

Esnoga Bet Emunah

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

Three and 1/2 year Lectionary Readings	First Year of the Triennial Reading Cycle
Shebat 13, 5776 – Jan 22-23, 2016	First Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

Amarillo, TX, U.S.

Fri. Jan 15 2016 – Candles at 5:47 PM
Sat. Jan 16 2016 – Habdalah 6:46 PM

Chattanooga, & Cleveland, TN, U.S.

Fri. Jan 15 2016 – Candles at 5:41 PM
Sat. Jan 16 2016 – Habdalah 6:40 PM

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

Fri. Jan 15 2016 – Candles at 4:50 PM
Sat. Jan 16 2016 – Habdalah 5:50 PM

San Antonio, TX, U.S.

Fri. Jan 15 2016 – Candles at 5:45 PM
Sat. Jan 16 2016 – Habdalah 6:42 PM

St. Louis, MO, U.S.

Fri. Jan 15 2016 – Candles at 4:53 PM
Sat. Jan 16 2016 – Habdalah 5:55 PM

Austin & Conroe, TX, U.S.

Fri. Jan 15 2016 – Candles at 5:41 PM
Sat. Jan 16 2016 – Habdalah 6:37 PM

Manila & Cebu, Philippines

Fri. Jan 15 2016 – Candles at 5:32 PM
Sat. Jan 16 2016 – Habdalah 6:24 PM

Olympia, WA, U.S.

Fri. Jan 15 2016 – Candles at 4:41 PM
Sat. Jan 16 2016 – Habdalah 5:50 PM

Sheboygan & Manitowoc, WI, US

Fri. Jan 15 2016 – Candles at 4:30 PM
Sat. Jan 16 2016 – Habdalah 5:35 PM

Tacoma, WA, U.S.

Fri. Jan 15 2016 – Candles at 4:38 PM
Sat. Jan 16 2016 – Habdalah 5:47 PM

Brisbane, Australia

Fri. Jan 15 2016 – Candles at 6:28 PM
Sat. Jan 16 2016 – Habdalah 7:24 PM

Miami, FL, U.S.

Fri. Jan 15 2016 – Candles at 5:39 PM
Sat. Jan 16 2016 – Habdalah 6:33 PM

Port Orange, FL, U.S.

Fri. Jan 15 2016 – Candles at 5:36 PM
Sat. Jan 16 2016 – Habdalah 6:32 PM

Singapore, Singapore

Fri. Jan 15 2016 – Candles at 7:00 PM
Sat. Jan 16 2016 – Habdalah 7:51 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 Yoel ben Abraham and beloved wife HH Giberet Rivka bat Dorit
His Honor Paqid Adon Tsurriel 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
Her Excellency Giberet Gloria Sutton & 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
Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family

His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick
Her Excellency Giberet Jacquelyn Bennett
His Excellency Adon Eliseo Peña and beloved wife HE Giberet Eva Peña
His Excellency Adon Gary Smith and beloved wife HE Giberet Brenda Smith
His Excellency Adon Cory and beloved wife HE Giberet Mariam Felty
His Excellency Adon Jarod Barak Barnum and beloved wife HE Giberet Crystal Barnum

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

Also a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics.

If you want to subscribe to our list and ensure that you never loose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to benhaggai@GMail.com with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!

We would like to ask for prayer on behalf of our three Hakhamim, Hakham Dr. Yoseph ben Haggai, Rabbi Dr. Hillel ben David, and Rabbi Dr. Eliyahu ben Abraham for their health, as well as for this work, that it may prosper, be of great benefit to all, and that it may be well supported, and we all say, Amen ve Amen!

Shabbat: "Va'avo HaYom El HaAyin" "And I came today to the fountain"

Shabbat	Torah Reading:	Weekday Torah Reading:
וַאֲבָא הַיּוֹם, אֶל-הַעַיִן		
"Va'avo HaYom El HaAyin"	Reader 1 – B'rsheet 24:42-49	Reader 1 – B'rsheet 25:19-21
"And I came today to the fountain"	Reader 2 – B'rsheet 24:50-58	Reader 2 – B'rsheet 25:22-24
"Y llegué hoy a la fuente"	Reader 3 – B'rsheet 24:59-61	Reader 3 – B'rsheet 25:19-24
B'rsheet (Gen.) 24:42 – 25:18	Reader 4 – B'rsheet 24:62-67	
Ashlamatah: Is 12:3 - 13:4 + 14:1-2	Reader 5 – B'rsheet 25:1-6	
	Reader 6 – B'rsheet 25:7-11	Reader 1 – B'rsheet 25:19-21
Psalms 18:1-51	Reader 7 – B'rsheet 25:12-18	Reader 2 – B'rsheet 25:22-24
	Maftir – B'rsheet 25:16-18	Reader 3 – B'rsheet 25:19-24
N.C.: Mark 2:23-28 Luke 6:1-5 & Acts 5:12-16	Is 12:3 - 13:4 + 14:1-2	

Blessings Before Torah Study

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

Please Ha-Shem, our G-d, sweeten the words of Your Torah in our mouths and in the mouths of all Your people Israel. May we and our offspring, and our offspring's offspring, and all the offspring of Your people, the House of Israel, may we all, together, know Your Name and study Your Torah for the sake of fulfilling

Your delight. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!

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

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

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

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

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

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

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

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

Contents of the Torah Seder

- Rebekah, Part II – Genesis 24:42-67
- Abraham's marriage to Keturah – Genesis 25:1-4
- Final Disposition of Abraham – Genesis 25:5-6
- Death and Burial of Abraham – Genesis 25:7-11
- The Descendants of Ishmael – Genesis 25:12-18

Rashi & Targum Pseudo Jonathan for: B'resheet 24:42 – 25:18

Rashi's Translation	Targum Pseudo Jonathan
42. So I came today to the fountain , and I said, 'O Lord, God of my master Abraham, if You desire to prosper my way upon which I am going	42. And I came today to the fountain , and said, LORD God of my master Abraham, if now You have prospered the journey upon which I have come,
43. Behold, I am standing by the water fountain . When a maiden comes out to draw [water], I will say to her, 'Please, give me a little water to drink from your pitcher.'	43. behold, I stand at the fountain of water ,--let the damsel who may come forth to fill, to whom I will say, Give me now a little water to drink from thy pitcher,
44. And [if] she will say to me, 'You too may drink, and I will also draw water for your camels,' she is the	44. and if she say, Drink, and for your camels also will I draw, be the wife whom the Lord has prepared by His

Rashi's Translation	Targum Pseudo Jonathan
woman whom the Lord has designated for my master's son.'	decree for my master's son.
45. I had not yet finished speaking thus in my heart, and behold, Rebecca came out with her pitcher on her shoulder, and she went down to the fountain and drew water, and I said to her, 'Please give me to drink.'	45. I had not yet finished speaking in the thoughts of my heart, when, behold, Rivkah came forth with the pitcher upon (her) shoulder, and went down to the fountain, and filled. And I said, Let me now drink.
46. And she hastened and lowered her pitcher from upon her, and she said, 'Drink, and I will also water your camels.' So I drank, and she also watered the camels.	46. And she hastened and let down her pitcher from her, and said, Drink, and I will also give your camels drink.
47. And I asked her, and I said, 'Whose daughter are you?' And she replied, 'The daughter of Bethuel the son of Nahor, whom Milcah bore to him.' And I placed the nose ring on her nose and the bracelets on her hands.	47. And I asked her, and said, Whose daughter are you? And she said, The daughter of Bethuel, the son of Nachor, whom Milcha bore to him. And I set the jewel upon her brow, and the bracelets on her hand,
48. And I kneeled and prostrated myself to the Lord, and I blessed the Lord, the God of my master Abraham, Who led me on the true path, to take the daughter of my master's brother for his son.	48. and bowed and worshipped before the LORD; and I blessed the LORD, the God of my master Abraham, who had led me in the true way to take the daughter of my master's brother for his son.
49. And now, if you will do loving kindness and truth with my master, tell me, and if not, tell me, and I will turn to the right or to the left."	49. And now, if you will deal kindly and truly with my master, tell me; and if not, tell me, that I may turn to the south or to the north.
50. And Laban and Bethuel answered and said, "The matter has emanated from the Lord. We cannot speak to you either bad or good.	50. And Laban and Bethuel answered and said, The thing has come forth from before the LORD that Rivkah should be given to Izhak, and we cannot say to you either evil or good.
51. Behold Rebecca is before you, take [her] and go, and let her be a wife for your master's son, as the Lord has spoken."	51. Behold, Rivkah is before you, take and go, and let her be the wife of your master's son, as the LORD has spoken.
52. Now it came to pass when Abraham's servant heard their words, that he prostrated himself on the ground to the Lord.	52. And when Abraham's servant heard these words, he worshipped on the ground before the LORD.
53. And the servant took out silver articles and golden articles and garments, and he gave [them] to Rebecca, and he gave delicacies to her brother and to her mother.	53. And the servant brought forth vessels of silver and of gold, and vestments, and gave them to Rivkah; and presents give he to her brother and to her mother.
54. And they ate and drank, he and the men who were with him, and they lodged, and they arose in the morning, and he said, "Send me away to my master."	54. And they ate and drank, he and the men who were with him, and passed the night. And he arose in the morning, and said, Send me away to my master.
55. And her brother and her mother said, "Let the maiden stay with us a year or ten [months]; afterwards she will go."	55. But as they were talking in the evening, Bethuel had eaten of that prepared food; and in the morning they found that he was dead. And the brother and mother said therefore, Let the damsel dwell with us the days of one year or ten months, and then she shall go.
56. But he said to them, "Do not delay me, since the Lord has made my way prosper. Send me away, and I will go to my master."	56. And he said, Hinder me not, when the LORD has prospered my way; let me depart, and I will go to my master.
57. And they said, "Let us call the maiden and ask her."	57. And they said, We will call Rivkah, and hear what she says.
58. And they summoned Rebecca, and they said to her, "Will you go with this man?" And she said, "I will go."	58. And they called Rivkah, and said to her, Wilt you go with this man? And she said, I will go.
59. So they sent away Rebecca their sister and her nurse	59. And they let Rivkah their sister go, and her nurse,

Rashi's Translation	Targum Pseudo Jonathan
and Abraham's servant and his men.	and the servant of Abraham, and his men.
60. And they blessed Rebecca and said to her, "Our sister, may you become thousands of myriads, and may your seed inherit the cities of their enemies."	60. And they blessed Rivkah, and said to her, Hitherto you were our sister; and now you are going and are wedded to the righteous/generous; so prosper you, that from you may come thousands of myriads; and may your sons inherit the cities of those who hate them.
61. And Rebecca and her maidens arose and rode on the camels, and they followed the man; and the servant took Rebecca and left.	61. And Rivkah arose, and her damsel, and they rode upon camels, and went after the man. And the servant took Rivkah with him and journeyed. And as the way was shortened to him in his journey to Padan Aram, so was it shortened to him in his return, that in one day he went, and in one day he returned.
62. Now Isaac was on his way, coming from Be'er Lachai Ro'i, and he dwelt in the land of the south.	62. And Izhak was coming from the school of the Rabba Shem, by the way of the fountain where had been revealed to him the Living and Eternal One, who sees, and is not seen; and he resided in the land of the south. JERUSALEM: And Izhak was coming from the school of the Rabba Shem, at the fountain where had been revealed to him the Shekinah of the LORD; and he dwelt in the land of the south.
63. And Isaac went forth to pray in the field towards evening, and he lifted his eyes and saw, and behold, camels were approaching.	63. And Izhak went forth to pray upon the face of the field at the time of evening; and he lifted up his eyes, and saw, and, behold, the camels were approaching.
64. And Rebecca lifted her eyes, and saw Isaac, and she let herself down from the camel.	64. And Rivkah lifted up her eyes, and saw Izhak, and she bowed upon the camel.
65. And she said to the servant, "Who is that man walking in the field towards us?" And the servant said, "He is my master." And she took the veil and covered herself.	65. And she said to the servant, Who is the man (so) majestic and graceful, who walks in the field before us? And the servant said, He is my master. And she took a veil and covered herself. JERUSALEM: And she took a veil, and wrapped herself in it.
66. And the servant told Isaac all the things that he had done.	66. And the servant related to Izhak everything he had done.
67. And Isaac brought her to the tent of Sarah his mother, and he took Rebecca, and she became his wife, and he loved her. And Isaac was comforted for [the loss of] his mother.	67. And Izhak introduced her into the tabernacle of Sarah his mother, and thereupon the light (again) shined which had gone out at the time of Sarah's death. And he took Rivkah, and she was his wife, and he loved her; for he saw her works that they were upright as the works of his mother. And Izhak was consoled after his mother's death.
1. And Abraham took another wife and her name was Keturah.	1. And Abraham added and took a wife, and her name was Keturah; she is Hagar, who had been bound to him from the beginning. JERUSALEM: She is Hagar, who had been tied to him from the beginning.
2. And she bore him Zimran and Jokshan and Medan and Midian and Jishbak and Shuah.	2. And she bare to him Zimran, and Jokshan, and Medan, and Midyan, and Yishbak, and Shovack.
3. And Jokshan begot Sheba and Dedan, and the sons of Dedan were Ashurim, Letushim, and Leumim.	3. And Jokshan begat Sheva and Dedan; and the sons of Dedan were merchants, and negotiators, and chiefs of

Rashi's Translation	Targum Pseudo Jonathan
	peoples. JERUSALEM: Merchants, and artificers, and chiefs of peoples.
4. And the sons of Midian [were] Ephah and Ephher and Enoch and Abida and Elda'ah; all these were the sons of Keturah.	4. And the sons of Midyan, Eipher, and Ephher, and Honok, and Abida, and Aldaah, all these were the sons of Keturah.
5. And Abraham gave all that he possessed to Isaac.	5. And Abraham gave the gift of all he had to Izhak.
6. And to the sons of Abraham's concubines, Abraham gave gifts, and he sent them away from his son Isaac while he [Abraham] was still alive , eastward to the land of the East.	6. And to the sons of the concubines of Abraham gave Abraham riches and moveable property as gifts, and sent them away from Izhak his son while he (yet) lived ; and they went and dwelt eastward in the land of the orient.
7. And these are the days of the years of Abraham's life that he lived: one hundred years and seventy years and five years.	7. And this is the number of the days of the life of Abraham, who lived a hundred and seventy and five years.
8. And Abraham expired and died in a good old age, old and satisfied, and he was gathered to his people.	8. And Abraham expired, and died in a good old age, aged and satisfied with all good. (Also Ishmael wrought repentance in his days, and afterwards was gathered to his people.)
9. And Isaac and Ishmael his sons buried him in the Cave of Machpelah in the field of Ephron the son of Zohar the Hittite, which faces Mamre,	9. And Izhak and Ishmael his sons buried him in the double cavern, at the field of Ephron bar Zochar, the Hittite, which is before Mamre;
10. The field that Abraham had bought from the sons of Heth there Abraham and his wife Sarah were buried.	10. the field that Abraham purchased of the sons of Hittah: there was Abraham buried and Sarah his wife.
11. Now it came to pass after Abraham's death, that God blessed his son Isaac, and Isaac dwelt near Be'er Lachai Ro'i.	11. And because Abraham had not designed to bless Ishmael, therefore he blessed not Izhak; for had he blessed Izhak and not Ishmael, it would have kept them in enmity. But, after the death of Abraham, the LORD blessed Izhak; and Izhak dwelt near the well at which was revealed the glory of the Living and Eternal One, who sees and is not seen.
12. Now these are the generations of Ishmael the son of Abraham, whom Hagar the Egyptian, the maidservant of Sarah, bore to Abraham.	12. And these are the generations of Ishmael bar Abraham, whom Hagar the Mizreitha, the handmaid of Sarah, bare unto Abraham.
13. And these are the names of the sons of Ishmael by their names, according to their births: the firstborn of Ishmael was Nebaioth, and Kedar and Adbe'el and Mibsam,	13. And these are the names of the sons of Ishmael by their names, according to their generations. The firstborn of Ishmael, Neboi, and Arab, and Abdeel, and Mibsham,
14. And Mishma and Dumah and Massa,	14. --Hearing, Silence, Patience,
15. Hadad and Tema, Jetur, Naphish, and Kedmah.	15. and Sharpness: and Tema, Yetur, Naphish, and Kedemah.
16. These are the sons of Ishmael, and these are their names in their open cities and in their walled cities, twelve princes to their nations.	16. These were the sons of Ishmael, and these their names in their villages, and in their fenced dwellings, twelve chiefs of their peoples.
17. And these are the years of the life of Ishmael: one hundred years and thirty years and seven years; and he expired and died and was gathered to his people.	17. And these are the years of the life of Ishmael, a hundred and thirty and seven years; and he was covered in repentance, and expired, and was gathered to his people.
18. And they dwelt from Havilah to Shur, which borders on Egypt, going towards Asshur; before all his brothers he dwelt.	18. And they dwelt from Hindiki unto Chalutsa, which is in face of Mizraim from going up to Athur. Before the face of all his brethren he dwelt in his possession. JERUSALEM: In their villages, and in their fenced

Rashi's Translation	Targum Pseudo Jonathan
	dwelling (or encampments). Twelve chiefs of their peoples. And they dwelt from Hindekaia unto Chalutsa, which is by the side of Mizraim, from thy going up towards Arthur. Before all his brethren he dwelt.

Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

- 1. Kal va-homer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
- 2. Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
- 3. Binyan ab mi-katub ehad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
- 4. Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.
- 5. Kelal u-Perat and Perat u-kelal:** Definition of the general by the particular, and of the particular by the general.
- 6. Ka-yoze bo mi-makom aher:** Similarity in content to another Scriptural passage.
- 7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

Reading Assignment:

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

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

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

Vol. 2 – "The Patriarchs," pp. 414-443

Rashi's Commentary for: B'resheet (Genesis) 24:42 – 25:18

So I came today. Today I left, and today I arrived. From here we learn that the earth shrank for him [i.e., his journey was miraculously shortened]. **Rabbi Acha said: The ordinary conversation of the servants of the Patriarchs is more beloved before the Omnipresent than the Torah of their sons, for the section dealing with Eliezer is repeated in the Torah, whereas many fundamentals of the Torah were given only through allusions.**-[Gen. Rabbah 60:8]

44 You too [The word] כְּ (also), includes the people who were with him.

designated [Meaning]: He clarified and made known, and likewise, every expression of הוֹדֵקָה in Scripture denotes clarification of a matter.

45 I had not yet finished [Meaning]: “I was not yet finishing.” And similarly, wherever the present tense is called for, sometimes the past tense is used, and it could have been written כְּלַתִּי טָרַם (past tense), “I had not yet finished;” and sometimes the future tense is used. An example [that a verb denoting continuous action is sometimes expressed in the past and sometimes in the future] is (Job 1:5): “for Job would say” (אָמַר) : this is in the past tense. “So would Job do” (יַעֲשֶׂה) : this is in the future tense. But the meaning of both is in the present tense, [namely] “for so would Job say: Perhaps my sons have sinned? and so he would do this” [in a continuous fashion].

47 And I asked...and I placed He reversed the sequence of events, because, in fact, he had first given [her the jewelry] and then asked [about her family]. But [he changed the order] lest they catch him in his words and say, “How did you give her [the jewelry] when you did not yet know who she was?”

to the right [This refers to a wife] from the daughters of Ishmael.

to the left [This refers to a wife] from the daughters of Lot, who dwelt to the left of Abraham (Gen. Rabbah 60:9).

50 And Laban and Bethuel answered He [Laban] was wicked and jumped to reply before his father.

We cannot speak to you to refuse in this matter, either with an unfavorable reply, or with an appropriate reply, because it is obvious that the matter has emanated from the Lord, according to your words, that He designated her for you.

52 that he prostrated himself on the ground From here [we learn] that we must give thanks for good tidings.

53 and... delicacies Heb. מְגִדָּוֹת . An expression of sweet fruits (מְגִדָּוֹת) , for he had brought with him various kinds of fruits of the Land of Israel.

54 and they lodged Wherever lodging is mentioned in Scripture, it refers to one night's lodging.

55 And her brother and her mother said And where was Bethuel? He wanted to stop [Rebecca's marriage]; so an angel came and slew him.-[Gen. Rabbah 60:12]

a year - שָׁנָה [means] a year, as in (Lev. 25:29): “the time of its redemption shall be one full year (שָׁנָה) .” For a maiden is granted a period of twelve months to outfit herself with ornaments.-[Kethuboth 57].

or ten [Meaning] ten months, for if you say that שָׁנָה is [to be understood literally as] days, it is not customary for people who make requests to request a small thing and [to say,] “If you are unwilling, give us more than that.”-[Kethuboth 57].

57 And ask her From here we learn that we may not marry off a woman except with her consent.-[Gen. Rabbah 60:12]

58 and she said, “I will go.” of my own accord, even if you do not desire it.

60 may you become thousands of myriads May you and your seed receive that blessing that was stated to Abraham on Mount Moriah (above 22:17): “and I will surely multiply your seed, etc.” “May it be His will that those children shall be from you and not from another woman.”

62 coming from Be'er Lachai Ro'i where he had gone to bring Hagar to Abraham his father, that he should marry her (Gen. Rabbah 60: 14).

and he dwelt in the land of the south Near that well, as it is said (above 20:1): “And Abraham traveled from there

to the south land, and he dwelt between Kadesh and Shur,” and there the well was located, as it is said (above 16:14): “Behold it is between Kadesh and Bered.”

63 to pray - לשוּחַ is an expression of prayer, as in (Ps. 102: 1): “He pours out his prayer (שִׁיחוֹ) .”-[Gen. Rabbah 60:14, Ber. 26b]

64 and saw Isaac She saw **his majestic appearance**, and she was astounded by him (Gen. Rabbah 60:14).

and she let herself down She slipped off toward the earth, as the Targum כִּינָה , “and she leaned.” She leaned towards the earth but did not reach the ground, as (above verse 14): “Please lower (הֵטִי) your pitcher,” [which the Targum renders:] אֲרִכְיָי [tilt]. Similar to this, (II Sam. 22: 10): “And He bent (נִטַּ) the heavens,” [which the Targum renders:] וְאַרְכִּין , an expression of leaning towards the earth, and similarly (Ps. 37:24): “Though he falls (יִפֹּל) , he will not be cast down,” meaning that if he falls toward the earth, he will not reach the ground.

65 and covered herself - וַתִּתְקַס is in the reflexive form, as in (below 35:8) וַתִּקְבֹּר (and she was buried); (I Sam. 4:18) וַתִּשְׁבֹּר (and it was broken).

66 And the servant told -(Gen. Rabbah 60: 15) He revealed to him [Isaac] the miracles that were wrought for him, that the earth had shrunk for him and that Rebecca had come to him providentially as a result of his prayer.

67 to the tent of Sarah his mother He brought her to the tent, and behold, she was Sarah his mother; i.e., she became the likeness of Sarah his mother, for as long as Sarah was alive, a candle burned from one Sabbath eve to the next, a blessing was found in the dough, and a cloud was attached to the tent. When she died, these things ceased, and when Rebecca arrived, they resumed (Gen. Rabbah 60:16).

for...his mother It is the way of the world that, as long as a person’s mother is alive, he is attached to her, but as soon as she dies, he finds comfort in his wife.-[Pirkei d’Rabbi Eliezer, ch. 32.]

Chapter 25

1 Keturah -(Gen. Rabbah 61:4) This is Hagar. She was called Keturah because her deeds were as beautiful as incense (קִטְרוֹת) , and because she tied (קִטְרָה) , the Aramaic for “tied”) her opening, for she was not intimate with any man from the day she separated from Abraham.

3 Ashurim and Letushim the names of the heads of nations (Gen. Rabbah 61:5). But I cannot reconcile the translation of Onkelos with the language of the verse [who translated אַשּׁוּרִים as לְמִשְׁרֵינָן , meaning “camps.” And if you say that it is not so, because the “aleph” is not part of the root, we do have words that do not commence with an “aleph,” yet are prefixed with an “aleph.” For example (Amos 7:7): חוֹמַת אֶבֶן (a wall made by a plumbline), which is derived from [the same root as] (II Sam. 4:4) רַגְלָיִם נָכָה (“lame in his feet”); and like (II Kings 4: 2) אֶסוּד שֶׁמֶן (“a jug of oil”), which is derived from [the same root as] (Ruth 3:3) וַתִּשְׁבֹּט וַתִּמְצָח (“and you shall bathe and anoint yourself”).

and Letushim They are tent dwellers who spread hither and thither, and travel each in “his palatial tents,” (using the expression from Dan. 11:45), and so Scripture states (I Sam. 30:16): “and behold, they are scattered (נִטְשִׁים) over the entire earth,” for “lammed” and “nun” are interchangeable.]

5 And Abraham gave, etc. - (Gen. Rabbah 61:6) R. Nechemiah said: He gave him a permanent blessing, for the Holy One, blessed be He, had said to Abraham (above 12:2) ”and you shall be a blessing,” i.e., the blessings are delivered into your hand to bless whomever you wish. And Abraham gave them over to Isaac.-[Mid. Ps. 1:5]

6 concubines -(Gen. Rabbah 61:4) This [the word [פִּילְגָשִׁם] is spelled defectively [missing the letter “yud”], because there was only one concubine. That was Hagar, who was identical with Keturah. [The “yud,” denoting the plural, is absent, hence Rashi understands that the word פִּילְגָשִׁם denotes the singular. In our Torah scrolls, the plene

spelling appears.] Wives are those who have a marriage contract, whereas concubines have no marriage contract, as is explained in Sanhedrin (21a) regarding David's wives and concubines.

Abraham gave gifts Our Sages explained that he gave them "the name of impurity" (Sanh. 91a). Another explanation: All that was given to him because of Sarah and the other gifts that were given to him, all these he gave to them, for he did not wish to benefit from them.

7 one hundred years and seventy years and five years When he was one hundred years old, he was as one who is seventy years old, and when he was seventy years old, he was as one who is five years old, without sin.

9 Isaac and Ishmael -(Gen. Rabbah 30:4, 38:12) From here [we may deduce] that Ishmael repented and let Isaac go before him, and that is the meaning of "a good old age" which is stated regarding Abraham (above 15:15). - [B.B. 16b]

11 Now it came to pass after Abraham's death, that God blessed, etc. He consoled him with the consolations of the mourners (Sotah 14b). Another explanation: Even though the Holy One, blessed be He, delivered the blessings to Abraham, he was afraid to bless Isaac because he foresaw Esau emanating from him. So he said, "May the Master of blessings come and bless whomever He pleases." And the Holy One, blessed be He, came and blessed him. -[Tan. Lech Lecha 4]

13 by their names, according to their births in the order of their birth, one after the other.

16 in their open cities [These are] unwalled cities, and the Targum renders: בְּפִתְחוֹתֵיהֶן , for they are מְפֻצָּחִים meaning open, as in (Ps. 98:4): "Open [your mouths] (פִּצְחוּ) and sing praises."

17 And these are the years of the life of Ishmael, etc. Said Rabbi Chiyya bar Abba: Why were Ishmael's years counted? In order to trace through them the years of Jacob. From the years of Ishmael we learn that Jacob studied in the academy of Eber for fourteen years after he left his father before arriving to Laban, for when Jacob left his father, Ishmael died, as it is said (below 28:9): "And Esau went to Ishmael, etc.", as is delineated at the end of [the chapter entitled] "The Megillah is read" (Meg. 16b, 17a).

and he expired Heb. וַיָּגוּעַ . [The term] גָּוִיעָה is mentioned only regarding the righteous.-[B.B. 16b]

18 he dwelt [נָפַל means] "he dwelt" as in (Jud. 7:12): "Now the Midianites and the Amalekites and all those of the East dwelt (נָפְלוּ) in the valley." Here Scripture uses the term נָפְלוּ , (falling), whereas there (above 16:12) it states: "And before all his brothers he will dwell (יִשְׁכֵּן)." Before Abraham died, "he dwelt"; after Abraham died, "he fell." -[Gen. Rabbah 62:5]

Ketubim: Psalms 18:1-51

Rashi's Translation	Targum
1. For the conductor; of the servant of the Lord, of David, who spoke to the Lord the words of this song on the day that the Lord saved him from the hand of all his enemies and from the hand of Saul.	1. For praise. About the miracles that occurred to the servant of the LORD, David, who sang in prophecy in the presence of the LORD the words of this song about all the days that the LORD delivered him from the hand of all his enemies and from the sword of Saul.
2. And he said, "I love You, O Lord, my strength.	2. And he said: I will love you, O LORD, my strength.
3. O Lord, my rock and my fortress and my rescuer; my God, my rock, I will take refuge in Him; my shield and the horn of my salvation, my refuge.	3. O LORD, my strength and my security and the one who delivers me; the God who has chosen me has brought me near to fear Him; my shield, from whose

Rashi's Translation	Targum
	presence is given me strength and redemption over my enemies; my security.
4. With praise I call to the Lord, and from my enemies I will be saved.	4. David said in praise: "I pray in the LORD's presence, and from my enemies He redeems me."
5. Bands of death have encompassed me, and streams of scoundrels would affright me.	5. Distress has surrounded me, like a woman who sits on the birth stool and has no strength to give birth and so is in danger of death; a band of abusive men has terrified me.
6. Bands of the nether world have surrounded me; the snares of death confronted me.	6. Armies of sinners have surrounded me; those armed with deadly weapons have confronted me.
7. When I am in distress, I call upon the Lord; yes, I cry out to my God; out of His temple He hears my voice , and my cry comes before Him in His ears.	7. When I am in distress, I pray in the presence of the LORD; and in the presence of my God I make supplication; and He accepts my prayer from His temple , and my petition in His presence is received by his ears, and is granted.
8. The earth shook and quaked, the foundations of the mountains did tremble; and they were shaken when He was angered.	8. The earth trembled and shook and the foundations of the mountains tottered, and split, for He was angry with it.
9. Smoke went up in His nostrils, and fire out of His mouth did devour; coals flamed forth from Him.	9. The arrogance of Pharaoh went up like smoke; then He sent his anger like a burning fire that consumes before Him; His rebuke burns at His utterance like coals of fire.
10. And He bent the heavens, and He came down, and thick darkness was under His feet.	10. And He bent down the heavens, and His glory was manifested, a dark cloud a path before Him.
11. And He rode on a cherub and did fly; He swooped on the wings of the wind.	11. So He was manifested in His strength over swift cherubs; and He proceeded in might on the wings of the storm-wind.
12. He made darkness His hiding-place about Him as His booth; the darkness of waters, thick clouds of the skies.	12. And He made His presence dwell in the mist, and surrounded Himself with the clouds of His glory as a covering; and He made favorable rains to fall on His people, and mighty waters from the massed clouds of darkness on the wicked from the eternal heights.
13. From the brightness before Him, His thick cloud passed, hail and coals of fire.	13. From the splendor of His glory the clouds of heaven passed by in rebuke like the coals of fire and burning hail from His word.
14. The Lord thundered from Heaven; and the Most High gave forth His voice with hail and coals of fire.	14. And the LORD gave a shout from heaven, and the Most High raised up His utterance; He cast hail and coals of fire.
15. And He sent out arrows and He scattered them; He shot lightning and He discomfited them.	15. And He sent His word like arrows, and scattered them; He sent many lightning bolts, and confounded them.
16. And the depths of the water appeared; the foundations of the world were laid bare by Your rebuke, O Lord, by the blast of the breath of Your nostrils.	16. And the depths of the sea became visible, and the pillars of the world were uncovered at the rebuke of the LORD, from the utterance of Your mighty wrath.
17. He sent forth from on high [and] He took me; He drew me out of many waters.	17. He sent his prophets, He who is a mighty king who reigns in strength; he took me and delivered me from many Gentiles.
18. He delivered me from my mighty enemy, and from those that hated me, for they were too powerful for me.	18. He delivered me from my enemies, for they are strong; from my foes, for they prevailed against me.
19. They confronted me on the day of my calamity, but the Lord was a support to me.	19. They confronted me in the day of my wandering; but the word of the LORD was my support.

