| 15 | Rimmon Perez - פרץ רמן | Spreading Pomegranate Tree | Pomegranate of the breach |
| 16 | Livnah - לבנה | White Brick | Pavement |
| 17 | Rissah - רסה | Well Stpped Up With Stones | Ruin |
| 18 | Kehelathah - קהלתה | Assembly | Assembly |
| 19 | Shapher - הר־שפר | Beautiful | Beauty |
| 20 | Haradah - חרדה | Terror | Fear |
| 21 | Makheloth - מקהלת | Assemblies | Place of Assembly |
| 22 | Tahath - תחת | Bottom | The Under Part |
| 23 | Terah - תרח | Ibex | Delay |
| 24 | Mithcah - מתקה | Sweet Delight | Sweetness |
| 25 | Chashmonah - חשמנה | Fruitfulness | Fatness |
| 26 | Moseroth - מסרות | Correction | Bonds |
| 27 | Bene Yaakan - יעקן בני | Wise Son | Sons of Twisting |
| 28 | Char Haggidgad - הגדגד חר | Hole of the Cleft | Cavern of the Gidgad |
| 29 | Yotvathah - יטבתה | Pleasantness | Pleasantness |
| 30 | Avronah - עברנה | Transitional | Passage |
| 31 | Etzion Geber - גבר עצין | Giant’s Backbone | Backbone of a Man |
| 32 | Kadesh (Rekem) - קדש | Sanctuary | Holy |
| 33 | Hor - הר ההר | Mountain | Mountain |
| 34 | Tzalmonah - צלמנה | Shadiness | Shady |
| 35 | Punon - פונן | Perplexity | Darkness |
| 36 | Oboth - אבת | Necromancer | Waterskins |
| 37 | Iye Abarim - העברים עיי | Cover In Copulation | Ruins |
| 38 | Divon Gad - גד דיבן | Sorrowing Overcomers | Wasting Troop |
| 39 | Almon Diblathaim –  דבלתימה עלמן | Cake of Pressed Figs | Concealing the Two Cakes |
| 40 | Abarim - הרי העברים | Regions Beyond | Region Beyond |
| 41 | Moab - ערבת מואב | Mother’s Father | Of His Father |
| 42 | Beth Jeshimoth - הישמת בית | House of The Desolaton | House of The Desolation  207 words |

The first fourteen journeys take the Bne Israel from Mitzrayim to the southern border of Eretz Israel (the land of Israel) where the spies are sent out.[[24]](#footnote-24)

The next fourteen journeys take us away from eretz Israel. This analogous to going into exile.

In this last set of fourteen journeys we are on our final approach to Eretz Israel – Gan Eden.

**Bamidbar (Numbers) 33:1-2** These are the stages in the journey of the children of the one who will rule as G-d (Israelites) when they came out of the Constricted Place (Egypt[[25]](#footnote-25)) by divisions under the leadership of the one who was Drawn Out of Water[[26]](#footnote-26) (Moshe) and the Light Bringer[[27]](#footnote-27) (Aaron). At HaShem’s command the one who was Drawn Out of Water (Moshe) recorded the stages in their journey. This is their journey by stages:

***Bamidbar (Numbers) 33:3*** *And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the Passover the children of Israel went out with an high hand in the sight of all the Egyptians. 4 For the Egyptians buried all their firstborn, which HaShem had smitten among them: upon their gods also HaShem executed judgments. 5 And the children of Israel removed from Rameses, and pitched in Succoth.*

“*Ve’eleh* (these) are the stages of the People of Israel when they went forth out of the land of Egypt”. The Gematria of *Ve’eleh* – *these*, is forty-two, and there are forty-two stages in the journeying of Israel through the wilderness on their way to the Promised Land.

RASHI: Bamidbar 33:**1 These are the journeys** Why were these journeys recorded? To inform us of the kind deeds of the Omnipresent, for although He issued a decree to move them around [from place to place] and make them wander in the desert, you should not say that they were moving about and wandering from station to station for all forty years, and they had no rest, because there are only forty-two stages. Deduct fourteen of them, for they all took place in the first year, before the decree, from when they journeyed from Rameses until they arrived in Rithmah, from where the spies were sent, as it says, ―Then the people journeyed from Hazeroth [and camped in the desert of Paran] (12:16); ―Send out for yourself men...(13:2), and here it says, ―They journeyed from Hazeroth and camped at Rithmah, teaching us that it [Rithmah] was in the desert of Paran. Subtract a further eight stages which took place after Aaron’s death—from Mount Hor to the plains of Moab—during the fortieth year, and you will find that throughout the thirty-eight years they made only twenty journeys. I found this in the commentary of R. Moshe (Hadarshan) [the preacher].[[28]](#footnote-28) R. Tanchuma expounds it in another way. It is analogous to a king whose son became sick, so he took him to a far away place to have him healed. On the way back, the father began citing all the stages of their journey, saying to him, ―This is where we sat, here we were cold, here you had a headache etc.[[29]](#footnote-29)

Rashi also provides some insights on the first week which covers the first three stops:

**Shemot (Exodus) 14:5** **It was reported to Pharaoh** He [Pharaoh] sent officers with them, and as soon as the three days they [the Israelites] had set to go [into the desert] and return had elapsed, and they [the officers] saw that they were not returning to Egypt, they came and informed Pharaoh on the fourth day. On the fifth and the sixth [days after the Israelites’ departure], they pursued them. On the night preceding the seventh, they went down into the sea. In the morning [of the seventh day], they [the Israelites] recited the Song [of the Sea (Exod. 15:1-18)]. **Therefore, we read [in the Torah] the Song on the seventh day, that is the seventh day of Passover.**

Ramban’s remez comments:[[30]](#footnote-30)

**Shemot (Exodus) 15:1** THESE ARE THE JOURNEYS. After the vengeance [executed] upon Midian, concerning which the Holy One, blessed be He, told Moses, afterwards shalt thou be gathered unto thy people, and after Moses had apportioned the land of Sihon and Og [to the tribes of Reuben, Gad, and half of the tribe of Menashe] and they had built the [previously] mentioned cities, he set his mind to write down [the various stages of] the journeyings [in the desert]. His intention in so doing was to inform [future generations] of the loving kindnesses of the Holy One, blessed be He, towards them, for even though He had decreed upon them that they had to move about and wander around in the wilderness, you should not think that they were continually wandering and moving around from place to place without any rest; for throughout all this long [period of] time they only went on forty-two journeys as the Rabbi — Rashi — wrote, [citing] the words of Rabbi Moshe the Preacher.[[31]](#footnote-31)

And the Rabbi [Moshe ben Maimon] added in the Moreh Nebuchim[[32]](#footnote-32) another [explanation as to the] benefit [that we derive] from knowledge [of these stages], saying: “There was a very great necessity in mentioning the [stages of the] journeyings. For [although] the miracles and wonders that were done were [recognized as] true ones by all who saw them, in later times these events would be matters of hearsay, and those who hear about them [then] might deny them altogether. Now among the greatest miracles and wonders [related] in the Torah is Israel’s survival in the wilderness for forty years, and finding the manna every day, although these places [where they stayed] are very far from cultivated settlements, and are not natural habitat for human beings, not being a *place of seed, or of figs, or of vines, or of pomegranates,* and the Torah states, *Ye have not eaten bread, neither have ye drunk wine or strong drink.[[33]](#footnote-33)* All these [matters] are signs of events of a miraculous nature which were seen by [the human] eye. But the Creator blessed be He, knew that these wonders will be subject to the process which occurs to [all] historical events — that those who hear them will not believe them; and they will think [about these events] that the sojourn of the Israelites in the wilderness was [in a place] near the cultivated settlement, where people can live there, such as the deserts in which the Arabs live today, or [that they stayed in] places where there was plowing and harvesting, or where there were grasses and plants suitable for human consumption, and that there were wells of water in those places. Therefore in order to remove from people’s hearts all such thoughts, and to firmly establish [the truth of] all these miracles, [He recorded] as a [permanent] memorial the [stages of their] journeyings [in the wilderness], so that the future generations would see them and acknowledge the great wonders [entailed] in keeping people alive in such places for forty years.” All these are his words [i.e., the words of Rabbi Moshe ben Maimon].

