

Esnoga Bet Emunah
4544 Highline Dr. SE
Olympia, WA 98501
United States of America
© 2016
<http://www.betemunah.org/>
E-Mail: gkilli@aol.com



Esnoga Bet El
102 Broken Arrow Dr.
Paris TN 38242
United States of America
© 2016
<http://torahfocus.com/>
E-Mail: waltoakley@charter.net

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

Three and 1/2 year Lectionary Readings	First Year of the Triennial Reading Cycle
Ellul 21, 5776 – Sep 23/24, 2016	First Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

Amarillo, TX, U.S.

Fri. Sep 23 2016 – Candles at 7:24 PM

Sat. Sep 24 2016 – Habdalah 8:18 PM

Chattanooga, & Cleveland, TN, U.S.

Fri. Sep 23 2016 – Candles at 7:18 PM

Sat. Sep 24 2016 – Habdalah 8:12 PM

Murray, KY, & Paris, TN, U.S.

Fri. Sep 23 2016 – Candles at 6:30 PM

Sat. Sep 24 2016 – Habdalah 7:25 PM

San Antonio, TX, U.S.

Fri. Sep 23 2016 – Candles at 7:01 PM

Sat. Sep 24 2016 – Habdalah 7:53 PM

St. Louis, MO, U.S.

Fri. Sep 23 2016 – Candles at 6:38 PM

Sat. Sep 24 2016 – Habdalah 7:34 PM

Austin & Conroe, TX, U.S.

Fri. Sep 23 2016 – Candles at 7:08 PM

Sat. Sep 24 2016 – Habdalah 8:00 PM

Manila & Cebu, Philippines

Fri. Sep 23 2016 – Candles at 5:33 PM

Sat. Sep 24 2016 – Habdalah 6:22 PM

Olympia, WA, U.S.

Fri. Sep 23 2016 – Candles at 6:48 PM

Sat. Sep 24 2016 – Habdalah 7:49 PM

Sheboygan & Manitowoc, WI, US

Fri. Sep 23 2016 – Candles at 6:28 PM

Sat. Sep 24 2016 – Habdalah 7:26 PM

Tacoma, WA, U.S.

Fri. Sep 23 2016 – Candles at 6:46 PM

Sat. Sep 24 2016 – Habdalah 7:47 PM

Brisbane, Australia

Fri. Sep 23 2016 – Candles at 5:27 PM

Sat. Sep 24 2016 – Habdalah 6:20 PM

Miami, FL, U.S.

Fri. Sep 23 2016 – Candles at 6:57 PM

Sat. Sep 24 2016 – Habdalah 7:48 PM

Port Orange, FL, U.S.

Fri. Sep 23 2016 – Candles at 7:01 PM

Sat. Sep 24 2016 – Habdalah 7:53 PM

Singapore, Singapore

Fri. Sep 23 2016 – Candles at 6:42 PM

Sat. Sep 24 2016 – Habdalah 7:30 PM

For other places see: <http://www.chabad.org/calendar/candlelighting.htm>

Roll of Honor:

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

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

His Honor Paqid Adon David ben Abraham

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

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

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

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

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

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

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

His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah
His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah
His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill
His Excellency Adon Marvin Hyde
His Excellency Adon Scott Allen

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

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

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

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

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

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

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

Blessings Before Torah Study

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

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

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

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

May Ha-Shem bless you and keep watch over you; - Amen!
 May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!
 May Ha-Shem bestow favor on you, and grant you peace. – Amen!

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

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

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

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

Shabbat	Torah Reading:	Weekday Torah Reading:
וַיְלֹךְ אִישׁ		
"VaYelekh Ish"	Reader 1 – Sh'mot 2:1-3	Reader 1 – Sh'mot 3:1-3
"And (a royal) man"	Reader 2 – Sh'mot 2:4-6	Reader 2 – Sh'mot 3:4-6
"Y (un) varón (de realeza)"	Reader 3 – Sh'mot 2:7-10	Reader 3 – Sh'mot 3:7-10
Sh'mot (Exodus) Ex. 2:1-25	Reader 4 – Sh'mot 2:11-14	
Ashlamatah: Judges 1:26-35	Reader 5 – Sh'mot 2:15-17	
Special: Yeshayahu 60:1-22	Reader 6 – Sh'mot 2:18-22	Reader 1 – Sh'mot 3:1-3
Psalm 43:1-5	Reader 7 – Sh'mot 2:23-25	Reader 2 – Sh'mot 3:4-6
	Maftir – Sh'mot 2:23-25	Reader 3 – Sh'mot 3:7-10
N.C.: Mk 5:14-17; Lk 8:35-39 Acts 15:1-5	Isaiah 60:1-22	

Rashi & Targum Pseudo Jonathan for: Sh'mot (Exodus) 2:1-25

Rashi	Targum Pseudo-Jonathan
1. A man of the house of Levi went and married the daughter of Levi.	1. And Amram, a man of the tribe of Levi, went and returned to live in marriage with Yocheved his wife, whom he had put away on account of the decree of Pharaoh. [JERUSALEM. And there went a man of the tribe of Levi and took Yocheved, who was beloved of him, (or, who was related to him,) to wife.]
2. The woman conceived and bore a son. She saw that he was [exceptionally] good, and she kept him hidden for three months.	2. And she was the daughter of a hundred and thirty years when he returned to her; but a miracle was wrought in her, and she returned unto youth as she was , when in her minority she was called the daughter of Levi. And the woman conceived and bare a son at the end of six months; and she saw him to be a child of steadfastness, (or, of steadfast life,) and hid him three months, which made the number nine.
3. When she could no longer hide him, she took a papyrus box and coated it with clay and tar. She placed the child in it, and placed it in the reeds near the bank of the river.	3. But she could conceal him no longer, for the Mizraee had become aware of him. And she took an ark of papyrus, (tunes,) and coated it with bitumen and pitch, and placed the child within it, and laid him among the reeds on the bank of the river.
4. [The child's] sister stood herself at a distance to see what would happen to him.	4. And Miriam his sister stood at a distance to take knowledge of what would be done to him.
5. Pharaoh's daughter went down to bathe by the river, while her maids walked along the river's edge. She saw the box among the reeds and sent her maid and she fetched it.	5. And the Word of the LORD sent forth a burning sore and inflammation of the flesh upon the land of Mizraim; and the daughter of Pharaoh came down to refresh herself at the river. And her handmaids, walking upon the bank of the river, saw the ark among the reeds, and put forth the arm and took it, and were immediately healed of the burning and inflammation.
6. She opened it and saw the child, and behold a boy was crying. She took pity on it, and said, "This is one of the Hebrew boys."	6. And she opened, and saw the child, and, behold, the babe wept; and she had compassion upon him, and said, This is one of the children of the Jehudaee.
7. [The infant's] sister said to Pharaoh's daughter, "Shall I go and call to you a nursing [mother] from the Hebrew women to nurse the child for you?"	7. And his sister said to Pharaoh's daughter, May I go and call for you a nursing woman from the Jehudaee, to suckle the babe for you?
8. "Go," said Pharaoh's daughter to her. The young girl went and called the child's mother.	8. And Pharaoh's daughter said, Go; and the damsel went and called the child's mother.
9. Pharaoh's daughter said to her [the child's mother], "Take this child and nurse him for me, and I will pay your fee." The woman took the child and nursed it.	9. And the daughter of Pharaoh said, Take this child and suckle it for me, and I will give you your wages And the woman took the child and suckled him.
10. When the child grew up, she brought him to Pharaoh's daughter, and he became her son. She named him Moshe, for she said, "I drew him from the water."	10. And the child grew, and was brought to Pharaoh's daughter, and he was beloved by her as a son; and she called his name Mosheh, Because, said she, I drew him out of the water of the river. [JERUSALEM. I uplifted him.]
11. It was in those days when Moshe was grown that he [began] to go out to his brethren, and he saw their	11. And in those days when Mosheh was grown up, he went forth to his brethren, and saw the anguish of their

Rashi	Targum Pseudo-Jonathan
burdens [hard labor]. [One day] he saw an Egyptian beating one of his Hebrew brethren.	souls, and the greatness of their toil. And he saw a Mizraite man strike a Jewish man of his brethren;
12. He [Moshe] looked all around and [when] he saw that no man was there [watching], he killed the Egyptian and hid his body in the sand.	12. and Mosheh turned, and considered in the wisdom of his mind, and understood that in no generation would there arise a proselyte from that Mizraite man, and that none of his children's children would ever be converted; and he smote the Mizraite, and buried him in the sand. [JERUSALEM. And Mosheh, by the Holy Spirit, considering both the young, men, saw that, behold, no proselyte would ever spring from that Mizraite; and he killed him, and hid him in the sand.]
13. He went out the next day, and behold two Hebrew men were quarreling. And he said to the wicked one, "Why are you beating your friend?"	13. And he went out the second day, and looked; and, behold, Dathan and Abiram, men of the Jehudae contended; and seeing Dathan put forth his hand against Abiram to smite him, he said to him, Wherefore do you smite your companion?
14. He [the wicked one] said, "Who made you a man, officer and judge over us? Do you intend to kill me as you killed the Egyptian?" Moshe was frightened, and he said, "So the matter is known."	14. And Dathan said to him, Who is he who has appointed you a chief man and a judge over us? Will you kill me, said he, as you did the Mizraite? And Mosheh was afraid, and said, Verily, the thing has become known.
15. Pharaoh heard about the matter, and he planned to kill Moshe. Moshe fled from Pharaoh, and resided in the land of Midian, and he sat [lived] near the well.	15. And Pharaoh heard this thing, and sought to kill Mosheh; and Mosheh escaped before Pharaoh, to dwell in the land of Midian. And he sat by a well.
16. The priest of Midian had seven daughters. They came to draw water [from the well] and fill the troughs to water their father's sheep.	16. And the priest of Midian had seven daughters; and they came and drew, and filled the watering-troughs, to give drink to the flocks of their father.
17. Then the shepherds came and chased them away. Moshe got up and came to their aid, and then watered their sheep.	17. But the shepherds came and drove them away. And Mosheh arose in the power of his might, and rescued them, and gave the flocks drink.
18. When they came to Reuel, their father, he said [to them], "How did you get to come [home] so early today?"	18. And they came to Reuel, their grandfather, who said to them, How is it that you are come (so) early to-day?
19. They said, "An Egyptian rescued us from the hand of the shepherds; and he also drew [water] for us, and watered the sheep."	19. And they replied, A Mizraite man not only delivered us from the hand of the shepherds, but also himself drawing drew and watered the flock.
20. He said to his daughters, "And where is he? Why did you abandon the man? Call him and let him eat bread."	20. And he said to his son's daughters, And where is he? Why did you leave the man? Call him, and let him eat bread. But when Reuel knew that Mosheh had fled from before Pharaoh he cast him into a pit; but Zipporah, the daughter of his son, maintained him with food, secretly, for the time of ten years; and at the end of ten years brought him out of the pit. And Mosheh went into the bedchamber of Reuel, and gave thanks and prayed before the LORD, who by him would work miracles and mighty acts. And there was shown to him the Rod which was created between the evenings, and on which was engraved and set forth the Great and Glorious Name, with which he was to do the wonders in Mizraim, and to divide the sea of Suph, and to bring, forth water from the rock. And it was infix'd in the midst of the chamber,

Rashi	Targum Pseudo-Jonathan
	and he stretched forth his hand at once and took it.
21. Moshe agreed to reside with the man, and he gave Moshe his daughter Tzipporah.	21. Then, behold, Mosheh was willing to dwell with the man, and he gave Zipporah, the daughter of his son, to Mosheh.
22. When she gave birth to a son, he named him Gershom, for he said, "I have been a foreigner in a strange land."	22. And she bare him a male child, and he called his name Gershom, Because, said he, a sojourner have I been in a strange land which is not mine.
23. A long time passed and the king of Egypt died. The B'ne Yisrael moaned because of their enslavement, and they cried. Their plea about their enslavement went up to G-d.	23. And it was after many of those days that the king of Mizraim was struck (with disease), and he commanded to kill the firstborn of the sons of Israel, that he might bathe himself in their blood. And the sons of Israel groaned with the labor that was hard upon them; and they cried, and their cry ascended to the high heavens of the LORD.
24. Elohim heard their groaning and Elohim remembered His covenant with Avraham, with Yitzchaq and with Ya'aqob.	24. And He spoke in His Word to deliver them from the travail. And their cry was heard before the LORD, and before the LORD was the covenant remembered which He had covenanted with Abraham, with Yitshak, and with Yakob.
25. Elohim saw the B'ne Yisrael, and Elohim took knowledge of them.	25. And the LORD looked upon the affliction of the bondage of the sons of Israel; and the repentance was revealed before Him which they exercised in concealment, so as that no man knew that of his companion.