Rashi's Translation	Targum
20. And He brought me forth into a wide space; He delivered me because He took delight in me.	20. And He brought me out to a broad place, He delivered me because He was pleased with me.
21. The Lord rewarded me according to my righteousness; according to the cleanness of my hands He recompensed me.	21. The LORD will requite me according to my merit; according to the cleanness of my hands He will answer me.
22. For I have kept the ways of the Lord and have not wickedly departed from [the commandments of] my God.	22. For I have kept the proper ways in the LORD's presence; and I have not walked in evil before the LORD.
23. For all His ordinances were before me; and His statutes I will not remove from myself.	23. For all His judgments are revealed in my sight, to do them; and His covenants I will not remove from me.
24. And I was single-hearted with Him, and I kept myself from my iniquity.	24. And I was blameless in fear of Him; and I kept my soul from sins.
25. And the Lord has recompensed me according to my righteousness, according to the cleanness of my hands before His eyes.	25. And the LORD rewarded me according to my merit; according to the cleanness of my hands in the presence of His word.
26. With a kind one, You show Yourself kind, with a sincere man, You show Yourself sincere.	26. With Abraham, who was found pious in your presence, You showed much mercy; with his seed, Isaac, who was complete in fear of You, you completed Your favorable word.
27. With a pure one, You show Yourself pure, but with a crooked one, You deal crookedly.	27. With Jacob, who was pure in Your presence, You chose his sons from all the Gentiles, and separated his seed from all that is unfit; but with Pharaoh and his seed, and the Egyptians who thought evil thoughts against Your people, You confounded them in their thoughts.
28. For You deliver a humble people, and You humble haughty eyes.	28. Because You are going to redeem the people, the house of Israel, who are esteemed among the peoples in exile; and by Your word You will abase the mighty nations who prevail over them.
29. For You light my lamp; the Lord, my God, does light my darkness.	29. For You will light the lamp of Israel that was extinguished in the exile, for You are the lord of the light of Israel. The LORD my God will bring me out of darkness into light; He will show me His eternal consolation which is to come to the righteous/generous.
30. For by You I run upon a troop, and by my God I scale a wall.	30. For by Your word I will pass through armies; and by the word of my God I will subdue mighty citadels.
31. [He is] the God Whose way is perfect; the word of the Lord is refined; He is a shield to all who trust in Him.	31. God is he whose ways are true; the Torah of the LORD is pure; he is a shield to all who trust in him.
32. For who is God save the Lord? And who is a Rock, save our God?	32. For because of the miracle and deliverance that You will perform for your Messiah, and for the remnants of Your people who will remain, all the Gentiles, nations, and tongues will confess and say, There is no God but the LORD, for there is none besides You; and Your people will say, There is none mighty except our God.
33. The God is He Who girds me with strength; and He makes my way perfect.	33. God, who girds on me a belt in strength, and makes blameless my way.
34. He makes my feet like hinds, and sets me upon my high places.	34. Who makes my feet like hinds'; and He will sustain me in my stronghold.
35. He trains my hands for war so that a copper bow is	35. Who teaches my hands to do battle, and who makes

Rashi's Translation	Targum
bent by my arms.	my arms as strong as a bronze bow.
36. You have given me the shield of Your salvation; Your right hand has supported me, and You have treated me with great humility.	36. And you have given me strength and redemption; and Your right hand will help me; and by Your word You have multiplied me.
37. You have enlarged my step[s] beneath me, and my ankles have not slipped.	37. You have broadened my steps in my place, and my knee has not buckled.
38. I have pursued my enemies and overtaken them, never turning back until they were consumed.	38. I will pursue my enemies; now have I destroyed them, and I did not return until I finished them off.
39. I have crushed them so that they cannot rise; yea, they are fallen under my feet.	39. I will destroy them, and they are unable to rise; and the slain have fallen under the soles of my feet.
40. For You have girded me with strength for the battle; You have subdued under me those that rose up against me.	40. And you have girded me with strength as a belt to do battle; You have defeated beneath me the Gentiles who rise up to do me harm.
41. And of my enemies, You have given me the back of their necks; those that hate me, that I may cut them off.	41. And my foes You have broken in my presence; You have made them turn tail; thus my enemies I will destroy.
42. They pray but no one saves them; [even] to the Lord, but He answered them not.	42. They seek help, but they have no redeemer; they pray in the presence of the LORD, but He does not accept their prayer.
43. Then I ground them as dust before the wind; as the mud in the streets I did pour them.	43. I have crushed them like clods of earth before the storm-wind; and like the mud of the streets I have trodden them.
44. You allowed me to escape from the contenders of the people; You shall make me the head over nations; may a people that I do not know serve me.	44. You will deliver me from the discords of the Gentiles; you will keep me by my destiny a benefactor at the head of the Gentiles; a people that I did not know shall worship me.
45. As soon as they hear they shall obey me; foreigners shall lie to me.	45. At the hearing of the ear, they will obey me; the sons of the peoples will desert in my presence.
46. Foreigners shall wither, and they shall fear their imprisonments.	46. The sons of the peoples above will perish, and will go into exile from their palaces.
47. The Lord lives, and blessed be my Rock, and exalted be the God of my salvation.	47. The LORD lives, and blessed is the mighty one; for from His presence strength and redemption are given to me; and exalted is God, the strength of my redemption.
48. The God Who grants me vengeance and destroys peoples instead of me.	48. It is God who works retribution for me, and defeats beneath me the Gentiles who arise to do me harm.
49. Who delivers me from my enemies; even above those that rise against me You have lifted me; from the violent man You deliver me.	49. He delivers me from my foes; indeed against those who arise to do me harm You will make me prevail; You will deliver me from Gog and the armies of rapacious Gentiles with him.
50. Therefore, I will give thanks to You, O Lord, among the nations, and to Your name I will sing praises.	50. Because of this, I will give praise in Your presence among the Gentiles, O LORD; and I will sing praises to Your name.
51. He gives great salvations to His king, and He performs kindness to His anointed; to David and to his seed forever.	51. He works abundant redemption with His king, and shows favor to his Anointed (Messiah), to David and his seed forever.

Rashi's Commentary on Psalm 18:1-51

1 on the day the Lord saved him etc. When he became old and all his troubles had already passed over him and

he was saved from them.

and from the hand of Saul Was not Saul included? But [he is mentioned specifically] because he was the harshest to him and pursued him more than all of them. Similarly, you say (in Josh. 2:1): “see the land and Jericho.”

2 I love You Heb. ארחהמך , I love You, as the Targum renders (Lev. 19:18): “and you shall love your neighbor,” ותרחהם .

3 my rock For You saved me at the Rock of the Divisions (I Sam. 23:28), when I was trapped between Saul and his men, to be caught, as it is stated (in I Sam. 23:26): “but Saul and his men were encircling to David and his men etc.”

and my fortress Heb. ומצודהי , an expression of a fortress.

my rock Heb. צורי , an expression of a rock.

I will take refuge Abrier in French (to protect, cover; cf. Rashi to Isa. 30:2, Joel 4:16).

I will take refuge in Him I will take shelter in His shade, as the matter is stated (in Job 24:8): “and without shelter (מחסה) they embrace the rocks,” because the rocks are a shelter and a shield for the travelers from the winds and from the downpour of rains.

4 With praise I call to the Lord With praises I call Him and pray before Him constantly, i.e., even before the salvation I praise Him, because I am confident that I will be saved from my enemies.

5 Bands of death have encompassed me On many occasions wicked men have surrounded me. סבבוני is like אפפוני . Similarly (below 40:13), “For countless evils...have encompassed (אפפני) me.”

Bands of death Heb. חבלי , camps of enemies, as (in I Sam. 10:5): “a band (חבל) of prophets.” But Jonathan renders: as a woman who sits on a birthstool, an expression of the pangs (חבלי) of a woman in confinement.

and streams of scoundrels That too is an expression of troops that flood like a stream.

6 Bands of the nether world Like “bands of death,” camps of wicked men, and I - what did I do?

7 When I am in distress, I call I would always call upon the Lord.

8 The earth shook and quaked This is not connected to the preceding verse, but its beginning is connected to its end; i.e., when He was angered, the earth shook and quaked. [The word] כי is used as an expression of “when.” When He was angered and came to wreak the vengeance of His people, His servants, on Pharaoh and his people, the earth shook and quaked.

9 Smoke went up in His nostrils (En ses nariles in Old French, in his nostrils.) So is the custom of every anger, to cause smoke to ascend from his nostrils.

10 And He bent the heavens, and He came down to pass through the land of Egypt. “He came down” is to be understood in its simple meaning. Another explanation is “i atonvit” in Old French, to flatten, as (in Exod. 39:3), and the radical is דרר .

11 He swooped Heb. וידא , He flew, as (in Deut. 28:49), “as the eagle swoops (ידאה) .”

12 the darkness of waters that are in the thick clouds of the skies are the darkness that is about Him. Lest you

say that within the darkness there is no light, Scripture tells us: From the brightness before Him, and from within His partition, His thick clouds that are about Him are split, and hail and coals of fire pass through them.

13 passed Heb. עברו , trepasant in Old French, passed. The hail split and passes through onto the Egyptians at the Sea of Reeds.

16 And the depths of the water appeared when the sea split.

the foundations of the world were laid bare for all the waters in the world split.

by the blast from the blowing.

17 He sent forth from on high His angels to save Israel from the sea and from the Egyptians.

He drew me out Heb. ימשני , an expression of drawing out, as (in Exod. 2: 10), "I drew him out (משיתרו) of the water."

19 They confronted me My enemies would hasten and attack me early on the day of my calamity, but the Lord was, etc.

21 according to my righteousness According to the righteousness of my following Him in the desert.

according to the cleanness Heb. ככר , an expression of cleanness, as (below 24: 4), "and pure of heart." Another explanation: He sent forth from on high [and] He took me. [David] said this about himself, concerning the angel who came to the Rock of the Divisions (I Sam. 23:27) to turn Saul away from him, as it is stated: "And an angel came to Saul, etc."

according to my righteousness that I did not slay him when I sliced off the skirt of his coat. [Obviously, Rashi explains verses 8-17 as referring to Israel's departure from Egypt. Only in verse 17 does he suggest the explanation that David refers to his own experiences.]

23 For all His ordinances were before me I always placed them before my eyes.

26 With a kind one, You show Yourself kind Because so are His ways, to pay a measure for a measure. Kind...sincere...pure, corresponding to the three patriarchs.

27 With a pure one a faithful one.

but with a crooked one alluding to Pharaoh.

29 For You light my lamp when he fought at night with the Amalekite troop that attacked Ziklag, as it is stated (in I Sam. 30:17): "And David smote them from evening until evening to their morrow."

30 For by You By Your assurance.

and by my God I scale a wall When he came to wage war against Jebus, and he said (in I Chron. 11:6): "Whoever smites the Jebusites, etc. shall be a leader and a prince." Joab brought a green juniper tree, bent it over, suspended himself on it, and scaled the wall. Said David (in Ps. 141:5): "May a righteous man smite me with loving-kindness," and the Holy one, blessed be He, lowered the wall, and he scaled it (Mid. Ps. 18:24).

31 refined Pure. He promises and He does.

33 and He makes my way perfect He removed all obstacles from my way until it became perfect and paved.

34 He makes my feet like hinds The feet of the females stand straighter than those of the males.

35 so that a copper bow is bent by my arms Heb. ונחתה , an expression of treading the bow, as (below 38:3): "Your arrows were driven (נחתו) into me." Its radical [or its active voice] is נחח . When it is used in the passive voice, a dagesh comes and causes the "nun" to drop out. Hence נחתה is derived from נחתה as (below 69:4): "My throat is dried (נחר) ," derived from נחר as (in Jer. 6:29): "The bellows is heated (נחר)"; נדף , rattling (in Lev. 26:36) is derived from נדף ; "My eyes stream (נגרה) " (in Lam. 3:49), is like נגרה ; "was given (נתנה) " (Gen. 38:14) is like נתנה ; "they were smitten (נגף) " (II Sam. 10:15) is derived from נגף . We cannot interpret it as being of the radical חתת , for then it would say נחתתה , as [it says] נעשתה , was done, from עשה ; נענתה , was answered, from ענה . Another explanation: and a copper bow is bent by my arms: חית is an expression of treading a bow, as (below 38:3): "Your arrows were driven (נחתו) ." The "nun" is not of the radical but it is like נחלו "gave for inheritance" (in Jos. 14:1), and the copper bow was bent by my arms. Copper bows were hanging in David's house. The kings of the nations would see them and say to each other, "Do you think that David has the strength to bend them? This is only to frighten us." But he would hear [them] and bend the bows before them.

36 and You have treated me with great humility You have dealt with me with great humility.

37 You have enlarged my step[s] beneath me One who widens his steps does not fall easily. Similarly, Scripture states (in Prov. 4:12): **"When you walk, your steps will not be hampered (יצי) ."**

slipped Heb. מעדו aluverjert in Old French, to slip.

my ankles Heb. קרסלי . They are the feet from the ankle which is called keville (cheville) in Old French and below [to the heel].

41 You have given me the back of their necks They would turn the back of their necks to me and flee.

42 They pray to their idols.

but no one saves them Because it [their prayer] has no power, and they return and call upon the Lord, but He does not answer them.

43 Then I ground them Heb. ואשחקם , an expression of crushing.

I did pour them like loose mud, which is not thick, as (in Gen. 42:35): "when they emptied (מריקים) their sacks"; (in Jer. 48:11), "has not been poured (הורק) from one vessel to another vessel."

44 You allowed me to escape from the contenders of the people so that I should not be punished according to Jewish law, for perverting justice or for subjugating an Israelite more than is permitted.

You shall make me the head over nations **for whom there is no punishment.**

45 As soon as they hear Even in my absence, as long as they hear my message.

they shall obey me They shall give heed to my bidding and obey my orders.

shall lie to me out of fright.

46 shall wither Heb. יבלו . They shall become weary, as (in Exod. 18:18): "you shall surely wither (נבל חבל) ," which the Targum renders: you shall surely weary. Menachem (Machbereth p. 45) explains it as (in Gen. 18:12):

“after I have become old (בלתי),” and he explained נבל תבל in the same manner.

and they shall fear Heb. ויחרגו, an expression of fear; (in Deut. 32:25) “and terror from within,” the Targum renders: חרגת, fear of death.

their imprisonments Because of the tortures of the imprisonments in the dungeon where I imprison them and where they torture them. Menachem (p. 94) interprets it as an expression of loosening the girdle, and so he explains it: and they will be loosened of their girdles [meaning they will be frightened or weakened]. Dunash interprets ויחגרו ממסגרותיהם, and they will be lamed from their shackles, which are placed on their feet. The meaning of ויחגרו is: they will become lame, as the Aramaic for a lame person is חגר.

47 The Lord lives He Who does all this for me.

48 Who grants me vengeance Who gives me strength to avenge myself upon my enemies.

and destroys Heb. וידבר, and He slew, an expression of דבר, pestilence. Another explanation: as (in Exod. 3:1): “and he led (וינהג),” which is translated into Aramaic as וינבר. Menachem (p. 61) too associated it in this manner. Likewise, he associated (below 47:4), “He leads (ינבר) peoples under us.”

instead of me Heb. תחתי, in my place and in my stead, as the matter is stated (in Isa. 43:4): “and I give men in your stead (תחתיד), (verse 3), “I have given Egypt as your ransom. [Cush and Seba in your stead (תחתיד)].”

Meditation from the Psalms

Psalm 18:1-51

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

This extraordinary Psalm popularly known as שירת דוד – Shirat David - 'the Song of David' was composed in his old age after a life full of trial and tribulation (Rashi). Specifically, it was recited on the day that David's army swore that their old and venerable king would no longer be allowed to expose himself to the dangers of the battlefield with them.¹

This Psalm has the distinction of being the only chapter in Scriptures which is recorded twice: here and in II Shmuel Chapter 22. Abarbanel, in his commentary to Samuel, is of the opinion that David originally composed this song in his youth when he was still deeply enmeshed in his many problems and misfortunes. He created this song to be an all-inclusive one which would relate to every woe which could possibly occur in his life. Throughout his long life David kept this psalm at hand, reciting it on every occasion of personal salvation.

The original version appears in Samuel. This version, composed at the end of David's life, differs from the original in a number of minor variations enumerated in Soferim 18.

This second version is not a triumphant song of personal victory. David made a gift to Israel of his personal feelings as a prayer and a consolation in times of distress. He who seeks to meditate in solitude, he who seeks private communion with his Maker, he who seeks to pour out his anguished soul in fervent prayer, all of these will find in it the precise words with which to express the depths of his feelings.

The Vilna Gaon² designates this psalm as the שיר של יום, 'Song of the Day', for the *Seventh Day of Passover*.

¹ II Shmuel 21:17 (Ibn Ezra)

² Elijah ben Shlomo Zalman, known as the Vilna Gaon, Elijah of Vilna, by his Hebrew acronym HaGra ("HaGaon Rabbenu Eliyahu"), or Elijah Ben Solomon, (Vilnius April 23, 1720 – Vilnius October 9, 1797), was a Talmudist, halakhist, kabbalist, and the foremost leader of

(The Torah says 'this day', the Ashlamata says 'in that day', and our Psalms says 'in the day'. Clearly that verbal tally inspired David to compose this psalm. The importance of that particular day cannot be underestimated.)

On the seventh night of Passover, known as Shvi'ee shel Pesach, the Israelites passed through the parted Reed Sea. Towards morning, the Sea rolled over on the Egyptian army, and shortly afterwards the Jews sang the *Az Yashir*, the song of praise which is today part of our daily morning prayers.

This holiday marks the final conclusion of the Egyptian bondage. As long as their Egyptian taskmasters were alive, the Jews could not rid themselves of the fear that perhaps one day the Egyptian army would overpower them and force them back into slavery. While this irrational trepidation may be difficult for us to comprehend, we cannot relate to the psyche of a nation which had been dominated, brutally enslaved and humiliated for many generations. Only after the Egyptians were totally annihilated were the Jews truly a free nation – in spirit as well as in body.

HaRav Gifter³ explains that the universal and eternal nature of this psalm is particularly suited to the Seventh Day of Passover when HaShem split the Sea representing the climax of redemption and the forerunner of all future redemptions.⁴

Rashi says that this psalm was composed by David in his old age, the Talmud shares an additional insight:

Mo'ed Katan 16b And David spoke unto the Lord the words of this song in the day⁵ that the Lord delivered him out of the hand of all his enemies and out of the hand of Saul.⁶ The Holy One, blessed 'be He, said to David, David do you compose a song on the downfall of Saul? Had you been Saul and he David, I would have annihilated many a David out of regard for him.

King David often represents the entire Jewish people, and his plights are often seen as paradigms of the entire Jewish struggle, and his personal redemptions as preludes to national redemptions. According to the *Tehillah L'David*,⁷ this is why David made this psalm the eighteenth one, corresponding to the eighteen wars he had to wage in his lifetime. This is one of the reasons why HIS psalms are OUR psalms, allowing us to say HIS words as if they are OUR words. Hence, it is fitting that his praise of HaShem for his own personal redemption from his enemies be used as *our* praise for our redemption from *our* national enemies.

Since the Vilna Gaon designates this psalm as the שיר של יום, 'Song of the Day', for the Seventh Day of Passover, lets examine this festival Shabbat and see if we can see the connection to our psalm.

The seventh day of Pesach⁸ (Passover), *Shvi'i shel Pesach* - שביעי של פסח, is the last day of the seven-day Feast of Unleavened Bread,⁹ which is also known as Passover. The centrality of the *Exodus story*, in the Torah, is so absolute that its memory is linked with Shabbat (Sabbath), the festival of Pesach (Passover), the seder (the special feast and the telling of the exodus), the day of Bikkurim (firstfruits), the festival of Succoth (Tabernacles), the

mitnagdic (non-hasidic) Jewry of the past few centuries. He is commonly referred to in Hebrew as ha-Gaon he-Chasid mi-Vilna, "the saintly genius from Vilnius".