Thus the writing down [the stages of] the journeyings was a commandment of G-d, either for the reasons mentioned above or for some other reasons, [for] a purpose the secret of which has not been revealed to us. For [the expression] *by the commandment of the Eternal* is connected with [the beginning of that verse], *And Moses wrote* unlike the opinion of Rabbi Abraham ibn Ezra who wrote that it is connected with *according to their journeys \** for Scripture has already informed us of this [fact, saying]: *according to the commandment of the Eternal they remained encamped, and according to the commandment of the Eternal they journeyed.*

**Targum Pseudo Jonathan for: Shemot (Exod.) 12:37:** And the sons of Israel moved forth from Pilusin towards Succoth, a hundred and thirty thousand, protected there by seven clouds of glory on their four sides: one above them, that neither hail nor rain might fall upon them, nor that they should be burned by the heat of the sun; one beneath them, that they might not be hurt by thorns, serpents, or scorpions; and one went before them, to make the valleys even, and the mountains low, and to prepare them a place of habitation. And they were about six hundred thousand men, journeying on foot, none riding on horses except the children five to every man;

**Parasha Motsei[[34]](#footnote-34):**

This parsha is the end of the fourth book, Bamidbar. It also contains within it a summary of the entire forty years in the desert, including all the locations the Jewish people camped at, FORTY-TWO in all, starting with Ramses. At first thought the number forty-two may not be significant, but the Pri Tzaddik is quick to point out that forty-two is the number of letters found in the special and holy Name of HaShem that prophets used to pronounce and meditate on when going into a state of prophecy. Therefore, the Pri Tzaddik teaches, these forty-two[[35]](#footnote-35) stops correspond to this forty-two letter Name.

However, what is the significance of this correspondence?

We know that each camp the Jewish people established throughout their forty years in the desert was not merely a place to become rejuvenated; they were places to become reJEWvenated. In other words, each journey represented a new path to an even higher level of spiritual growth and connection to Torah, and each camp was the time and place to integrate that new level. This way, when it came time to leave, the Jewish people were a new people, or, rather, the same people on a higher level. This was a process of growth that was to continue until the Jewish people simultaneously reached perfection and the Land of Israel.

This, the Pri Tzaddik[[36]](#footnote-36) points out, is also an analogy for life. Everyone has forty-two “stops” to make on his way to personal spiritual completion, for which he was put here on the earth. What that forty-second level will look like for each person will be different, but it means the same thing for all of us: spiritual completion.

Thus, whenever the concept of “forty-two“ comes up, it usually alludes to an opportunity to become more spiritually elevated. This is why the prayer *Ana b’koach* (“Please with the strength ...”) is found in all siddurim before *Pesukei D’Zimrei* (Introductory Psalms), and *Lecha Dodi* erev Shabbat, at times that we are ripe for spiritual elevation. And, as the Kabballists point out, *Ana b’koach* is made up of seven stanzas each with six words, whose forty-two letter acrostic alludes to HaShem’s forty-two letter Name.

**Birth Pangs**

The forty years of journeys in the wilderness allude to the forty weeks of pregnancy. The forty-two journeys, over forty years, are a conception, pregnancy, and birth process.

This birthing allegory can be seen again in much the same way as part of the larger cycle of the forty years in the desert before entering the Land of Israel. These forty years correspond to forty weeks of pregnancy and the desert serves as the womb-like atmosphere conducive to growth. The manna, provided by HaShem in the desert, as well as the clouds of glory which protected them day and night, and the mysterious well that traveled with them, all represent a totally protected environment, much like the womb. Just as crossing the Reed Sea represents the birth of the nation, we can similarly relate to the crossing of the Jordan River and entering the Land of Israel after forty years in the desert in a similar manner. Each of the above birthing allegories works perfectly within its own context. The fact that one can see in so many different ways the same birthing theme shows its great importance.

There are different stages to the birth process. For the first few months, it is not even evident to the world that a woman may be expecting. Likewise, at the beginning of the development of Mashiach, it is not even apparent to the world that Mashiach has been conceived and is in the process of development on the way to birth. The world, including the Jewish people, just goes about its business as usual.

**Silence**

The astounding silence of Chazal, and the great Jewish commentators,[[37]](#footnote-37) on this section of Torah, suggests that great secrets are being concealed within this small passage. Just as it is *the glory of HaShem to conceal a matter, so it is the glory of a king to search it out*.[[38]](#footnote-38) One of the ways to search out the secrets is to carefully note the clues provided by Chazal.

Nachmanides concludes his observations on this parasha with a most intriguing and esoteric comment: “Thus the writing down of the journeys was a commandment of G-d, either to show His mercy, or for a purpose the SECRET of which has not been revealed to us....”

One of the clues which is often quoted by modern commentators is the following Midrash:

***Midrash Tanchuma, Mas’ei 3*** *This is comparable to a king whose child was ill, and he took him to another place to heal him. On their return journey, the father recounted all their stations: “Here we slept,” “Here we were cooled,” “Here your head hurt.” By the same token, G-d said to Moshe: Recount for them all the places where it was that they had angered Me.*

One of the clues that can be gleaned from this Midrash is that there are three places mentioned:

1. Here we slept.
2. Here we were cooled.
3. Here your head hurt.

The *Admor M’Gur zt”l* explains the deeper significance of these places: *“Here we slept...” —* on the morning of the giving of the Torah, the people over-slept, and Moshe had to run through the camp to rouse them from their slumber. “*Here we got cold...” —* Amalek, the arch-enemy of the Jewish People, “cooled” their ardor in the service of their Creator. *“And here your head was hurting...”* — (lit. you “doubted your head“) — in the incident of the golden calf you “doubted your head“, you doubted your leader Moshe, which showed a lack in the fundamentals of faith.

This suggests that our forty-two stages should be divided into groups of three. These groups of three will be demarked by the three attributes mentioned above.

Three conditions are necessary to create the possibility of free choice in the heart of man:

1. There must be a withdrawal of the Divine light and the creation of the “vacuum” that allows the existence of evil.

2. It is not enough that evil exist—it must also be equipped with the illusion of worthiness and desirability. If evil were readily perceived for what it is—the suppression of light and life—there would be no true choice.

3. On the other hand, an absolute vacuum would shut out all possibility for choosing life. Thus the vacuum must be mitigated with a glow, however faint, of the Divine light that empowers us to overcome darkness and death.

Therein lies the deeper significance of the three stations in the Midrash‘s metaphor, “Here we slept,” “Here we were cooled,” “Here your head hurt.”

1. “Here we slept” refers to the withdrawal of the Divine vitality in order to create the vacuum (tzimtzum).

2. “Here we were cooled” refers to the mitigation of the vacuum with a faint glow of Divine light.

**Rabbenu Bachaye** in his commentary on the Torah says that besides shedding light on what happened in the desert on the journeys, the account of the journeys and their stations has for us an additional benefit in that it gives us a glimpse into the [future](future.html).

Paraphrasing an idea which is brought by the Ramban in his argument with Pablo Christiani and based on a little [known](daat.html) [Midrashic](orallaw.html) work, he says that the words of all the prophets allude to the fact that the final [redemption](redemption.html) of the [Jewish](gen-jew.html) people will be identical to the [first](one.html) [one](one.html). Just as the [Jewish](gen-jew.html) people went [out of Egypt](thebirth.html) into the desert, so in the [future](future.html) will Israel take to the desert.