Reading Assignment:

The Torah Anthology: Yalkut Me'Am Lo'Ez - Vol IV: Israel in Egypt

By: Rabbi Ya'aqob Culi

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

Vol. IV – “Israel in Egypt,” pp. 36 - 74.

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/s 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. Kal va-homer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
- 2. Gezerah shawah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
- 3. Binyan ab mi-katub ehad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.

4. **Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.
 5. **Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.
 6. **Ka-yoze bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.
 7. **Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.
-

Rashi's Commentary for: Sh'mot (Exodus) 2:1-25

1 and married a daughter of Levi He was separated from her because of Pharaoh's decree (and he remarried her). This is the meaning of went, that he followed [lit., he went after] his daughter's advice that she said to him, Your decree is harsher than פָּרֻשָּׁה. Whereas Pharaoh issued a decree [only] against the males, you [issued a decree] against the females as well [for none will be born]. This [comment] is found in an old Rashi), and he took her back and married her a second time. She too was transformed to become like a young woman [physically], but she was [actually] 130 years old. For she was born when they came to Egypt between the הַזְּמָנוֹת and they stayed there 210 years. When they left, Moses was 80 years old. If so, when she conceived him, she was 130 years old, yet [Scripture] calls her a daughter of Levi. [From *Sotah* 12a, *Exod. Rabbah* 1:19]

2 that he was good When he was born, the entire house was filled with light. [From *Sotah* 12a, *Exod. Rabbah* 1:20]

3 [When] she could no longer hide him because the Egyptians counted her [pregnancy] from the day that he [Amram] took her back. She bore him after [only] six months and one day (*Sotah* 12a), for a woman who gives birth to a seven-month child may give birth after incomplete [months] (*Niddah* 38b, *R.H.* 11a). And they searched after her at the end of nine [months].

reed Heb. אֲגַם, GIMI in the language of the Mishnah, and in French *jonc*, reed grass. This is a pliable substance, which withstands both soft [things] and hard [things]. [From *Sotah* 12a]

with clay and pitch Pitch on the outside and clay on the inside so that the righteous/generous person [Moses] should not smell the foul odor of pitch. [From *Sotah* 12a]

and put [it] into the marsh Heb. בְּטֻוֹף שְׂעִיר. This is an expression meaning a marsh, *rosei(y)l*, in Old French [*roseau* in modern French], reed. Similar to it is reeds and rushes (קְנָה וּסְוִף) shall be cut off (Isa. 19:6). [From *Sotah* 12b]

5 to bathe, to the Nile Heb. עַל-הַיָּار. Transpose the verse and explain it: Pharaoh's daughter went down to the Nile to bathe in it.

along the Nile Heb. עַל-גַּדְעָן, next to the Nile, similar to: See, Joab's field is near mine (II Sam. 14:30). גַּדְעָן is a literal expression for hand, because a person's hand is near himself. [Thus, the word גַּדְעָן denotes proximity.] Our Sages said (*Sotah* 12b): הַלְכָת הַזְּלָקָת is an expression of death, similar to: Behold, I am going (הַזָּלָק) to die (Gen. 25:32). They [her maidens] were going to die because they protested against her [when she wanted to take the basket]. The text supports them [the Sages], because [otherwise] why was it necessary to write: and her maidens were walking?

her maidservant Heb. נָשָׁתָא, her maidservant. Our Sages (*Sotah* 12b), however, interpreted it as an expression meaning a hand. [The joint from the elbow to the tip of the middle finger is known as נָשָׁתָא, hence the cubit measure bearing the name, נָשָׁתָא, which is the length of the arm from the elbow to the tip of the middle finger.] Following [the rules of] Hebrew grammar, however, it should have been vowelized נָשָׁתָא, with a dagesh in the mem. They, however, interpreted נָשָׁתָא to mean her hand, [that she stretched out her hand,] and her arm grew many cubits (נָשָׁתָא) [so that she could reach the basket]. [From *Sotah* 12b, *Exod. Rabbah* 1:23]

6 She opened [it], and she saw him Whom did she see? The child. Its midrashic interpretation is that she saw the Shechinah with him. [From *Sotah* 12b, *Exod. Rabbah* 1:23]

and behold, he was a weeping lad [Even though he was an infant] his voice was like that of a lad. [From *Sotah* 12b]

7 from the Hebrew women This teaches [us] that she had taken him around to many Egyptian women to nurse, but he did not nurse because he was destined to speak with the Shechinah. [From *Sotah* 12b, *Exod. Rabbah* 1:25].

8 So the girl went Heb. הָעַלְמָה. She went with alacrity and vigor like a youth. [From *Sotah* 12b]

9 Take Heb. תִּלְכֵד. She prophesied but did not know what she prophesied. [She said,] This one is yours. [From *Sotah* 12b, *Exod. Rabbah* 1:25]

10 For I drew him from the water Heb. מֵשִׁיתָה. The Targum renders: SH'CHALTEI, which is an Aramaic expression of drawing out, similar to [the expression] SHENETA MECHALAVA MASH'CHEL, like one who draws a hair out of milk (*Ber.* 8a). And in Hebrew, מֵשִׁיתָה is an expression meaning I have removed (שָׁמַר), like shall not move away (לֹא-יָמַשׁ) (Josh. 1:8), did not move away (לֹא-יָמַשׁ-אֵל) (Num. 14:44). Menachem classified in this way [i.e., under the root מָשׁ in *Machbereth Menachem*, p. 120]. I say, however, that it (שָׁמַר) does not belong in the classification of שָׁמַר and לֹא-יָמַשׁ, but [it is derived] from the root הָשַׁמֵּר, and it means taking out and similarly, He drew me out of many waters (II Sam. 22:17). For if it were of the classification of [the word] שָׁמַר, it would be inappropriate to say הָשִׁיתָה, but הָשִׁיטָה, as one says from עָמַק (to rise), נָקַם (I set up), and from בָּשַׁר (to return), הָשִׁיבָה (I brought back), and from אָמַר (to come), הָבַרְתָּ (I brought). Or מָשַׁיחַ, like and I will remove (וְמָשַׁיחַ) the iniquity of that land (Zech. 3:9). But מָשִׁיחַ is only from the root of a word whose verb form is formed with a “hey” at the end of the word, like הָשַׁמֵּר, to take out בָּנָה, to build; הָשַׁמֵּר, to do; צָמַח, to command; פָּנָה, to turn. When one comes to say in any of these [verbs] פָּנָלִיתִי, I did, [i.e., first person past-tense], a “yud” replaces the “hey”: יָשַׁמֵּיתִי, I did; בָּנָיתִי, I built; פָּנָיתִי, I turned; צָמַיתִי, I commanded.

11 Moses grew up Was it not already written: The child grew up? Rabbi Judah the son of Rabbi Ilai said: The first one (וְיָגַד) [was Moses growth] in height, and the second one [was his growth] in greatness, because Pharaoh appointed him over his house. [From *Tanchuma Buber, Va'era* 17]

and looked at their burdens He directed his eyes and his heart to be distressed over them. [From *Exod. Rabbah* 1:27]

an Egyptian man He was a taskmaster appointed over the Israelite officers. He would wake them when the rooster crowed, [to call them] to their work. [From *Exod. Rabbah* 1: 28]

striking a Hebrew man He was lashing and driving him, and he [the Hebrew man] was the husband of Shelomith the daughter of Dibri [who was mentioned in Lev. 24:10], and he [the taskmaster] laid his eyes on her. So he woke him [the Hebrew] at night and took him out of his house, and he [the taskmaster] returned and entered the house and was intimate with his wife while she thought that he was her husband. The man returned home and became aware of the matter. When that Egyptian saw that he had become aware of the matter, he struck [him] and drove him all day [From *Exod. Rabbah* 1:28]

12 He turned this way and that way He saw what he [the Egyptian] had done to him [the Hebrew] in the house and what he had done to him in the field (*Exod. Rabbah* 1:28). But according to its simple meaning, it is to be interpreted according to its apparent meaning, i.e., he looked in all directions and saw that no one had seen him slay the Egyptian.

and he saw that there was no man [I.e., he saw that] there was no man destined to be descended from him [the Egyptian] who would become a proselyte [i.e., a convert]. [From *Exod. Rabbah* 1:29]

13 two Hebrew men were quarreling Dathan and Abiram. They were the ones who saved some of the manna [when they had been forbidden to leave it overnight, as in Exod. 16: 19, 20]. [From *Exod. Rabbah* 1:29]

quarreling Heb. מִצְמָה, fighting.

Why are you going to strike Although he had not struck him, he is called wicked for [merely] raising his hand [to strike him]. [From *Sanh.* 58b]

your friend A wicked man like you. [From *Exod. Rabbah* 1:29]

14 Who made you a man You are still a youth. [From *Tanchuma, Shemoth* 10]

Do you plan to slay me lit., Do you say to slay me. From here we learn that he slew him with the ineffable Name. [From *Tanchuma, Shemoth* 10]

Moses became frightened [To be explained] according to its simple meaning [that Moses was afraid Pharaoh would kill him]. Midrashically, it is interpreted to mean that he was worried because he saw in Israel wicked men [i. e.,] informers. He said, Since this is so, perhaps they [the Israelites] do not deserve to be redeemed [from slavery]. [From *Tanchuma, Shemoth* 10]

Indeed, the matter has become known [To be interpreted] according to its apparent meaning [that it was known that he had slain the Egyptian]. Its midrashic interpretation, however, is: the matter I was wondering about, [i.e.,] why the Israelites are considered more sinful than all the seventy nations [of the world], to be subjugated with back-breaking labor, has become known to me. Indeed, I see that they deserve it. [From *Exod. Rabbah* 1: 30]

15 Pharaoh heard They informed on him.

and he sought to slay Moses He delivered him to the executioner to execute him, but the sword had no power over him. That is [the meaning of] what Moses said, “and He saved me from Pharaoh’s בַּעֲבֹר” (Exod. 18:4). [From *Mechilta, Yithro* 1, *Exod. Rabbah* 1:321]

He stayed in the land of Midian Heb. בַּיִשֵּׁב, he tarried there, like Jacob dwelt בַּיִשְׁבָּה (Gen. 37:1).

and he sat down by a well Heb. בַּיִשֵּׁב, an expression of sitting. He learned from Jacob, who met his mate at a well. [From *Exod. Rabbah* 1:32, *Tanchuma, Shemoth* 10] [The comment on the sentence He stayed in the land of Midian does not appear in some editions of *Rashi*. Therefore, it is enclosed within parentheses. The first sentence of the second paragraph does not appear in the *Mikraoth Gedoloth*. It does, however, appear in all other editions of *Rashi*. Perhaps it was unintentionally omitted. *Rashi* intends here to differentiate between the first בַּיִשֵּׁב and the second בַּיִשְׁבָּה. He explains that the first בַּיִשֵּׁב means staying, residing, or tarrying, signifying that Moses resided in Midian. The second בַּיִשְׁבָּה denotes, literally, sitting, meaning that Moses sat down by a well. The Sages of the *midrashim* teach us that Moses sat there intentionally, for he expected to meet his mate, just as Jacob had met Rachel and Eliezer had met Rebecca when he sought a mate for Isaac. Otherwise, Moses would not have sat by the well simply to watch how the flocks were being watered.]

16 Now the chief of Midian had Heb. מֶלֶךְ מִצְרָעָה, i.e., the most prominent among them. He had abandoned idolatry, so they banned him from [living with] them. [From *Exod. Rabbah* 1:32, *Tanchuma, Shemoth* 11]

the troughs Pools of running water, made in the ground.