³ Rabbi Mordechai Gifter (October 15, 1915 - January 18, 2001) was the rosh yeshiva of the Telz Yeshiva in Cleveland and among the foremost religious leaders of Orthodox Jewry in the late 20th century. He studied in yeshivas in Lithuania and held several rabbinical positions in the United States of America.

⁴ 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.

⁵ This word 'day' is significant as the verbal tally with our Torah portion, Ashlamata, and Psalm: Day - יום, Strong's number 03117.

⁶ שגיון (from שגה) is here taken to mean an error'. It was an error on his part to celebrate in song the downfall of Saul.

⁷ Rabbi David ben Judah Messer Leon was a Sephardic Rabbi who wrote the book, *Tehillah L'David*, (Glory to David) a vast summary of Jewish theology on the scale of an encyclopedia. Published by the author's grandson Aaron le-Bet David, Constantinople, 1577, in three parts: (1) on the excellence of the Law; (2) on the elements of faith, which latter is superior to speculative reasoning; (3) on the principles of God, the divine attributes, providence, free will, etc.

⁸ Pesach - פסח is the Hebrew word for Passover,

⁹ Passover lasts eight days in the diaspora and the seventh day Sabbath is celebrated for both the seventh and the eighth days.

Shema (Hear O Israel...), tefillin (Phylacteries), mezuzah (boxes on the door post), and the future redemption. The crossing of the Yam Suf,¹⁰ The Sea of Reeds, completed our time in Egypt. When we crossed the Yam Suf we finally had our freedom from the slavery of Egypt, and Paro. (We would not be truly free until we received the Torah on Shavuot, when we made HaShem our G-d.) This seminal event occurred on the seventh day of Pesach. The crossing of the Yam Suf represented the birth of the nation.

Our Sages consider two events, the Exodus from Egypt and the Splitting of the Reed Sea (on the seventh day of Passover),¹¹ to be of such fundamental importance that they require us to recall them every day.¹² This obligation indicates that they are not simply incidents in history. Instead, the Exodus from Egypt and the Splitting of the Reed Sea reflect two continually relevant stages in our service of HaShem.

When the Children of Israel crossed the Yam Suf, on the seventh day of Pesach, *a new nation was literally born!*

Let's start our study by examining the Torah portion where the observance of the seventh day of Pesach is commanded:

Vayikra (Leviticus) 23:5-8 *HaShem's Pesach begins at twilight on the fourteenth day of the first month. On the fifteenth day of that month HaShem's Feast of Unleavened Bread begins; for seven days you must eat bread made without yeast. On the first day hold a sacred assembly and do no regular work. For seven days present an offering made to HaShem by fire. And on the seventh day hold a sacred assembly and do no regular work.*

The seventh day of the Feast of Unleavened Bread is a Shabbat (*do no regular work*) that is commemorated with a "sacred assembly". This festival Shabbat, this Yom Tov, is celebrated for two days (the seventh and eighth days) outside the land of Israel and for one day in eretz Israel.

Our observance of the seventh day of Pesach is commanded a second time, in the Torah, to bear witness of HaShem's command.

Shemot (Exodus) 12:14-17 *"This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to HaShem--a lasting ordinance. For seven days you are to eat bread made without yeast. On the first day remove the yeast from your houses, for whoever eats anything with yeast in it from the first day through the seventh must be cut off from Israel. On the first day hold a sacred assembly, and another one on the seventh day. Do no work at all on these days, except to prepare food for everyone to eat--that is all you may do. "Celebrate the Feast of Unleavened Bread, because it was on this very day that I brought your divisions out of Egypt. Celebrate this day as a lasting ordinance for the generations to come.*

We can see that The Feast of Unleavened Bread has a Sabbath and a sacred assembly on both the first *and* the seventh days of the feast.

Shemot (Exodus) 13:4-10 *Today, in the month of Abib, you are leaving. When HaShem brings you into the land of the Canaanites, Hittites, Amorites, Hivites and Jebusites--the land he swore to your forefathers to give you, a land flowing with milk and honey--you are to observe this ceremony in this month: For seven days eat bread made without yeast and on the seventh day hold a festival to HaShem. Eat unleavened bread during those seven days; nothing with yeast in it is to be seen among you, nor shall any yeast be seen anywhere within your borders. On that day tell your son, 'I do this because of what HaShem did for me when I came out of Egypt.' This observance will be for you like a sign on your hand and a reminder on your forehead that the law of HaShem is to be on your lips. For HaShem brought you out of Egypt with his mighty hand. You must keep this ordinance at the appointed time year after year.*

¹⁰ Shemot (Exodus) chapter 14.

¹¹ Midrash Rabbah - Exodus 19:7

¹² Tosefta, Berachot 2:1; Shulchan Aruch HaRav 66:12.

We can also see that the seventh day is not a separate feast, as the eighth day (Shemini Atzeret) of the Feast of Succoth is. The seventh day is the end of a seven-day feast.

Bamidbar (Numbers) 28:16-25 “‘On the fourteenth day of the first month HaShem’s Pesach is to be held. On the fifteenth day of this month there is to be a festival; for seven days eat bread made without yeast. On the first day hold a sacred assembly and do no regular work. Present to HaShem an offering made by fire, a burnt offering of two young bulls, one ram and seven male lambs a year old, all without defect. With each bull prepare a grain offering of three-tenths of an ephah of fine flour mixed with oil; with the ram, two-tenths; And with each of the seven lambs, one-tenth. Include one male goat as a sin offering to make atonement for you. Prepare these in addition to the regular morning burnt offering. In this way prepare the food for the offering made by fire every day for seven days as an aroma pleasing to HaShem; it is to be prepared in addition to the regular burnt offering and its drink offering. On the seventh day hold a sacred assembly and do no regular work.”

The *sacred assembly* is defined by Strong’s as:

4744 miqra’, mik-raw’; from 7121; something called out, i.e. a public meeting (the act, the persons, or the place); also a rehearsal:-assembly, calling, convocation, reading.

So, our sacred assembly is a rehearsal for some momentous future event(s).

The seventh day of Pesach is not a separate festival. It is still a part of Pesach. This is different from the feast of Succoth where the eighth day is also considered a separate festival. The Talmud explains what this means to us:

Sukkah 47a R. Johanan ruled, We recite the benediction of the season¹³ on the Eighth Day of the Festival,¹⁴ but we do not say the benediction of the season on the seventh day of Pesach. [In connection with this] R. Levi b. Hama or, as some say, R. Hama b. Hanina stated, You can have proof that this is so,¹⁵ since [the Eighth Day] is different [from the preceding days] in three respects: In those of Sukkah, Lulav and water libation,¹⁶ and according to R. Judah who maintained that with one log¹⁷ of water they performed the water libation for eight days,¹⁸ it is different at least in two respects. If so, is not the seventh day of Pesach also different in respect of the commandment to eat unleavened bread, since a Master has said, On the first night¹⁹ it is an obligation [to eat unleavened bread], and henceforth it is voluntary?²⁰ — What a comparison! In the case of Pesach, it is different from the first night, but not from the day,²¹ whereas in the case of the Eighth Day, it is different even from the preceding day. Rabina replied, The Eighth Day is different from the day immediately preceding it, whereas the seventh day of Pesach is different from what is prior [to the period] which precedes it.²² R. Papa replied,²³ In one case²⁴ it is written ‘bullock’, in the other²⁵ ‘bullocks’.

¹³ The benediction, ‘Blessed . . . who hast kept us in life . . . to reach this season’ (cf. P.B. p. 231) which is said only on the first day of a festival. R. Johanan regards the eighth day as a separate festival.

¹⁴ The Eighth Day of Solemn Assembly, which is regarded as a festival distinct from that of Tabernacles.

¹⁵ That the Eighth Day is a festival of its own.

¹⁶ None of which obtains on the Eighth Day.

¹⁷ Not, as the first Tanna stated, with three logs.

¹⁸ Infra 48b; and only for the seven days.

¹⁹ Of Pesach.

²⁰ Pesachim 120a.

²¹ Since even on the first day of Pesach the eating of unleavened bread is voluntary.

²² The first night.

²³ The next three statements point out that in the section dealing with the sacrifices of the festival, Bamidbar (Numbers) XXIX, 12-39, there are differences between the first seven days, and the Eighth Day either in respect of the laws of the sacrifices or the expressions used in connection with them; proving that the latter is a separate festival. These differences are that (a) on each of the seven days a number of bullocks were sacrificed while on the Eighth Day only one was offered (v. 36). (b) the descriptions of the sacrifices of the second to the seventh day begin with the word ‘and’ (‘And on the day’), suggesting continuity, while that of the Eighth Day commences ‘On the eighth day’ omitting the ‘and’, (c) on the seventh day it was ‘According to their ordinance’, connecting it with the previous days whereas the Eighth Day has, ‘according to the ordinance’.

R. Nahman b. Isaac replied, In this case²⁶ it is written, 'on the day', in the other,²⁷ 'and on the day'. R. Ashi replied, In the case of the Eighth Day it is written, 'According to the ordinance' while in the case of the seventh day it is written, 'according to their ordinance'.

The seventh day of Pesach and the eighth day of Succoth are also likened in other ways:

Chagigah 9a GEMARA. Whence do we know this?²⁸ — R. Johanan in the name of R. Ishmael said: [The expression] 'Atzeret ['solemn assembly'] is used of the seventh day of Pesach,²⁹ and [the expression] 'Atzeret is used of the eighth day of the Feast [of Tabernacles].³⁰ Just as there it³¹ intimates that one can make good [thereon the festal-offering due on the first day] so here³² it intimates that one can make good [thereon the festal-offering of the first day]. And it is free [for interpretation];³³ for were it not free one might object: whereas [this³⁴ applies] to the seventh day of Pesach which is not differentiated from the preceding [days], can you say this of the eighth day of the Feast [of Tabernacles] which is differentiated from the preceding [days].³⁵ But it is not so; it is quite free [for interpretation]. Consider, what does 'Atzeret mean? [Evidently it means], restrained ['Azur]³⁶ in respect of doing work. But behold it is written: Thou shalt do no work;³⁷ wherefore, then, has the Divine Law written 'Atzeret?³⁸ You must infer therefrom [that it is] in order to leave it free [for interpretation]. But the Tanna³⁹ [of the following Baraita] deduces it from here. For it is taught: And ye shall keep it a feast unto the Lord seven days.⁴⁰ One might think that he must go on bringing festal-offerings the whole of the seven days. Scripture, therefore, says, 'it': on it [only] are you to offer festal-offerings, but you are not to offer festal-offerings on all the seven days. If so, why does it say, 'seven'? To intimate that one may make good [the festal-offering during the seven days of the festival]. And whence [do we learn] that if he did not bring the festal-offering on the first festival day of the Feast [of Tabernacles] that he can go on bringing it during the course of the whole Festival, even on the last festival day? Scripture says: Ye shall keep it in the seventh month.⁴¹ If, now, [it is to be kept] in the seventh month, one might think that one can go on bringing the festal-offering throughout the whole month, therefore Scripture says, 'it':⁴² on 'it' [only] are you to offer festal-offerings, but you are not to offer festal-offerings outside it.

This next scripture from Yehezkel (Ezekiel) is clearly future (the Temple he describes will not even fit on Mt. Zion as we know it!) and yet we still see sin sacrifices:

Yehezkel (Ezekiel) 45:21-24 “*In the first month on the fourteenth day you are to observe the Pesach, a feast lasting seven days, during which you shall eat bread made without yeast. On that day the prince is to provide a bull as a sin offering for himself and for all the people of the land. Every day during the seven days of the Feast he is to provide seven bulls and seven rams without defect as a burnt offering to HaShem, and a male goat for a sin offering. He is to provide as a grain offering an ephah for each bull and an ephah for*

²⁴ The Eighth Day.

²⁵ The first seven days.

²⁶ The Eighth Day.

²⁷ The first seven days.

²⁸ I.e., that if the festal-offering was not brought earlier, it can still be offered up on the last day of Tabernacles.

²⁹ Debarim (Deuteronomy) 16:8.

³⁰ Vayikra (Leviticus) 23:36; Bamidbar (Numbers) 29:35.

³¹ I.e., in the case of the seventh day of Pesach which is essentially part of the Pesach Festival.

³² I.e., in the case of the eighth day of Tabernacles, even though it has the status of a separate festival; v. infra 17a.

³³ I.e., the word *עצרת* is redundant; this makes the inference by analogy irrefutable.

³⁴ That one can make good on the last day the festal-offering of the first.

³⁵ Cf. Yoma 3a.

³⁶ Cf. A.V. Marg. 'restraint' in Debarim (Deuteronomy) 16:8; Vayikra (Leviticus) 23:36.

³⁷ Debarim (Deuteronomy) 16:8.

³⁸ V. p. 7, n. 8.

³⁹ An authority quoted in Mishnah and Baraita in contradistinction to Amora such as R. Johanan above. V. Glos.

⁴⁰ Vayikra (Leviticus) 23:41.

⁴¹ Ibid. I.e., you can bring the festal-offering on every festival day in the month.

⁴² The second 'it' of the verse.

each ram, along with a hin of oil for each ephah.

Now, let's examine each of the seven days of Pesach as they were in the days of the Exodus.

Thursday, Nisan 15:

On Thursday, the fifteenth of Nisan, all of HaShem's host departed from Ramses and on that same day they arrived in Succoth. There the Holy One, Blessed is He, encompassed them with the seven clouds of glory.

Friday, Nisan 16:

The next day, the sixteenth of Nisan, they traveled from Succoth and encamped at Etham on the edge of the wilderness.

Saturday, Nisan 17:

It was Shabbat so they remained encamped at Etham.

Sunday, Nisan 18:

On Sunday, the eighteenth of Nisan, the Bne Israel began to prepare their belongings and animals for departure. Paro's couriers said to them, "Your period of freedom has ended, it is time for you to return to Egypt, for you said that you would be going on a three-day journey". Israel replied, "It was not by Paro's permission that we left Egypt. It was HaShem's exalted hand that brought us out". The Couriers countered, "Whether you like it or not, in the end you must obey the royal command". Israel rose up against them and struck them, killing some and injuring others. Those who remained went back to report to Paro.

When the Couriers left at midday on the eighteenth of Nisan, Moshe said to Israel, "Go back towards Egypt so that Paro shall not claim that you are fleeing. Let him catch up with you near his land and if he has the power to stop you, let him come and stop you". Moshe sounded the shofar and the people returned to Pi Hahiroth, a day and a half's journey from Egypt.

When the blast of the shofar was heard, those with little faith began to tear out their hair and rend their clothes, for they thought that Moshe was returning them to Egypt. They were calmed when Moshe told them, "HaShem Himself has told me that you are free men. Our apparent retreat is only to entice the Egyptians and mislead them".

Monday, Nisan 19:

The Couriers traveled a day and a half and at the end of Monday, the nineteenth of Nisan, they came to Paro and informed him that the people had fled.

Tuesday, Nisan 20:

On Tuesday, the twentieth of Nisan, Paro assembled his chariots and, gathering his nation to accompany him, set out in pursuit of the Bne Israel, catching up to them as they encamped on the banks of the sea.

Wednesday, Nisan 21:

On Wednesday, the seventh night of Pesach, the beginning of the twenty-first of Nisan, Israel entered the sea and in the morning they came out and saw what HaShem's exalted Hand had done to the Egyptians. It was then that Moshe and the Bne Israel sang⁴³ / will sing their song of praise.

The Egyptian exile was a birth process. *The Egyptians were the placenta* for the Bne Israel during their gestation in Mitzrayim.⁴⁴ On the seventh day of Pesach, after the birth of the Bne Israel, the placenta became the afterbirth, a worn out, useless organ that was now dead.

Shemot (Exodus) 14:22 And the children of Israel went into the midst of the sea upon the dry ground: and

⁴³ The Hebrew word suggests both a future and a past tense.

⁴⁴ Mitzrayim is the transliteration of the Hebrew word for *Egypt*.

the waters were a wall unto them on their right hand, and on their left. 23 And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. 24 And it came to pass, that in the morning watch HaShem looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, 25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for HaShem fighteth for them against the Egyptians. 26 And HaShem said unto Moshe, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. 27 And Moshe stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and HaShem overthrew the Egyptians in the midst of the sea. 28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

With the collapse of the placenta and its expulsion from the body, comes the realization that with the birth of the Bne Israel, the Egyptians are no longer needed. The Egyptians are cast out of the womb of Mitzrayim, dead:

Shemot (Exodus) 14:30 Thus HaShem saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

The Bne Israel were united into a single body with a single purpose when they were born. The ending of the cycle of pregnancy and birth resulted in a unified song. The essence of the celebration of this day is the song that Moses and Israel were Divinely inspired to sing on this day a song that merited being included in the Torah, a song to which G-d and His heavenly consorts listened

Shemot (Exodus) 15:1 Then sang⁴⁵ Moshe and the children of Israel this song unto HaShem, and spake, saying, I will sing unto HaShem, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. 2 HaShem is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. 3 HaShem is a man of war: HaShem is his name. 4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Reed sea. 5 The depths have covered them: they sank into the bottom as a stone. 6 Thy right hand, HaShem, is become glorious in power: thy right hand, HaShem, hath dashed in pieces the enemy. 7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble. 8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea. 9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. 10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. 11 Who is like unto thee, HaShem, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? 12 Thou stretchedst out thy right hand, the earth swallowed them. 13 Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. 14 The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina. 15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. 16 Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, HaShem, till the people pass over, which thou hast purchased. 17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, HaShem, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established. 18 HaShem shall reign forever and ever. 19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and HaShem brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea. 20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. 21 And Miriam answered them, Sing ye to HaShem, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

⁴⁵ See also Revelation 15:3

This song that Moshe and the Bne Israel sang and *will sing*,⁴⁶ is a great hint to the future Techiyat HaMeitim, the resurrection of the dead.