They will [travel](mashal.html) to the same stations that Israel travelled to, after the [Exodus](exodus.html). [HaShem](hashem.html) will sustain them and lead them as before. The final remaining sparks will be [gathered](gather.html) up, the final healings completed and the [redemption](redemption.html) realized. The whole [world](worlds.html) will [know](daat.html) that [HaShem is Echad](hashem.html).

This is alluded to in the verse which twice mentions the word *“mozta’eihem”*, their stations. [First](one.html) it is written, “*Moshe recorded the stations of their journeys...”.* Then the verse says afterwards, *“ ...these are their journeys between the stations.”* The [first](one.html) mention of *“mozta’eihem”*, their stations, refers to the going [out of Egypt](thebirth.html), the second mention to the going out of this, the last of the bitter [Exiles](galuyot.html).

Since the *Parsha* begins by saying *“Eleh”* these are the journeys of the Children of Israel, is concludes by saying *“****V****’Eleh*” **and** these are the journeys. *Eleh* comes to limit the scope of a subject -- these are the journeys that were. ***V****’Eleh*” comes to add on to what we already [know](daat.html), it refers to the journeys that **will be**, the journeys that await us at the end of our [Exile](galuyot.html), may it speedily come upon us.

I have written more extensively on some of the mysteries and meanings of these 42 stops in a study tiled “[stages](https://www.betemunah.org/stages.html)”.

**Ashlamatah: Hos 14:6-10 + Joel 1:1-3 + 2:12-13**

|  |  |
| --- | --- |
| **Rashi** | **Targum** |
| 2. Return, O Israel, to the LORD your GOD, for you have stumbled in your iniquity. | 2. Return, O Israel, to the fear of the LORD your GOD, for you have fallen because of your sin. |
| 3. Take words with yourselves and return to the LORD. Say, "You shall forgive all iniquity and teach us [the] good [way], and let us render [for] bulls [the offering of] our lips. | 3. Bring with you words of confession and return to the worship of the LORD. Say before Him, “It is near for You to forgive iniquities,” then we will be accepted as good. Let the words of our lips be accepted before You with favor like bullocks on Your altar! |
| 4. Assyria shall not save us; we will not ride on horses, nor will we say any longer, our gods, to the work of our hands, for **in You, by Whom the orphan is granted mercy.**" | 4. The kings of Assyria will not save us, We will not put our trust in horsemen, and no more will we say, “Our god” to the works of our hands. For it was from before You that mercy was shown to our forefathers when they were like orphans in Egypt. |
| 5. I will remedy their backsliding; I will love them freely, for My wrath has turned away from them. | 5. I will accept them in their repentance. I will forgive their sins. I will have compassion on them when they freely repent, for My anger has turned away from them. |
| 6. I will be **like dew** to Israel, they shall blossom **like a rose**, and it shall strike its roots **like the Lebanon**. | 6. My Memra will be **like dew** to Israel; they will bloom **like the lily**, and they will dwell in their fortified land **like the tree of Lebanon that puts forth its branches**. |
| 7. Its branches shall go forth, and its beauty shall be **like the olive tree**, and its fragrance **like the Lebanon**. | 7. Sons and daughters will multiply, and **their light will be like the light of the candelabrum**, and **their fragrance like the fragrance of incense**. |
| 8. Those who dwelt in its shade shall return; they shall revive **[like] corn and blossom like the vine**; its fragrance shall be **like the wine of Lebanon**. | 8. **They will be gathered from among their exiles**, they will dwell in the shade of the Anointed One. **The dead will be resurrected** and goodness will increase in the land. The mention of their goodness will go in and not cease, **like the memorial of the blast of the trumpets** made over the matured wine when it was poured out in the Sanctuary. |
| 9. Ephraim; What more do I need the images? I will answer him and I will look upon him: I am **like a leafy cypress tree**; from Me your fruit is found. | 9. The House of Israel will say, “Why should we worship idols anymore?” I, by My Memra will hear the prayer of Israel and have compassion on them. I, by My Memra, will make them **like a beautiful cypress tree**, because forgiveness for their waywardness is found before Me. |
| 10. Who is wise and will understand these, discerning and will know them; for the ways of the LORD are straight, and the righteous/generous shall walk in them, and the rebellious shall stumble on them. | 10. Who is wise and will consider these things? Who is prudent and will take note of them? For the ways of the LORD are right, and the righteous/generous who walk in them will live in everlasting life through them, bu the wicked (lawless) will be delivered to Gehinnom because they have not walked in them. |
|  |  |
| 1. The word of the LORD, which came to Joel son of Pethuel. | 1. The word of prophecy from the LORD which was with Joel son of Pethuel. |
| 2. Hear this, you elders, and hearken, all you inhabitants of the land. Did this come about in your days or in the days of your forefathers? | 2. Hear this, O elders; listen, all you inhabitants of the land! Has **the like of this** happened in your days or in the days of your fathers? |
| 3. Tell your children about it, and your children to their children, and their children to another generation. | 3. Tell your children about it, and let your children tell their children, and their children the next generation. |
|  |  |
| 11. And the LORD gave forth His voice before His army, for His camp is great, for he who performs His word is mighty, for the day of the LORD is great and very awesome; who can abide it? | 11. The LORD has raised His Memra before His army, for His army is immense indeed; for those who carry out His Memra are mighty. For great is the day which will come from the LORD, and exceedingly terrible, who can bear it? |
| 12. And even now, says the LORD, return to Me with all your heart, and with fasting and with weeping and with lamentation. | 12. “Even now”, says the LORD, “return to My worship with your whole heart, with fasting, and weeping, and mourning.” |
| 13. And rend your hearts and not your garments, and return to the LORD your GOD, for He is gracious and merciful, slow to anger, and of great kindness, and He repents of the evil. | 13. Remove the wickedness (lawlessness) of your heart, but not with tearing of your garments, and return to the worship of the LORD your GOD, for He is gracious and merciful. He removes anger, and multiplies blessings, and He draws back His Memra from bringing evil. |
|  |  |

**Rashi’s Commentary for: Hos 14:6-10 + Joel 1:1-3 + 2:12-13**

**Hosea Chapter 14**

**2** **Return, O Israel** You, who are in the land of Judah, lest what happens to Samaria happens to you. Therefore, the topics are juxtaposed. This can be compared to a king against whom a province rebelled. The king sent a general and commanded him to destroy it. That general was expert and deliberate. He said to them, “Take for yourselves days (sic); otherwise, I will do to you as I have done to such-and-such a province and to its allies, and to such-and-such a prefecture and to its allies.” Therefore it says, “Samaria shall be accounted guilty,” and then Scripture says: “Return, O Israel.” As is found in Sifrei in the section commencing. (Num. 25:1), “And Israel abode in Shittim.”

**to the Lord your God** One taught in the name of Rabbi Meir: Return, O Israel, while He is still יהוה, with the Divine Attribute of Mercy; otherwise, He is אֶלֹהֶיךָ with the Divine Attribute of Justice, before the defense becomes the prosecution. [from Pesikta d’Rav Kahana, p. 164a]

**for you have stumbled in your iniquity** Obstacles have come to you because of your iniquity.

**3** **You shall forgive all iniquity** Heb. כָּל-תִּשָׂא עָוֹן. Forgive all our iniquities.

**and teach [us the] good [way]** Heb. וְקַח-טוֹב. And teach us the good way. Another explanation: The few good deeds in our hands take in Your hand and judge us accordingly. And so does David say (Psalms 17:2): “Let my sentence come forth from before You, may Your eyes behold the right.” Another explanation: And accept good And accept confession from us, as it is said (Psalms 92:2): “It is good to confess to the Lord.”

**and let us render [for] bulls** that we should have sacrificed before you, let us render them with the placation of the words of our lips.