17 and drove them away because of the ban. [From *Exod. Rabbah* 1:32, *Tanchuma, Shemoth* 11]

20 Why have you left the man He recognized him [Moses] as being of the seed of Jacob, for the water rose toward him. [From *Exod. Rabbah* 1:32, *Tanchuma Shemoth* 11]

and let him eat bread Perhaps he will marry one of you, as it is said: except the bread that he ate (Gen. 39:6) [alluding to Potiphar's wife]. [From *Exod. Rabbah* 1:32, *Tanchuma, Shemoth* 11]

21 consented Heb. וַיַּעֲשֶׂה, as the *Targum [Onkelos]* renders: (UTS'VI), and similar to this: Accept (הָזָלֵל) now and lodge (Jud. 19:6); Would that we had been content (הָזָלְתָנוּ) (Josh. 7:7); Behold now I have desired (הָזָלְתִּי) (Gen. 18:31). Its midrashic interpretation is: וַיַּעֲשֶׂה is] an expression of an oath (הָאָלָה), he [Moses] swore to him that he would not move from Midian except with his consent. [From *Exod. Rabbah* 1:33, *Tanchuma, Shemoth* 12]

23 Now it came to pass in those many days that Moses sojourned in Midian, that the king of Egypt died, and Israel required a salvation, and Moses was pasturing, and a salvation came through him. Therefore, these sections were juxtaposed [i.e., the section dealing with the king of Egypt's affliction, and that dealing with Moses pasturing flocks]. [From an old *Rashi*]

that the king of Egypt died- He was stricken (גַּצְעָרָעַ), and he would slaughter Israeli infants and bathe in their blood. [From *Exod. Rabbah* 1:34]

24 their cry Heb. מִקְרָבָן, their cry, similar to From the city, people groan (אַקְרָבָן) (Job 24:12).

His covenant with Abraham Heb. מִתְּמֻמָּה אֶת-אָבָרְהָם, the equivalent of מִתְּמֻמָּה עִם אָבָרְהָם, with Abraham.

25 He focused His attention [lit., He set His heart] upon them and did not conceal His eyes from them.

Ketubim: Targum Tehillim (Psalms) 43:1-5

Rashi	Targum on the Psalms
1. Avenge me, O God, and plead my cause against an unkind nation, from a man of deceit and justice You will rescue me.	1. Judge me, O Lord with true judgment; it is for You to argue my case with a people that is not righteous/generous; from the deceitful and oppressive man You will save me.
2. For You are the God of my strength, why have You abandoned me? Why should I walk in gloom under the oppression of the enemy.	2. For You are God, my strength; why have You abandoned me? Why do I go about in gloom at the oppression of the enemy?
3. Send Your light and Your truth, that they may lead me; they will bring me to Your Holy Mount and to Your dwellings.	3. Send Your light and your faithfulness; they will guide me, they will bring me to the mount of the sanctuary and the academies, the place of Your presence.
4. And I will come to the altar of God, to the God of the joy of my exultation, and I will thank You with a lyre, O God, My God.	4. And I will come to make His sacrifice at the altar of my God the Lord; to my God from whom is the joy of my gladness; and I will give thanks in Your presence with the lyre, O Lord my God.
5. Why are you downcast, my soul, and why do you stir within me? Hope to God, for I will yet thank Him for the salutations of my countenance and my God.	5. Why will you be lowly, O my soul, and [why] will you rage against me? Wait for God, for again I will praise Him for the redemption that comes from His presence, for He is my God.

Rashi's Commentary for: Psalm 43:1-5

1 Avenge me Heb. יְנַפְּשׁוּ, lit. judge me.

against an unkind nation That is Ishmael, who dwelt between two righteous/generous men [Abraham and Isaac] and did not learn from their deeds.

3 Send Your light and Your truth The King Messiah, who is compared to light, as it is stated (below 132:17): "I have set up a lamp for my anointed/Messiah," and Elijah the prophet, who is true, a faithful prophet.

that they may lead me Heb. יִנְהִי, menoront moi in old French, they will lead me.

4 to the God To the Holy One, blessed be He, who is the joy of my exultation.

and I will thank You with a lyre because You took me out of my exile.

Meditation from the Psalms Psalms 43:1-5 By: H. Em. Rabbi Dr. Hillel ben David

This psalm is a direct continuation of the preceding one.¹ Once again the Psalmist expresses his deep yearning for redemption from the agony of exile.

The devout Jew who mourns the destruction of the Temple and the long exile of our people arises at midnight to recite Tikkun Chatzot,² a collection of psalms and prayers which reflect the intensity of our grief.

Tikkun Chatzot is divided into two sections. The first half, Tikkun Rachel,³ is a dirge of sorrow and despair, echoing the bitter tears of Mother Rachel who weeps for her exiled sons.

The second section, Tikkun Yaaqob⁴ and Leah, reveals a ray of hope for Israel's future.⁵ The Patriarch Yaaqob was never separated from his first wife, Leah; even in death the couple did not part, for their remains were interred, side by side, in the Cave of Machpelah.⁶ This symbolizes the inseparable ties which link Israel to G-d. Even the apparent death of the nation, its exile from its homeland, has not severed the bond of love which unites Israel with the Almighty. Therefore, Tikkun Yaaqob and Leah begins with Psalms 42 and 43 which tell of Israel's thirst for G-d, a thirst which goes undiminished and unquenched throughout the endless years of exile. Israel awaits with hope the day when it will publicly be wed to its Eternal Partner in the Holy Temple.

Psalms 42 and 43 should be considered as one,⁷ even though the division into two psalms is quite ancient, and

¹ Radak v.5. David Kimhi (Hebrew: דוד קמחי, also Kimchi or Qimhi) (1160–1235), also known by the Hebrew acronym as the RaDaK (ר"ד) (Rabbi David Kimhi), was a medieval rabbi, biblical commentator, philosopher, and grammarian.

² lit. "Midnight Rectification"

³ lit. "Rachel Rectification"

⁴ lit. "Yaaqob Rectification"

⁵ Siddur Otzar HaTefillot

⁶ The Cave of Machpelah, located near Hebron, is the world's most ancient Jewish site and the second holiest place for the Jewish people, after Temple Mount in Jerusalem. The cave and the adjoining field were purchased, at full market price, by Abraham some 3700 years ago. Abraham, Isaac, Jacob, Sarah, Rebecca, and Leah are all later buried in the same Cave of Machpelah. These are considered the patriarchs and matriarchs of the Jewish people. The only one who is missing is Rachel, who was buried near Bethlehem where she died in childbirth.

⁷ Psalm forty-three has no heading, but simply continues where 42:12 leaves off; more importantly, there is a common refrain repeated three times, with only the smallest changes. The idea that these two psalms were written as one is supported by the NJPS translation, by certain Sephardic manuscripts, and more.

found in most of the manuscripts, the Septuagint even begins psalm 43 with the words Mizmor Ledavid. The unity of these two psalms can be seen most clearly from the refrain that is repeated twice in Psalm 42 and at the end of Psalm 43.⁸ There are other phrases that occur in both psalms.

This is the second of eight psalms penned by the sons of Qorach.⁹ The three sons of Qorach composed these psalms while perched on a ledge, below the earth and above Gehinnom.¹⁰ Rashi tells us that these eight psalms were composed while the sons of Qorach were perched on this ledge. “There they uttered a song, and there they composed these psalms. [Then] they ascended from there, and the holy spirit rested on them, *whereupon they prophesied concerning the exiles*, the destruction of the Temple, and the Davidic dynasty.” From Rashi’s words we understand that *this psalm concerns itself with the exile* and the destruction of the Temple.

Psalms forty-two and forty-three are recited also on a couple of special occasions. Let’s look at those occasions to try to get a sense for these psalms.

The first special occasion is for Tikkun Chatzot a Jewish prayer of lamentation that is recited after midnight in memory of the destruction of the Temple in Jerusalem, as we mentioned before. It is not universally observed. It is recited more by Sephardim and Chasidim. Tikkun Chatzot is divided into two parts; *Tikkun Rachel* and *Tikkun Leah*, named for the two wives of the Patriarch Jacob. Both *Tikkun Rachel* and *Tikkun Leah* begin with Psalms forty-two and forty-three, which tell of Israel’s thirst for HaShem. Thus it is fitting that we are reading these psalms as we begin reading the book of Shemot (Exodus), which speaks of the ending of the Egyptian exile, which stands as the prototype for *all* the future exiles that would come afterwards.

On each day of Succoth, before Arbit¹¹ and in the Shacharit¹² prayers, we chant Psalms forty-two and forty-three, as expressions of yearning for the sanctuary, for HaShem’s manifestation and His vindication of the righteous. Succoth is also the quintessential occasion for the atonement of the Gentiles and their salvation. In the Egyptian exodus, the Erev Rab,¹³ the mixed multitude, made up a major part of those who left Egypt. Thus we are not surprised that **Succoth is the festival of unity of Jews and Gentiles.**

At the time of our parasha,¹⁴ the Bne Israel have less than forty years left of their exile in Egypt. Then, thirty years *before* the exodus began, *some of the Bne Ephraim* broke out of Egypt, *before* HaShem was ready.¹⁵ This breakout is equivalent to false labor.

In terms of the birth of a baby, which serves as a template for the **birth of the nation of Israel**, the Bne Israel are experiencing the false labor pains. False labor, known as Braxton Hicks contractions,¹⁶ are sporadic uterine contractions that actually start at about six weeks. Unlike true labor, during this so-called *false labor* the contractions don’t grow consistently longer, stronger, and closer together. Thus we can differentiate between true and false labor.

⁸ V.5 *Why art thou cast down, O my soul? and why moanest thou within me?*

⁹ Numbers 16:1-40 indicates that Qorach rebelled against Moses along with 249 co-conspirators and were punished for their rebellion when God sent fire from heaven to consume all 250 of them.

¹⁰ This introduction was excerpted and edited from: The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman.

¹¹ Evening prayer service.

¹² Morning prayer service.

¹³ Shemot (Exodus) 12:38

¹⁴ Shemot 2:1ff

¹⁵ The Midrash (*Midrash Hagadol* on Exod. 13:17): “Though it is close (קָרוֹב)” (Exodus 13:17) – The war of the Philistines with the sons of Ephraim was recent (כָּרְךָ), for it says (1 Chronicles 7:20), “And the sons of Ephraim, Shutelach and Bered...” And regarding them, David says (Psalms 78:9): “Like the Ephraimite bowmen who played false in the day of battle.” Why [were they destroyed in battle with the Philistines]? They made a mistake in their calculations and they left thirty years before what was supposed to be the end of their slavery. They fled Egypt and fell [in the raid on Gath.]

¹⁶ Braxton Hicks contractions can begin as early as the second trimester. However, they are most commonly experienced in the third trimester. When this happens, the muscles of the uterus tighten for approximately 30 to 60 seconds, and sometimes as long as two minutes.

The Bne Ephraim were slaughtered by the inhabitants of Gath and their bones left to rot in open fields. The Gemara gives us some insight into this event.

Sanhedrin 92b Now, who were they whom Ezekiel revived? — Rab said: They were the Ephraimites, who counted [the years] to the end [of the Egyptian bondage], but erred therein,¹⁷ as it is written, And the sons of Ephraim; Shuthelah, and Bared his son, and Tahath his son, and Eladah his son, and Tahath his son. And Zabad his son, and Shuthelah his son, and Ezzer, and Elead, whom the men of Gath that were born in that land slew.¹⁸ And it is written, And Ephraim their father mourned many days, and his brethren came to comfort him.¹⁹

Rashi in his commentary²⁰ on the above *Gemara* explains: *And erred*: for they should have calculated the edict, "and they shall be enslaved and oppressed four hundred years"²¹ from the birth of Isaac, ... but they [the sons of Ephraim] calculated it from the moment [G-d] spoke to Abraham. It is taught in *Seder Olam*²² that our forefather Abraham was seventy years old when HaShem spoke to him at the Covenant of the Pieces,²³ and another thirty years passed from the Covenant of the Pieces until the birth of Isaac, for it is written: "Now Abraham was a hundred years old when his son Isaac was born to him".²⁴ Thus it turns out that from the time He spoke to him at the Covenant of the Pieces until they left Egypt there were four hundred and thirty years, and the sons of Ephraim erred by the thirty years from the time He spoke until the birth of Isaac. Whence do we know the sons of Ephraim left too early and were killed? For it is said: "The sons of Ephraim: Shutelah, ..., and they were killed by the men of Gath."²⁵

The Book of Yasher also adds to this picture.

Sefer HaYasher Chapter 75 1 At that time, in the hundred and eightieth year of the Israelites going down into Egypt, there went forth from Egypt valiant men, thirty thousand on foot, from the children of Yisrael, who were all of the tribe of Joseph, of the children of Ephraim the son of Joseph. 2 For they said the period was completed which the Lord had appointed to the children of Yisrael in the times of old, which he had spoken to Abraham. 3 And these men girded themselves, and they put each man his sword at his side, and every man his armor upon him, and they trusted to their strength, and they went out together from Egypt with a mighty hand. 4 But they brought no provision for the road, only silver and gold, not even bread for that day did they bring in their hands, for they thought of getting their provision for pay from the Philistines, and if

¹⁷ They counted the four hundred years foretold by God to Abraham (Gen. XV, 13) as commencing there and then, whereas in reality they dated from Isaac's birth, which according to tradition took place thirty years later. As a result, they left Egypt thirty years before the rest of Israel.