Az *Yashir*, the song at the sea, symbolizes the birth of the Jewish people. It marks the first time that the nation, acting as one, recognized both their redemption and their redeemer. One cannot find any other place in Jewish history where, unified, the People of Israel burst spontaneously into song praising HaShem and his miracles.

Pesachim 117a Rab Judah said in Samuel's name: The Song in the Torah⁴⁷ was uttered by Moshe and Israel when they ascended from the [Red] Sea. And who recited this Hallel⁴⁸? The prophets among them ordained that Israel should recite it at every important epoch and at every misfortune — may it not come upon them! and when they are redeemed they recite [in gratitude] for their redemption.

No wonder this song of Moses will be sung in the days of Messiah:

Revelation 15:1-3 And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. 2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. 3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

Finally, several significant events occurred on the seventh day of Passover:

Jacob left Laban's home to return to Israel. ***Genesis 31:17.***⁴⁹
Yocheved hides Moses after a 6 month and one day pregnancy - day 44.⁵⁰
Pharaoh's decree against Israelite male infants was canceled. ***Sotah 12b***
Moses is set adrift in an ark on the Nile river, 81 years before The Exodus. ***Sotah 12b***
Moses saw the burning bush in 2447 – Day 7 of 7. ***Exodus 3:2***⁵¹
Moses departed from Midian to redeem Israel from Egypt. ***Eliyahu Kitov – “Our Heritage”***
Moses tells the Israelites to see the salvation of HaShem. ***Exodus 14:13, Sotah 12b***
Israelites cross the Reed Sea. ***Exodus 14:26-29, Sotah 12b***
God removes wheels from Egyptian chariots. ***Exodus 14:24-25***
God destroys Pharaoh's army, chariots, and horses with water. ***Exodus 14:21-28***
Moses and Miriam sing the song of Moses to the Lord. ***Exodus 15***
Joshua and the Israelites march around Jericho, day 7. Jericho is destroyed. ***Joshua 6:1ff***

The destruction of the wicked and the redemption of the righteous are the predominate themes of each of these events. A perusal of our psalm with these events in mind will show that David was clearly writing our psalm to speak of *this day*.

On the last days of Passover, we experience the spiritual reenactment of these great historic moments: we have the ability to tune in to a Divine energy which allows us to put the finishing touch on our personal redemption which commenced by the Seder.

*The beginning is enwedged in the end.*⁵²

⁴⁶ Revelation 15:3

⁴⁷ 'Torah' bears here its narrower connotation of Pentateuch. The 'Song' referred to is that contained in Shemot (Exodus) 15.

⁴⁸ Ps. 113-118. [MS.M. (gloss) inserts: Moshe and Yisrael recited it].

⁴⁹ Book of Jubilees 29:5.

⁵⁰ Artscroll Mesorah on Shavuot, page 61.

⁵¹ Bahya, Bo, Midrash Rabbah – Vayikra (Leviticus) 11:6

⁵² Sefer Yetzirah, Ch. I, mishnah 7

We celebrate the Messianic Redemption on Passover because the Exodus from Egypt “opened the floodgates” of redemption, thus enabling us to ultimately merit the final and eternal Redemption. Thus does our psalmist conclude:

Tehillim (Psalms) 18:51 Great salvation giveth He to His king; and showeth mercy to His anointed, to David and to his seed, for evermore.

Ashlamatah: Yeshayahu (Isaiah) 12:3 - 13:4 + 14:1-2

Rashi	Targum
11. ¶ And it shall come to pass that on that day, the Lord shall continue to apply His hand a second time to acquire the rest of His people, that will remain from Assyria and from Egypt and from Pathros and from Cush and from Elam and from Sumeria and from Hamath and from the islands of the sea.	11. ¶ And it will come to pass in that time that the LORD will extend His might yet a second time to deliver the remnant of His people which is left, from Assyria, and from Egypt and from Pathros, and from India, and from Elam, and from Babylon, and from Hamath, and from the islands of the sea.
12. And He shall raise a banner to the nations, and He shall gather the lost of Israel, and the scattered ones of Judah He shall gather from the four corners of the earth.	12. And he will raise an ensign for the peoples, and will assemble the outcasts of Israel, and bring near the exile of Judah from the four winds of the earth.
13. And the envy of Ephraim shall cease, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, nor shall Judah vex Ephraim.	13. And jealousy will pass from those of the house of Ephraim, and those who distress from those of the house of Judah will be destroyed. Those of the house of Ephraim will not be jealous of those of the house of Judah, and those of the house of Judah will not distress those of the house of Ephraim.
14. And they shall fly of one accord against the Philistines in the west, together they shall plunder the children of the East; upon Edom and Moab shall they stretch forth their hand, and the children of Ammon shall obey them.	14. And they will ally themselves, shoulder to shoulder, to strike the Philistines who are in the west, together they will plunder the sons of the east. They will put forth their hand against Edom and Moab, and the sons of Ammon will be obedient to them.
15. And the Lord shall dry up the tongue of the Egyptian Sea, and He shall lift His hand over the river with the strength of His wind, and He shall beat it into seven streams, and He shall lead [the exiles] with shoes.	15. And the LORD will dry up the tongue of the sea of Egypt, and will lift up the stroke of his might against the Euphrates by His prophets' command, and strike it into seven streams, and they will walk in it with sandals.
16. And there shall be a highway for the remnant of His people who remain from Assyria, as there was for Israel on the day they went up from the land of Egypt.	16. And there will be a highway for the remnant of His people which is left from the Assyrian, as there was for Israel in the day they came up from the land of Egypt.
1. And you shall say on that day, "I will thank You, O Lord, for You were wroth with me; may Your wrath turn away and may You comfort me.	1. And you will say at that time: "I will give thanks before You, O LORD, since I sinned before You Your anger was upon me; now Your anger will turn from me, and You will have compassion on me.
2. Here is the God of my salvation, I shall trust and not fear; for the strength and praise of the Eternal the Lord was my salvation."	2. Behold, in the Memra of the God of my salvation I trust, and will not be shaken; for the awesome one, the LORD, is my strength and my song; He has spoken by His Memra, and He has become for me a saviour."
3. And you shall draw water with joy from the fountains of the salvation.	3. And you will accept a new teaching with joy from the chosen ones of righteousness/generosity.

Rashi	Targum
4. And you shall say on that day, "Thank the Lord, call in His Name, publicize His deeds among the peoples; keep it in remembrance, for His Name is exalted.	4. And you will say at that time: "Give thanks before theLORD, pray in His name, make known His deeds among the peoples, proclaim that His name is strong.
5. Sing to the Lord for He has performed mighty deeds; this is known throughout the land.	5. Sing praises before the LORD, for He does prodigies; this is disclosed in all the earth.
6. Shout and praise, O dwellers of Zion, for great in your midst is the Holy One of Israel. {S}	6. Shout, and sing, O congregation of Zion, for the great one has promised to rest His Shekhinah in your midst, the Holy One of Israel." {S}
1. The harsh prophecy of Babylon which Isaiah son of Amoz prophesied.	1. An oracle of a cup of cursing to give Babylon to drink which Isaiah the son of Amoz prophesied.
2. On a tranquil mountain raise a banner, raise your voice to them; wave your hand that they may enter the gates of the nobles.	2. On the fortress which dwells contentedly raise the signal, lift up a voice to them; wave a hand and they will enter its gates willingly.
3. I commanded My prepared ones; I summoned My heroes to [execute] My wrath, those who rejoice in My pride.	3. I myself have commanded My appointed ones, I have also summoned My mighty men, and the strong ones of My renown will avenge my anger on them.
4. The sound of a multitude in the mountains, the likeness of a numerous people, the sound of the stirring of kingdoms of nations gathering; the Lord of Hosts appoints officers over the warring host.	4. A noise of a tumult on the mountains, as of many people! A noise of an uproar of kingdoms, of peoples gathering together! The LORD of hosts is mustering armies in war.
5. They come from a distant land, from the end of the heavens; the Lord and the weapons of His fury, to destroy all the land. {S}	5. They come from a distant land, from the ends of the heavens, the LORD and instruments of a cup of a cursebefore him, to destroy all the wicked of the earth. {S}
6. Lament, for the day of the Lord is near; like a raid from the Almighty it shall come.	6. Wail, for the day which is about to come from the LORD is near; as spoil from the Almighty it will come.
7. Therefore, all hands shall grow feeble, and the heart of every mortal shall melt.	7. Therefore all hands will be feeble and every heart of man will melt,
8. And they shall panic; pangs and throes shall seize them; like a woman in confinement they shall writhe; each man shall be amazed at his fellow; their faces are faces of flames.	8. and they will be dismayed. Distress and birth pangs will seize them; they will be in anguish like the woman in travail. They will be astonished at one another, their faces of flame.
9. Behold, the day of the Lord is coming, cruel with wrath and burning anger, to make the land desolate, and its sinners He shall destroy from it.	9. Behold, the day from the LORD comes, cruel, with wrath and strength of anger, to make the earth a waste, and he will destroy its sinners from it.
10. For the stars of the heavens and its constellations shall not allow their light to illuminate, the sun has become dark in its going forth, and the moon shall not shine its light.	10. For the stars of the heavens and their constellations will not give their light; the sun will be dark at its going forth and the moon will not give its light.
11. And I will visit evil upon the earth, and upon the wicked their iniquity; and I will cut off the pride of the presumptuous, and the arrogance of the tyrants I will humble.	11. And I will punish those who reside in the world for [their] evil and the wicked for their sins, and I will put an end to the pride of the wicked and humble the strength of the strong ones.
12. I will make mortal man dearer than fine gold, and man [dearer] than the collection of the gold of Ophir.	12. I will love those who fear me more than the gold in which the sons of men glory, and those who perform the law more than the refined gold of Ophir.
13. Therefore, I will make heaven quake, and the earth will quake out of its place, because of the anger of the Lord of Hosts, and on the day of His burning wrath.	13. Therefore I will shake the heavens, and the earth will shake from its place, in wrath before the LORD of hosts and in the day of the strength of His anger.
14. And he shall be like a roving deer, and like sheep	14. And it will come to pass that like a hunted gazelle,

Rashi	Targum
who have no one to gather [them]; each man shall turn to his people, and each man shall flee to his land.	and like sheep with none to gather them, so every man will turn to his own people, and every man will flee to his own land.
15. Everyone who is found shall be stabbed, and anyone who takes refuge shall fall by the sword.	15. Whoever is found in it will be slain, and whoever enters into the besieged fortresses will be slain by the sword.
16. And their babes shall be dashed before their eyes; their houses pillaged, and their wives ravished.	16. And their young men will be dashed to pieces before their eyes; their houses will be plundered and their wives ravished.
17. Behold I stir up Media against them, who do not value silver, and do not desire gold.	17. Behold, I am bringing the Medes against them, who are not influenced by silver and are not pleased with gold.
18. And the bows shall dash youths, and on the newborn they shall not have mercy; on children their eye shall not look with pity.	18. And their bows will cut young men asunder, and they will have no mercy on the offspring of the womb, and their eyes will not pity children.
19. And Babylon, the beauty of the kingdoms, the glory of the pride of the Chaldees, shall be like God's overturning of Sodom and Gemorrah.	19. And Babylon, which was formerly the joy of the kingdoms, the boast of the Chaldeans' pride, will be like the overthrow, when God overthrew Sodom and Gomorrah.
20. It shall not be settled forever, and it shall not be occupied from generation to generation, and no Arab shall pitch his tent there, neither shall shepherds rest their flocks there.	20. It will never be inhabited or dwelt in from generation to generation; no Arab will spread his tent there, no shepherds will dwell there.
21. And martens shall dwell there, and their houses shall be filled with ferrets, and ostriches shall dwell there, and satyrs shall dance there.	21. But wild beasts will dwell there and their houses will be full of howling creatures; and there ostriches will dwell, and there demons play.
22. And cats shall dwell in his palaces, and serpents in the temples of pleasure, and her time is soon coming, and her days shall not be extended.	22. And cats will growl in their palaces and jackals in the places of their pleasures; and the time of the shattering of Babylon is close at hand, and its days will not be put far off
<p>1. For the Lord shall have mercy on Jacob and again choose Israel, and He shall place them on their soil, and the strangers shall accompany them and join the <u>House of Jacob</u>.</p>	<p>1. For the LORD will have compassion on the house of Jacob and will again be pleased with Israel, and will make them dwell in their own land, and proselytes will be added to them and will rely on the <u>house of Israel</u>.</p>
2. And peoples shall take them and bring them to their place, and the House of Israel shall inherit them on the soil of the Lord, for slaves and maidservants, and they shall be captors to their captors and rule over those who dominate over them. {S}	2. And peoples will lead them and bring them to their place, and the house of Israel will possess them in the land of the Shekhinah of the LORD as male and female slaves; and they will be captors of their captors and they will subjugate those who enslaved them. {S}
3. And it shall come to pass on the day the Lord allows you to rest from your sorrow and from your shuddering, and from the hard work that you were made to serve.	3. And it will come to pass in the day when the LORD gives you rest from your pain and mastery and the hard subjugation which you were subjugated with,
4. And you shall bear this parable against the king of Babylon, and you shall say, "How has the dominator ceased, has ceased the haughty one!"	4. you will take up this proverb against the king of Babylon, and you will say: "How the mastery of him who enslaved us has ceased, the strength of the sinner has come to an end."
5. The Lord has broken the staff of the wicked, the rod of the rulers.	5. The LORD has broken the strength of the wicked, the rule of sinners,
6. Who would smite peoples with wrath, incessant	6. which was striking peoples in the strength of

Rashi	Targum
blows, ruling nations with anger, pursued without relenting.	unceasing blows, subjugating the peoples in strength, subjugating and unrelenting.
7. 'All the land rested, became tranquil,' they opened [their mouth] in song.	7. The whole earth is at rest, quiet; they break forth into singing.
8. Box trees, too, rejoiced at you, the cedars of the Lebanon; 'Since you were laid low, the cutter will not come upon us.'	8. Indeed, rulers rejoice over you, the rich in possessions, saying, 'From the time that you were laid low, no destroyer comes up against us.'
9. Gehinnom from beneath quaked for you, toward your arrival; it aroused for you the giants, all the chiefs of the earth; it caused all the kings of the nations to rise from their thrones.	9. Sheol beneath is moved in your regard, to meet you when you come, it rouses the mighty ones for you, all the rich in possessions; they have raised from their thrones all the kings of the peoples.
10. All of them shall speak up and say to you, 'Have you too become weak like us? Have you become like us?'	10. All of them will answer and say to you: 'You too have become as sick as we! You have become like us!'
11. Your pride has been lowered into Gehinnom, the stirring of your psalteries. Maggots are spread under you, and worms cover you.	11. Your glory is brought down to Sheol, and the songs of your music; beneath you they will set a maggot, and above you the worm.
12. How have you fallen from heaven, Lucifer, the morning star? You have been cut down to earth, You who cast lots on nations.	12. How you are cast out from the height, you that were resplendent among sons of men as the bright star among the stars! You are banished to the earth, you that were a slaughterer among the peoples!
13. And you said to yourself, 'To the heavens will I ascend, above God's stars will I raise my throne, and I will sit on the mount of the assembly, in the farthest end of the north.	13. And you said in your heart, 'I will ascend to the height; above the people of God I will set the throne of my kingdom; and I will sit in the mount of assembly in the far north,
14. I will ascend above the heights of the clouds; I will liken myself to the Most High.'	14. I will ascend above all the people, I will be higher than them all.'
15. But into the nether world shall you be brought down, to the bottom of the pit.	15. But you are brought down to Sheol, to the depths of the pit of the place of perdition.
16. Those who see you shall look at you; shall gaze earnestly at you, 'Is this the man who caused the earth to quake, who wrought havoc among the kingdoms?'	16. Those who see you will stare at you, they will ponder, they will say, 'Did this man make the earth tremble, waste the kingdoms,
17. Who made the land like a desert, and his cities he demolished; for his prisoners he did not open the house.	17. make the world like the desert and raze its cities; did he not open the gate for his prisoners?'
18. All kings of nations, all of them, lay in honor, each in his house.	18. All the kings of the Gentiles lie in glory, each in his tomb;
19. But you were cast from your grave like a discarded sapling, [in] the garb of the slain, of those pierced by the sword, who descend to the stones of the pit, like a trampled corpse.	19. but you are cast out from your sepulchre like a hidden miscarriage, covered with those slain, those pierced by a sword, who go down to the pit of the place of perdition like a corpse trodden under foot.
20. You shall not join them in burial, for you have destroyed your land, you have slain your people; the seed of evil-doers shall not be named forever.	20. You will not be as one of them in the sepulchre, because you have destroyed your land, you have slain your people. May the seed of evildoers nevermore be established!
21. Prepare a slaughter for his sons because of the iniquity of their forefathers, lest they rise and inherit the land, and fill the surface of the earth with enemies."	21. Prepare slaughter for their sons because of the sins of their fathers, lest they rise and possess the earth and fill the face of the world with enemies."
22. "And I will rise against them," says the Lord of Hosts, "and I will cut off from Babylon a name and a remnant, a son and a grandson," says the Lord.	22. "I will be revealed to take retribution from them," says the LORD of hosts, "and I will destroy from Babylon name and remnant, son and son's son, says the LORD.
23. "And I will make it for a heritage of hedgehogs and	23. And I will make it a possession of porcupines, a

Rashi	Targum
pools of water, and I shall sweep it away with a broom of destruction," says the Lord of Hosts. {S}	house of devastation, stagnant pools of water, and I will sweep it as they sweep with the broom, and I will deliver it to destruction," says the LORD of hosts. {S}
24. The Lord of Hosts swore saying, if not as I thought, so it was, and as I planned, so it shall remain.	24. The LORD of hosts has sworn, saying: "As I have planned, so will it be, and as I have purposed, so will it stand,
25. To break Assyria in My land, and on My mountains will I trample him, and his yoke shall be removed from upon them, and his burden shall be removed from upon his shoulder.	25. to break the Assyrian in My land, and upon themountains of My people I will trample him; and his mastery will pass from them and his yoke will he broken from their necks."
26. This is the plan that is planned over the entire land, and this is the outstretched hand over all the nations.	26. This is the purpose that he purposed concerning the whole earth, and this is the might that is raised up, by which He rules over every kingdom.
27. For the Lord of Hosts planned, and who will frustrate [it]? And it is His hand that is outstretched, and who will return it? {P}	27. For the LORD of hosts has purposed, and who will remove it? And His might is raised up, and there is none who will turn it back. {P}

Rashi's Commentary for: Yeshayahu (Isaiah) 12:3 - 13:4 + 14:1-2

Chapter 12

1 And you shall say when you see the nations being sentenced to disgrace and abhorrence.

I will thank You, O Lord, for you were wroth with me and You exiled me, and my exile atoned for me, and now, amends have been made for my iniquity. May Your wrath turn away and may You comfort me. Jonathan renders: I will confess before You, O Lord, that I sinned before You, and, therefore, You were wroth with me, and were it not for Your mercy, I would not be worthy to have Your wrath turn away and comfort me, and behold, Your wrath has turned away from me.