**4** **Assyria shall not save us** Say this also before Him, “We no longer seek the aid of man, neither from Assyria nor from Egypt.”

**we will not ride on horses** This is the aid from Egypt, who would send them horses, as they said to Isaiah (30: 16), “No, but on horses will we flee... And on swift steeds will we ride.”

**nor will we say any longer** to the work of our hands that they are our gods.

**for in You** alone shall our hope be, You Who grant mercy to the orphans.

**5** **I will remedy their backsliding** Said the prophet: So has the Holy Spirit said to me. After they say this before Me, I will remedy their backsliding, and I will love them with My charitable spirit. Although they do not deserve the love, I will love them charitably since My wrath has turned away from them.

**6** **and it shall strike** I.e. the dew shall strike its roots and cause them to prosper.

**like the Lebanon** like the roots of the trees of the Lebanon, which are large.

**7** **Its branches shall go forth** Sons and daughters shall increase.

**and it shall be** Their beauty shall be like the beauty of the menorah of the Temple, and their fragrance like the fragrance of the incense.

**like the Lebanon** Like the Temple.

**8** **Those who dwelt in its shade shall return** Those who already dwelt in the shade of the Lebanon, to which He compared Israel and the Temple, and now were exiled there from, shall return to it.

**its fragrance shall be like the wine of Lebanon** Jonathan renders: Like the remembrance of the blasts of the trumpets over the old wine poured for libations in the Temple. For they would blow the trumpets over the libations when the Levites would recite the song.

**9** **Ephraim** will say, “What more do I need to follow the images?” And they will turn away from idolatry.

**I will answer him** I will answer him from his trouble.

**and I will look upon him** I will look upon his affliction.

**I am like a leafy cypress tree** I will bend down for him to hold his hand on Me as the leafy cypress which is bent down to the ground, which a man holds by its branches; i.e., I will be accessible to him.

**from Me your fruit is found** Am I not He? For all your good emanates from Me.

**10** **Who is wise and will understand these** Who among you is wise and will ponder to put his heart to all these and return to Me?

**and the rebellious shall stumble on them** i.e., because of them, because they did not walk in them. Jonathan renders in this manner.

**Joel** **Chapter 1**

**1** **to Joel son of Pethuel** -The son of Samuel the prophet who persuaded God with his prayer (פִתָּה לְאֵל). Some say that this prophecy was said in those seven years in which Elisha said: “For the Lord has decreed a famine etc.” and they took place during the days of Jehoram son of Ahab.

**2** **Did this come about** -I.e., what is mentioned below.

**Chapter 2**

**13** **and not your garments** -for I do not pay heed to the rending of your garments. Another explanation: Rend your hearts and you will not need to rend your garments because of mourning.

**and He repents of the evil** -I.e., He turns to another thought.

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Genesis) 27:28 – 28:9**

**“Vayiten L’kha” “And give you”**

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

|  |  |
| --- | --- |
| **Hakham Shaul’s School of Tosefta**  **(Luke 6:19)** | **Hakham Tsefet’s School of Peshat**  **(Mark 3:11-12)** |
| **¶ And everyone in the congregation was trying to touch him** (Yeshua), **because healing virtue came from him and he healed everyone.** | **¶ And the spirits** (shedim) **of uncleanness, when they saw him, would fall down before him,** giving him[[39]](#footnote-39) **honour saying — “You are a Ben Elohim** (a Son of GOD = a Torah Judge)**”; but he charged them not make his identity** (as Messiah) **known.** |
| **Hakham Shaul’s School of Remes**  **(2 Luqas -Acts 15:36 – 16:15)** | |
| **So** when **they were permitted to leave,[[40]](#footnote-40) they came down to Antioch, and** after **calling together the Esnoga** (Synagogue)**, they delivered the letter. And** when they **read** it **aloud, they rejoiced at the strengthening words. Both Yehudah called** (Yosef) **Bar-Shabbat[[41]](#footnote-41) and Hillel** (a Remes sofer/Amanuensis,[[42]](#footnote-42) who in the Greek is called Luke/Silas), **who were also Darshanim (**congregational prophets – magidim mesharim)[[43]](#footnote-43) **themselves, encouraged and strengthened the brethren by a great message[[44]](#footnote-44). And** after **spending** some **time,** Yehudah called (Yosef) Bar-Shabbat **was sent** back to Yerushalayim **in Shalom** (peace) **from the brethren to those who had sent him. But Hakham Shaul and Bar-Nechamah remained in Antioch teaching and proclaiming[[45]](#footnote-45) the word of the Lord with many others while** Yehudah called (Yosef) Bar-Shabbat[[46]](#footnote-46) returned to Yerushalayimalone**.[[47]](#footnote-47)**  **And after certain days[[48]](#footnote-48)** there**, Hakham Shaul said to Bar-Nechamah, “Come then,** let us **return** and **visit the brethren in every city in which we proclaimed the word of the Lord**, to see **how they are** doing**.” Now Bar-Nechamah wanted to take Yochannan,** a Peshat Sofer (Scribe/Amanuensis) **who was called Mordechai** (who in Greek is called Marqos) **along also, but Hakham Shaul was not in favour of taking him along, who departed from them in Pamphylia and did not stay with them to the end of their work.[[49]](#footnote-49) And a disagreement took place, so that they separated from one another.[[50]](#footnote-50) And Bar-Nechamah took along Mordechai** (a Peshat Sofer/Amanuensis)and **sailed away to Cyprus, but Hakham Shaul chose Hillel** (a Remes sofer/Amanuensis) and **departed,** after **being commended to the loving-kindness of the Lord by the brethren. And he travelled through Syria and Cilicia, strengthening the congregations.** | |
| **And on the day of the Sabbath, we went outside the city gate beside the river,[[51]](#footnote-51) where we thought there was a place of prayer, and we sat down and spoke to the women assembled there. And a certain woman** named **Lydia[[52]](#footnote-52) from the city of Thyatira, a merchant dealing in purple**[[53]](#footnote-53) **cloth who showed reverence[[54]](#footnote-54) for** (as a servant of) **God, was listening. The Lord opened** her **heart[[55]](#footnote-55) to pay attention to what was being said by Hakham Shaul. And after she was immersed** with the immersion of conversion, **and her household, she urged[[56]](#footnote-56) us, saying, “If you consider me to be faithfully obedient in the Lord**, **come to my house and stay.” And she convinced[[57]](#footnote-57) us. And now it happened that as we were going to the place of prayer, a certain female slave who had a spirit of divination met us, who was bringing a large profit to her owners by fortune-telling.** **She followed Hakham Shaul and us and was crying out, saying, “These men are servants of the Most High God, who are proclaiming to you the way of redemption!” And she was doing this for many days. But Hakham Shaul, becoming greatly annoyed and turning around, said to the shade** (demonic spirit), **“I command you by the authority[[58]](#footnote-58) of Yeshua HaMashiach to leave her!” And it came out** **immediately**.[[59]](#footnote-59)  **But when her owners saw that their hope of profit was gone, they seized Hakham Shaul and Hillel** (Silas/Luke) **and compelled them by force into the marketplace before the** Roman **authorities.[[60]](#footnote-60) And when they had brought them to the chief magistrates, they said, “These men are throwing our city into confusion, being Jews, and are advocating customs** (the Mesorah, oral traditions of the Jewish Hakhamim) **that are not permitted for us to accept or to practice, because we are Romans!” And a gathering joined in attacking them, and the** (two)[[61]](#footnote-61) **chief magistrates tore off their clothing[[62]](#footnote-62) and gave orders to beat them with rods. And after they had inflicted them with a severe flogging, they threw them into prison, giving orders to the jailer to guard them carefully. Having followed his orders,** he **put them in the inner prison and bound their feet in the stocks**. | |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Gen. 27:28 – 28:9 | Ps. 22:1-32 | Hos 14:6-10 + Joel 1:1-3 + 2:12-13 | Mk 3:11-12 | Lk 6:19 | Acts 15:36 – 16:15 |