¹⁸ I Chronicles 7:20f.

¹⁹ I Chronicles 7:22f.

²⁰ Rashi explains that from the Covenant Between the Parts, when Avraham Avinu was 70 years old and he had a prophecy about the Egyptian exile, until the Exodus was 430 years. We find in the book of 1 Divrei HaYamim (7:21) the story of some members of the tribe of Ephraim who were killed by the men of Gas, a Philistine city. The Sages explain that these were Jews who left Egypt 30 years before the Exodus, because they miscalculated the end of the 400 years of exile foretold to Avraham (Bereshit 15:13). They thought that these 400 years began at the time of that prophecy, but in reality they began 30 years later, at the birth of Yitzchak.

²¹ Bereshit 15:13

²² Seder Olam Rabbah, "The Great Order of the World", is a 2nd-century CE Hebrew language chronology detailing the dates of biblical events from the Creation to Alexander the Great's conquest of Persia. It adds no stories beyond what is in the biblical text, and addresses such questions as the age of Isaac at the binding and the number of years that Joshua led the Israelites. Tradition considers it to have been written about 160 CE by Yose ben Halafta.

²³ On the 15th of Nisan of the year 2018 from creation (1743 BCE) G-d forged a special covenant with Abraham in which the destiny of the Jewish people was foretold: The Holy Land was bequeathed to them as their eternal heritage, but first they would have to experience galut-exile and persecution. "And He said to Abram: 'Know surely that your descendants shall be strangers in a land that is not theirs, and they will be enslaved to them, and they will afflict them four hundred years... and afterwards they shall come out with great wealth.' And when the sun went down and it was dark, behold, a smoking furnace and a burning torch which passed between those pieces... On that day G-d made a covenant with Abram, saying: 'To your seed I have given these land, from the river of Egypt to the great river, the River Euphrates'" (Genesis 15:13-18).

²⁴ Bereshit 21:5

²⁵ Ibid. 18

not they would take it by force. 5 And these men were very mighty and valiant men, one man could pursue a thousand and two could rout ten thousand, so they trusted to their strength and went together as they were. 6 And they directed their course toward the land of Gath, and they went down and found the shepherds of Gath feeding the cattle of the children of Gath. 7 And they said to the shepherds, Give us some of the sheep for pay, that we may eat, for we are hungry, for we have eaten no bread this day. 8 And the shepherds said, Are they our sheep or cattle that we should give them to you even for pay? so the children of Ephraim approached to take them by force. 9 And the shepherds of Gath shouted over them that their cry was heard at a distance, so all the children of Gath went out to them. 10 And when the children of Gath saw the evil doings of the children of Ephraim, they returned and assembled the men of Gath, and they put on each man his armor, and came forth to the children of Ephraim for battle. 11 And they engaged with them in the valley of Gath, and the battle was severe, and they smote from each other a great many on that day. 12 And on the second day the children of Gath sent to all the cities of the Philistines that they should come to their help, saying, 13 Come up unto us and help us, that we may smite the children of Ephraim who have come forth from Egypt to take our cattle, and to fight against us without cause. 14 Now the souls of the children of Ephraim were exhausted with hunger and thirst, for they had eaten no bread for three days. And forty thousand men went forth from the cities of the Philistines to the assistance of the men of Gath. 15 And these men were engaged in battle with the children of Ephraim, and the Lord delivered the children of Ephraim into the hands of the Philistines. 16 And they smote all the children of Ephraim, all who had gone forth from Egypt, none were remaining but ten men who had run away from the engagement. 17 For this evil was from the Lord against the children of Ephraim, for they transgressed the word of the Lord in going forth from Egypt, before the period had arrived which the Lord in the days of old had appointed to Yisrael. 18 And of the Philistines also there fell a great many, about twenty thousand men, and their brethren carried them and buried them in their cities. 19 And the slain of the children of Ephraim remained forsaken in the valley of Gath for many days and years, and were not brought to burial, and the valley was filled with men's bones. 20 And the men who had escaped from the battle came to Egypt, and told all the children of Yisrael all that had befallen them. 21 And their father Ephraim mourned over them for many days, and his brethren came to console him. 22 And he came unto his wife and she bare a son, and he called his name Beriah, for she was unfortunate in his house.

It is also interesting and instructive to understand that Chazal²⁶ connect this incident with Ezekiel's dry bones²⁷ in Ezekiel chapter 37.²⁸ Chazal teach that the bones that are resurrected are the Bne Ephraim that died in Gath.

Sanhedrin 92b Now, who were they whom Ezekiel revived? — Rab said: They were the Ephraimites, who counted [the years] to the end [of the Egyptian bondage], but erred therein,²⁹ as it is written, And the sons of Ephraim; Shuthelah, and Bared his son, and Tahath his son, and Eladah his son, and Tahath his son. And Zabad his son, and Shuthelah his son, and Ezzer, and Eleazar, whom the men of Gath that were born in that land slew.³⁰ And it is written, And Ephraim their father mourned many days, and his brethren came to comfort him.³¹

In Ezekiel 37 we see a valley of dry bones which the Gemara teaches us that these were the Bne Ephraim. The Midrash also gives us some insight.

²⁶ Sanhedrin 92b

²⁷ We can suggest that the dry bones symbolize those people who perform *mitzvot* dryly, without feeling and meaning. Such people view the Torah and *mitzvot* as necessary but they fail to make a spiritual connection. The Maharal in *Tiferet Yisrael* (Chapter 4) explains that there are 365 prohibitions corresponding to the human being's 365 sinews and bones and 248 positive commands paralleling its 248 limbs. These limbs provide the very definition of a functioning, physical human life. The bones provide structure to the human body but it is the limbs that make the body function.

²⁸ The Tur (*Siman* 490) says that Yehezechel 37 is read on *Shabbat Chol HaMoed Pesach* because there is a tradition that *Techiyat HaMetim*, the resurrection of the dead, will take place on *Pesach*.

²⁹ They counted the four hundred years foretold by God to Abraham (Gen. XV, 13) as commencing there and then, whereas in reality they dated from Isaac's birth, which according to tradition took place thirty years later. As a result, they left Egypt thirty years before the rest of Israel.

³⁰ I Chronicles 7:20f.

³¹ I Chronicles 7:22f.

Midrash Rabbah - Exodus XX:11 THAT GOD LED THEM NOT BY THE WAY OF THE LAND OF THE PHILISTINES (XIII, 17). God did not conduct Himself with them in the usual manner;³² for usually when one purchases servants it is on the understanding that they wash and anoint him, help to dress him and draw his carriage and light the way before him. God, however, did not do so, for He did not lead them in the usual way, but He washed them, as it says: Then washed I thee with water (Ezek. XVI, 9); He anointed them, as it says: And I anointed thee with oil (ib.); He clothed them, for it says: I clothed thee also with richly woven work (ib. 10); He bore them, for it says: And how I bore you on eagles' wings (Ex. XIX, 4); He illumined the way before them, as it says: And the Lord went before them by day... and by night in a pillar of fire, to give them light (ib. XIII, 21)-for this reason does it say: AND GOD LED THEM NOT BY THE WAY OF THE LAND OF THE PHILISTINES, etc. Why did He not lead them through the land of the Philistines?³³ Because the tribe of Ephraim in error departed from Egypt before the destined time, with the result that three hundred thousand of them were slain.³⁴ And why were they slain? Because they counted [the four hundred years] from the day when God spoke with Abraham between the pieces,³⁵ but they erred by thirty years, as it says: The children of Ephraim were as archers handling the bow (Ps. LXXVIII, 9).³⁶ Had they not thus miscalculated they would not have departed; for who wanted to bring forth his children to the slayer?--Ephraim, himself; as it says: But Ephraim shall bring forth his children to the slayer (Hos. IX, 13). It was the Philistines who slew them, as it says: And the sons of Ephraim: Shuthelah... whom the men of Gath that were born in the land slew (I Chron. VII, 20 f.). Their bones lay in heaps on the road, for they had gone out of Egypt thirty years before the rest of their brethren. Therefore, the Holy One, blessed be He, reasoned: If Israel behold the bones of the sons of Ephraim strewn in the road, they will return to Egypt.

Were the Bne Ephraim over anxious to leave exile? Apparently, yes. Did they leave Egypt too early? It certainly seems so. Yet, because of a strange twist of history, it turns out that they fared *better* than the Jews who left Egypt thirty years later with Moshe. Almost³⁷ every male between the ages of twenty and sixty who left "on time" died in the desert, and some even lost their portions in the Olam HaBa.³⁸ Even Moshe, Aharon, and Miriam did not make it to the Promised Land in their lifetimes. However, with respect to the Bne Ephraim, it says:

Sanhedrin 92b Rebi Eliezer, son of Rebi Yosi HaGalilee said: "The dead whom Yehezkel revived went up to Eretz Israel, married wives and had sons and daughters. Rebi Yehudah ben Basira rose up and said: 'I am one of their descendants, and these are the tefillin which my grandfather left me from them.' " Now, who were they whom Ezekiel revived? — Rab said: They were the Ephraimites, who counted [the years] to the end [of the Egyptian bondage], but erred therein,³⁹ as it is written, And the sons of Ephraim: Shuthelah, and Bared his son, and Tahath his son, and Eladah his son, and Tahath his son. And Zabad his son, and Shuthelah his son, and Ezzer, and Eleazar, whom the men of Gath that were born in that land slew.⁴⁰ And it is written, And Ephraim their father mourned many days, and his brethren came to comfort him.⁴¹

Of the approximately 15,000,000 Jews who lived in Egypt at the time of the redemption, approximately 12,000,000

³² Translating *derek eretz* (E.V. 'By the way of the land') in the way of the earth, i.e. in the usual manner.

³³ The difficulty is the explanation given in the verse: Lest peradventure the people repent when they see war. Surely Israel, who had beheld the wars with the Amalekites soon after their departure, without wanting to go back to Egypt, would not be unduly alarmed at a war with the Philistines? Hence the explanation which follows.

³⁴ Sanhedrin 92b.

³⁵ Gen. 15:13-16. 5) For they should have commenced to count from the birth of Isaac, thirty years afterwards.

³⁶ Possibly (as 'E.J.') the proof lies in the continuation of this quotation: They kept not the covenant of God (Ps. LXXVIII, 10)--i.e. they did not wait the full period.

³⁷ The Levites, Yehoshua, and Caleb did NOT die in the wilderness because they were not a part of the incident of the golden calf. It is also worth noting that none of the women died because they, too, did not participate in the sin of the golden calf.

³⁸ The World-to-Come

³⁹ They counted the four hundred years foretold by God to Abraham (Gen. XV, 13) as commencing there and then, whereas in reality they dated from Isaac's birth, which according to tradition took place thirty years later. As a result, they left Egypt thirty years before the rest of Israel.

⁴⁰ I Chronicles 7:20f.

⁴¹ Ibid. 40 - 22

chose to remain in Egypt rather than leave with Moshe, and consequently, died in the Plague of Darkness. Of the remaining 3,000,000 that went out, together with an additional 3,000,000 Erev Rab, most of them complained in the desert, and seemed ready to run back to Egypt the moment the going got tough. Not a good score for the newly emerging Jewish nation.

However, apparently, the Bne Ephraim seemed to have been set apart, very set apart. They seemed to have been the only ones willing to *risk everything* to leave exile and fulfill the prophecy made to Abraham of the fourth generation returning to the Land. In truth, they had been the ones that Moshe should have led when the time for redemption came; their journey to Eretz Israel would have been different than the one the Torah actually relates to us.

However, to leave with the rest of the nation on time could have been disastrous for them. In Numbers chapter 13, Caleb bee-lined it right to the burial place of Abraham to prostrate himself on his grave, and to beg for Heavenly help not to be pulled into the evil plan of the ten Spies. He actually had to worry about being made to buy into their point of view, because there is power in numbers. Perhaps the Bne Ephraim, being amongst the rest of the nation, would have had a much greater difficulty remaining so zealous when the rest of the nation was talking about staying in the desert.

Admirable as their zealousness was, they could not take the Land earlier than the intended time. However, they were not to be stopped, since their feelings about leaving were so strong. Therefore, their history was put on hold: They died along the way, and were brought back to life, and allowed to pick up their dream of reaching the land of their ancestors where it left off, long after those who left Moshe either died in Egypt in the Plague of Darkness or, because of one punishment or another, in the desert.

Thus we understand that at approximately the time frame of last week's and this week's parasha, false labor, known as Braxton Hicks contractions began as the tribe of Ephraim left Egypt thirty years too early. They longed to go up Mt. Zion. This is reflected in the pairing of our two psalms forty-two and forty-three. This is the beginning of the end of the Egyptian exile.