2 for the strength and the praise of the Eternal the Lord The strength and the praise of the Holy One, blessed be He, that was my salvation. We cannot, however, explain עָזִי, like עָזִי, my strength, for we do not find in Scripture עָזִי vowelized with a short 'kamatz,' but with a 'shuruk,' reading עָזִי, with the exception of three places where it is accompanied by וְזִמְרָתִי. Also, וְזִמְרָתִי cannot be explained like וְזִמְרָתִי, my praise, but we are forced to say that וְזִמְרָתִי is connected to the word following it. Therefore, I say that the 'yud' of עָזִי is merely like the 'yud' of (Deut. 33:16) שׁוֹכֵן בַּתְּלוּלָה, "He Who dwells in the thornbush."

the Eternal the Lord Until now His Name was divided, and with the downfall of Amalek, it became whole, and so Scripture states (Exodus 17:16): "For the hand is on the throne of the Eternal (כִּסֵּי יְהוָה)," implying that the throne is incomplete and the Name is incomplete until the Lord wages war against Amalek.

was my salvation. Heb. לִישׁוּעָה לִי, like לִישׁוּעָה הָיָה לִי, was to me for a salvation, and it is customary for Scripture to speak in this manner. Comp. (Exodus 9:21) "And he who did not heed the word of the Lord, left (וַיַּעֲזֹב) his slaves and his cattle"; also, in II Chronicles (10:17): "And the children of Israel who dwelt in the cities of Judah, Rehoboam reigned (וַיִּמְלֹךְ) over them." It should say, עָלֵיהֶם מְלֶכֶךְ.

3 And you shall draw water You shall receive a new teaching [from Targum].

from the fountains of the salvation For their heart will be dilated through the salvation that came to them, and secrets of the Torah that have been forgotten during the exile, because of the troubles, will be revealed to them.

4 His deeds Heb. עֲלִילוֹתָיו , similar to מַעֲלָלָיו .

keep it in remembrance to praise [His Name,] for it is exalted.

Chapter 13

1 The harsh prophecy of Babylon The prophecy of the retribution which [will fall] upon Babylon.

2 On a tranquil mountain raise a banner to gather. On a tranquil, trusting, undisturbed mountain, raise a banner to the nations and raise your voice to those gathering, that they come upon it.

wave your hand Wave your hand to the distant ones who cannot hear, and let them see the waving of the hand and enter the gates of the nobles, of the princes of Babylon.

the gates Heb. פְּתָחַי . As though it would say, בְּפֶתְחַי , into the gates. Comp. (Gen. 38:11) “Stay as a widow in your father’s house (בְּבֵית־אָבִיךָ) ,” interpreted as בְּבֵית־אָבִיךָ . Menachem ben Seruk (Machbereth Menachem p. 147) interpreted it as swords. Comp. (Psalms 55:22) “And they are drawn swords (פְּתִיחוֹת) .”

3 I commanded My appointed ones that they come and commence to incite them, and they are Persia and Media, the men of Cyrus and Darius, whom I appointed for this.

I summoned My heroes to [execute] My wrath To execute My wrath upon them, for they rejoice in My pride that I boast of them.

5 and the weapons of His fury They are the mighty men of Media and Persia.

to destroy all the land of Babylonia.

6 like a raid Like a day of plunder, from the Holy One, blessed be He, it shall come.

7 all hands of the Babylonians.

8 pangs and throes (צִירִים וְחֻבְלִים) These are expressions of pains of a woman who kneels to give birth, for the hinges (צִירִים) of her womb break apart to open.

they shall writhe Heb. יִחִילוּן . חִיל , חִלְחִלָה are expressions of shivering.

each man shall be amazed at his fellow The Babylonians will be amazed at those who advanced against them, for they are peculiar.

their faces are faces of flames A nation whose faces are red and very frightful, [or alternatively, because they are a pensive people, and he compares the Babylonians to them because of the amazement.]

9 and its sinners Heb. חֹטְאֵיהָ , similar to חֹטְאֵיהָ .

10 and its constellations Similar to מַזְלוֹתֵיהֶם .

illuminate Heb. יִהְיוּ . They shall illuminate, and so (Job 29: 3), “When his lamp shone,” (בְּהִלּוֹ) ” (ibid. 31:26). The light when it shone brightly (יִהְיוּ) .

the sun has become dark Because of their distress, it seems to them as though the sun has become dark.

11 upon the earth On their land.

12 I will make mortal man dearer than fine gold On that night I will honor Daniel more than fine gold. When they brought him to read the writing (Dan. 5:25): “Mene mene tekel ufarsin”; (ibid. 5:25) “Then Belshazzar ordered, and they dressed Daniel in purple...”

more than a collection of the gold of Ophir Heb. מִכְתָּם אוֹפִיר , a collection of the gold of Ophir.

13 I will make heaven quake All their host will quake when I cast down the prince of Babylon, for the Holy One, blessed be He, does not punish the nations until He punishes their heavenly princes first, as Scripture states (infra 24:21): “The Lord shall visit upon the heavenly host on high,” and afterwards, “on the kings of the earth on the earth.” Scripture states further (infra 14:12): “How have you fallen from heaven, Lucifer, the morning star?” And then, “You have been cut down to the ground, you who cast lots on nations.” Here too, first, “I will make heaven quake,” and afterwards, “the earth will quake.” Its inhabitants shall quake at the news of its downfall, for they shall be astonished at the event.

14 And he shall be i.e., every inhabitant of Babylon.

like a roving deer i.e., like a deer roving from its place.

15 Everyone who is found outside, shall be stabbed.

and anyone who takes refuge with the people of the city to be included with them in the siege, shall fall by the sword when the city capitulates. הוֹסֵפֶה is an expression similar to (Deut. 29:18): “To add the unintentional sins to the lustful ones (הוֹסֵפֶה)”; (infra 29:1) “Add year upon year (הוֹסֵפֶה)”; (Jer. 7:21) “Add (הוֹסֵפֶה) to your sacrifices.” [akojllir in O.F.], to join.

16 shall be dashed Heb. יִרְטָשׁוּ . Comp. (verse 18) “Shall dash (תִּרְטָשׁוּהָ) youths.”

17 Behold I stir up Media against them Darius the Mede assassinated Belshazzar. So Scripture states (Dan. 5:30): “On that very night, Belshazzar...was slain”; (ibid. 6:1) “And Darius the Mede acquired the kingdom.”

and do not desire gold They do not care [for anything,] but to kill and to avenge the harm the kings of Babylon did to all the peoples.

18 And the bows of the peoples of Media.

youths of Babylon.

shall dash shall split with their arrows that they shoot with their bows.

newborn [lit. fruit of the womb] Frail infants.

19 And Babylon...shall be Two calamities befell her in two years. Darius assassinated Belshazzar and ruled a year, and in the second year it was turned over like Sodom from heaven. And so we learned in Seder Olam (ch. 28). And in that year the news came concerning Darius, and after him, in the year, the news, and Babylon that was the beauty of the kingdoms...that was the leader and the head of the kingdoms and that was the glory of the pride of the Chaldees now, shall be like the overturning of Sodom.

20 and no Arab shall pitch his tent there Heb. יִהְיֶה , like יִצְהַל . Even Arabs, who customarily dwell in tents and move their livestock from place to place, will not be pleased with Babylon, to set up their tents there, for it will not

even be fit for pasture for flocks. And do not wonder about לָהֵלֵל , which is explained like לֵאזְהֵל , for there are many places in which the sound of the letter is substituted for the letter, and so (Job 35:11), “He teaches us (מְלַמֵּנוּ) from the beasts of the earth,” like מְאַלְפֵנוּ , and so, (Prov. 17:4), “A liar hearkens (מְזַיֵּן) to a destructive tongue,” like מְאַזְזֵן .

21 martens Heb. מַרְטֵנִים . Jonathan translates: תְּמִינָה , identical with נְמִיזוֹת [found in the Talmud] martrines in O.F.

ferrets Heb. אֶהֱיִים . I do not know what kind of animal they are. [אֶהֱיִים is an expression of thorns, thistles, and briars.]

and satyrs demons.

22 And cats shall dwell in his palaces Heb. וְעַנְיָה אֵימִם בְּאַלְמִנּוֹתָיו . And cats shall dwell in his palaces. עַנְיָה is similar to (Hosea 2:17) “And she shall dwell (וְעָנְתָהּ) there.” Also (Nahum 2:13) “And his dens (וּמְעוֹנוֹתָיו) with what he had torn.” עַנְיָה may also be interpreted as an expression of raising the voice.

and serpents shall dwell [or howl] in their temples of pleasure.

and her days The days of her flourishing shall not be extended, for Israel was promised (Jer. 29:10): “When seventy years of Babylon are over, I will remember you.” And that remembering will be through Cyrus king of Persia, who will take the kingdom from Babylon after Darius the Mede, for they both, Media and Persia, joined over it, [i.e., over Babylon,] and stipulated between themselves, if the kings are from us, the governors are from you.

Chapter 14

1 For the Lord shall have mercy on Jacob to keep for them the promise of their redemption from Babylonia.

and again choose Israel in the future, He shall redeem them with a complete redemption.

and join And they shall be added on. Comp. (I Sam. 2:36) “Take me now into... (טָפְחוּנִי) ” and also (ibid. 27:19) “From cleaving to the Lord’s heritage (מִהֶסְתַּפְּחֵהוּ) .”

2 shall inherit they shall inherit from them, and similarly, “and you shall hold onto them as an inheritance” (Lev. 25:46).

and rule Heb. וַיִּרְדּוּ , an expression of ruling and dominating, as (Lev. 25:46): “You shall not rule over him (תִּרְדֶּה) .”

Verbal Tallies

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

Bereshit (Genesis) 24:42 – 25:18
Yeshayahu (Isaiah) 12:3 - 13:4 + 14:1-2
Tehillim (Psalm) 18
Mk 2:23-28, Lk 6:15, Acts 5:12-16

The verbal tallies between the Torah and the Psalm are:

I came / may go - בוא , Strong’s number 0935.

Day - יום, Strong's number 03117.
Well / Eyes - עין, Strong's number 05869.
Said / Say - אמר, Strong's number 0559.
LORD - יהוה, Strong's number 03068.
God - אלהים, Strong's 0430.

The verbal tallies between the Torah and the Ashlamata are:

came / go / come - בוא, Strong's number 0935.
Well / Eyes - עין, Strong's number 05869.
Day - יום, Strong's number 03117.
Said / Say - אמר, Strong's number 0559.
LORD - יהוה, Strong's number 03068.

Beresheet (Genesis) 24:42-44 And I came <0935> (8799) this day <03117> unto the well <05869>, and said <0559> (8799), O LORD <03068> God <0430> of my master Abraham, if now thou do prosper my way <01870> which I go:

Tehillim (Psalm) 18:1 « To the chief Musician, A Psalm of David, the servant of the LORD <03068>, who spake unto the LORD <03068> the words of this song in the day <03117> that the LORD <03068> delivered him from the hand of all his enemies, and from the hand of Saul: 2 And he said <0559> (8799), » I will love thee, O LORD <03068>, my strength.

Tehillim (Psalm) 18:7 In my distress I called upon the LORD <03068>, and cried unto my God <0430>: he heard my voice out of his temple, and my cry came <0935> (8799) before him, even into his ears.

Tehillim (Psalm) 18:12 He made darkness his secret place; his pavilion round about him were dark waters <04325> and thick clouds of the skies.

Tehillim (Psalm) 18:25 Therefore hath the LORD <03068> recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight <05869>.

Yeshayahu (Isaiah) 12:3 Therefore with joy shall ye draw <07579> (8804) water <04325> out of the wells of salvation.

Yeshayahu (Isaiah) 12:4 And in that day <03117> shall ye say <0559> (8804), Praise the LORD <03068>, call upon his name, declare his doings among the people, make mention that his name <08034> is exalted.

Yeshayahu (Isaiah) 13:2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go <0935> (8799) into the gates of the nobles.

NAZAREAN TALMUD

SIDRA OF B'RESHEET GEN. 24:42 - 25:18

"AND I CAME TODAY TO THE FOUNTAIN"

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

HAKHAM SHAUL'S SCHOOL OF TOSEFTA

(Luke 6:1-5)

Mishnah 8

And now it happened on the Second-First-Sabbath, he went along the grain fields. And his talmidim plucked the heads of grain rubbing them in their hands and ate. And some of the Boethusians said to them (Yeshua's talmidim), Why do you do that which is unlawful on the Sabbath days?

And answering, Yeshua said to them, have you not read this, what David did when he was hungry, with those who were accompanied him; how he went into the house of God and took the loaves of the presentation, and ate and also gave to those who were with him which it is unlawful to eat, except for the priests alone? And he said to them, The Son of Man (Aramaic: "Bar Enosh" – cf. Daniel 7:13) is master also of the Sabbath."

HAKHAM TSEFET'S SCHOOL OF PESHAT

(Mark 2:23-28)

Mishnah 8

And now it happened that he (Yeshua) **came⁵³ to** the grain-fields on a Second – First - Sabbath and his talmidim (disciples) began to make their way, plucking the heads of barley. And the Boethusians said to him, "Behold, why do they do that which is unlawful on the Sabbath?" And he said to them, "Have you never read what David did, when he had need and was hungry, he and those with him? How he went into the house⁵⁴ of God, when `Abiathar was the chief priest," and the loaves of the presentation which they ate, which is unlawful to eat, except to the priests, and he (David) gave⁵⁵ also to those who were with him?" And he said to them, "The Sabbath was made for man, not man for the Sabbath, so that the son of man (Aramaic: "Bar Enosh" – cf. Daniel 7:13) is master also of the Sabbath.'

HAKHAM SHAUL'S SCHOOL OF REMES

(Acts. 5:12-16)

Pereq 8

And many miracles and wonders were done among the people by the hands of the emissaries (Nazarean Hakhamim/Rabbis); and they were all with one accord in Solomon's Porch. And none of the rest dared to join to them, but the people held them in high esteem; and more faithfully obedient were added to the LORD, congregations both of men and women; So as to carry out the sick into the streets and place them on cots and mattresses, so that at least the shadow of Hakham Tsefet passing by might overshadow some of them. And also a multitude came from the cities around Yerushalayim, bringing sick ones, and those being tormented by unclean spirits, who were all healed.

COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

We have seen Yeshua dealing with various halakhic issues throughout the last several pericopes. This pericope addresses a very special issue as we can readily see.

⁵³ Verbal connection with B'resheet 24:42 and Psalms 18:21

⁵⁴ Verbal connection ro B'resheet 24:67, Isa 14:1

⁵⁵ Verbal parallel with B'resheet 24:53 and Luqas 6:4

And now it came to pass that he Yeshua was journeying along on a Second – First -Sabbath... – Here the text does not need to exceed that which is permissible to do on a Sabbath – i.e. the Sabbath Journey (cf. 2 Luke (Acts) 1:12). It is important here to observe that Liturgical/Lectionary order does not need to correspond with chronological order as some try to do.

along on a Second-First-Sabbath (cf. 1 Luke 6:1) through the grain-fields – The Greek for “Second-first-Sabbath” is σαββατω δευτεροπρωτω (SABBATO DEUTEROPROTO). John Gill’s “Exposition on the Entire Bible” explains this phrase appearing in Luke 6:1 to mean:

“... what seems most likely is, that this Sabbath was, as it may be rendered, "the first Sabbath after the second"; that is, the first Sabbath after the second day of the Passover, when the sheaf of the First-fruits was offered, and harvest might be begun; which suits well with ears of corn being ripe at this time, which the disciples rubbed.”

The Reformed Pastor John Gill is correct in observing that this phrase is connected to the season immediately after Passover during the counting of the Omer leading to Shabuot (Pentecost). However, he makes a tragic mistake in not understanding that the First Day of Unleavened Bread (Nisan 15) is considered a Sabbath. Therefore the Greek phrase “Sabbato Deuteroproto” should be translated as “**second [day] after the First Sabbath (i.e. Nisan 16)**”. The grain that the Rabbinic Disciples of the Master were plucking to eat was a treat. This second day after Passover is also the day that starts the count of the Omer (the counting of the 49 days to Pentecost), and is known as the first of the “Hol HaMoed” (Intermediate) days of the Festival which have a semi-festival nature, except outside the Land of Israel, where the Second Day of the Festival is observed as a Festival Sabbath as well. The “second day” of the Passover was of great importance, since on it the wave-sheaf was offered (Lev. 23:11). From “that day” they reckoned “seven weeks,” to the day of Pentecost.

Again, John Gill’s “Exposition on the Entire Bible” on Leviticus 23:11 explains:

on the morrow after the Sabbath the priest will wave it; not after the seventh day, but after the first day of the feast of unleavened bread, which was a Sabbath, in which no servile work was to be done, Lev_23:7; and so the Targum of Jonathan calls it “the day after the first good day of the Passover,” which was the sixteenth of Nisan, as Josephus expressly says; and so it is generally understood by Jewish writers the account given of this affair is this; the messengers of the Sanhedrim went out (from Jerusalem over the brook Kidron to the fields near it) on the evening of the feast, (i.e. at the going out of the fifteenth) and at the beginning of the sixteenth of Nisan Mishnah Menahot 6:3states :

How did they do it? Agents of the court go forth on the eve of [the afternoon before] the festival [of Passover]. And they make it into sheaves while it is still attached to the ground, so that it will be easy to reap. And all the villagers nearby gather together there [on the night after the first day of Passover], so that it will be reaped with great pomp. Once it gets dark [on the night of the sixteenth of Nisan], he says to them, “Has the sun set?” They say, “Yes.” “Has the sun set?” They say, “Yes.” “[With] this sickle?” They say, “Yes.” “[With] this sickle?” They say, “Yes.” “[With] this basket?” They say, “Yes.” “[With] this basket?” They say, “Yes.” **On the Sabbath, he says to them, “[Will I reap on] this Sabbath?” They say, “Yes.” “[Will I reap on] this Sabbath?” They say, “Yes.”**“Will I reap?” They say, “Reap.” “Will I reap?” They say, “Reap”— three times for each and every matter. And they say to him, “Yes, yes, yes.” All of this [pomp] for what purpose? Because of the Boethusians, for they maintain, “The reaping of the [barley for] the Omer is not [done] at the conclusion of the [first day of the] festival.”

then they reaped it and put it into the baskets, and brought it to the court, where they parched it before the fire, to fulfil the commandment of parched corn; then they put it in mills for grinding beans, and took out of it a tenth part (of an ephah), which was sifted with eighteen sieves; then oil and frankincense were poured

upon it, being mixed; and it was waved, and brought, and a handful taken and burnt, and the rest was eaten by the priests; and when they had offered the Omer, they went out and found the streets of Jerusalem full of meal and parched corn, there being now full liberty to reap what they would:

Now, all the Greek versions of Mark 2:23 omit the word "DEUTEROPROTOS" as:

Mark 2:23 και{and} εγενετο {it came to pass} παραπορευεσθαι αυτον {that he journeyed} εν {on} τοις {the} **σαββασιν** {Sabbath} ...

Luke 6:1 εγενετο δε {and it came to pass} εν {on} **σαββατω** {Sabbath [the]} **δευτεροπρωτω** {second-first}

Christian commentators point to the fact that Mark is simply speaking about a Sabbath, and that Luke is identifying for us which precise Sabbath was that (i.e. the first Sabbath after the second day of the Passover). This line of thought is partly wrong, for the second day after the Feast of Unleavened Bread at that time could have fallen on a Sabbath or on a week day, as we read in Mishnah Menahot 6:1

"R. Ishmael says, "The offering of the first sheaf of barley was brought on the Sabbath from three seahs [of barley], and on a weekday, from five." And sages say, "All the same are the Sabbath and the weekday: from three [seahs] was it brought." R. Hananiah, Prefect of the Priests, says, "On the Sabbath it [the barley] was reaped by one man, and with one sickle, and into one basket, and on a weekday by three men, into three baskets, with three sickles." And sages say, "All the same are the Sabbath and the weekday: [it is done]by three men, into three baskets, with three sickles."

And the Talmud comments on this Mishnah:

[R. Ishmael says, "The offering of the first sheaf of barley was brought on the Sabbath from three seahs of barley, and on a weekday, from five." And sages say, "All the same are the Sabbath and the weekday: from three seahs was it brought:"] Now there is no unclarity about the position of rabbis. They take the view that the tenth ephah of finest flour can be gotten out of three seahs of grain, and therefore it makes no different whether it is a Sabbath or a weekday. But from the perspective of R. Ishmael, what is his premise? If he takes the view that a tenth ephah of finest flour can come only from five seahs of grain, then even on the Sabbath, that is the volume to be cut. And if it can derive from three, then even on a weekday, that is the volume that should be cut!

Said Raba, "R. Ishmael takes the view that a tenth ephah of the finest flour with no excessive work at all derives from five, but with excessive labor it will derive from three. So on a weekday we bring it from five, for this would be the most desirable result, but on the Sabbath, it is better that a single form of labor should be performed to excess, namely, sifting a lot, rather than violating the Sabbath by many distinct acts of labor, each performed only once."

Said Rabbah, "R. Ishmael and R. Ishmael b. R. Yohanan b. Beroqah have made the same statement. For it has been taught on Tannaite authority: "If the fourteenth of Nisan coincided with a Sabbath, one may flay the Passover offering only as far as the breast [to take the sacrificial portions out of the lamb; the rest of the flaying, to prepare the meat for eating, is left over until the evening], the words of R. Ishmael b. R. Yohanan b. Beroqah. "And sages say, 'One may do so until he flays the whole of the beast.' Now has not R. Ishmael b. R. Yohanan b. Beroqah in that case that so far as one can manage, we do not undertake troublesome work in violation of the Sabbath? Why so? Perhaps R. Ishmael b. R. Yohanan b. Beroqah takes the position that he does here [that we do not do more work than we have to do on the Sabbath] since there is no consideration of treating Holy Things in a disgraceful manner, but there, where there is the consideration of treating Holy Things in a disgraceful manner, [64A] I might say to you that he accords with the position of rabbis. Furthermore, perhaps R. Ishmael b. R. Yohanan b. Beroqah takes the position

that he does in that other case only because the requirements of the Most High are being carried out [by removing the sacrificial portions], so it is not necessary to violate the Sabbath any further, but here, since the requirements of the Most High have not yet been carried out, so that there still is a need to profane the Sabbath, I might suppose that he accords with sages.

Said Rabbah, "R. Ishmael and R. Hananiah, Prefect of the Priests have made the same statement. For we have learned in the Mishnah: R. Hananiah, Prefect of the Priests, says, "On the Sabbath it [the barley] was reaped by one man, and with one sickle, and into one basket, and on a weekday by three men, into three baskets, with three sickles." And sages say, "All the same are the Sabbath and the weekday: by three men, into three baskets, with three sickles." Now has not R. Hananiah, Prefect of the Priests, stated there that, since it is possible to get by, we do not perform an excess of labor on the Sabbath; here too, since it is possible to get by with less, we do not undertake troublesome work in violation of the Sabbath." Why so? Perhaps R. Ishmael takes the position that he does here [that we do not do more work than we have to do on the Sabbath] since there is no public knowledge of the matter, but there, where there is public knowledge of the matter, might say to you that he accords with the position of rabbis. Furthermore, perhaps R. Hananiah, Prefect of the Priests, takes the position that he does in that other case only because whether one or three men are doing the work, the requirements of the Most High are being carried out in accord with the religious duty pertaining thereto, so it is not necessary to violate the Sabbath any further, but here, since the requirements of the Most High are being carried out in accord with the religious duty pertaining thereto, I might suppose that he accords with sages.

Rather, said R. Ashi, "R. Ishmael and R. Yosé have said the same thing. For we have learned in the Mishnah: Whether [the new moon] appeared clearly or did not appear clearly, they violate the [prohibitions of] the Sabbath on its account. R. Yosé says, "If it appeared clearly, they do not violate the prohibitions of the Sabbath on its account" [M. R.H. 1:5]. Now has not R. Yosé maintained in that case that, so far as it is possible without to manage without excess trouble, we do not undertake excess work in violation of the Sabbath. Here too, since it is possible to manage without an excess of labor, we do not undertake more work than is absolutely necessary." – Talmud Babli Menahot 63b – 64a.

This makes it clear that if Nisan 16 fell on a Sabbath it was allowed to reap grain even when the day was a Sabbath.

"The word "Deuteroprotos" was eliminated from the text of Mark in order to justify the Christian Doctrine that the Master came to loose the Jewish Sabbath Laws! This serves to show that Mark is a very Jewish document that needs to be read and understood in the light of Jewish Law, otherwise we fall into great error. Those that try to explain Mark from any other perspective than that of Jewish Law not only delude themselves but what is more sorrowful they delude the many who are ignorant. Interestingly, no modern Christian commentator appears to have read and understood the Mishnaic text of Menahot 6:3 and its Talmudic commentary!

plucking the heads [of barley] – The Greek text has: τιλλοντες {plucking} τους {the} σταχυας {ears of growing grain}. We have added [of barley] since that type of grain is the one which is used for the offering of the Omer as explained in our Mishnah Menahot 6:3.

And the Boethusians said to him,- The Greek texts all have incorrectly – "και {and} οι {the} φαρισαιοι {Pharisees} ελεγον {said} αυτω {to him}" Why? Because as the Mishnah Menahot 6:3 states:

"All of this [pomp] for what purpose? **Because of the Boethusians**, for they maintain, "The reaping of the [barley for] the Omer is not [done] at the conclusion of the [first day of the] festival."

Since the Pharisees were also reaping on the second day immediately after the first day of the festival of Unleavened Bread, whether it fall on a weekday or a weekly Sabbath, it is impossible that the Pharisees would have

asked this question to the Master. Now, the Boethusians⁵⁶ which are explicitly mentioned in Mishnah Menachot 6:3 does fit the persons that would have asked this question from the Master. Since it is impossible that the word "Pharisees" was the word in the original of this verse, we propose that this is evidence of conscious tampering with the original words of this verse by Christian copyists.

Therefore, we conclude that the halakhic duty of the Nazarean Jew is to keep the Sabbath(s) according to the Mesorah of our forefathers.

REMES COMMENTARY TO HAKHAM SHAUL

YESHUA THE PROPHET

"The Sabbath was made for man, not man for the Sabbath, so that the son of man (Aramaic: "Bar Enosh" – cf. Daniel 7:13) is master also of the Sabbath."

The Marcan pericope uses for the second time the phrase "Ben Adam" – "Son of Man" to describe Yeshua as the Messiah. The origin of this phrase appears in the Davidic Midrash of Psalms.

Psa 8:3-5 When I consider your heavens, the work of your fingers, the moon and the stars, which you have ordained; What is man (adam), that you remember him? And the son of man, that you visit him? For you have made him a little lower than the angels (elohim – judges), and have crowned him with glory (kabod) and honour.

While this passage deserves a full investigation we are restrained by space and time. As noted above the phrase "Son of Man" – "**Bar Enosh**" (Aramaic) is also found in Dan 7:13. First we set the context of these passages from which our phrase is taken.

Daniel 7:1-3 ¶ In the first year of Belshazzar king of Babylon Daniel saw a dream and visions in his mind *as he lay* on his bed; then he wrote the dream down *and* related the *following* summary of it (head of words). Daniel said, "I was looking in my vision by night, and behold, **the four winds** [Arbah Ruchot] **of the heavens (four breaths – breathings of the Torah)** were stirring up the great sea (of Gentiles)." And four great beasts ([Arbah Chevin] four epochs – kingdoms) were coming up from the sea, different from one another. (Note: these Epochs – kingdoms represent four antithetical oppositions to the Oral Torah.)

Dan 7:13-14 "I kept looking in the night visions, And behold, with the clouds of heaven One like a **Son of Man** ("**Bar Enosh**") was coming, And he came up to the Ancient of Days And was presented before him. "And to him was given dominion, Glory and a kingdom, that all the peoples, nations and men of every language might serve him. His dominion is an everlasting dominion, which will not pass away; and his kingdom is one which will not be destroyed (The **Son of Man** is the representation of the **Four Winds - four breaths – breathings of the Torah**).

This set of passages, like the Psalms give us an introduction into the term "Son of Man." However, the phrase is still enigmatic and indeterminate at this point. We find the clarification of the term in the writings of the Nabi (Prophet) Yechezkel.

Eze 2:1 Then He said to me, "**Son of Man**, stand on your feet that I may speak with you!"

⁵⁶For further information on this Sect of Judaism during the times of the Master of Nazareth see:
<http://www.jewishencyclopedia.com/view.jsp?artid=1232&letter=B&search=Boethusians>

Here we find the connection between the Prophet as "Son of Man" and Yisrael as "Adam."

Eze 34:31"As for you, My sheep, the sheep of My pasture, you are men (Adam), and I am your God," declares the Lord GOD.

Yisrael as "Adam" – "man" is deeply connected with the phrase "Son of Man" and the mission of Adam. Therefore, we can determine that Yeshua's use of this phrase associates him with the Prophets and identifies him with Yisrael. The "Son of Man" **MUST** be a Prophet to the B'ne Yisrael – Adam. And the "Son of Man" must restore the adamic mission.

DIVINE FOOTSTOOL

Adam HaRishon was destined to be "Adam Hadom" the "Resting place" (footstool) of the Shekhinah. Therefore, the true designation of "Adam" is to be the agent whereby the Shekhinah has entrance into the present world. This is of special interest in the weeks of comfort and strengthening.

While it sounds strange for man (Adam) to be a "footstool" the true meaning being purported is that he is to be the support for the Divine Presence – Shekhinah in the world.

Unlike the other animals of the "earth" (adamah) man (Adam) emerged from the "earth" as a lifeless form. It was the **Divine Breath (Oral Torah)**, which when breathed into him animated his being making him a "speaking" soul full of life, imagination and intelligence, which he was able to articulate. While the earth plays a significant part in man's creation, it seeks to dominate his whole being. R. Moshe Eisemann tells us that the title "earth" (adamah) was an honorary title given to the earth because it contributed to Adam – Man's being.⁵⁷

Therefore, the pinnacle of the earth's productivity was to generate "Adam" in creative harmony with G-d. However, the adamah of Adam's essence, being from the "earth" became his greatest challenge. Man – Adam is only "Adam" when he conquers his lower adamic⁵⁸ nature bringing it into subjection. Therefore, the title of "Adam" for Yisrael demonstrates its greatest challenge and the challenge for all humanity in that they are to set about conquering their adamic — earthly nature.

In this sense Yeshua as "Ben Adam," is like Yechezkel in that both of them were faithfully obedient to their adamic mission. The mission of Yisrael – Adam was to produce fruit from the **Divine Breath**, which when breathed into him animated his being making him a "speaking" soul full of life, imagination and intelligence. Rather than simply eating from the fruit of the "Tree of Life" he was to reproduce this fruit in his conduct.

Having established that the term Ben Adam is a reference to Yeshua as a Prophet, we need to look more deeply into what this really means.

THE PROPHETS AND THE PROPHETIC VOICE

The Prophet was endowed with a Prophetic message and mission. Therefore, we should ask what was Yeshua's message and mission. As a general rule the Prophets were called to speak to Yisrael – Adam reminding them of their adamic mission. When the B'ne Yisrael - Adam failed, rebelled or "missed the mark," the Prophet was the **"Breath of G-d"** beckoning Yisrael to subdue the "entire earth." In many cases Yisrael was not "subduing" but being subdued suited to each specific situation. Herein Yisrael's enemies were chosen by G-d to carry out punishments against Yisrael – Adam. The Prophet possessed the **Divine Breath in his mouth**. However, this **"Divine Breath" was not the Torah or the Oral Torah** per se. It was a call to be faithfully obedient to the Torah and the Oral Torah. Much like the *Mal'achim*, The Prophet was a message sent to specific recipients.

⁵⁷ Eisemann, R. M. (2007). *The Book of Ezekiel, A New Translation with Commentary*. Brooklyn, New York: Mesorah Publications, Ltd. Introduction xxxiv

⁵⁸ Ibid Intro – pg. xxxiii

A prophet must be morally sound, intellectually perfect, and have a strong imagination.⁵⁹

The prophets saw themselves as chosen and authorized to confront the people (Amos 7:10ff.; Is. 6; Jer. 1; Ezek. 1–3). Indeed, the Hebrew word for “prophet” means “called as a speaker” or “one who calls,” implying that the prophets speak or interpret God’s word and activity. Thus, they can be said to “**see words**” (Amos 1:1; Is. 2:1), and some prophets were called “**seers**.” This may imply that they “**see through**” rather than “**foresee**.” One way or the other, because they **see the real condition of their people**, they can also **foresee** what is going to happen if the people do not repent and turn back to God.⁶⁰

The Prophets “**saw through**” nine IspaqIarya. These IspaqIarya are often thought of as mirrors. This notion is a fallacy.

1Co 13:12 For now we **see through** a **glass** (ἕσσοπτρον – esoptron [**IspaqIarya**]), darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

Therefore, Neusner is correct in his observation. The Prophets saw the Shekinah through the IspaqIarya – glass rather than “foresee.” Or we might say they saw through the Shekinah which is the IspaqIarya.

Shemot (Ex) 20:18 All the people **saw the voices (words)** and the lightning flashes and the sound of the shofar and the mountain smoking; and when the people saw *it*, they trembled and stood at a distance.

At Har Sinai, Yisrael – Adam achieved an exalted level equal to that of Adam HaRishon, as he possessed in Gan Eden, before he sinned. Adam HaRishon **saw** the essence of every creature that G-d made to pass before him.⁶¹ And, as a demonstration of how the Prophets received their prophecies, Adam HaRishon “named” them (**called them by their essence**). Therefore, we can see that there is a deeper level of understanding as to how Adam was and is a partner with G-d in creation. Another way of stating these things is that G-d showed Adam the essence of every creature to be created. When Adam saw the attributes of their being he called them by their essence and they became living creatures in the mundane world. Their essence was captured in natural speech. When they were “packaged” in natural words they became earthly – mundane creatures. Therefore, by knowing the name of the creature we learn something of their essence.

Consequently, when Yisrael – Adam came to Har Sinai they not only heard the words of G-d they “**saw**” the words coming out of G-d’s mouth. And, they saw each mitzvah and everything that it contained within its corpus. This level of prophetic perception was terrifying.⁶² This is because they saw the blessing of keeping the mitzvot and the punishment for violating it all at once. In similar fashion the Prophets “**saw**” the consequences of their prophecies. *Therefore, it is Yisrael’s destiny to recognize every “Breath of God” in every aspect of their existence.*⁶³ We cannot even begin to imagine what it was like to **see** the words, “**I am the LORD your God**” as the first mitzvah. The second mitzvah “**You shall have no other gods before Me**” is even more horrific. The thought is terrifying in its most awesome manner.

How does prophecy come about? Following Al-Farabi, Maimonides maintains that prophecy is one of several sorts of emanations, or influences, deriving from God via the mediation of the Agent Intellect, the lowest of the supernal intellects posited by the medieval Aristotelians, which the ordinary religious person calls an angel. The prophetic emanation first reaches the perfected intellect of the recipient and then the perfected imagination. If the emanation fails to reach or affect the imagination for some reason, then the individual is only able to

⁵⁹ Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The encyclopedia of Judaism*. "Published in collaboration with the Museum of Jewish Heritage, New York." (2:722). Brill May 2001.

⁶⁰ Ibid 3:1445

⁶¹ Cf. B'resheet 2:19

⁶² Cf. Shemot (Ex) 20:18

⁶³ Eisemann, R. M. (2007). *The Book of Ezekiel, A New Translation with Commentary*. Brooklyn, New York: Mesorah Publications, Ltd. Introduction xxxv

engage in intellectual pursuits, such as philosophy or physics; if the emanation only affects the imagination, the person then is a politician or poet at best, a magician or diviner at worse. But if the emanation influences both faculties, we have a prophet, unless God intervenes. Perfection of these faculties is necessary since the prophet can and does receive philosophical or scientific truths, some of which he transmits to the masses. The prophet needs a good imagination in order to transmit these truths to the masses, since they can only understand them in a form that is accessible to the imaginative faculty, such as stories. This is one reason why the Torah uses poetic and parabolic language.⁶⁴

While this requires far deeper investigation, we can see that the nature of Prophecy involved **seeing** the consequence of both positive and negative actions and communicating this in intelligible speech. The phrase "Adam" implies that one has accepted the adamic mission. To be titled "Ben Adam" – "Son of Adam" is to accept the mission of calling others to this assignment. On a greater level the term "Ben Adam" is the acceptance of the judicial role on a cosmic level. Metatron and Malki-Tsaddiq both bear titles of "Ben Adam" and are assigned the judicial role on this level. Malki-Tsaddiq is endowed with the neshamah of Chanoch (Enoch), the eighth Judge of righteousness/generosity. The more probable thought behind the Messianic term "Ben Adam" is the reparation of the damage done by the sin of Adam.

A PROPHET LIKE MOSHE

Deu 18:15-19 LORD your G-d will raise up to you a **Prophet** from among you, of your brothers, **One like me. You will listen to him, according to all that you desired of LORD your God in Horeb in the day of the assembly, saying: Let me not hear again the voice of LORD my God, neither let me see this great fire anymore, so that I do not die.** And LORD said to me, They have spoken well what they have spoken. I will raise them up a **Prophet** from among their brothers, **one like you**, and will put **My words in His mouth. And He will speak to them all that I will command Him.** And it will happen, whatever man will not listen to **My Words** which he will speak in My name (or on My behalf – with my authority as an emissary [Divine agent]), I will require it of him.

The cursory reading of this passage is simple Peshat. The Messiah must be a "Prophet like Moshe." However, this statement is loaded with difficulties and questions. For example we have noted some of those questions below

1. What does it mean to be a "Prophet" "like" Moshe?
2. Does this statement differentiate Moshe from the other Prophets?
3. How did the Prophets Prophecy?
4. How did their Prophecy affect the world?
5. How did Moshe Prophecy?
6. What was it like for Moshe to embody Prophecy at his level?
7. How did the Prophecy of Moshe affect the world?
8. What happened when the Men of the Great Assembly exorcised the spirit of Prophecy?
9. How can Yeshua be a "Prophet" if Prophecy ceased with the Men of the Great assembly?
10. How is Yeshua a Prophet "like" Moshe?

While we will not be able to address every question in full detail we will see how this statement perfectly applies to Yeshua as the "son of man."

We have already seen how the Prophets prophesied above. What remains to be understood is how their prophecies affected the world and how they differed from the "Prophecy" of Moshe. This problem is superficially reflected in the *Ani Ma'amimn* (The 13 Principles of Jewish Faith).

Articles **six** and **seven** teach us to look more deeply into the differences between Moshe and the Prophets.

⁶⁴ Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). The encyclopedia of Judaism. "Published in collaboration with the Museum of Jewish Heritage, New York." (2:722). Brill May 2001.

The Sixth article reads, “**I believe with perfect faithful/obedience that all the words of the Prophets are true.**”

The Seventh article reads, “**I believe with perfect faithful/obedience that the prophecy of Moshe our teacher, peace be upon him, was true and that he was the father of the Prophets – both those who preceded him and those who followed him.**”

It is clear that the Rambam is making a distinction between Moshe and the Prophets. In the most concise terms, Moshe Prophesied on the highest spiritual level giving the gift of Torah to humanity. Subsequently, all the Prophets prophesied under the umbrella of Moshe and the Torah. All their prophecies related to Yisrael's – Adam's relationship to the Torah.

THE MEN OF THE GREAT ASSEMBLY

Why did the men of the great assembly exorcise Prophecy?⁶⁵ Chief among the reasons was a lust for idolatry. However, an even greater reason emerges when the subject is studied thoroughly. If Moshe was the “Greatest Prophet” and the “Father of the Prophets” before and after him, we learn that the Torah is the “Greatest Prophecy” available to man – Adam. Or, we might say that the Torah contains all the prophecies of the Prophets in some sublime manner. Therefore, as we noted above the Prophets did not prophecy on the level of Moshe, the Prophet possessed with the **Divine Breath in his mouth**. However, this “**Divine Breath**” was not the Torah or the Oral Torah per se. It was a call to be faithfully obedient to the Torah and the Oral Torah. Much like the *Mal'achim*, The Prophet was a message, emissary or Divine Agent sent to specific recipients.

PROPHECY ON MOSHE' LEVEL

During the reception of Prophecy the Prophets bodily functions were interrupted and suspended. This level of Prophecy allows the Prophet to enter the spiritual dimension briefly. During this brief visit his bodily functions were suspended so that he could remain in the presence of the Shekinah, which is the **Ispaqlyarya** through which he gazed. During this time their physical functioning was suspended and as they entered their prophetic trance their bodily functions were immobilized. Moshe's level of Prophecy allowed Moshe to **see G-d's words** directly. Because Moshe achieved the highest level of Prophecy he had to suspend certain bodily functions, such as intimacy with his wife. This fact caused Miriam to misjudge Moshe. Her sin was not “Lashon HaRa.” Her sin was that of equating herself with the level of Prophecy which Moshe achieved. On more than one occasion Moshe suspend eating and drinking for extended lengths. The first man – Adam HaRishom was greater than all the prophets, they were secondary to him. Therefore, to give the B'ne Yisrael the title “Adam” indicated their special relationship to Prophecy and his spiritual awareness. Here we must keep in mind that we are not speaking of Adam Kadmon the archetypal man (Messiah – this will be discussed later). This also creates some questions, which we will answer below.

Moshe Rabbenu was able to hear words directly from G-d, whereas all other prophets could only receive His messages in a metaphor or mystery from a Divine Intermediary. Moshe's prophetic superiority is, in itself, reason that his words cannot be contradicted by any other prophet. In contrast, the prophecy of all other prophets is not Torah. Indeed, their prophecy is authenticated only through the principles established by Torah. As noted above, the prophecy of Moshe Rabbenu was validated through a unique moment in history, the exposure of Prophecy to the entire Nation of Yisrael – Adam. Therefore, the measure of perfect Prophecy is to Prophecy on the level of Moshe which relates to the **Giving of the perfect Gift from the Heavens**, i.e. the Torah.

HAKHAMIM, THE NEW PROPHETS

⁶⁵ **b. Yoma 9b** After the later prophets Haggai, Zechariah, and Malachi had died, the Holy Spirit (Spirit of Prophecy) departed from Israel, but they still availed themselves of the Bath Kol.

With the cessation of prophecy a new kind of Prophet arose on the horizons of time. This Prophet was the Hakham, Sage of Yisrael who studied the Prophecy of Moshe day and night. **Learning Torah is the closest a man (Adam) can come to acquiring an intimate knowledge (Da'at) of God.** Because the revelation at Sinai never was or will be repeated, prophecy of this type, for all of humanity other than the generation that witnessed Sinai, represents the ultimate spiritual attainment. Prophecy in a manner of speaking is the result of a lifetime of Torah learning and trying to draw close to G-d. The gift of Prophecy given to the Prophets was similar to the Torah Scholar trying to draw close to G-d through incessant study. This activity enabled them to **see the Torah** and **know** how a prophecy must be given to the community or Nation of Yisrael – Adam. These messages served as a source of insight or inspiration regarding the teachings of the Torah, or they shed light upon current events, or warned of future happenings. However, these communications **NEVER** innovated any Torah commandment. Therefore, the Hakham entered a world of **“looking” at words**. His bent was the **study of words** from the Torah trying to **SEE** what was seen at Har Sinai. Because of the excessive amounts of time spent in Torah study he became the new Judge and Prophet. When the Prophets were present there was no cause for anyone to question any aspect of the Torah. This was because while the Prophet remained so did Prophecy. When Prophecy was present in the world the light of the Torah was more readily seen and remained unquestioned. However, with the departure of Prophecy the Hakhamim arose to clarify the details of the Torah. Therefore, the present day prophets are the Hakhamim who study and speak the words of the Torah.

YESHUA A PROPHET “LIKE” MOSHE

This leaves us to address the final two questions from our problem above.

9. How can Yeshua be a “Prophet” if Prophecy ceased with the Men of the Great assembly?
10. How is Yeshua a Prophet “like” Moshe?

Because prophecy ceased with the Men of the Great Assembly we are forced to wonder how Yeshua could be a “Prophet.” And, how is it that he can be a Prophet “LIKE” Moshe?

We must determine that the only way Yeshua could be a Prophet, is to Prophecy “Like” Moshe Rabbenu. However, we must note that the “Prophecy” of Moshe Rabbenu was not the direct tikun for the sin of Adam. Presenting the world with the “Gift of the Torah” was a monumental event. However, a deeper level of tikun remained to be seen in the restoration of the Oral Torah which was given to Adam. This aspect of “Prophecy” must be restored to Yisrael – Adam if they are to succeed in their Adamic mission. In other words the **“Breath of G-d”** must be restored to the mouth of Yisrael – Adam. Adam communed with G-d in the **“Breath of the Day.”** Or we might say that Adam heard and received the “Breath of G-d,” i.e. a lesson in the Oral Torah daily.

In Yeshua we find a culmination of restoration of all that was lost to Adam (mankind) and Yisrael as a representation of Adam. The level of Prophecy the Master achieved was that of the Oral Torah, which was spoken before Har Sinai. His tikun restored the Torah which man experienced in Gan Eden. Because the Written Torah supports the Oral Torah we can see the undergirding of the Shekinah by “Ben Adam.”

⌘ ¶ The chief part of the Masorah (Tradition/Oral Law) is Yeshuah the Messiah, the Son of God (i.e. Ben Elohim = the King/Judge);

Adam was animated (given life) by the Divine Breath – Oral Torah. It was this difference which separated him from the animals of the earth. This Remes analogy is played out in the book of Yechezkel. G-d refers to the nations in animalistic terms as he does in the text of Daniel relating to our present subject. G-d refers to Yisrael as “sheep” but not just sheep, he calls these lambs “Adam.” This title bespeaks their mission. That mission is global tikun.

The Torah Seder shows Yitzchaq (the Son of Abraham, the father of us all) “meditating in the “field” (Gan Eden). The typical phrase “he lifted up his eyes” bespeaks looking into the essence of the spiritual worlds. The “field” is

most likely the "field" which approached Machpelah – the entrance to Gan Eden. The text of the Torah is very enigmatic here. Yitzchaq is "living" in the Negev. The Hebrew phrase suggests that Yitzchaq is "studying" in a place of isolation. When Yitzchaq "lifted his eyes" he saw camels. What are we to learn from this remark? Yitzchaq saw that he would have one righteous/generous son and one wicked one. How do we derive this from Yitzchaq "seeing" camels? The Hakhamim have taught us that the camel possesses one mark of cleanness and one of uncleanness.⁶⁶

PERORATION

While we are clearly taught to hear and obey the words of the Torah, we are vested with the powers of Adam. Meaning we should look at the words and like Yitzchaq meditate on them. By seeing the words of the Torah, Oral and Written we will see what our work and occupation is to be.

Adam saw the essence of every living being which G-d made to pass before him. The B'ne Yisrael saw the words of the Torah as they were spoken by G-d. Yechezkel, the son of man saw the Divine Chariot. Now we see how important it is to make every attempt to see beyond the words of ink and script. Yeshua the Son of Man – Messiah like Moshe brought the Oral Torah to a place of dignity which supersedes prophecy because he was a Prophet **LIKE** Moshe Rabbenu, as the Prophet Yeshayahu (Isaiah) has written: **"The LORD desires His servant's vindication, that he may magnify and glorify His Teaching."** (Isa. 42:21 TNK)

AMEN V'AMEN

Questions for Understanding and Reflection

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. What question/s (no more than two questions) about the Torah Seder for this Shabbat arose for which Hakham Tsefet's Mishnah and Hakham Shaul's Gemarah provide adequate answers?
3. Taking into consideration all the readings for this Shabbat what is the prophetic statement for this week?

Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléché 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!"

⁶⁶ Midrash Rabbah - Genesis LX:14

**Coming Special Semi-Festival:
Tu B'Shevat – Chamishah Asar**

15th of Shebat 5776

Sunday Evening 24th of January – Monday Evening 25th of January, 2016

For Further Information see:

<http://www.betemunah.org/tubshevt.html>

Next Shabbat: "V'Eleh Tol'dot" - "These are the Generations"

Shabbat	Torah Reading:	Weekday Torah Reading:
ואלה תולדות		
"V'Eleh Tol'dot"	Reader 1 – B'resheet 25:19-26	Reader 1 – B'resheet 27:1-4
"And these are the Generations"	Reader 2 – B'resheet 25:27-34	Reader 2 – B'resheet 27:5-7
"Y estas son las Generaciones"	Reader 3 – B'resheet 26:1-11	Reader 3 – B'resheet 27:8-10
B'resheet (Gen.) 25:19 – 26:35	Reader 4 – B'resheet 26:12-17	
Ashlamatah: Is 65:23 – 66:8	Reader 5 – B'resheet 26:18-23	
	Reader 6 – B'resheet 26:24-29	Reader 1 – B'resheet 27:1-4
Psalms 19:1-15 + 20:1-10	Reader 7 – B'resheet 26:30-35	Reader 2 – B'resheet 27:5-7
	Maftir – B'resheet 26:31-35	Reader 3 – B'resheet 27:8-10
N.C.: Mark 3:1-6 Luke 6:6-11 & Acts 5:17-32	Isaiah 65:23 – 66:8	

שבת שלום
Shabbat Shalom!

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