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

**A Son of G-d**

It should be evident now to our readers that Yeshua was first of all “Jewish.”[[63]](#footnote-63) Secondly, as Messiah his title is the “King of Yisrael” and therefore “a Son of G-d” (i.e., a Judge). EVERY King of Yisrael was titled the (a) “Son of G-d.”[[64]](#footnote-64) Furthermore, we must remember that Kings were often anointed as an act of consecration to their office as “King of Yisrael. Thus the King like the Kohanim was seen as a Messianic, anointed figure. Consequently, Yeshua does not have to be “Deity” in order to qualify as Messiah, and King of Yisrael a “Son of G-d” (i.e., a Judge). Another key point that we must assert here is that we do NOT accept shedim (demons) as any type of authority on any particular subject matter. In other words, just because a shadé says something does not mean that he has admitted the truth. WE do not believe that the shedim were wrong on this particular account. Our point is that the shedim are not a source of authority on any subject. This bears a great deal of commentary and elucidation but, we will abbreviate our thoughts here.

**1 Pe. 1:12 It was not revealed to them, but to us, they for whom they ministered the things, which are now reported to you by those who have handed down the Mesorah to you in the Ruach HaKodesh,** breathings of the Oral Torah **sent from the Heavens; which things the holy messengers** (angels) **desired to understand.**

Angels – the heavenly messengers are entrusted with a mission and a message. That is the sum of their duties per se. Therefore, the shedim are no different. They may see the spiritual dimension from a different perspective but we cannot take their words to be “theologically” sound.

However, for some the question still lingers as to where in Scripture do we find support for the interpretation that a “ben Elohim” can be interpreted as “a son/disciple of the Torah Judge/s” or simply a “Torah Judge.” The Hebrew term **בְנֵי-הָאֱלֹהִים (“B’ne HaElohim”)** appears for the first time in the Torah in Genesis 6:2, where we read:

**וַיִּרְאוּ בְנֵי-הָאֱלֹהִים אֶת-בְּנוֹת הָאָדָם, כִּי טֹבֹת הֵנָּה; וַיִּקְחוּ לָהֶם נָשִׁים, מִכֹּל אֲשֶׁר בָּחָרוּ.**

“that the **sons of God** saw the daughters of men that they were fair; and they took them wives, whomsoever they chose.”[[65]](#footnote-65) [The Keter Crown Bible has **“sons of the powerful.”**[[66]](#footnote-66)]

Rashi translates this term as “sons of the nobles” but he admits in his commentary on Gen 6:2 –

**the sons of the nobles** Heb. בְָּנֵי הָאֱלֹהִים, the sons of the princes (*Targumim*) and **the judges (*Gen. Rabbah* 26:5).** Another explanation: בָּנֵי הָאֱלֹהִים are the **princes who go as messengers of the Omnipresent**. They too mingled with them (*Pirkei d’Rabbi Eliezer*, ch. 22). Every אֱלֹהִים in Scripture is an expression of authority, and the following proves it (Exod. 4:16): “And you shall be to him as a lord (לֵאלֹהִים)”; (ibid. 7:1): “See, I have made you a lord (אֶלֹהִים ).”

Rabbi Ya’aqov ben Rabbenu Asher (R’osh) comments on this title:

**“The sons of GOD saw, etc.”** The expression “B’ne HaElohim”, refers to the elite of the society in those days, **the law enforcers and judges.”[[67]](#footnote-67)**

Note also that in Psalm 82:1, we read:

**אֱלֹהִים, נִצָּב בַּעֲדַת-אֵל;    בְּקֶרֶב אֱלֹהִים יִשְׁפֹּט.**

“GOD stands in the congregation of GOD; in the midst of **the gods (i.e., judges)** He judges.”

And Rashi comments:

**GOD stands in the congregation of GOD** **to see whether they [the judges] judge fairly,** and you judges, how long will you judge unjustly?

By this rational we can see that the Messiah as “chief Torah judge/legislator” and “chief Torah law enforcer” receives the title of “Ben HaElohim” (“son/disciple of the judges”) par excellance![[68]](#footnote-68)

**He charged them not make his identity** (as Messiah) **known - The Messianic Secret**

The above passage deals with the so called “messianic secret.”[[69]](#footnote-69) Scholars have tried to make heads or tails of the enigma for ages. They are no closer to understanding this great “secret” today than they were yesterday. Why is it that they are unable to discern simple Peshat? They call it a mystery or an enigma. These are not the words of Peshat. As we have learned, they “see men as trees.” When you label a Peshat pericope with the title “Mystery,” you have already lost the battle of interpretation. This is tantamount to reading the “Revelation” from a Peshat, literal perspective. Furthermore, if it was such a great “secret” why do we know about it. Yes, we perfectly understand that Yeshua expelled *shedim*, (demons/spirits) from those who were miraculously healed and even his talmidim were warned not to tell the “secret.” In every case where Yeshua commands someone not to tell the secret, they have come in close personal contact with the Master and are perfectly aware of his spiritual identity. Whenever the Master’s identity as Messiah, “G-d’s Anointed King” is revealed he silences the revelation.

Scholars erroneously believe that Yeshua told them to be silent as reverse psychology. We cannot accept the thought that the Master would need to stoop to such aberrant means. If we resort to making the Master play mind-games with his talmidim and others we have berated him. Furthermore, we would fall into the trap of not being able to discern his words and true intent.

Firstly, the Master was not a petty pseudo-prophet who needed to resort to these devious methods. His commands are sincere. Do not tell anyone in Peshat terms means, “do not tell anyone” not the reverse. As a true Tsaddiq – Hakham his true piety was in his study of the Torah and the traditions passed down by his ancestors. As “Ben HaElohim” (Son of the Judges) his life and mission was the “Sum of the Judges.” In other words, Yeshua could only be what the Sages of blessed memory made of him. His personification of the Torah, specifically the Oral Torah governed every moment of his life. When Hakham Tsefet records that he arose a great while before day[[70]](#footnote-70) to seclude himself in prayer, it was because the Hakhamim ordered him (and all our Jewish brethren) to recite the Shema early in the morning.

**Mk 1:35-37And early in the morning, long before daylight[[71]](#footnote-71) he (Yeshua) got up[[72]](#footnote-72) and went out to an isolated place and prayed there. And Shim’on (Hakham Tsefet) and those (talmidim) who were with him (Hakham Tsefet) followed[[73]](#footnote-73) him (Yeshua). And having discovered[[74]](#footnote-74) from him [the true halakhic practice concerning the recital morning Shema and Amidah], they said to him, “everyone is searching[[75]](#footnote-75) for you.”**

**m. Ber 1:2** From what time do they recite the ﻿Shema﻿ in the morning? From the hour that one can distinguish between [the colors] blue and white. R. Eliezer says, “Between blue and green.” And one must complete it before sunrise. R. Joshua says, “Before the third hour. “For it is the practice of royalty to rise [at] the third hour. [Thus we deem the third hour still to be ‘morning.’]” One who recites later than this [i.e., the third hour] has not transgressed [by reciting a blessing at the wrong time, for he is viewed simply] as one who recites from the Torah.[[76]](#footnote-76)

**b. Ber 2b** *It has been taught on Tannaite authority along these same lines:*  The old-timers would complete the recitation of Shema exactly at dawn so as to place the prayer for redemption[[77]](#footnote-77) [with which the Shema closes] right next to the Prayer [of supplication], and one will turn out to say the Prayer in daylight.”[[78]](#footnote-78)

Consequently, we can see that the Master was the sum of the Hakhamim. To qualify as “Messiah” he must be a walking Torah Scroll. Hakham Tsefet reveals the true crux of the dilemma in saying **“everyone is searching[[79]](#footnote-79) for you.”** The question is then raised, what or who were they looking for? It was not a man that they were looking for. They were looking for the quintessential expression of the Torah. What does the talmid of the Master want to know the most? What we desire the most is how to fulfill the expectations of G-d as expressed in the Torah. How do we learn to be a living expression of the Torah? By following a Hakham who is a living Torah.