Look carefully again at psalm forty-three. Do you, now, see the Bne Ephraim? Can you see them through the sons of Qorach? The sons of Qorach are looking at the end of the exile just as the Bne Ephraim were. They were both looking for the ingathering of the exiles.

Tehillim (Psalms) 43:3 *O send out Thy light and Thy truth; let them lead me; let them bring me unto Thy holy mountain, and to Thy dwelling-places.*

Our verbal tally of ‘man’⁴² suggests that David wrote this chapter of Psalms to contrast the righteousness of Amram, Moshe’s father, with evil and unjust rulers. Whereas Amram led his people to righteousness, many leaders do not follow this pattern. Given the evil condition of current leaders of the world, one could suggest that David could prophetically see our age, the age of the bottom of the heel.

Ordinary Ashlamatah: Shof'tim (Judges) 1:26-35

Rashi	Targum
22. ¶ And the house of Joseph, they also went up to Beth-El; and the Lord was with them.	22. ¶ And those of the house of Joseph, they also went up to Beth-El; and the Memra of the LORD was at their aid.
23. And the house of Joseph caused to spy Beth-El. Now the name of the city formerly was Luz.	23. And those of the house of Joseph sent spies to Beth-El; and the name of the city formerly was Luz.

⁴² Man - מְנֻ, Strong's number 0376.

24. And the watchers saw a man leave the city. And they said to him, "Show us now the entrance to the city and we will deal kindly with you."	24. And the guards saw a man going forth from the city, and they said to him: "Show us now the entrance of the city, and we will act kindly with you."
25. And he showed them the entrance of the city, and they struck the city with the edge of the sword; but the man and his entire family t hey let go.	25. And he showed them the entrance of the city, and they struck down the city by the edge of the sword, and they saved the man and his family.
26. And the man went to the land of the Hittites, and built a city, and called its name Luz; this is its name until this day. {P}	26. And the man went to the land of the Hittites, and he built a city, and called its name Luz. That is its name until this day. {P}
27. And Menasseh did not drive out the inhabitants of Beth-Shean and its towns , Taanach and its towns , the inhabitants of Dor and its towns , the inhabitants of Yibleam and its towns , the inhabitants of Megiddo and its towns ; and the Canaanites wanted to remain in this land.	27. And those of the house of Manasseh did not drive out Beth-Shean and its villages , and Taanach and its villages , and the inhabitants of Dor and its villages , and the inhabitants of Ibleam and its villages , and the inhabitants of Megiddo and its villages , and the Canaanites began to dwell in this land.
28. And it was when Israel became strong, that they put the Canaanites to tribute, but they did not drive them out.	28. And when Israel was strong, it appointed the Canaanite to bring tribute, and they did not totally drive them out.
29. And Ephraim did not drive out the Canaanites that dwelt in Gezer; and the Canaanites dwelt among them in Gezer. {S}	29. And those of the house of Ephraim did not drive out the Canaanites who were dwelling in Gezer, and the Canaanites dwelt in their midst in Gezer. {S}
30. Zebulun did not drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; and the Canaanites dwelt among them and became tributary. {S}	30. Those of the house of Zebulun did not drive out the inhabitants of Kitron and the inhabitants of Nahalol. And the Canaanites dwelt in their midst, and they were bringing tribute. {S}
31, Asher did not drive out the inhabitants of Akko, nor the inhabitants of Zidon, nor of Achlab, nor of Achzib, nor of Chelbah, nor of Aphik, nor of Rechob.	31, Those of the house of Asher did not drive out the inhabitants of Accho and the inhabitants of Sidon and Ahlab and Achzib and Helbah and Aphik and Rehob.
32. And the Asherites dwelt among the Canaanites, the inhabitants of the land; for they did not drive them out. {S}	32. And those of the house of Asher dwelt in the midst of the Canaanites in habiting the land, for they did not drive them out. {S}
33. Naphtali did not drive out the inhabitants of Beth-Shemesh, nor the inhabitants of Beth-Anath; and he dwelt among the Canaanites, the inhabitants of the land. And the inhabitants of Beth-Shemesh and of Beth-Anath became tributary to them.	33. Those of the house of Naphtali did not drive out the inhabitants of Bet-Shemesh and the inhabitants of Beth-Anath, and they dwelt among the Canaanites inhabiting the land; And the inhabitants of Beth-Shemesh and of Beth-Anath were bringing tribute to them
34. And the Amorites forced the children of Dan to the mountain; for they would not let them come down to the valley.	34. And the Amorites forced the sons of Dan to the hill country, for they did not allow them to come down to the plain.
35. And the Amorites wanted to remain on Mount Cheres, in Ayalon, and in Shaalbim; but the hand of the house of Joseph prevailed and they became tributary.	35. And the Amorite begand to dwell in the hill country of Heres, in Aijalon, and in Shaalbim, and the hand of the house of Joseph was strong, and they were bringing tribute.
36, And the border of the Amorites was from Maaleh-Accrabbim, from the rock upward. {P}	36, And the territory of the Amorite was from the ascent of Akkrabbim, from Kepha and above. {P}

Rashi's Commentary on Shof'tim (Judges) 1:26-35

22 Beth-El Which fell to their lot. Although the idol of Micah was with them, since Micah was from the tribe of Ephraim, it nevertheless states here, "the Lord was with them." That is what Daniel said, [Daniel 9:7] "To You,

Lord, there is charity, and to us there is shame of face."

23 caused to spy Through others, as *Targum Jonathan* renders וְשָׁלַחֲוּ מִאָלָלִין [and they sent spies]. [Num. 13:21] וַיַּתְּרֵא, "And they spied the land," is said of the spies themselves, and of those that sent spies it is said, וַיַּתְּרֵא ["caused to spy"].

24 the entrance to the city They entered the city through a cave over which one hazelnut bush (לוֹז) stood at the entrance and one would enter through the bush into the cave.

Luz Upon which small nuts grow. *Courdre* [in Old French a hazelnut bush].

25 And he showed them [By pointing] with his finger.

26 this is its name until this day Sennacherib did not repatriate it, nor did Nebuchadnezzar destroy it.

27 And Menasseh did not drive out The Scripture tells of their shame; they began to betray the Holy One, blessed be He, Who commanded them, [Num. 33: 52] "You shall drive out all the inhabitants of the land, etc."

Special Ashlamatah: Yeshayahu (Isaiah) 60:1-22

Rashi	Targum
1. Arise, shine, for your light has come, and the glory of the Lord has shone upon you.	1. Arise, shine, Jerusalem; for the time of your salvation has come, and the glory of the LORD will be revealed upon you.
2. For behold, darkness shall cover the earth, and a gross darkness the kingdoms, and the Lord shall shine upon you, and His glory shall appear over you.	2. For behold, darkness will cover the earth, and gloom the kingdoms; but the Shekhinah of the LORD will settle in you, and His glory will be revealed upon you.
3. And nations shall go by your light and kings by the brilliance of your shine.	3. And peoples will come to your light, and kings before your brightness.
4. Lift up your eyes all around and see, they all have gathered, they have come to you; your sons shall come from afar, and your daughters shall be raised on [their] side.	4. Lift up, Jerusalem, your eyes round about, and see all the sons of the people of your exiles who are gathered together, they come to your midst; your sons will come from far, and your daughters will be carried on hips.
5. Then you shall see and be radiant, and your heart shall be startled and become enlarged, for the abundance of the west shall be turned over to you, the wealth of the nations that will come to you.	5. Then you will see and be radiant, and you will fear and your heart widen in fear of sins; because the wealth of the west is transferred to you, the possessions of the peoples will be brought into your midst.
6. A multitude of camels shall cover you, the young camels of Midian and Ephah, all of them shall come from Sheba; gold and frankincense they shall carry, and the praises of the Lord they shall report.	6. The caravans of the Arabians will cover you around, the dromedaries of Midian and Ephah; all those from Sheba will come. They will be burdened with gold and frankincense, and those who come with them will be declaring the praises of the LORD.
7. All the sheep of Kedar shall be gathered to you, the rams of Nebaioth shall serve you; they shall be offered up with acceptance upon My altar, and I will glorify My glorious house.	7. All the sheep of the Arabians will be gathered into your midst, the rams of Nebat will minister to you; they will be offered up for pleasure upon My altar, and I will glorify My glorious house.
8. Who are these that fly like a cloud and like doves to their cotes?	8. Who are these that come openly like swift clouds, and (are) not to be checked? The exiles of Israel, who

Rashi	Targum
	are gathered and come to their land, even like doves which return to the midst of their windows!
9. For the isles will hope for Me, and the ships of Tarshish [as] in the beginning, to bring your sons from afar, their silver and their gold with them, in the name of the Lord your God and for the Holy One of Israel, for He has glorified you.	9. For islands will wait for my Memra, those who go down in ships of the sea - which spreads its sails first? - to bring your sons from far, their silver and their gold with them, for the name of the LORD your God, and for the Holy One of Israel, because He has glorified you.
10. And foreigners shall build your walls, and their kings shall serve you, for in My wrath I struck you, and in My grace have I had mercy on you.	10. The sons of Gentiles will build up your walls, and their kings will minister to you; for in My wrath I smote you, but in My pleasure I will have mercy upon you.
11. And they shall open your gates always; day and night they shall not be closed, to bring to you the wealth of the nations and their kings in procession.	11. Your gates will be opened continually; day and night they will not be shut; that men may bring into your midst the possessions of the Gentiles, with their kings chained.
12. For the nation and the kingdom that shall not serve you shall perish, and the nations shall be destroyed.	12. For any people and kingdom that will not serve you, Jerusalem, will perish; those peoples will be utterly destroyed.
13. The glory of the Lebanon shall come to you, box trees, firs, and cypresses together, to glorify the place of My sanctuary, and the place of My feet I will honor.	13. The glory of Lebanon will be brought into your midst, cypresses, planes, and pines together, to beautify the place of My sanctuary; and I will make the place of the dwelling of My Shekhinah glorious.
14. And the children of your oppressors shall go to you bent over, and those who despised you shall prostrate themselves at the soles of your feet, and they shall call you 'the city of the Lord, Zion of the Holy One of Israel.'	14. The sons of those who subjugated you will come bent into your midst; and all who used to incite you to anger will bow down to beseech from you at your feet; they will call you the City of the LORD, Zion with which the Holy One of Israel is pleased.
15. Instead of your being forsaken and hated without a passerby, I will make you an everlasting pride, the joy of every generation.	15. Whereas you have been forsaken and cast out, with no one passing through, I will make you glorious forever, a house of joy from generation to generation.
16. And you shall suck the milk of nations and the breast of kings you shall suck, and you shall know that I am the Lord, your Savior, and your Redeemer, the Mighty One of Jacob.	16. You will be satisfied with the possessions of the Gentiles, you will be indulged with the plunder of their kings; and you will know that I, the LORD, am your Saviour and your Redeemer, the Strong One of Jacob.
17. Instead of the copper I will bring gold, and instead of the iron I will bring silver, and instead of the wood, copper, and instead of the stones, iron, and I will make your officers peace and your rulers righteousness.	17. Instead of the bronze which they plundered from you, Jerusalem, I will bring gold, and instead of iron, I will bring silver, instead of wood, bronze, instead of stones, iron. I will make your guardians peace and [appoint] your rulers in virtue.
18. Violence shall no longer be heard in your land, neither robbery nor destruction within your borders, and you shall call salvation your walls and your gates praise.	18. Violence will no more be heard in your land, spoil and breaking within your border; they will celebrate salvation upon your walls, and upon your gates they will be praising.
19. You shall no longer have the sun for light by day, and for brightness, the moon shall not give you light, but the Lord shall be to you for an everlasting light, and your God for your glory.	19. You will no longer need the sun for light by day nor even the moon for brightness by night; but the LORD will be your everlasting light, and your God will be your glory.
20. Your sun shall no longer set, neither shall your moon be gathered in, for the Lord shall be to you for an everlasting light, and the days of your mourning shall be completed.	20. Your kingdom will no more cease, nor your glory pass away; for the LORD will be your everlasting light, and your days of mourning will be ended.

Rashi	Targum
21. And your people, all of them are righteous, shall inherit the land forever, a scion of My planting, the work of My hands in which I will glory.	21. Your people will all be virtuous; they will possess the land forever, My pleasant plant, the work of My might, that I might be glorified.
22. The smallest shall become a thousand and the least a mighty nation; I am the Lord, in its time I will hasten it.{S}	22. He that is small among them will become a thousand, and he that is faint a strong people: I am the LORD; in its time I will bring it.