We have been reading in the Torah Seder repetitive accounts of the Mishkan’s (Tabernacle) construction. Why does the Torah devote some 50 chapters to tell us about the construction and operation of the Mishkan? The Mishkan is a detailed description of:

1. Communion with G-d

2. Abodah – worship and service

3. Halakhah – how we are to walk

While we will offer only a partial list of what it means to be in “service” (*abodah*) to HaShem we will note that these aspects speak of a greater whole.

1. Berakhot

2. Birkat Ha-Mazon (Bendigamos)

3. **K’riat Shema**

We have selected these specific items because they represent an organic whole, furthermore they are the beginning point for service as described in the Mishnah. Our fascination is with the K’riat Shema. This because the recital of the Shema is not the simple recital of a few verses of the Torah associated with D’barim (Deut) 6:4. The Shema as an organic whole stands for commitment to the whole of the Torah, Oral and Written and subjection to the Malkuth HaShamayim.[[80]](#footnote-80) Therefore, “K’riat Shema” represents complete commitment to talmud Torah (Torah Study). As an act of worship, K’riat Shema stands for prayer. Therefore, the Shema represents a life that is devoted to talmud Torah and Prayer. Through K’riat Shema and talmud Torah we rectify the damage we have committed against the earth.

Arriving at the conclusion that Yeshua is the Messiah is not a great revelation. Those who Yeshua silenced were those who either saw him as a Messianic King, who would overthrow the Roman regime, put an end to the angelic rage and rebellion or be the quintessential Torah Scholar that would bring Y’mot HaMashiach, (the days of Messiah). Interestingly Yeshua was none of the above. He was a Hakham, a living Torah. His Mesorah/message was to emulate his life of Mesorah observance. Through this lifestyle, the world would find healing that would indeed produce the Messianic Age. Yeshua demonstrates a powerful truth. The truth that the Messianic figure we have conjured will not be a “Messiah” to usher in the “Days of Messiah” as we would expect is daunting. While we have oversimplified the whole idea, the title to Rabbi Levine’s books says it all, “**there is no Messiah and you’re it**.” We are not promoting his work; we are simply stating a powerful truth. Each of us has a seed of Messiah. If we have to cry Messiah with every breath, again we have missed the point. What we need to learn from this thought is that collectively we are Messiah.

So what lesson do we learn from Yeshua silencing those who seem to know who he is? The wrong Messianic picture needs to hushed. If this wrong message is not terminated, we will be left with a “false Messiah.”

**Remes Commentary to Hakham Shaul**

**And on the day of the Sabbath**

The allegorical imagery painted by Hakham Shaul in this week’s pericope is that of the “Woman of Valour.” Each Friday night we (Jewish men) address their wives as the “Woman of Valour.” The present pericope shows Lydia as a Woman of Valour. Interestingly, the Proverb[[81]](#footnote-81) titles her in the guise of warfare. However, per Jewish legend, the poem is a reference to the Shabbat Queen, the spiritual soul mate of the Jewish nation, i.e. Kallah.[[82]](#footnote-82)

﻿**Midrash Rabbah B’resheet 11:8** The first day of the week has the second, the third has the fourth, the fifth has the sixth, but the Sabbath has no partner. R. Samuel b. Nahman said: Because it cannot be postponed: a festival can be postponed, the Day of Atonement can be postponed,[[83]](#footnote-83) but the Sabbath cannot be postponed. R. Simeon b. Yohai taught: **The Sabbath pleaded to the Holy One, blessed be He: “All have a partner, while I have no partner**!” The Community of Israel is your partner, God answered. And when they stood before the mountain of Sinai, He said to them, “Remember what I said to the Sabbath, that the Community of Israel is your partner, [hence,] Remember the Sabbath day, to keep it holy” (Ex. XX, 8).

The Midrashic imagery is breath taking. However, as we noted above there cannot be one without the other. In other words, there can be no Sabbath without Yisrael and there can be no Yisrael without the Sabbath.

The Vilna Gaon answers the question of why we welcome the Sabbath Queen/Bride on the eve of Shabbat.

Why do we welcome the Sabbath bride as Shabbat begins? This is well known, based on the Midrash (Midrash Rabbah B’resheet 11:8) “...everything has a mate, [yet I (the Sabbath) do not have a mate].” Each day of Creation has a mate: On Sunday and Wednesday, light was created (Sunday the light for the righteous, and Wednesday the sun, moon, and stars). Monday and Thursday water was created (Monday the water was created, and on Thursday the fish were created and entered the water), On Tuesday and Friday the land was created (on Tuesday the land was created, and on Friday God created the animal kingdom and man, who both live on the land). Only Shabbat was alone until she was paired with the Jewish people. That is why on Friday evenings we go to greet the Sabbath Bride.[[84]](#footnote-84)

Interestingly the pericope of II Luqas (Acts) 16:13-24[[85]](#footnote-85) has as an underlying theme of Shabbat. The opening phrase “**And on the day of the Sabbath**” clearly tells us that the message concerns Shomer Shabbat. This is especially noteworthy when we see Hakham Shaul and his assembly looking for a suitable place to pray. It is also noteworthy that they must exit the City in order to do so.

However, we must ask; what special significance is there in a woman named Lydia?

The name Lydia means “travail.” This is seen in the Remes way that Hakham Shaul shows that her entire house (a concept of Esheth Chayil) is brought to conversion. Lydia’s hands are skilled in the manufacturing of clothing that is “purple.” Purple should be better understood as “purple [woolen] cloth.”[[86]](#footnote-86) The imagery is also from Esheth Chayil where it states “She is not afraid of snow for her household, For all her household *is* clothed with scarlet. She makes tapestry for herself; Her clothing *is* fine linen and **purple**.” However, the language of the present Torah Seder contains vocabulary that is feminie to describe Bezalel sewing of one curtain to the next. While Rashi makes this clear, it may also be possible that the reasoning behind the feminie is that women did the sewing. Regardless, Hakham Shaul seems to notice this nomenclature and depicts a woman seamstress named Lydia (travail) as the Esheth Chayil with her household dressed in woollens, fine linen and purple. Like the Eshet Chayil, Lydia’s husband remains silent. The point of the Remes text is not to say that she did or did not have a husband. A Remes text would need to leave the husband in silence in order to forward the Esheth Chayil. However, her husband would be known in the Gates as he sits among the elders of the land.

Lydia is contrasted to a slave girl bound by shedim (demons). This contrast shows the structure of Mishle (Proverbs). The woman of Valour is “wisdom” and the woman without “wisdom” is enslaved to the Yetser HaRa (evil inclination).

**Remes summary**

What is Hakham Shaul trying to say in this Remes portion of our text?

It is certain that this august body has already figured it out, but the Remes message is simple to see. Hakham Shaul expects his readers to greet the Sabbath Queen with honour (*Kabod*) and dignity. Lydia’s fine cloths and wonderful hospitality are all things that Hakham Shaul deems vital for Shomer Shabbat.

**dlk i`A**

**dlk i`A**

אמן ואמן סלה

**Questions for Understanding and Reflection**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. Taking into consideration all the readings for this Shabbat what is the prophetic statement for this week?

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat: “Vayetse Ya’aqov” - “And left Jacob”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיֵּצֵא יַעֲקֹב** |  |  |
| **“Vayetse Ya’aqov”** | Reader 1 – B’resheet 28:10-15 | Reader 1 – B’resheet 29:31-33 |
| **“And left Jacob”** | Reader 2 – B’resheet 28:16-22 | Reader 2 – B’resheet 29:33-35 |
| **“Y salió Jacob”** | Reader 3 – B’resheet 29:1-3 | Reader 3 – B’resheet 29:31-35 |
| B’resheet (Gen.) 28:10 – 29:30 | Reader 4 – B’resheet 29:4-9 |  |
| Ashlamatah: Hos 12:13 – 13:5 + 14:9-10 | Reader 5 – B’resheet 29:10-12 |  |
|  | Reader 6 – B’resheet 29:13-17 | Reader 1 – B’resheet 29:31-33 |
| Psalms 23:1-6 | Reader 7 – B’resheet 29:18-30 | Reader 2 – B’resheet 29:33-35 |
|  | Maftir – B’resheet 29:27-30 | Reader 3 – B’resheet 29:31-35 |
| N.C.: Mk. 3:13-19a; Luke 6:12-16;  Acts 16:16-40 | Hos 12:13 – 13:5 + 14:9-10 |  |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. I Samuel 22:5 [↑](#footnote-ref-1)
2. Midrash Rabbah - Numbers 19:26 [↑](#footnote-ref-2)
3. Orach Chaim 166:1 [↑](#footnote-ref-3)
4. cf. Eliyahu Rabba ibid. [↑](#footnote-ref-4)
5. This introduction was edited and excerpted 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-5)
6. Psalm 19:8 [↑](#footnote-ref-6)
7. Starting in Bamidbar (Numbers) 33. [↑](#footnote-ref-7)
8. Rashi to Bereshit (Genesis) 29:11 - **11** **and wept** Since he foresaw with the holy spirit that she (Rachel) would not enter the grave with him. Another explanation: Since he came empty-handed, he said, “Eliezer, my grandfather’s servant, had nose rings, and bracelets and sweet fruits in his possession, and I am coming with nothing in my hands. [He had nothing] because Eliphaz the son of Esau had pursued him to kill him at his father’s orders; he (Eliphaz) overtook him, but since he had grown up in Isaac’s lap, he held back his hand. He said to him (Jacob), “What will I do about my father’s orders?” Jacob replied, “Take what I have, for a poor man is counted as dead.”- [from *Bereshit Rabbati* by Rabbi Moshe HaDarshan] [↑](#footnote-ref-8)
9. There are 41 starting points; the 42nd location being the final destination, the plains of Moab. [↑](#footnote-ref-9)
10. As found in the [ana bechoach](fortytwo.html) [prayer](prayer.html). [↑](#footnote-ref-10)
11. *Zohar Hadash, Ma’amar 42 Journeys.* [↑](#footnote-ref-11)
12. Based on the Ohr HaChaim HaKadosh, The Malbim, Rav Shmuel M’Ostropole [↑](#footnote-ref-12)
13. the “Bobover Rebbe” [↑](#footnote-ref-13)
14. Likkutei Kerem Shlomo Vol. I [↑](#footnote-ref-14)
15. Abarbanel [↑](#footnote-ref-15)
16. The so-called ‘Old Testament’. [↑](#footnote-ref-16)
17. From *Yalkut Meam Loez*, parsha Massey, page 394. [↑](#footnote-ref-17)
18. *Tzeror HaMor*. [↑](#footnote-ref-18)
19. Also referred to as Abudarham. [↑](#footnote-ref-19)
20. Shemot 15:1-19 [↑](#footnote-ref-20)
21. Shemot (Exodus) 20:2-14 and Devarim (Deuteronomy) 5:6-18 [↑](#footnote-ref-21)
22. Bamidbar (Numbers) 33:1-49 [↑](#footnote-ref-22)
23. Code of Jewish Law: (Kitzur Shulḥan Aruḥ). A Compilation of Jewish Laws and Customs By Solomon ben Joseph Ganzfried, Hyman Elias Goldin, Joseph ben Ephraim Karo. [↑](#footnote-ref-23)
24. Every time we see the number 42 in Tanach or in the oral law is always made up of three sets of 14. [↑](#footnote-ref-24)
25. The term *Mitzrayim* (Egypt) derives from the word *meytzarim* (restrictions; restraints). *Mitzrayim*, therefore, refers not only to a particular land but also to a condition of both [physical](physical.html) and spiritual confinement. [↑](#footnote-ref-25)
26. Shemot 2:10 [↑](#footnote-ref-26)
27. Strong’s [↑](#footnote-ref-27)
28. Mid. Aggadah [↑](#footnote-ref-28)
29. Mid. Tanchuma Massei 3, Num. Rabbah 23:3 [↑](#footnote-ref-29)
30. Ramban (Nachmanides) Commentary on the Torah – Numbers, translated and annotated by Rabbi Dr. Charles B. Chavel. [↑](#footnote-ref-30)
31. See above in *Seder Naso,* Note 146. [↑](#footnote-ref-31)
32. Guide of the Perplexed III, 50. Ramban is using Al Charizi’s Hebrew translation from the Arabic [rather than Ibn Tibbon’s]. [↑](#footnote-ref-32)
33. Deuteronomy 29:5. [↑](#footnote-ref-33)
34. Rabbi Pinchas Winston [↑](#footnote-ref-34)
35. It is intrigueing to note that in the book: The Hitchhiker's Guide to the Galaxy (published in 1979), the characters visit the legendary planet Magrathea, home to the now-collapsed planet-building industry, and meet Slartibartfast, a planetary coastline designer who was responsible for the fjords of Norway. Through archival recordings, he relates the story of a race of hyper-intelligent pan-dimensional beings who built a computer named Deep Thought to calculate the Answer to the Ultimate Question of Life, the Universe, and Everything. When the answer was revealed to be 42. While the book leaves unanswered the “why” of this answer, Chazal go into great depth to explain why 42 is the the Answer to the Ultimate Question of Life, the Universe, and Everything. [↑](#footnote-ref-35)
36. See also *Degel Mahaneh Ephraim*. [↑](#footnote-ref-36)
37. And Christian commentators for that matter. [↑](#footnote-ref-37)
38. Mishlei (Proverbs) 25:2 [↑](#footnote-ref-38)
39. This verbal tally shows that the shedim “gave” Yeshua honor as A son of G-d. [↑](#footnote-ref-39)
40. The Greek ἀπολυθέντες contains the idea of receiving their ***Igeret Reshut*** (letters of Ordination) they were released, given permission to leave on their mission. They are now a delegation with authority “permitted” (given permission) by the Bet Din in Yerushalayim. [↑](#footnote-ref-40)
41. Yosef Bar-Shabbat, Yosef, son of the Sabbath. [↑](#footnote-ref-41)
42. **Amanuensis** –is a person employed to write or type what another dictates or to copy what has been written by another, and also refers to a person who signs a document on behalf of another under their authority. [↑](#footnote-ref-42)
43. A preacher of the more scholarly sort was called a "darshan", and usually occupied the official position of Rabbi/Paqid. The title of "maggid mesharim" (= "a preacher of uprightness"; abbreviated מ"מ) . [↑](#footnote-ref-43)
44. דְבָרִים רַבִּים וַיְחַזְּקוּם - “with great words of strengthening” [↑](#footnote-ref-44)
45. This show a systematic instruction of the Mesorah/Oral Torah. [↑](#footnote-ref-45)
46. Yosef Bar-Shabbat, Yosef, son of the Sabbath. [↑](#footnote-ref-46)
47. This expansion is found in Codex D. This emendation explains why Hillel/Luke is still present in Antioch to become the (a Remes Sofer/Amanuensis) of Hakham Shaul. [↑](#footnote-ref-47)
48. We find in this statement a reference to the lectionary, indicating they had stayed long enough to teach one cycle of the Torah Lectionary. [↑](#footnote-ref-48)
49. The most logical explanation for Mordechai’s departure is that he was a Peshat Sofer and Catechist. Therefore, he would not found it necessary to remain after the catechistic presentation of Peshat portion of the Mesorah had been finished. [↑](#footnote-ref-49)