Rashi's Commentary for: Yeshayahu (Isaiah) 60:1-22

4 shall be raised on [their] side [Jonathan renders:] on the flanks, the flanks of the kings, they will be raised.

5 Then you shall see and be radiant Heb. נִירָה , from נִירָה , [Aramaic for light,] then you shall see and be radiant [from Jonathan].

and your heart shall be startled and become enlarged And your heart shall wonder and become enlarged.

for the abundance of the west shall be turned over to you for the abundance of the west shall be turned over to you [after Jonathan].

the wealth of the nations The possessions of the nations [after Jonathan].

6 A multitude Heb. שְׁמֹעַת , A multiplicity.

the young camels of Midian Heb. בָּקָרִי . [Jonathan renders:] הַזְגִּינִי . They are young camels. Comp. (Jer. 2:23) “a swift young camel (בָּקָרָה).”

and Ephah They, too, are of the sons of Midian. Comp. (Gen. 25:4) “Ephah and Epher.”

7 the rams of Nebaioth Heb. אֵילִי , rams of Nebaioth [after Jonathan].

9 as in the beginning Like ‘as in the beginning,’ meaning in the days of Solomon, like the matter that is stated (I Kings 10:22): “For the king had at sea ships of Tarshish, etc.; once in three years, the ships of Tarshish would come, etc.” Tarshish is the name of the sea.

in the name of the Lord your God that is called upon you, for they will hear a report of Him and the name of His might, and come.

for He has glorified you He has given you glory.

10 and in my grace Because I favored you; in old French, en mon apayement.

11 And they shall open your gates always Heb. וְפָתַחַ . This is an expression of opening in the strong conjugation (פָּעַל) , since their opening is a perpetual opening, a constant opening. Just as שָׁבֵר is an expression of breaking, so is פָתַח an expression of opening. Tresoverts in O.F.

13 box trees, firs, and cypresses Species of trees of the forest of Lebanon.

14 Zion of the Holy One of Israel [Lit. Zion the Holy One of Israel. Jonathan renders:] Zion desired by the Holy One of Israel, Zion of the Holy One of Israel.

16 and the breast of kings Heb. **רַנְצָן**, an expression of breasts (רַנְצָן) and ‘you shall suck’ proves it.

17 Instead of the copper that they took from you.

and I will make your officers peace [Jonathan renders:] And I will make your officers peace and your rulers with righteousness. **רְאֵשֶׁת כָּהֲנָה** Your appointed officers. Our Rabbis stated: The officers who came upon you in your exile and the rulers who pressed you will be counted for you as peace and charity (Baba Bathra 9a). [That is, the money they have exacted from you will be counted as charity.]

19 You shall no longer have You shall not require the light of the sun.

20 neither...be gathered in Heb. **בָּאָתָה**, an expression similar to (Joel 2:10) “gathered in (בָּאָתָה) their brightness.” Gathered in their light.

21 in which I will glory That I will glory with them. Pourvanter in French.

22 in its time I will hasten it If they are worthy, I will hasten it; if they are not worthy, it will be in its time.

Verbal Tallies

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

Shemot (Exodus) 2:1-25
Shoftim (Judges) 1:26-35
Tehillim (Psalms) 43
Mk 5:14-17, Lk 8:35-39, Acts 15:1-5

The verbal tallies between the Torah and the Psalm are:

Man - **שִׁנָּא**, Strong's number 0376.

The verbal tallies between the Torah and the Ashlamata are:

Went - **יָמַל**, Strong's number 03212.

Man - **שִׁנָּא**, Strong's number 0376.

House - **בַּיִת**, Strong's number 01004.

Shemot (Exodus) 2:1 And there **went <03212> (8799)** a **man <0376>** of the **house <01004>** of Levi, and took to wife a **daughter <01323>** of Levi.

Tehillim (Psalms) 43:1 Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust **man <0376>**.

Shoftim (Judges) 1:26 And the **man <0376>** **went <03212> (8799)** into the land of the Hittites, and built a city, and called the name thereof Luz: which is the name thereof unto this day.

Shoftim (Judges) 1:27 Neither did Manasseh drive out the inhabitants of Bethshean and her **towns <01323>**, nor Taanach and her **towns <01323>**, nor the inhabitants of Dor and her **towns <01323>**, nor the inhabitants of Ibleam and her **towns <01323>**, nor the inhabitants of Megiddo and her **towns <01323>**: but the Canaanites would dwell in that land.

Shoftim (Judges) 1:35 But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the **house <01004>** of Joseph prevailed, so that they became tributaries.

Hebrew:

Hebrew	English	Torah Reading Ex. 2:1-25	Psalms 43:1-5	Ashlamatah Judges 1:26-35
אִישׁ	man	Exod. 2:1 Exod. 2:12 Exod. 2:20 Exod. 2:21	Ps. 43:1	Jdg. 1:26
אֱלֹהִים	God	Exod. 2:23 Exod. 2:24 Exod. 2:25	Ps. 43:1 Ps. 43:2 Ps. 43:4 Ps. 43:5	
אָרֶץ	land, earth, ground	Exod. 2:15 Exod. 2:22		Jdg. 1:26 Jdg. 1:27 Jdg. 1:32 Jdg. 1:33
בָּוֹא	brought, came, bring	Exod. 2:10 Exod. 2:16 Exod. 2:17 Exod. 2:18	Ps. 43:3 Ps. 43:4	
בַּיִת	house	Exod. 2:1		Jdg. 1:35
בָּן	son	Exod. 2:2 Exod. 2:10 Exod. 2:22 Exod. 2:23 Exod. 2:25		Jdg. 1:34
בָּת	daughter	Exod. 2:1 Exod. 2:5 Exod. 2:7 Exod. 2:8 Exod. 2:9 Exod. 2:10 Exod. 2:16 Exod. 2:20 Exod. 2:21		Jdg. 1:27
הִיְהָ	became, came	Exod. 2:10 Exod. 2:11 Exod. 2:22 Exod. 2:23		Jdg. 1:28 Jdg. 1:30 Jdg. 1:33 Jdg. 1:35
הָלַךְ	went, walking, go	Exod. 2:1 Exod. 2:5 Exod. 2:7 Exod. 2:8 Exod. 2:9	Ps. 43:2	Jdg. 1:26
הַר	hill, mountain		Ps. 43:3	Jdg. 1:34 Jdg. 1:35
זֶה	this	Exod. 2:6 Exod. 2:9 Exod. 2:15		Jdg. 1:26
יָאֵל	willing, persisted	Exod. 2:21		Jdg. 1:27 Jdg. 1:35
יָדָ	alongside, hand, power	Exod. 2:5 Exod. 2:19		Jdg. 1:35
יוֹם	days	Exod. 2:11 Exod. 2:13 Exod. 2:18 Exod. 2:23		Jdg. 1:26

Hebrew	English	Torah Reading Ex. 2:1-25	Psalms 43:1-5	Ashlamatah Judges 1:26-35
יָרַד	came, come down	Exod. 2:5		Jdg. 1:34
יָשַׁב	sat, dwell, inhabitants	Exod. 2:15 Exod. 2:21		Jdg. 1:27 Jdg. 1:29 Jdg. 1:30 Jdg. 1:31 Jdg. 1:32 Jdg. 1:33 Jdg. 1:35
יִשְׂרָאֵל	Israel	Exod. 2:23 Exod. 2:25		Jdg. 1:28
כִּי	because, when	Exod. 2:10		Jdg. 1:28
לֹא	no	Exod. 2:3	Ps. 43:1	
נוֹה	what	Exod. 2:4 Exod. 2:13 Exod. 2:20	Ps. 43:2 Ps. 43:5	
בַּן	is one, one	Exod. 2:6 Exod. 2:11 Exod. 2:23	Ps. 43:1	
נָתַן	give, did not allow	Exod. 2:9 Exod. 2:21		Jdg. 1:34
עוֹד	longer	Exod. 2:3	Ps. 43:5	
נָשָׂרָה	maidens, over	Exod. 2:5 Exod. 2:14	Ps. 43:5	
פְּנִים	presence, countenance	Exod. 2:15	Ps. 43:5	
קְרָא	call	Exod. 2:7 Exod. 2:8 Exod. 2:10 Exod. 2:20 Exod. 2:22		Jdg. 1:26
יָלַד	put, set, sat	Exod. 2:3 Exod. 2:14		Jdg. 1:28
שָׁלַח	sent	Exod. 2:5	Ps. 43:3	
שָׁם	named	Exod. 2:10 Exod. 2:22		Jdg. 1:26
שָׁפֶט	judge	Exod. 2:14	Ps. 43:1	

Greek:

GREEK	ENGLISH	Torah Reading Ex. 2:1-25	Psalms 43:1-5	Ashlamatah Jud 1:26-35	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk. 5:14-17	Tosefta of Luke Lk 8:35-39	Remes/Gemara of Acts/Romans and James Acts 15:1-5
ἀδελφός	brethren, brother	Exo 2:11					Acts 15:1 Acts 15:3
ἀναβαίνω	go up, ascended	Exo 2:23					Acts 15:2
ἀναγγέλλω	announced				Mar 5:14		Acts 15:4
ἀνήρ	man, men	Exo 2:13		Jdg 1:25 Jdg 1:26		Lk. 8:38	
ἀνθρώπος	man, men	Exo 2:11 Exo 2:19 Exo 2:20 Exo 2:21	Psa 43:1			Lk. 8:35	

GREEK	ENGLISH	Torah Reading Ex. 2:1-25	Psalms 43:1-5	Ashlamatah Jud 1:26-35	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk. 5:14-17	Tosefta of Luke Lk 8:35-39	Remes/Gemara of Acts/Romans and James Acts 15:1-5
ἀπέρχομαι	going, went forth	Exo 2:8		Jdg 1:26	Mk. 5:17	Lk. 8:37 Lk. 8:39	
ἀρχομαι	began			Jdg 1:27	Mar 5:17		
γίνομαι	became, come to pass, become	Exod. 2:10 Exod. 2:11 Exod. 2:22 Exod. 2:23		Jdg. 1:28 Jdg. 1:30 Jdg. 1:33 Jdg. 1:35	Mk. 5:14 Mk. 5:16	Lk. 8:35	Acts 15:2
δαιμονίζομαι	demon-possessed				Mk. 5:15 Mk. 5:16	Lk. 8:36	
διηγέομαι	described				Mk. 5:16	Lk. 8:39	
δύναμαι	able	Exo 2:3		Jdg 1:32			Acts 15:1
ἔθνος	nation, Gentiles		Psa 43:1				Acts 15:3
εἶδω	seeing, behold	Exo 2:2 Exo 2:5			Mar 5:14 Mar 5:16	Luk 8:35 Luk 8:36	
εξέρχομαι	went forth, came forth	Exo 2:11 Exo 2:13			Mar 5:14	Lk. 8:35 Lk. 8:3	
ἔρχομαι	coming	Exo 2:15			Mk. 5:14 Mk. 5:15	Lk. 8:35	
ἔχω	had	Exo 2:1			Mk. 5:15		
θεός	God	Exod. 2:23 Exod. 2:24 Exod. 2:25	Ps. 43:1 Ps. 43:2 Ps. 43:4 Ps. 43:5			Lk. 8:39	Acts 15:4
ἵματίζω	dressed				Mk. 5:15	Lk. 8:35	
καθημαι	sitting down				Mk. 5:15	Lk. 8:35	
λαμβάνω	took, take, conceived, received	Exo 2:1 Exo 2:2 Exo 2:3 Exo 2:9 Exo 2:22					
λέγω	saying	Exo 2:10 Exo 2:13 Exo 2:22				Lk. 8:38	Acts 15:5
μέγας	great	Exo 2:11				Lk. 8:37	Acts 15:3
οἴκος	houses			Jdg 1:35		Lk. 8:39	
όσος	as many as					Lk. 8:39	Acts 15:4
παραγίνομαι	coming, came	Exo 2:16 Exo 2:17 Exo 2:18					Acts 15:4
ποιέω	did, do, make					Lk. 8:39	Acts 15:3 Acts 15:4
πόλις	cities			Jdg 1:26	Mk. 5:14	Lk. 8:39	
πώς	how				Mk. 5:16	Lk. 8:36	
σωζω	delivered					Lk. 8:36	Acts 15:1
σωφρονέω	being of sound mind				Mk. 5:15	Lk. 8:35	
φοβέω	fear, feared	Exo 2:14			Mk. 5:15	Lk. 8:35	

NAZAREAN TALMUD

SIDRA OF SHEMOT (Ex.) 2:1 – 25
“VAYELEKH ISH” “AND (A ROYAL) MAN”

BY: H. EM. RABBI DR. ELIYAHU BEN ABRAHAM &
H. EM. HAKHAM DR. YOSEF BEN HAGGAI

HAKHAM SHAUL'S SCHOOL OF REMES TOSEFTA
(Luqas Lk 8:35-39)
Mishnah §:§

When the herdsmen saw what had happened, they fled and told it in the city and in the country. Then people went out to see what had happened, and they came to Yeshua and found the man⁴³ from whom the shedim (demons) had gone out, sitting at the feet of Yeshua, clothed and in his right mind, and they were afraid. And those who had seen it told them how the demon-possessed man had been healed. Then all the people of the surrounding country of the Gerasenes asked him to depart from them, for they were seized with great fear.

HAKHAM TSEFET'S SCHOOL OF PESHAT
(Mk 5:14-17)
Mishnah §:§

The herdsmen fled and told it in the city and in the country. And people came to see what it was that had happened. And they came to Yeshua and saw the demon-possessed man,⁴⁵ the one who had had the legion, sitting there, clothed and in his right mind, and they were awestruck. And those who had seen it described to them what had happened to the demon-possessed man and to the pigs. And they began to beg Yeshua to depart from their region.

HAKHAM SHAUL'S SCHOOL OF REMES
(2 Luqas - Acts 15:1-5)
Perek §:§

And some men came down from Y'hudah and began teaching who the Jewish brothers are, saying to the gentiles “Unless you are circumcised and walk according to the customs⁴⁶ mandated by Moshe (and the Hakhamim), you cannot receive the Nefesh Yehudi (and enter the Olam HaBa).” And after considerable discussion they were unable to resolve the issue halakhically⁴⁷ therefore, they arranged for Hakham Shaul and Paqid BarNechamah and some others from among them to go up to the Sh'l'achim and Zecharim of Yerushalayim concerning this issue. So they were sent on their way by the Esnoga/Synagogue, and passed through both Phoenicia and Shomron, telling in detail the conversion of the Gentiles and bringing great joy to all the Jewish brothers. And when they arrived in Yerushalayim, they were received by the Esnoga/Synagogue and the Sh'l'achim and Zecharim, and reported all that God had done with them. But some of those who had believed from the party of the P'rushim (Pharisees)⁴⁸ stood up, saying, “It is necessary to circumcise them and to command them to

⁴³ Verbal tally with Exodus 2:1

⁴⁴ Here we find a thematic connection to the Torah Seder in that “when Moses was grown, that he went out to his brethren.”

Cf. Shemot 2:11

⁴⁵ Verbal tally with Exodus 2:1

⁴⁶ Williams, C. (1964). *A Commentary on the Acts of the Apostles* (Black's New Testament Commentary on the Acts of the Apostles ed.). (H. Chadwick, Ed.) London: Adam & Charles Black. p. 179; According to the Ramban, “A custom is called *chok*, this being associated with the expressions: *Feed me with 'chuki' (my customary) bread*; (Proverbs 30:8.) ‘chukoth’ (the customary ways or laws) of heaven and earth. (Jeremiah 33:25.) Custom is also called *mishpat* (judgment or ordinance) because it is something measured out accurately. A similar usage [of the word *mishpat*] is found in these verses: *So did David, and so has been 'mishpato' (his manner) all the while*; (I Samuel 27:11.) *After the former 'mishpat' (manner) when you were his butler*; (Genesis 40:13.) *And the palace shall be inhabited upon 'mishpato'* (Jeremiah 30:18.) i.e., upon its ascertained dimension.” *Ramban Commentary on the Torah*, Vol. II, pp. 209-210, Shilo Publishing House, Inc., New York, 1973.

⁴⁷ We have translated the sentence freely because a word for word translation cannot capture the concept of what is being conveyed.

⁴⁸ In most Luqan materials (Luke and Acts) the P'rushim are most likely from the School of Shammai. Therefore, Hakham

observe the Torah⁴⁹ of Moshe!"

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

Ex. 2:1 – 25	Ps. 43:1-5	Judges 1:26-35	Mk 5:14-17	Lk 8:35-39	Acts 15:1-5
---------------------	-------------------	-----------------------	-------------------	-------------------	--------------------

COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

WHERE ARE THE HAKHAMIM?

In last week's pericope of Mordechai, we encountered the phrase "No one had the strength to control him" (making him behave as normal human being)" which literally means that there was not a Hakham available to procure deliverance for the demoniac. We can readily deduce that there are not any Hakhamim present. "Sevarah" (logic) tell us that there is no **Tsaddiq** – righteous/generous Hakham present in this instance.

Firstly, this is because there is "no one" who has the strength to "control him." The language, albeit Peshat is not speaking of "physical strengths." The Greek word *ἰσχύω* – *ischuo* relates to the Hebrew word *גִּבְּרָה* – *gibbōr*, (Chazan) telling us that there is no Bet Din and no congregation present to "control."

Secondly, we can determine that there is no Bet Din or "congregation" present because there is no compassion for the demoniac's soul. The demoniac cried day and night among the tombs and mountains⁵⁰ receiving no compassion from the townsfolk. Since when is a herd of pigs greater in value than a man's soul? The Greek title for the Officer "Masoret," is logically related to the Greek phrase *οἰκοδομέω* – *oikodomeo*, "the builder" of a house, i.e. Synagogue. The idea of *οἰκοδομέω* – *oikodomeo* is directly related to compassion. In the present pericope, we note that no one has been able to restrain the demoniac, showing the lack of the first two officers of the Esnoga (Synagogue). Therefore, we must note that there is no Hakham present by means of **Sevarah** (logical deduction) and **Kal va-homer** (syllogism).

Sevarah tells us, where there is an absence of Hakhamim, there is every kind of evil work.

Ya'aqob (Jas.) 3:16 For where jealousy and selfish ambition exist, there will be disorder and every evil practice.

The selfish ambition of the herdsmen is contrasted against Moshe the Lawgiver who in great mercy and compassion through the Torah establishes and restores cosmic order. The absence of order means there is an absence of a Jewish Congregation. Furthermore, the pericope demonstrates the result when there is not a Jewish Congregation.

In the coming Torah Seder G-d tells Moshe that He has heard the cry of His people and sends Moshe, His messenger and emancipator. In the last pericope, G-d hears the cry of His creature and sends His Messenger, Yeshua for his deliverance. The Egyptian "taskmasters" (tormentors) held the B'ne Yisrael captive just as the shade (demon) held the demoniac hostage within his own body.

TIBERIAS DURING THE FIRST CENTURY

The location of these events as pointed out last week are very near Tiberias. Tiberias was not found as a suitable

Shaul through his amanuensis shows contention and negativity for the Shammaite School of P'rushim.

⁴⁹ Oral and Written

⁵⁰ Mountains bespeak of government, or in this case the absence of Government – a Congregation dispensing mercifully the Kingdom/Governance of G-d.

place for Jewish residence until after 66 C.E.⁵¹ This is because of the great number of “tombs” and “graves.” Thus, Jewish people of the early first century did not inhabit Tiberias.

Since tombs were found while clearing the area for the building of the city, it was shunned by observant Jews.⁵²

Furthermore, as we learned last week we see that Hakham Matityahu is discussing the Governance of G-d through the Bate Din and Hakhamim.⁵³ Now this is very important since we have a man controlled by many shedim (foreign gods) rather than the Bate Din and Hakhamim. Again we say: They were afraid of him (Yeshua) and wanted him to leave their district. Prophetically speaking, Yeshua came to cleanse them, but they preferred their unclean “swine” nature. They had opportunity to hear the Mesorah and to reap the reward of faithful obedience, but they chose to reject the Torah which alone could cleanse their hearts.⁵⁴ Preference for antinomian characteristics is a direct affront to Yeshua and all subsequent Hakhamim. However, Yeshua has directly assaulted the Lawless region by cleansing the Demoniac.

We have made many suggestions that Yeshua and his Talmidim worked hard in the Galil to “cleanse” the area. From the cursory reading of the pericopes in contiguity it would seem that Yeshua was not successful in bringing reform to this region. However, history proves the he was in fact extremely successful. So successful that this region was the eventual site where the Sanhedrin sat and established the codes of the Mishnah and Talmud.

The area near Tiberias, during Yeshua’s ministry was devoid of Hakhamim. However, as a result of Yeshua’s tenacity and courage the region became a place dominated by the Hakhamim and Bate Din. Furthermore, this lesson teaches us that there is no place where the Theocratic Kingdom of G-d through the Governance of the Bate Din and Hakhamim will not prevail.

COMMENTARY TO HAKHAM SHAUL’S SCHOOL OF REMES

INTRODUCTION

The Gemarah of II Luqas is seemingly fraught with halakhic problems. However, we will apply Remes hermeneutics to determine the solution to our problems. Superficially, it would appear that Hakham Shaul has reached an impasse. However, as we will see, Hakham Shaul is teaching us the importance of defused power and the preeminence of the Bate Din. In the present Gemarah we have a Nazarean Bet Din Gadol as a decisive body for determining halakhic mores. However, we must assert that this Nazarean Bet Din follows the protocols requisite for all Bate Din. The apparent “conflict” is written on every page of the Gemarah. The formula of Rabbi “A” saying X and Rabbi “B” saying Y bringing a decision of Z is absolutely Jewish. Furthermore, this system in no way negates the halakhic mores established by the Hakhamim. We also opine that this is the mindset of the Nazarean Communities and every Orthodox Jew in the First Century.

Firstly, the halakhic answer must be based on the Written Torah, halakhic exegesis applied to the Written Torah, precedential⁵⁵ resolution based on the decisions of the Hakhamim and or the traditions of our ancestors.

Secondly, the concept of a mitzvah is connection to G-d. Therefore, mitzvoth (pl.) are a means of connection with the Divine. For the Gentiles or we the Jewish people to reject the Divinely mandated mitzvoth, connection to G-d would be impossible. The Jewish soul (Nefesh Yehudi) rejoices in *matan haTorah* (giving of the Torah) because it

⁵¹ Skolnik, Fred. *Encyclopedia Judaica 22 Volume Set.* 2 edition. Detroit: Macmillan Reference USA, 2006. Vol. 19. p 715

⁵² Ibid

⁵³ Cf. p. 36

⁵⁴ Cf. Psalm 119:9 – “How can a young man keep his walking pure? By taking heed according to Your (G-d’s) Word.”

⁵⁵ Law. a legal decision or form of proceeding serving as an authoritative rule or pattern in future similar or analogous cases. Or, any act, decision, or case that serves as a guide or justification for subsequent situations.

is a confirmation to the orally transmitted Torah of our forefathers. The Oral Torah is a testimony to the magnitude of the Jewish soul. This is because the grandeur of the Jewish soul has the ability to make connection to G-d on the highest levels of reception. To refuse to accept the mitzvoth is to rescind connection to G-d and forfeit our place in the Olam HaBa (the ever-coming world).

Rabbi Dr. Charles B. Chavel in his translation and commentary on "The Commandments: Sefer Ha-Mitzvoth of Maimonides",⁵⁶ has enumerated seven principles regarding the "Performance of the Mitzvoth."

1. Hiddur Mitzvah (Glorifying the mitzvah)
2. Chibbuv Mitzvah (Love of the mitzvah)
3. Mitzvoth Tzrichoth Kavvanah (Mitzvoth need conscious purpose for their due performance)
4. Zerizuth (Alertness)
5. Bizui Mitzvah (A mitzvah may not be treated with disrespect)
6. Mitzvah Habaah Be' Averah (A mitzvah may not be performed with the fruits of sin).
7. Ponder the path

These seven principles demonstrate the Jewish approach to the Mitzvoth. Any other approach is contrary to possession of the Nefesh Yehudi.

CIRCUMCISION

Circumcision is not only Torah mandated it is Divinely mandated. Furthermore, we see that when Abraham sealed his covenant with G-d in his flesh the promised son came immediately. While the Torah is not given to promising a reward for obedience to the mitzvoth we have a plethora of examples where the eight principles noted above bring forth bountiful fruit. This is no less true of circumcision.

B'resheet (Gen). 17:10-14 "This is My covenant, which you will keep, between Me and you and your descendants after you: every male among you shall be circumcised. And you will be circumcised in the flesh of your foreskin, and it will be the sign of the covenant between Me and you. And every male among you who is eight days old shall be circumcised throughout your generations, a servant who is born in the house or who is bought with money from any foreigner, who is not of your descendants. A servant who is born in your house or who is bought with your money will surely be circumcised; thus will My covenant be in your flesh for an everlasting covenant. But an uncircumcised male who is not circumcised in the flesh of his foreskin, that person will be cut off from his people; he has broken My covenant."