50. Again, we see that the problem must have been related to the difference between Peshat and Remes. Bar-Nechamah departs with a Peshat Sofer and Hakham Shaul leaves with a Remes Sofer. Therefore, the differences must have been which congregations needed more elemental teachings versus those who were ready for deeper instruction. [↑](#footnote-ref-50)
51. Verbal connection to Yesha’yahu (Isa) 66:12. This is also reminiscent to the exile to Babylon where it seems that the Jewish people may have used the proximity of a river as a place for reverencing G-d. Cf. Vayikra (Lev) 23:40, Psa 137:2 [↑](#footnote-ref-51)
52. To “travail” [↑](#footnote-ref-52)
53. Verbal Tally to Shemot 26:1 [↑](#footnote-ref-53)
54. Verbal tally to Ashlamatah Yesha’yahu (Isa.) 66:14. In the LXX σέβομαι is used only once for עֶבֶד, at Is. 66:14, and even there not in all MSS. Elsewhere it is always used for ירא. See also “slave” (girl) below where **παιδίσκη** – *paidiske* is synonymous with עֶבֶד. [↑](#footnote-ref-54)
55. Verbal tally to Yesha’yahu (Isa.) 66:14 [↑](#footnote-ref-55)
56. **παρακαλέω** – *parakaleo* has several possible meanings among which is the idea of being comforted/strengthened. [↑](#footnote-ref-56)
57. Lydia “persuades” the assembly of Sheliachim (appointed and sent ones) to come and stay with her at her house. This “convincing/persuasion” shows a considerable amount of deliberation. The present pericope shows her conversion along with here “household.” This would mean that the “household” maintained a high level of “reverence” for G-d before she met Hakham Shaul. That Hakham Shaul was convinced means that she must have argued from the point that she kept kosher and the appropriate laws mandated by the Bet Din in Yerushalayim. [↑](#footnote-ref-57)
58. **ὄνομα** – *onoma* should be understood from it Hebraic meaning “authority.” [↑](#footnote-ref-58)
59. ξῆλθεν τῇ αὐτῇ ὥρᾳ - should be understood as “immediate.” [↑](#footnote-ref-59)
60. Verbal tally to Mk 8:11 [↑](#footnote-ref-60)
61. Cf. 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. 363 [↑](#footnote-ref-61)
62. This is not the clothing of the “magistrates.” This refers to the clothing of Hakham Shaul and his amanuensis Hillel/Luke. [↑](#footnote-ref-62)
63. Yochanan (John) 4:9 [↑](#footnote-ref-63)
64. See 2 Samuel 7:14; Psalm 2:7-9 [↑](#footnote-ref-64)
65. *The Tanakh*, 1917, Jewish Publication Society. [↑](#footnote-ref-65)
66. Rabbi Mordechai Breuer, 2006, *The Keter Crown Bible*, Jerusalem: Feldheim Publishers. [↑](#footnote-ref-66)
67. Rabbi Ya’aqov ben Rabbenu Asher, 2005, TUR on the Torah, Translated by ELiyahu Munk, Jerusalem: Lambda Publishers, Vol. I, p. 46. [↑](#footnote-ref-67)
68. According to our Sephardi customs and nomenclature, a chief Rabbi of distinction is called a “Gaon” (Aramaic for “prince”, pl. “Geonim”). However, the Messiah is a degree higher than a “prince (“Gaon”), for he is the King of Israel. From this we derive that all Rabbis and Hakhamim are embodiments not only of the Written and Oral Torah, but an embodiment of the Messiah, King of Israel, peace be upon him! [↑](#footnote-ref-68)
69. **Mk 1:21-28, 29-34, 40-45; 3:7-12; 4:10-12, 33-34; 5:21-43; 7:31-37; 8:22-26, 27-30; 9:2-13, 30-32; and 13:3-4.**  [↑](#footnote-ref-69)
70. **Mk 1:25-39** [↑](#footnote-ref-70)
71. From three to six a.m. The temporal expression echoes Mark 1:32 where Yeshua must have recited the Habdalah. Now we see Yeshua “**early in the morning, long before daylight**” reciting the Morning Shema and The Amidah. see Mark 1:32, Luke 6:12, 11:1 and others where it seems that temporal markers suggest either halakhic practices or halakhah concerning prayer, i.e. Zemanim [↑](#footnote-ref-71)
72. Verbal connection to Psa 12:5 [↑](#footnote-ref-72)
73. **καταδιώκω** (*katadioko*) v. From 2596 and 1377; GK 2870; AV translates as “**follow after**” once. 1 **to follow after, follow up**. [↑](#footnote-ref-73)
74. “The term may sometimes apply to ordinary earthly and possibly contingent facts, but its reference is predominantly to the surprising discovery and mysterious understanding of human existence and historical occurrence in their hidden relationships as seen from the standpoint of and with an ultimate view to the kingdom of God.” *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans.(2:769). The Lukan text, Luke 11:1 could be an elucidation of this passage. **Luke 11:1** It happened that while Yeshua was praying in a certain place, after he had finished, one of his talmidim said to Him, "master, teach us to pray just as Yochanan (the immerser) also taught his talmidim." [↑](#footnote-ref-74)
75. The Greek term clearly indicates that people are looking for Yeshua. We have two things to note. 1. They must be looking for him “early in the morning.” And, they must be looking for him to determine the true halakhic practice concerning recital of the morning Shema. [↑](#footnote-ref-75)
76. Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 3 [↑](#footnote-ref-76)
77. “Our Redeemer! Adonai, [Master] of Hosts is His Name, Holy One of Israel. Blessed are You Adonai, who redeems Israel. [↑](#footnote-ref-77)
78. Neusner, J. (2005). *The Babylonian Talmud, A Translation and Commentary* (Vol. 1 Berakhot). Peabody, MA: Hendrickson Publishers. p. 54 [↑](#footnote-ref-78)
79. The Greek term clearly indicates that people are looking for Yeshua. We have two things to note. 1. They must be looking for him “early in the morning.” And, they must be looking for him to determine the true halakhic practice concerning recital of the morning Shema. [↑](#footnote-ref-79)
80. **Kingdom/governance** (sovereignty) **of G-d** through the Hakhamim and Bate Din as opposed to human kings and presidents, wwhereas until that time Israel had been under kings appointed by G-d, a new dispensation, for lack of a better word, of the governance of G-d was about to be inaugurated after the fall of the Temple and the discontinuance of the Sanhedrin whereby G-d’s people would be ruled by judges and Rabbinic tribunals as it was after Joshua. This system of Judges and Rabbinic Tribunals (Bate Din) required a legal tradition (body of oral Law) which is the “good news” that Yeshua was proclaiming. [↑](#footnote-ref-80)
81. Mishle (Pro) 31:10-31 [↑](#footnote-ref-81)
82. See commentary above [↑](#footnote-ref-82)
83. ﻿These are dependent on the day which the Court declares to be New Moon; thus if New Moon is declared a day later these too fall later. [↑](#footnote-ref-83)
84. Vilna Gaon on the Siddur as explained by Rabbi Aharon Feldman in Shabbos in My Soul .p p. 184 Rabbi Baruch Leff, s.v. Boi Kallah [↑](#footnote-ref-84)
85. This is a double pericope usually divided II Luqas (Acts) 16:13-18, 16:19-24 [↑](#footnote-ref-85)
86. The purple fish, a species of shell fish or mussel. Strong, J. (1996). *The exhaustive concordance of the Bible*: Ontario: Woodside Bible Fellowship. G4209. [↑](#footnote-ref-86)