B'midbar 15:15 "The convert will be the same as you..."⁵⁷

This statute (Chok) is eternal! Therefore, for a connection to G-d to be valid in the Jewish or Converted male there must be ritual circumcision. Abraham is analogous of the Gentile who turns to G-d. If Abraham Avinu is circumcised at a late stage in life, we cannot imagine this "mitzvah" being rescinded through any means. Had G-d planned to detract this mitzvah, how could He have stated that it was to be practiced "throughout all generations"? And how would He explain Himself to those generations after demanding their circumcision?

LEGALITIES

We often wrestle with the Oral Torah and why we should adhere to its principles. We have discussed the structured universe ad nauseam, yet we have yet to reach a complete understanding of its preeminent importance. In the present case, we might question if the Oral Torah is really applicable to our halakhic issue. We must assert that it is! However, as we have shown, the Torah is replete with enough data to understand that Gentile circumcision is not

⁵⁶ Rabbi Dr. Charles B. Chavel in his translation and commentary on "The Commandments: Sefer Ha-Mitzvoth of Maimonides" (London: Soncino Press, 1967, Vol. I pp. 280-288

⁵⁷ Translation by Rabbi Eliyahu Touger in Hilchot Melachim 8:10

even a consideration. Gentiles most certainly **must** be circumcised.⁵⁸ The Oral Torah will apply to procedure, but not to determining whether Gentiles should receive the mark/sign of the Covenant in their flesh. The translation of His Eminence Rabbi Eliyahu Touger to B'midbar 15:15 make it abundantly clear that Jews and Gentiles are circumcised as a sign that they are a part of the Covenant. If the Gentile wants to have the same ability to "connect" with the Divine, he is obligated to follow the same mitzvot that the Jewish people have followed for millennia. Gentiles are most certainly recipients of G-d's chesed (mercy). However, their experience can never match the connection G-d has made with his Covenant people until they have submitted to the laws of conversion (which includes circumcision according to the Jewish Law).

ALLEGORICAL MEANING OF CIRCUMCISION

The critics among the Christian "Scholars" will never understand the depth of Allegory until they throw out the notion that everything, including allegory is literal/Peshat. To fail to understand the allegory of II Luqas (Acts) 15:1-5 is indistinguishable to the blind leading the blind. Christian Scholarship relegates itself to two types of hermeneutic. The first is Peshat, which they honestly do not understand. If they truly understood Peshat hermeneutics, they would never apply Peshat to all the books of the Nazarean Codicil.

Secondly, Christian Scholarship spiritualizes all that they do not deem "literal." Again, this is a fatal error. Many things that are "spiritualized" are a means of dismissing halakhah. This is the case with the present pericope of II Luqas.

EXCISION OF SOULISH PLEASURE

Philo elaborates in the most eloquent terms the allegorical meaning of circumcision.⁵⁹ Allegorically speaking circumcision is being **Shomer Shabbat**. (Observer/Keeper of Shabbat) This means that the Jewish Soul/Nefesh Yehudi understands that everything must be temperate. Sexual pleasure is not a forbidden act. Had it been forbidden or shameful G-d could never have created it. This is Torah too! (The wise will understand) The absurdity of those who propagate such lies (that legitimate sexual pleasure is forbidden is amoral or dirty) should be hung with a new rope. (Our hyperbole). Excision of the soul equated to Shomer Shabbat, means that the Jewish Soul follows the mandates of the Hakhamim and Mesorah with meticulous care. This is because they understand the Hakhamim as guardians of the Jewish Soul. Another way of stating the same things is that Excision of Soulish pleasure means that the Jewish soul has mastered or is working diligently on mastering the Yetser HaRa (inclination to do evil). This does not mean that the Yetser HaRa is annihilated. It means that the Yetser HaRa is relegated to its proper place.

MAN'S KNOWING (DA'AT) HIMSELF

How can circumcision be equated with man's Knowing himself? Each of us is given a gift at Pesach. The gift is the mastery of pride and ego. Chametz, allegorically represents the swelling of the ego. Therefore, the ability to "Know" oneself is equated with circumcision because the Jewish soul understands that the inflation of virility has its place and purpose. Man's world is a balance of the natural and supernatural. Investigation of natural things can teach us volumes about the invisible spiritual world. Therefore, we must find the balance of investigation between both of these worlds. However, these mundane things are not the real world. They are only a *mashal* (parable analogy) of true reality.

⁵⁸ However, at what point in the Gentile's walk with G-d will circumcision take place is another issue. For Abraham's life shows that he had a relationship with G-d whilst yet uncircumcised. Nevertheless, when G-d found him able to be circumcised in order to partake in the covenant he **immediately** went forth and circumcised himself and his entire household (females excluded.)

⁵⁹ Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. pp. 261-262

The ability to “Know” one’s own “self”⁶⁰ means that he has mastery of one’s self or self-mastery. This state belongs to those who are Masters of the Torah’s four levels of Prds. One cannot be the “master of his soul” if he does not know the difference between the literal and the allegorical. Nor can he master his soul if he is only involved in the study of a single Hermeneutic level. Those that study believing that everything is Peshat will never experience the heights of So’od. However, those who are only involved in the study of So’od will never connect with G-d in the way that G-d designed the human soul. These people actually destroy what they want to create or repair because they have neglected the other levels of experience and mandated practical application. These practices drove the B’ne Yisrael into the first Exile. Likewise, we can understand that if these imbalanced practices continue in the soul that is not balanced, he or she will find himself or herself in spiritual exile, *karet* (cut off) from the things that they desire.

PROBLEMS AND CONCLUSION

The Problem is that there is **NO** Problem. The II Luqan Gemarah is no more about “circumcision” than the Torah Seder is about Man (manna).

Therefore, the true argument presented in our Remes portion of the Nazarean Codicil cannot be whether Gentiles should be circumcised. As we have stated above this is not a legitimate halakhic question. The true meaning of the Gemarah is Gentile submission to the Jewish Bate Din as part and process of Gentiles converting. Allegorically we see that Hakham Shaul and others are “sent” by the Esnoga/Synagogue at Antioch. This is a statement showing that the Jewish people follow the system of the Oral Torah without hesitancy. This is the model and precedent to be followed by the Gentile as he/she turns toward G-d. His connection to G-d through circumcision is equated with being Shomer Shabbat (Observers/keeper of the Sabbath). He accepts the covenantal sign in his flesh as a sign that he is connected to G-d in a very intimate way.

“The sacred scripture teaches not to neglect a good reputation, and not to break through any established **customs**,⁶¹ which divine men of greater wisdom than any in our time have enacted or established. For although the seventh day is a lesson to teach us the power which exists in the uncreated God, and also that the creature is entitled to rest from his labors, it does not follow that on that account we may abrogate the laws which are established respecting it, so as to light a fire, or till land, or carry burdens, or bring accusations, or conduct suits at law, or demand a restoration of a deposit, or exact the repayment of a debt, or do any other of the things which are usually permitted at times which are not days of festival. **Nor does it follow, because the feast is the symbol of the joy of the soul and of its gratitude towards God, that we are to repudiate the assemblies ordained at the periodical seasons of the year; nor because the rite of circumcision is an emblem of the excision of pleasures and of all the passions, and of the destruction of that impious opinion, according to which the mind has imagined itself to be by itself competent to produce offspring, does it follow that we are to annul the law which has been enacted about circumcision.**⁶²

As a brief commentary to Philo’s words, we note that the allegorical meaning of a verse or verses in the Torah do not negate the truth of halakhic application.

It is also possible that like the case of the Manna, where Scripture states: “***Then said the LORD unto Moses:***

⁶⁰ Referring to the inner dimensions of the Neshamah.

⁶¹ According to the Ramban, “A custom is called *chok*, this being associated with the expressions: *Feed me with ‘chuki’ (my customary) bread;* (Proverbs 30:8.) *‘chukoth’ (the customary ways or laws) of heaven and earth.* (Jeremiah 33:25.) Custom is also called *mishpat* (judgment or ordinance) because it is something measured out accurately. A similar usage [of the word *mishpat*] is found in these verses: *So did David, and so has been ‘mishpato’ (his manner) all the while;* (I Samuel 27:11.) *After the former ‘mishpat’ (manner) when you were his butler;* (Genesis 40:13.) *And the palace shall be inhabited upon ‘mishpato’* (Jeremiah 30:18.) i.e., upon its ascertained dimension.” **Ramban Commentary on the Torah**, Vol. II, pp. 209-210, Shilo Publishing House, Inc., New York, 1973.

⁶² Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. pp. 261-262

'Behold, I will cause to rain bread from heaven for you; and the people will go out and gather a day's portion every day, that I may prove them, whether they will walk in My law, or not' (Exodus 16:4), that some easy commandments are necessary to be given to the Gentiles to show to all concerned "**whether they will walk in His Law or not,**" before we demand circumcision.

Implicit Mitzvot

- The Gentile converting to Nazarean (Orthodox) Judaism must be ritually circumcised.
- It is incumbent on the Nazarean Jew to be Shomer Shabbat.

Amen V'Amen

Questions for Reflection

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

Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléch HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.
Barúch Atáh Adonái, Notén HaToráh. Amen!

Blessed is Ha-Shem our God, King of the universe,
Who has given us a teaching of truth, implanting within us eternal life.
Blessed is Ha-Shem, Giver of the Torah. Amen!

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

Coming Festival
Rosh HaShannah – New Year 5777
Sunday Evening 2nd – 4th of October, 2016
For further information see:

Next Shabbat:

**Shabbat: "UMosheh Haya Roe" – "And Moses was shepherding" &
Shabbat: "Nachamu VII" – Sabbath: "Of Our Consolation VII"
(Seventh of Seven Sabbaths of Consolation)**

Shabbat	Torah Reading:	Weekday Torah Reading:
וְמֹשֶׁה, הִיא רָעָה		
"UMosheh Haya Roe"	Reader 1 – Sh'mot 3:1-5	Reader 1 – Sh'mot 4:18-20
"And Moses was shepherding"	Reader 2 – Sh'mot 3:6-10	Reader 2 – Sh'mot 4:21-23
"Y apacentando Moisés"	Reader 3 – Sh'mot 3:11-15	Reader 3 – Sh'mot 4:18-23
Sh'mot (Exodus) Ex. 3:1 – 4:17	Reader 4 – Sh'mot 3:16-22	
Ashlamatah: Is 40:11-18, 21-22	Reader 5 – Sh'mot 4:1-5	
Special: Is 61:10 – 63:9	Reader 6 – Sh'mot 4:6-9	Reader 1 – Sh'mot 4:18-20
Psalm 44:1-9	Reader 7 – Sh'mot 4:10-17	Reader 2 – Sh'mot 4:21-23
	Mafotir – Sh'mot 4:15-17	Reader 3 – Sh'mot 4:18-23
N.C.: Mk 5:18-20; Lk 8:40 Acts 15:6-12	Isaiah 61:10 – 63:9	



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

P.S..

We now have two weeks to perform repentance and actively returning to the ways of Torah, as well as working out many deeds of loving-kindness to tip the balances on our favor when we appear before the LORD, most blessed be He, on the day of judgment (i.e. the Festival of Trumpets).

We are at present, in a season of repentance/returning and preparing ourselves for “the days of awe,” that will be arriving in two weeks’ time, starting with Rosh HaShanna. This coming year we will be preparing commentary for the Book of James which will complete the Remes cycle together with all the remaining letters of Hakham Shaul. The plan is ambitious and full of much unseen hard work, but one of much benefit to all people of good will. Personally, we hate to beg, but much rather prefer that those who benefit help defray the cost involved.

Again our library has need of materials regarding the Apostolic letters of Hakham Shaul. This is an optimal and very needed time for good works to show our repentance/returning and a donation towards our research library needs would be most welcome.

Over the years we only have had a handful of members of this list contributing to our research needs, and we are most thankful to all who have contributed to this end. This coming year we will be reviewing our list of people who receive this weekly Torah study and **I am afraid that those who**

contribute less than US \$ 5.00 per month will be deleted from the list and will not be receiving our weekly commentaries at no cost, as it is written "Now the one who is taught the Word must share in all goods with the one who teaches. Do not be deceived: God is not to be mocked, for whatever a person sows, this he will also reap." (Gal. 6:6-7). List members who regularly send us tithes and/or offerings have the right for their names to be placed in the Honors List at the beginning of each Torah Commentary!

TODDA RABBA! (Many Thanks!)

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham