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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2023**  [**https://www.betemunah.org/**](https://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2023**  [**https://torahfocus.com/**](https://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Kislev 12, 5784 – November 24/25, 2023** | **Second Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:** [**https://www.chabad.org/calendar/candlelighting.htm**](https://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

This Commentary comes out weekly and on the festivals thanks to the great generosity of:

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

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His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

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

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

**If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** [gkilli@aol.com](mailto:gkilli@aol.com%20) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**A Prayer for Israel**

Our Father in Heaven, Rock, and Redeemer of Israel, bless the State of Israel, the first manifestation of the approach of our redemption. Shield it with Your lovingkindness, envelop it in Your peace, and bestow Your light and truth upon its leaders, ministers, and advisors, and grace them with Your good counsel. Strengthen the hands of those who defend our holy land, grant them deliverance, and adorn them in a mantle of victory. Ordain peace in the land and grant its inhabitants eternal happiness.

Lead them, swiftly and upright, to Your city Zion and to Jerusalem, the abode of Your Name, as is written in the Torah of Your servant Moses: “Even if your outcasts are at the ends of the world, from there the Lord your God will gather you, from there He will fetch you. And the Lord your God will bring you to the land that your fathers possessed, and you shall possess it, and He will make you more prosperous and more numerous than your fathers.” Draw our hearts together to revere and venerate Your name and to observe all the precepts of Your Torah, and send us quickly the Messiah son of David, agent of Your vindication, to redeem those who await Your deliverance.

**A Prayer for our Beloved Hakhamim**

We would like to ask for prayers 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!

**A special Prayer for our Beloved Hakham His Eminence Rabbi Dr. Yosef ben Haggai.**

We pray especially, for our beloved Hakham His Eminence Rabbi Dr. Yosef ben Haggai. Mi Sheberach…He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the sick person HE Rabbi Dr. Yosef ben Haggai, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit, swiftly and soon, and we will say amen ve amen!

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

**Shabbat: “Vehityatzev Lifne Paro” – “And Stand Before Paro”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| וְהִתְיַצֵּב לִפְנֵי פַרְעֹה |  | **Saturday Afternoon** |
| “vehityatzev lifne Paro” | Reader 1 – Sh’mot 9:13-15 | Reader 1 – Sh’mot 10:1-3 |
| “And stand before Paro” | Reader 2 – Sh’mot 9:16-18 | Reader 2 – Sh’mot 10:4-6 |
|  | Reader 3 – Sh’mot 9:19-21 | Reader 3 – Sh’mot 10:7-10 |
| Sh’mot (Exodus) 9:13-35 | Reader 4 – Sh’mot 9:22-24 |  |
| Ashlamatah:  Yeshayahu (Isaiah) 34:11- 35:2, 10 | Reader 5 – Sh’mot 9:25-27 | **Monday / Thursday Mornings** |
|  | Reader 6 – Sh’mot 9:28-30 | Reader 1 – Sh’mot 10:1-3 |
| Tehillim (Psalms) 48:1-15 | Reader 7 – Sh’mot 9:31-33 | Reader 2 – Sh’mot 10:4-6 |
|  | Maftir – Sh’mot 9:33-35 | Reader 3 – Sh’mot 10:7-10 |
| N.C.: Mk 6:6b-13, Lk 9:1-6 | Isaiah 34:11-35:2, 10 |  |

**Contents of the Torah Seder**

**· The Seventh Plague: Hail – Exodus 9:17-35**

# Rashi & Targum Pseudo Jonathan for: Shemot (Exodus) 9:13-35

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| 13. The Lord said to Moses, "Rise early in the morning and stand erect before Pharaoh, and say to him, 'So said the Lord, the God of the Hebrews, "Let My people go so that they may worship Me. | 13. ¶ And the LORD said to Mosheh, Arise in the morning, and place yourself before Pharoh, and say to him, Thus says the LORD, the God of the Yehudim, Emancipate My people, that they may worship before Me. |
| 14. Because this time, I am sending all My plagues into your heart and into your servants and into your people, in order that you know that there is none like Me in the entire earth. | 14. For at this time I will send upon you a plague from the heavens, and all My plagues Wherewith I have plagued you, you will cause to return upon your heart, and upon your servants, and upon your people, (plagues) which have been sent from before Me, and not from the magic of the sons of men, that you may know that there is none like Me in all the earth. |
| 15. For if now I had stretched forth My hand, and I had smitten you and your people with pestilence, you would have been annihilated from the earth. | 15. Now could I send the plague of My strength by judgment (or, with justice) to strike you and your people with death, and destroy you from the earth; |
| 16. But, for this [reason] I have allowed you to stand, in order to show you My strength and in order to declare My name all over the earth. | 16. but verily I have spared you alive, not that I may benefit you, but that My power may be made manifest to you, and that My Holy Name may be made known in all the earth. |
| 17. If you still tread upon My people, not letting them out, | 17. Hitherto have you tyrannized over My people, instead of releasing them. |
| 18. behold, I am going to rain down at this time tomorrow a very heavy hail, the likes of which has never been in Egypt from the day of its being founded until now. | 18. Behold, at this time tomorrow I will cause to come down from the treasures of the heavens a mighty hail, the like of which has never been in Mizraim since the day when men were settled upon it until now. |
| 19. And now, send, gather in your livestock and all that you have in the field, any man or beast that is found in the field and not brought into the house the hail shall fall on them, and they will die." ' " | 19. But now send, gather together your flocks, and all that you have in the field (for) upon all men and cattle that are found in the field, and not gathered together within the house, will the hail come down, and they will die. |
| 20. He who feared the word of the Lord of Pharaoh's servants drove his servants and his livestock into the houses. | 20. Yob, (Job,) who reverenced the word of the LORD, among the servants of Pharoh, gathered together his servants and his flocks within the house. |
| 21. But he who did not pay attention to the word of the Lord left his servants and his livestock in the field. | 21. But Bileam, who did not set his heart upon the word of the LORD, left his servants and his flocks in the field. |
| 22. The Lord said to Moses, "Stretch forth your hand heavenward, and hail will be upon the entire land of Egypt, upon man and upon beast and upon all the vegetation of the field in the land of Egypt." | 22. ¶ And the LORD said to Mosheh, Uplift your hand towards the height of the heavens, and there will be hail on all the land of Mizraim, upon men, and upon beasts, and upon every herb of the field in the land of Mizraim. |
| 23. So Moses stretched forth his staff heavenward, and the Lord gave forth thunder and hail, and fire came down to the earth, and the Lord rained down hail upon the land of Egypt. | 23. And Mosheh lifted up his rod toward the height of the heavens, and the LORD gave forth thunders and hailstones with flaming, fire upon the ground; the LORD made the hail descend upon the land of Mizraim. |
| 24. And there was hail, and fire flaming within the hail, very heavy, the likes of which had never been throughout the entire land of Egypt since it had become a nation. | 24. And there was hail, and fire darting among the hail with exceeding force: unto it had never been the like in all the land of Mizraim ever since it was a nation and a kingdom. |
| 25. The hail struck throughout the entire land of Egypt, all that was in the field, both man and beast, and the hail struck all the vegetation of the field, and it broke all the trees of the field. | 25. And the hail smote in all the land of Mizraim whatsoever was in the field, of men and of cattle, and all the herbage of the field the hail smote, and every tree of the field it shattered and uprooted. |
| 26. Only in the land of Goshen, where the children of Israel were, there was no hail. | 26. Only in the land of Goshen, where the children of Israel were, there was no hail. |
| 27. So Pharaoh sent and summoned Moses and Aaron and said to them, "I have sinned this time. The Lord is the righteous One, and I and my people are the guilty ones. | 27. And Pharaoh sent certain to call Mosheh and Aharon; and he said to them, This time I have sinned. I know that the LORD is a righteous God, and that I and my people have deserved every one of these plagues. |
| 28. Entreat the Lord, and let it be enough of God's thunder and hail, and I will let you go, and you shall not continue to stand." | 28. Intercede before the LORD, that with Him it may be enough, and there may be no more maledictory thunders nor hail from the presence of the LORD; and I will release you, and no longer hinder. |
| 29. And Moses said to him, "When I leave the city, I will spread my hands to the Lord. The thunder will cease, and there will be no more hail, in order that you know that the land is the Lord's. | 29. And Mosheh said to him, When I have gone out from you into the city, I will outspread my hands in prayer before the LORD, and the thunders will cease, and there will be no more hail; that you may know that the earth is the LORD's. |
| 30. But you and your servants I know that you still do not fear the Lord God, | 30. But I know that if you and your servants do not release the people, they will have to be afraid before the LORD God. |
| 31. though the flax and the barley have been broken, for the barley is in the ear, and the flax is in the stalk. | 31. And the flax and the barley were beaten down, because the barley was in the ear, and the flax was making pods. |
| 32. The wheat and the spelt, however, have not been broken because they ripen late." | 32. But the wheat and the spelt were not smitten, because they are later. |
| 33. Moses went away from Pharaoh, out of the city, and he spread out his hands to the Lord, and the thunder and the hail ceased, and rain did not come down to earth. | 33. And Mosheh and Aharon went out from Pharoh to the suburb, and he stretched out his hands in prayer before the LORD, and the thunders of the curse were withheld, and the hail and rain that were descending came not on the earth. |
| 34. And Pharaoh saw that the rain, the hail, and the thunder had ceased; so he continued to sin, and he strengthened his heart, he and his servants. | 34. And Pharoh saw that the rain and hail and the thunders of the curse had ended, and he added to sin, and made strong the design of his heart, both he and his servants. |
| 35. And the Lord made Pharaoh's heart strong, and he did not let the children of Israel go out, as the Lord had spoken through the hand of Moses. | 35. And Pharoh's heart was made obstinate, and he would not release the children of Israel, as the LORD had said through Mosheh. |

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi Ishmael b. Elisha for the elucidation of the Torah and for making halakic deductions from it. They are, strictly speaking, mere amplifications of the seven Rules of Hillel, and are collected in the Baraita of R. Ishmael, forming the introduction to the Sifra and reading a follows:

**1. Ḳal wa-ḥomer**: Identical with the first rule of Hillel.

**2. Gezerah shawah**: Identical with the second rule of Hillel.

**3. Binyan ab**: Rules deduced from a single passage of Scripture and rules deduced from two passages. This rule is a combination of the third and fourth rules of Hillel.

**4. Kelal u-Peraṭ**: The general and the particular.

**5. u-Peraṭ u-kelal**: The particular and the general.

**6. Kelal u-Peraṭ u-kelal**: The general, the particular, and the general.

7. The general which requires elucidation by the particular, and the particular which requires elucidation by the general.

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

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

10. The particular implied in the general and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.

11. The particular implied in the general and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.

12. Deduction from the context.

13. When two Biblical passages contradict each other the contradiction in question must be solved by reference to a third passage.

Rules seven to eleven are formed by a subdivision of the fifth rule of Hillel; rule twelve corresponds to the seventh rule of Hillel, but is amplified in certain particulars; rule thirteen does not occur in Hillel, while, on the other hand, the sixth rule of Hillel is omitted by Ishmael. With regard to the rules and their application in general. These rules are found also on the morning prayers of any Jewish Orthodox Siddur.

**Reading Assignment**

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| **The Torah Anthology: Yalkut Me’Am Lo’Ez**  By: Rabbi Yaaqov Culi, Translated by:  Rabbi Aryeh Kaplan  Published by: Moznaim Publishing Corp.  (New York, 1990)  **Exodus I Vol. 4 – “Israel in Egypt” pp. 219-227** | **Ramban: Exodus Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1973)  **pp. 96-99** |

# Rashi Commentary for: ‎ Shemot (Exodus) 9:13-35

**14 all My plagues-**We learn from here that the plague of the firstborn (מַכַּת בְּכוֹרוֹת) is equivalent to all the plagues.

**15 For if now I had stretched forth My hand, etc.-**For if I had so desired, when My hand was upon your livestock, when I smote them with pestilence, I could have stretched it forth and smitten you and your people along with the beasts, and you would have been annihilated from the earth; “but for this [reason] I have allowed you to stand, etc.”

**17 If you still tread upon My people** Heb. מִסְתּוֹלֵל, as the Targum [Onkelos] renders: כְּבִישַׁת בֵּיהּ בְּעַמִי. This is an expression of a highway (מְסִלָה) (Num. 20:19), rendered by the Targum אֽרַח כְּבִישָׁא, a trodden road, and in Old French, calcher, to trample underfoot. I already explained at the end of [the section entitled] וַיְהִי מִקֵץ (Gen. 44:16) that in every word of which the first root letter is “sammech,” when used in the “hithpa’el” form, the “tav” of the prefix is placed in the middle of the root letters, such as here, and such as “and the grasshopper will drag itself along (וְיִסְתַּבֵל) ” (Eccl. 12:5) from the root סבל “that you rule(תִשְתָּרֵר) over us” (Num. 16:13), an expression of a prince (שַֽר) and a ruler; “I looked (מִסְתַּכַּל)” (Dan. 7:8). [Actually, the word is מִשְֽתַּכַּל, but the same rule applies for a “sin” as for a “samech.”]

**18 at this time tomorrow**-[Heb. כָּעֵתמָחָר lit., at the time tomorrow, meaning] at this time tomorrow. He made a scratch on the wall [to demonstrate that] “Tomorrow, when the sun reaches here, the hail will come down.”-[from Tanchuma, Va’era 16]

**its being founded-**Heb. הִוָּסְדָה, when it was founded (נִסְיַסְּדָה). Every word whose first root letter is “yud,” like יסד to found, ילד, to bear, ידע, to know, [and] יסר, to chastise, when it is used in the passive voice, a “vav” replaces the yud, like “its being founded הִוָסְדָה ”; “she was born (הִוָלְדָה) ” (Hos. 2:5); “And… became known (וַיִוָדַע) ” (Esther 2:22); “And to Joseph were born (וַיִוָלֵד)” (Gen. 46:20); “A slave cannot be chastised ((יִוָּסֶר with words” (Prov. 29:19).

**19 send, gather in-**Heb. הָעֵז, as the Targum [Onkelos] renders: כְּנוֹֽש שְׁלַח send, gather in. Likewise, “the inhabitants gathered הֵעִיזוּ ” (Isa. 10:31); “Gather (הָעִזוּ) the sons of Benjamin” (Jer. 6:1).

**and not brought into the house-**Heb. יֵאָסֵף, an expression of bringing in.

**20 drove-**Heb. הֵנִיס, caused to flee, an expression derived from “and fled (וַיָנָס) ” (Exod. 4:3).

**22 heavenward-**Heb. עַל-הַֽשָמַיִם, lit., over the heavens. Toward the heavens. According to the Midrash Aggadah (Tanchuma, Va’era 15), however, [it means that] the Holy One, blessed be He, raised Moses above the heavens.

**24 flaming within the hail** [This was] a miracle within a miracle. The fire and hail intermingled. Although hail is water, to perform the will of their Maker they made peace between themselves [that the hail did not extinguish the fire nor did the fire melt the hail].-[from Tanchuma, Va’era 14]

**28 and let it be enough-**It is enough for Him what He has already brought down.-[after Jonathan ben Uzziel]

**29 When I leave the city-**Heb. כְּצֵאתִי אֶת-הָעִיר, [equivalent to] מִן-הָעִיר, [lit., when I go out] from the city, but within the city he did not pray, because it was full of idols.-[from Exod. Rabbah 12:5]

**30 you still do not fear-**Heb. טֶרֶם תִּירְאוּן, you do not yet fear, and so every [instance of] טֶרֶם in the Scriptures means “not yet,” and it is not a term meaning “before.” [This is] like טֶרֶם יִֽשְכָּבוּ, [which Onkelos renders:] עַד א שְׁכִיבוּ, “They had not yet retired” (Gen. 19:4); טֶרֶם יִצְמָח, [which Onkelos renders:] עַד א צְמָח, “neither did...yet grow” (Gen. 2:5). This too means the same. [I.e.,] I know that you still do not fear [God], and as soon as relief comes, you will continue in your corruption. - [from Onkelos]

**31 though the flax and the barley have been broken-**Heb. נֻכָּתָה, has been broken, an expression similar to “Pharaoh- Neco (פַּרְעֽה נְכֽה) ” [the lame Pharaoh] (II Kings 23:29); “broken-hearted (נְכָאִים) ” (Isa. 16:7); and likewise, “have not been broken (נֵכּוּ)” (below, verse 32). It is incorrect to interpret it as an expression of smiting (הַכָּאָה), because a “nun” does not come in place of a “hey,” that נֻכָּתָה should be explained likeהֻכָּתָה, smitten, and נֻכּוּ like הֻכּוּ, smitten. The “nun” is, however, a root letter in the word, and it is of the same form as “and his bones are dislocated (ֽשֻפּוּ) ” (Job 33:21).

**for the barley is in the ear-**It has already ripened and is standing in its stalks, and they have been broken and have fallen. Likewise, the flax has already grown and has become hardened [enough] to stand in its stalks.

**the barley is in the ear-**Heb. אָבִיב, it has stood in its stalks, an expression like “the green plants of (בְּאִבֵּי) the valley” (Song of Songs 6:11).

**32 because they ripen late-**Heb. אֲפִית, late, and they were still tender and were able to withstand the hard [hail]. Although it says: “and the hail struck all the vegetation of the field” (verse 25), the simple meaning of the verse may be explained as referring to the herbs that were standing in their stalks, which could be smitten by the hail. In the Midrash of Rabbi Tanchuma (Va’era 16), some of our Rabbis differed with this and interpreted כִּי אֲפִילֽת to mean that “wonders of wonders פְלָאוֹת) (פִּלְאֵי ” were wrought for them, that they were not smitten.

**33 did not come down-**Heb. א נִתַּךְ, did not reach. Even those [hailstones] that were in the air did not reach the ground. Similarly: וַתִּתַּךְ עָלֵינוּ, “the curse and the oath” of Ezra (sic) (Dan. 9:11), [which means they] have befallen us. Menachem (Machbereth Menachem, p. 184), however, classified it (נִתַּךְ) in the group headed by “As silver is melted (כְּהִתּוּךְ) ” (Ezek. 22:22), an expression of pouring [molten] metal, and I approve of his words, as the Targum renders וַיִצֽק (Exod. 38:5) as וְאַתִּיךְ, “And he cast,” [and], לָדֶקֶת(Exod. 38:27) as לְאַתָּכָא, “to cast.” This too, א נִתַּךְ אָרְצָה, means: was not poured to earth.

# Ketubim: Tehillim (Psalms) 48:1-15

| **Rashi** | **Targum** |
| --- | --- |
| 1. A song, a psalm of the sons of Korach. | 1. A song and psalm by the sons of Korach. |
| 2. The Lord is great and very much praised, in the city of our God, the Mount of His Sanctuary. | 2. Great is the LORD and very praiseworthy, in Jerusalem, the city of our God, and on the mount of His sanctuary. |
| 3. The fairest of branches, the joy of the entire earth- Mount Zion, by the north side, the city of a great king. | 3. Beautiful as a bridegroom, the joy of all the inhabitants of the earth, Mount Zion, on the north side, the city of the great king. |
| 4. God is in its palaces; He is known as a stronghold. | 4. The LORD is in its palaces; it is known for strength. |
| 5. For behold, the kings have assembled; they have passed together. | 5. For behold, the kings have joined forces, they have passed by together. |
| 6. They saw, so they wondered; they were startled, yea, they were bewildered. | 6. They have seen, so they were amazed at the miracles and wonders; they were astonished, yea, they fled. |
| 7. A quaking seized them there, pangs like [those of] a woman in confinement. | 7. Trembling seized them there, agitation like a woman giving birth. |
| 8. With an east wind, [with which] You break the ships of Tarshish. | 8. With an east wind strong as fire from the presence of the LORD, You will shatter the ships of Tarsus. |
| 9. As we have heard, so have we seen in the city of the Lord of Hosts, in the city of our God; God shall establish it forever and ever. | 9. The children of Israel will say, "Just as we have heard, so we have seen; in the city of the LORD Sabaoth, in the city of our God the LORD will establish it forever and ever." |
| 10. We hoped, O Lord, for Your kindness in the midst of Your Temple. | 10. Make us worthy, O LORD, of Your goodness in the midst of Your temple. |
| 11. As is Your name, O God, so is Your praise upon the ends of the earth; Your right hand is full of righteousness. | 11. As Your name, O LORD, so is Your praise to the ends of the earth; Your right hand is full of generosity. |
| 12. Mount Zion shall rejoice; the daughters of Judah shall exult for the sake of Your judgments. | 12. Let Mount Zion rejoice, let the assemblies of the house of Judah rejoice with psalms, because of Your judgments. |
| 13. Encompass Zion and surround it, count its towers. | 13. Surround Zion, let them rejoice, and encircle her, number her towers. |
| 14. Give heed to its walls, raise its palaces, in order that you may tell a later generation. | 14. Set your mind on her throngs above, even on her citadels, that you may tell it to another generation. |
| 15. For this is God, our God forever and ever; He shall lead us as in youth. | 15. For this, the LORD, He is our God; His presence is in her midst and His dwelling is in heaven forever and ever; He will guide us in the days of our youth. |

**Rashi’s Commentary for: Tehillim (Psalms) 48:1-15**

**2 in the city of our God** In the future, when He builds His city, He will be great and praised because of it.

**3 The fairest of branches** Heb. יפר נוף, a city that is a fair branch; an expression of the branches (נוף) of a tree. Another explanation: A fair bride, for in the coastal cities they call a bride ninfe (nymphe in Greek) (R. H. 26a). Menachem (p. 124) associated it with (Josh. 17:11) “the three regions (הנפת) ” (i.e., there [on Joshua] he explains that it means regions; as Rashi explains there: contree in French, a region. In this manner, Rashi explains in Joshua 11:3,) but Dunash (p. 34) defined it as an expression of a branch of a tree, and Mt. Zion was called “the fairest of branches” because it is (near Shem Ephraim) the Mount of Olives.

**the joy of the entire earth** Now what is its joy? The north side, angles in French, angle, corner. Redak (Shorashim) also defines it as corners, and so in Ezekiel (46:21). The northern side of the altar [was] where sin offerings and guilt offerings were slaughtered, and whoever was grieved because of the sins he had committed would bring a sin offering or a guilt offering, and he would be forgiven. He would then emerge happy, and the sacrifices would benefit the entire world.

**4 He is known as a stronghold** When He will dwell therein in the future, they will say this [will call Him thus].

**5 the kings have assembled to wage war against it** in the wars of Gog and Magog.

**they have passed together** to war.

**6 They saw the Holy One,** blessed be He, going forth and waging war against those nations, so they wondered.

**they were bewildered** Feront etourdis in French, were stunned, as (Jer. 23:32): “and their bewilderment (ובפחזותם).”

**8 With an east wind** That is an expression of retribution, with which the Holy One, blessed be He, recompenses the wicked, as it is stated (Exod. 14:21): “and the Lord led the sea with a strong east wind, etc.” Similarly (Ezek. 16:27, 26): “The east wind has broken you in the heart of the seas”; (Jer. 18:17), “Like an east wind, I will scatter you before the enemy.”

**the ships of Tarshish** They are the neighbors of Tyre, which is Africa, and it is of Edom.

**9 As we have heard** the consolations from the mouth of the prophets, so have we seen [them].

**10 We have hoped, O Lord, for Your kindness** The prophet repeatedly prays to the Holy One, blessed be He, and says, “We hoped and waited for Your kindness, to see this Your salvation in the midst of Your Temple. Menachem (p. 65) interpreted it as an expression of thought, as (Esther 4:13): “Do not think (אל תדמי).”

**11 As is Your name, O God,** so is Your praise Just as Your name is great, so is Your praise great in everyone’s mouth.

**12 the daughters of Judah shall exult** All the other cities of Judah are as daughters to Zion, as (Num. 32: 42): “and he captured Kenath and its daughters.”

**for the sake of Your judgments** That You perform judgment upon the nations.

**13 Encompass Zion** You who are building it.

**count** Heb. ספרו, an expression of counting. You should know how many towers it requires.

**14 to its walls** Heb. לחילה, to its walls, as (Lam. 2:8): “rampart (חיל) and wall.”

**raise its palaces** Heb. פסגו, raise its palaces, as (Deut. 3:17): “beneath the rapids of the elevation,” which is translated רָמָתָא, the high place.

in order that you may tell its height and its beauty to the generation after you.

**15 as in youth** Heb. על־מות, as a man who leads his young son slowly. Menachem (p. 133) interpreted it as an expression of eternity, and so is its interpretation: will lead us to eternity.

# Meditation from the Psalms

**Tehillim (Psalms) ‎‎48:1-15**

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

The previous psalm describes the defeat of all the nations hostile to G-d, which will take place in Messianic times. It concludes with a call to all who were faithful to G-d to gather together in the Holy Land and in the chosen city of Jerusalem.

Here the Psalmist describes the future glory of this city which now lays in ruins. Its reconstruction will be no mere architectural feat of mortar and stone. Rather, the restoration of the sacred city will signal an era of national renewal. We will be like children returning to their father’s home, and G-d, our father, will invest us with new energy and vitality to lift our souls to immortality.[[1]](#footnote-1)

This psalm is the שיר של יום, Song of the Day, during the Temple service of the second day of the week, for on the second day of Creation, G-d separated between the heavenly and earthly components of the universe[[2]](#footnote-2) and ruled over both.[[3]](#footnote-3)

Furthermore, the Midrash explains that on the second day, division [מחלוקת, schism; strife] was created, when the upper and lower waters were separated against their will, so to speak.

Rabbeinu Bachya explains that this schism was the root of all subsequent strife and defiance in the world. The Talmud[[4]](#footnote-4) states: ‘One who is born on the second day will be bad-tempered, because on that day the waters were divided’. Rashi comments that as a result of his bad temper, he will become ‘divided’ — i.e., estranged — from other people.

Resisei Layla[[5]](#footnote-5) explains that this division between heaven and earth initiated the eternal strife between the physical and the spiritual. Therefore, it was fitting that the psalm for the second day was composed by the sons of Qorach, for he was the instigator of strife against Moshe in the Wilderness.

According to the Zohar, Qorach’s sons composed the psalm while tottering on the brink of Gehinnom where, had they not repented, they would have descended with their father. [The Talmud[[6]](#footnote-6) states that the Torah omits the words כי טוב, that it was good,[[7]](#footnote-7) from the narrative of the second day of Creation because on that day the fire of Gehinnom was created.] Therefore, concludes the Zohar, this psalm is the appropriate daily song for the second day of the week.[[8]](#footnote-8)

On the second day of the week, Gehinnom was created. This fact was surely a significant subject for the sons of Qorach.

***Midrash Rabbah - Genesis IV:6*** *Why is ‘that it was good’ not written in connection with the second day? R. Johanan explained, and it was also thus taught in the name of R. Jose b. R. Halafta: Because on it the Gehenna was created, [as it is written,]*

It was on the second day of creation that G-d separated the waters above from the waters below and He reigned over them both, as the Gemara teaches:

***Rosh HaShana 31a*** *It has been taught: ‘R. Judah said in the name of R. Akiba: On the first day [of the week] what [psalm] did they [the Levites] say? [The one commencing] The earth is the Lord’s and the fullness thereof,[[9]](#footnote-9) because He took possession and gave possession[[10]](#footnote-10) and was [sole] ruler in His universe.[[11]](#footnote-11) On the second day what did they say? [The one commencing], Great is the Lord and highly to be praised,[[12]](#footnote-12) because he divided His works[[13]](#footnote-13) and reigned over them like a king.[[14]](#footnote-14) On the third day they said, G-d standeth in the congregation of G-d,[[15]](#footnote-15) because He revealed the earth in His wisdom and established the world for His community.[[16]](#footnote-16)*

Now I would like to dwell a bit on a few enigmatic verses of our psalm:

***Tehillim (Psalms) 48:5-6****For, lo, the kings assembled themselves, they came onward together.* ***6****They saw, straightway they were amazed; they were affrighted, they hasted away. Trembling took hold of them there, pangs, as of a woman in travail.*

Our chapter of psalm is clearly speaking of the kings who assembled themselves and came together from v.5, yet they are also speaking on the tail end of a birth process, which is an apt description of what the Bne Israel are going through. For the remainder of this commentary I would like to illustrate a bit of this birth process. For the sake of brevity, we will start the process at the point where the “woman” begin the birth pangs. The plagues, the labor pains, were the subject of our commentary last week.

Labor is divided into three stages:

1. The first stage begins with the onset of contractions and ends when the cervix is fully dilated (to ten centimeters).
2. The second stage involves delivery of the baby.
3. The third stage entails delivery of the placenta and membranes, or *afterbirth*.

The purpose of labor is to prepare the womb and the baby for delivery. There are several things that must be accomplished for successful delivery:

1. The baby must be positioned in the womb.
2. The cervix must become dilated to 10 cm.
3. Contractions must become stronger.

The labor and birth pangs are seen in the plagues. Each of the ten plagues occurred in ten months and lasted four weeks each, for a total of forty weeks. These are the ten plagues which HaShem brought upon the Egyptians in Mitzrayim (The blue letters in the following table show us the first letter of each of these plagues.):

|  |  |  |  |
| --- | --- | --- | --- |
| ד | דם | Dam | Blood, |
| צ | צפרדע | Tz’fardya | Frogs, |
| ך**(**כ**)** | כנים | Kinim | Lice, |
|  |  |  |  |
| ע | ערוב | Arov | Beasts, |
| ד | דבר | Deber | Cattle Pestilence, |
| ש | שחין | Sh’chin | Boils, |
|  |  |  |  |
| ב | ברד | Barad | Hail, |
| א | ארבה | Arbeh | Locusts, |
| ח | חשך | Chosheh | Darkness, |
| ב |  |  |  |
|  | בכורות מכת | Makat B’chorot | Death of the Firstborn. |

At Pesach, during the seder, we read that Rabbi Yehuda referred to these ten plagues by acronyms: Rabbi Yehuda divided these plagues into three groups, or trimesters:

|  |  |
| --- | --- |
| DeTzaCh  דצ״ך | (blood, frogs, lice); |
| AdaSh  עד״ש | (beasts, pestilence, boils); |
| BeAChaB  באח״ב | (hail, locust, darkness, first-born). |

The letters באח״ב עד״ש דצ״ך are the initials of the names of the ten plagues in Hebrew, according to the acronym given to us by Rabbi Yehuda.

The first plague was that of blood, for the womb cannot open without bleeding first. For if the blood would not come out first, the child would choke and drown in the blood, which correlates to the powers of impurity. Blood issuing from the womb is associated with the powers of impurity since their issuance always causes the woman to focus on herself, and self-awareness is the antithesis of Divine consciousness.

Next was the plague of frogs. The word for “frog” [tzefardei’a] can be seen as constructed of the words for “a bird of knowledge” [tzipor dei’a]. These are the seventy voices of the woman giving birth, which correspond to the seventy words in Psalm 20, which begins, “May G-d answer you on the day of pain.” [These voices] are thus alluded to by a bird, referring to the [sounds women make like] birdcalls and chirps when giving birth.

[The analogue of] the plague of darkness [is as follows]. It is known that during the first trimester, the fetus is in the lower chamber [of the womb], during the middle trimester, it is in the middle chamber, and during the last trimester, it is in the upper chamber. At birth, it rolls down and dwells in darkness and great pain. Darkness was the ninth plague. The plague of the firstborn corresponds to the subjugation of the [evil inclination’s ancillary] powers of impurity that ruled within the womb. If this would not occur, they would kill the fetus. Even though they made the fetus grow, thus is their way: they descend to entice and ascend to accuse.[[17]](#footnote-17)

***Shemot (Exodus) 14:1-2*** *G-d spoke to Moshe, saying: “Speak to the Israelites, and let them turn back and camp before Freedom Valley (Pi HaChiroth}, between Tower (Migdal} and the sea, facing Lord-of-the-North (Baal Tzephon}. Camp opposite it, near the sea.”*

HaShem wanted the Israelites to turn around purposely and head back toward Mitzrayim. They were to camp between the Tower and Lord-of-the North, right on the seashore. This day was Yom Sheni, the second day of the week, the day the Levites sang Psalm forty-eight.

Freedom Valley *(Pi HaChiroth)* was a plain between two huge natural pillars. One had the form of a man, while the other looked like a woman, and both seemed to have large eyes. Although they had remarkably human form, they were natural formations[[18]](#footnote-18). This is the perfect picture for a woman in childbirth with her knees bent and her legs raised like two pillars.

There is another interesting question that might be pose: Was the birth of the Bne Israel an *induced* labor? After all, when Moshe and Aharon went to Paro, in effect their going in to Paro was the inducement that brought on the labor pains, the plagues.

The plagues did not unfold suddenly, all at once, nor was there only a single plague. Rather, HaShem brought ten plagues upon the Egyptians, gradually, over the course of a year. HaShem did not begin with the most severe plague, rather, He delivered them slowly, one stage at a time, so that the collapse of Mitzrayim and the birth of Am Israel, the nation of Israel, was gradually manifest. Chazal teach that HaShem will follow the same slow process in the Messianic redemption.

***Shemot (Exodus) 4:21*** *And HaShem said unto Moshe, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go. 22 And thou shalt say unto Pharaoh, Thus saith HaShem, Israel is my son, even my firstborn: 23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.*

The ten plagues are the contractions that a woman experiences in the run up to the birth of the child. In the active phase, contractions occur about 3 minutes apart, last about 45 to 60 seconds.

In the transition phase, contractions occur every two to three minutes and last 60 to 90 seconds. this is the phase where we have a plague that lasts 1 week (1 minute) followed by three weeks (3 minutes) of quiet.

***Midrash Rabbah - Deuteronomy VII:9*** *The plagues deceived them[[19]](#footnote-19). How? The plagues came every thirty days[[20]](#footnote-20) and lasted for seven days and then departed. The Egyptians had thus respite for twenty-three days between one plague and the next.’ This proves that [the plagues] deceived them.*

***Midrash Rabbah - Exodus IX:12*** *AND SEVEN DAYS WERE FULFILLED, AFTER THAT THE LORD HAD SMITTEN THE RIVER (VII, 25). R. Judah and R. Nehemiah discussed this. One of them said that God warned them for twenty-four days prior to bringing the plague upon them, the actual plague lasting seven days; while the other said that for seven days did He warn them, the actual plague lasting twenty-four days. According to the one who maintains that for twenty-four days He warned them, the words AND SEVEN DAYS WERE FULFILLED refer to the actual plague; and according to him who maintains that for seven days He warned them, the words AND SEVEN DAYS WERE FULFILLED, AFTER THAT THE LORD HAD SMITTEN THE RIVER refer to the warning given for another plague.*

The plagues were the forces that caused the Egyptians to expel the Bne Israel:

***Shemot (Exodus) 12:30*** *And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. 31 And he called for Moshe and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve HaShem, as ye have said. 32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also. 33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.*

The ten plagues were designed to kill and torture the Egyptians in order that they should recognize HaShem, while at the same time the plagues were preparing the Bne Israel to leave the womb. The plagues were the catalyst to position and prepare the Bne Israel for the exodus and their birth as a nation. The plagues, the contractions, began in Iyar and ended in Nisan with a hiatus during Sivan, Tammuz, and Elul.

**Nisan 1**: Egypt was afflicted with the first plague: **Blood**. ***Exodus 7:19*** *Seder Olam 3* (Sapphire staff)

**Iyar**: No plague.

**Sivan**: No plague.

**Tammuz**: No Plague.

**Av 1**: Egypt was afflicted with the second plague: **Frogs**. ***Exodus 8:2*** *Seder HaDoros* (Sapphire staff)

**Elul 1**: Egypt was afflicted with the third plague: **Lice**. ***Exodus 8:16*** *Zikhron Yemot Olam* (Sapphire staff)

**Tishri 1**: Egypt was afflicted with the fourth plague: **Beasts** ***Exodus 8:24*** *Zihron Yemot Olam* (HaShem)

**Cheshvan 1**: Egypt was afflicted with the fifth plague: **Cattle plague** ***Exodus 9:3*** *Zihron Yemot Olam* (HaShem)

**Kislev 1**: Egypt was afflicted with the sixth plague: **Boils**. ***Exodus 9:9*** *Zihron Yemot Olam* (HaShem)

**Tevet 1**: Egypt was afflicted with the seventh plague: **Hail and fire**.***Exodus 9:24*** *Zichron Yemot Olam* (Sapphire staff)

**Shevat 1**: Egypt was afflicted with the eighth plague: **Locusts**. ***Exodus 10:4*** *Zichron Yemot Olam* (Sapphire staff)

**Adar 1**: Egypt was afflicted with the ninth plague: **Darkness**. ***Exodus 10:21*** *Zikhron Yemot Olam*. (Sapphire staff)

**Nisan 15**: Egypt was afflicted with the tenth plague: **Death of the firstborn**. ***Exodus 33:3-4*** (HaShem)

It is well known that a woman is ready to deliver after she reaches ten centimeters of cervix dilation. In the same way, the birth of the Bne Israel was ready to proceed after ten plagues. Thus the ten plagues allude to this ten-centimeter dilation.

Chazal teach us that the ten plagues were really the tip of the iceberg. The most intense in terms of severity and number occurred at the Yam Suf:

***Midrash Rabbah - Exodus V:14*** *He [Pharaoh] answered them: ‘I do not know who this God of yours is’; as it is said: WHO IS THE LORD, THAT I SHOULD HEARKEN UNTO HIS VOICE? God then said to him: ‘ Wretch! “WHO (mi) IS THE LORD? “ thou sayest. Well, thou wilt be punished with this word ‘‘Mi’’.’ The letter mem is forty and yod is ten--indicating the fifty plagues which God brought upon the Egyptians at the sea, as it says: Then the magicians said unto Pharaoh: This is the finger of God (Ex. VIII, 15); and at the sea, what does it say: And Israel saw the great hand (ib. XIV, 31). How many plagues did He inflict with His finger? Ten. Therefore, with the five fingers of His great hand, He smote them with fifty plagues, ten for each of the five fingers.*

***Midrash Rabbah - Exodus XXIII:9*** *Another explanation of THEN SANG MOSHE. It is written, The Lord hath made Himself known, He hath executed judgment (Ps. IX, 17); this refers to the Egyptians on whom G-d executed judgment in Egypt and also by the Sea. R. Joshua said: The ten plagues with which the Egyptians were smitten in Egypt were wrought with one finger, for it says, Then the magicians said unto Pharaoh: This is the finger of G-d (Ex. VIII, 15); but at the Sea, they were smitten with fifty plagues, for it says, And Israel saw the great hand [work] (ib. XIV, 31). There are five fingers to one hand, and five times ten are fifty.*

The plagues, the birth pangs, were intended to have an effect on Mitzrayim and also to have an effect on the Bne Israel:

***Shemot (Exodus) 10:1*** *And HaShem said unto Moshe, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him: 2 And that thou mayest tell in the ears of thy son, and of thy son’s son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am HaShem.*

We see that the plagues are not just a message for the Bne Israel who experienced the exodus from Mitzrayim, but for all generations to strengthen their Emunah[[21]](#footnote-21) and bitachon[[22]](#footnote-22) in HaShem and to realize that even in the most difficult of times, HaShem always remembers the Bne Israel. As HaShem told Moshe when He revealed Himself at the burning bush:

***Shemot (Exodus) 3:7*** *I’ve seen the affliction of My people in Mitzrayim, I’ve heard their outcry … and I know their sufferings and I will descend and save them from the hand of the Egyptians and I will bring them up from that land to a good and spacious land …*

A woman in the final stages of childbirth goes through a *death* experience. This is evident from her screams, her pain, and the fact that women do occasionally die in childbirth. We see this same agony in Mitzrayim at the time of the last plague and as the Bne Israel are leaving Mitzrayim:

***Shemot (Exodus) 12:29*** *And it came to pass, that at midnight HaShem smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. 30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. 31 And he called for Moshe and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve HaShem, as ye have said. 32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also. 33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.*

Chazal have taught us that the birth of the Bne Israel took place on Pesach when we left Mitzrayim in the days of Moshe. Birth or rebirth is always associated with water: The fetus is surrounded by amniotic fluids, the mother’s *water breaks* as a sign of imminent birth, and therefore the mikveh required for conversion, features immersion in water. This breaking of the water, for the Bne Israel, is seen on the seventh day of Pesach at the splitting of the Yam Suf, the Reed Sea. This *breaking* of the water is even more incredible when we realize the enormity of the words of the Bne Israel as they stood on the threshold of the Yam Suf and the breaking of that water:

***Shemot (Exodus) 14:10*** *And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto HaShem. 11 And they said unto Moshe, Because there were no graves in Mitzrayim, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Mitzrayim? 12 Is not this the word that we did tell thee in Mitzrayim, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness. 13 And Moshe said unto the people, Fear ye not, stand still, and see the salvation of HaShem, which he will shew to you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever.*

The Hebrew word for *grave*, in the above pasuk, is also the Hebrew word for *womb*. *Kever* means *grave* and it also means *womb*. Thus the Bne Israel can see that they stand at a critical crossroad which will simultaneously represent their birth as a nation, Am Israel, and their rebirth at Techiyat HaMetim, the resurrection of the dead. Chazal teach us that the emergence of dry land[[23]](#footnote-23) after the gathering of water is both the picture of creation and the picture of the re-creation at Techiyat HaMetim:

***Bereshit (Genesis) 1:9*** *And G-d said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.*

In the above pasuk we can see that it is redundant to speak of the dry land appearing because this appearing will be obvious if the water is gathered together in one place. Thus Chazal teach that this is allusion to the gathering of water, and the appearance of dry land, at the Yam Suf. Further, Chazal teach us that we learn about Techiyat HaMetim at the Yam Suf[[24]](#footnote-24) because of this connection.

The dry land makes it possible for a man to have a place to stand. Chazal teach us that this place to stand is also to be understood as being a place for us to exist, or the *possibility of our existence*. Thus the appearance of the dry land at the Yam Suf presents the possibility of our resurrected existence!

***Midrash Rabbah - Exodus XXI:8*** *SPEAK UNTO THE CHILDREN OF ISRAEL, THAT THEY GO FORWARD.’ R. Joshua said: G-d said to Moshe: ‘All that Israel have to do is to go forward. Therefore, Let them go forward! Let their feet step forward from the dry land to the sea, and thou wilt see the miracles which I will perform for them.’ R. Meir said: G-d said to Moshe: ‘There is no need for Israel to pray before Me. If I made dry land for Adam, who was only one, for it says, Let the waters under the heaven be gathered together (Gen. I, 9), how much more ought I to do so on behalf of a holy congregation that will soon say before Me, This is my G-d, and I will glorify Him (Ex. XV, 2)?’*

The downward pressure of the baby’s head against the amniotic sac may cause these membranes to rupture. The breaking of the *water* can occur as a trickle or a gush of odorless, colorless amniotic fluid. Once the sac has broken, labor is imminent, often beginning spontaneously within 12 to 24 hours. In fact, in many women, the membranes don’t rupture until labor is already underway.

As the Jews were standing by shore of the Yam Suf watching their enemy come closer, they did not know what to do. Suddenly, Nachshon ben Aminadav, of the tribe of Judah, jumped into the Yam Suf with full confidence that HaShem would save him. As he touched the water, it parted and allowed the Jews to pass through. It was Nachshon’s faith in HaShem that led to Bne Israel’s being saved.

***Sotah 37a*** *What was it that Judah did? — As it has been taught: R. Meir said: When the Israelites stood by the Red Sea, the tribes strove with one another, each wishing to descend into the sea first. Then sprang forward the tribe of Benjamin and descended first into the sea; as it is said: There is little Benjamin their ruler[[25]](#footnote-25) — read not rodem [their ruler] but rad yam [descended into the sea]. Thereupon the princes of Judah hurled stones at them; as it is said: The princes of Judah their council[[26]](#footnote-26). For that reason the righteous Benjamin was worthy to become the host of the All-Powerful[[27]](#footnote-27), as it is said: He dwelleth between his shoulders[[28]](#footnote-28). R. Judah said to [R. Meir]: That is not what happened; but each tribe was unwilling to be the first to enter the sea. Then sprang forward Nahshon the son of Aminadav[[29]](#footnote-29) and descended first into the sea; as it is said: Ephraim compasseth me about with falsehood, and the house of Israel with deceit; but Judah yet ruleth with G-d[[30]](#footnote-30).*

As the head (prince) of the tribe of Yehuda, the head (leading) of the tribes of the Bne Israel, jumped into the Yam Suf causing it to break (split), so too does the pressure of the baby’s head cause the breaking of the water of the womb.

**The Crowning**

Crowning is the part of the birth process where the baby’s head is first seen. For the Bne Israel, the crowning is when the head of the Bne Israel first became visible at Freedom Valley *(Pi HaChiroth)*, the Mouth of Freedom.

***Shemot (Exodus) 14:21*** *And Moshe stretched out his hand over the sea; and HaShem caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. 22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.*

On the third day of the Exodus, HaShem told Moshe to inform the Israelites that they were to turn around and camp by Freedom Valley (*Pi HaChiroth*: This was the coastal city of *Pithom* where the Israelites had previously worked as slaves.) Now, when the Israelites returned there, they renamed the city *Pi HaChiroth,* literally *Mouth of Freedom*. In the same place where they had been slaves, they were now able to celebrate their freedom.[[31]](#footnote-31)

At the time of birth, as the birth canal is opening, we begin to see the head of the child. The “head” of the Bne Israel is the tribe of Yehuda. The tribe of Yehuda led the Bne Israel in the journey through the wilderness.

***Sotah 37a*** *Then sprang forward Nahshon the son of Amminadab[[32]](#footnote-32) and descended first into the sea; as it is said: Ephraim compasseth me about with falsehood, and the house of Israel with deceit; but Judah yet ruleth with God[[33]](#footnote-33). Concerning him it is stated in Scripture, Save me O God, for the waters are come in unto my soul. I sink in deep mire, where there is no standing etc[[34]](#footnote-34). Let not the waterflood overwhelm me, neither let the deep swallow me up etc[[35]](#footnote-35). At that time Moshe was engaged for a long while in prayer; so the Holy One, blessed be He, said to him, ‘My beloved ones are drowning in the sea and thou prolongest prayer before Me!’ He spake before Him, ‘Lord of the Universe, what is there in my power to do?’ He replied to him, Speak unto the children of Israel that they go forward. And lift thou up thy rod, and stretch out thy hand etc[[36]](#footnote-36). For that reason Judah was worthy to be made the ruling power in Israel, as it is said: Judah became His sanctuary, Israel his dominion[[37]](#footnote-37). Why did Judah become His sanctuary and Israel his dominion? Because the sea saw [him] and fled.*

The marching order of the tribes, in the wilderness, was as follows:

**Yehuda** (Issachar and Zebulon)

Levi – the family of Gershon

Levi – the family of Merari

**Reuben** (Shimeon and Gad)

Levi – the family of Kohath

**Ephraim** (Menashe and Benyamin)

**Dan** (Naphtali and Asher)

Thus we see that as the head leads the body through the birth canal, so Yehuda led the Bne Israel through the Yam Suf, the birth canal.

The Hebrew word for Egypt, Mitzrayim, is related to the term meitzar[[38]](#footnote-38), which refers to boundaries and limitations and comes from the same verb root as *birth canal*. The birth canal is in the shape of a shofar as we can see from the following graphic:

The imagery of shofar and the birth canal is reinforced when we recall that the name of one of the midwives in Mitzrayim was called Shifra (from the same root as shofar).

Seven days after Pesach, the children of Israel crossed the Reed Sea. Keriat Yam Suf, the opening / splitting of the Reed Sea, was the opening of the womb. The opening of the birth canal shaped like a shofar. A most interesting detail not generally known[[39]](#footnote-39), is that the Bne Israel entered and exited the Yam Suf on the same side! Tosafot tell us that the parting of the waters happened in the shape of a shofar, a semi-circle!

Thus we see that the Bne Israel started from Etham:

***Bamidbar (Numbers) 33:7*** *And they removed from Etham, and turned again unto Pihachiroth, which is before Baalzephon: and they pitched before Migdol.*

After they were through the sea they were still at Etham:

***Bamidbar (Numbers) 33:8*** *And they departed from before Pihahiroth, and passed through the midst of the sea into the wilderness, and went three days’ journey in the wilderness of Etham, and pitched in Marah.*

The Bne Israel had traveled through the shofar shaped birth canal. When the waters of the Yam Suf formed a wall on their left and right with the Clouds of Glory over them, this became the birth canal through which the Bne Israel were born:

***Shemot (Exodus) 14:29*** *The children of Israel walked upon dry ground in the midst of the sea, and the waters formed for them a wall on their right and on their left.”*

The Nazarean Codicil tells us that this was an immersion in a mikveh:

***I Corinthians 10:1-2*** *Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2 And were all baptized unto Moshe in the cloud and in the sea;*

Now what is a mikveh (the place of baptism)? Is it not a place where those who are dead are resurrected to life? Is not the birth process a death experience? Surely anyone who has watched a woman in labor would swear that she is dying. The labor is so intense that some do die. Yet, we see that from this death experience we see new life. This new life also went through a death experience. The fetus lives in water and neither eats nor drinks. The fetus has no respiration nor excretion. Blood does not flow through its lungs and there is a hole in its heart which connects the two upper chambers. The blood in the fetus does not flow in the same direction as one who is born.

When the baby is born, the hole in his heart closes, the lungs expel the water and fill with air. The blood circulation reverses. Suddenly the water breathing creature in the womb is transformed into a baby. A human being that breathes, eats, drinks, and defecates has been brought into the world. That which was “dead”, as a human being, is now alive.

Chazal have taught that the birth of the Jewish People, the Bne Israel, was in the leaving of Mitzrayim, Egypt. Hoshea the prophet spoke of the birth of the Bne Israel:

***Hoshea (Hosea) 1:1*** *When Israel was a child, then I loved him, and called my son out of Egypt.*

This birth of the Bne Israel was possible only through the most intense labor pains which were manifested as plagues:

***Shemot (Exodus) 3:19-20*** *And I know that the King of Mitzrayim will not let you go, even with a strong hand. And I will send My Hand and smite Egypt. After that, they will send you away.*

When the Bne Israel arrived on the shore, Israel emerged as a nation distinct from the host nation of Mitzrayim. The Bne Israel were born! One of the first acts of a baby, after birth, is a heartfelt cry from the depth of its soul. Chazal have taught that this cry of the soul will surely move HaShem. Thus we see that the Bne Israel also uttered a heartfelt cry immediately after crossing the Yam Suf:

***Shemot (Exodus) 15:1*** *Then sang 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 G-d, and I will prepare him an habitation; my father’s G-d, 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 Red 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 G-ds? 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.*

As we sang at the Yam Suf, so we will sing the same song when we are redeemed by Mashiach:

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

We see also that the words of Hoshea the prophet were also applied to the Mashiach ben Yosef:

***Matityahu (Matthew) 2:15*** *And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Mitzrayim have I called my son.*

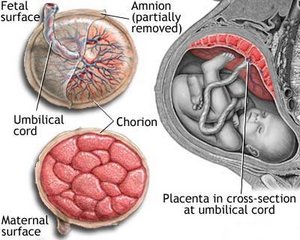
Thus we learn that the Bne Israel, as a united nation, represent the Mashiach Ben Yosef. The Bne Israel are the body of Mashiach.

The Talmud states that when a baby is in the womb, “he is taught the entire Torah. However, as soon as he enters the air of this world, an angel comes and strikes him on his mouth, causing him to forget the entire Torah.”

***Niddah 30b*** *R. Simlai delivered the following discourse: What does an embryo resemble when it is in the bowels of its mother? Folded writing tablets. Its hands rest on its two temples respectively, its two elbows on its two legs and its two heels against its buttocks. Its head lies between its knees, its mouth is closed and its navel is open, and it eats what its mother eats and drinks what its mother drinks, but produces no excrements because otherwise it might kill its mother. As soon, however, as it sees the light the closed organ opens and the open one closes, for if that had not happened the embryo could not live even one single hour. A light burns above its head and it looks and sees from one end of the world to the other, as it is said, then his lamp shined above my head, and by His light I walked through darkness[[40]](#footnote-40). And do not be astonished at this, for a person sleeping here might see a dream in Spain. And there is no time in which a man enjoys greater happiness than in those days, for it is said, O that I were as the months of old, as in the days when God watched over me;[[41]](#footnote-41) now which are the days’ that make up ‘months’ and do not make up years? The months of pregnancy of course. It is also taught all the Torah from beginning to end, for it is said, And he taught me, and said unto me: ‘Let thy heart hold fast my words, keep my commandments and live’[[42]](#footnote-42), and it is also said, When the converse of God was upon my tent.[[43]](#footnote-43) Why the addition of ‘and it is also said’? — In case you might say that it was only the prophet who said that, come and hear ‘when the converse of God was upon my tent. As soon as it, sees the light an angel approaches, slaps it on its mouth and causes it to forget all the Torah completely, as it is said, Sin coucheth at the door.[[44]](#footnote-44) It does not emerge from there before it is made to take an oath, as it is said, That unto Me every knee shall bow, every tongue shall swear;[[45]](#footnote-45) ‘That unto Me every knee shall bow’ refers to the day of dying of which it is said All they that go down to the dust shall kneel before Him;[[46]](#footnote-46) ‘Every tongue shall swear’ refers to the day of birth of which it is said, He that hath clean hands, and a pure heart, who hath not taken My name in vain, and hath not sworn deceitfully.[[47]](#footnote-47) What is the nature of the oath that it is made to take? Be righteous, and be never wicked; and even if all the world tells you, You are righteous’, consider yourself wicked.*

If the child were not taught the Torah while in the womb, he would not be able to acquire his portion of the Torah, regardless of the extent of effort exerted. If the child was taught the Torah and allowed to remember it, no toil would be needed, and the entire system of reward and punishment, under which the world exists, would be effectively annulled. Therefore, the child is taught the Torah. The child is given the background, the basis needed for the study of Torah. The child is caused to forget the Torah, so that he must strive for excellence during his life and toil to recapture that which he lost, earning Heavenly reward with each iota of effort and accomplishment.

**The Placenta (Afterbirth)**

The placenta is a temporary organ present only in the woman during gestation. The placenta is composed of two parts, one of which is genetically and biologically part of the fetus, the other part of the mother.

The placenta is an apt description of the Egyptians. The Egyptians formed an interface between the Bne Israel and HaShem. The Egyptians effectively hid the hand of HaShem by seemingly providing the shelter and support that was needed during their stay in Mitzrayim.

The placenta which is expelled from the mother’s body shortly after the birth of the child, is an apt description of the Egyptians which were washed up on the shore of the Yam Suf.

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 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:

***Shemot (Exodus) 15:1*** *Then sang[[48]](#footnote-48) 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 Red 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.*

This song that Moshe and the Bne Israel sang and *will sing,[[49]](#footnote-49)* 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 Torah[[50]](#footnote-50) was uttered by Moshe and Israel when they ascended from the [Red] Sea. And who recited this Hallel?[[51]](#footnote-51) 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.*

**Conclusion**

I would like to conclude with a quote from Rabbi Pinchas Winston. His Eminence has captured the essence of the redemption and it’s connection with the birth of the Bne Israel.

*The Rabbis, in a Mishna in Mesechta Shabbat, enumerate things that should be asked just before Shabbat comes in, to make sure that nothing for Shabbat is omitted in the midst of the last minute preparations. In some homes that list includes: Is the bag packed? Yet, in spite of the preparations people make in advance of a birth, like figuring out the quickest route to the hospital, and making sure that the woman has all the comforts with her that she will need at that time, time is not always on the couple’s or new baby’s side. Countless stories abound of women giving birth in taxis, on hospital sidewalks, going up or down in elevators (and on Shabbat to boot), not to mention but a few of the more tense circumstances.*

*Fortunately for one woman on a Motzei Yom Kippur, an ambulance just happened to pull up next to her car as she began to give birth in the back seat on the way to the hospital. They rushed her from one vehicle into the next, where she promptly gave birth with the experts there to help.*

*It’s like, one minute you’re there enjoying a cup of tea together, and the next, rushing to get out the door and on the way to the hospital. In spite of the nine months of psychological preparation, and the weeks of physical preparation, it always comes as a surprise when the moment of redemption comes. That is why you have to have as much prepared in advance as possible, including the packed suitcase sitting lonely-like by the front door.*

Do you think it is any different when it comes to the redemption of an entire nation? Exile isn’t over until it’s over, and when it has lasted for so long, it is too hard to believe it is actually ending when it does. **Chazal knew that, which is why they compared the Final Redemption to a birth process, and why the Jewish people were asked to conduct their Pesach Seder with staff in hand, as if they would leave at a moment’s notice**.

# Ashlamatah: Yeshayahu (Isaiah) 34:11 – 35:2, 10

| **JPS Version** | **Targum of Isaiah** |
| --- | --- |
| 1. Come near, you nations, to hear, and attend, you peoples; let the earth hear, and the fullness thereof, the world, and all things that come forth. | 1. Draw near, O peoples, to hear, and hearken, O kingdoms! Let the earth listen, and all that fills it; the world, and all that reside in it. |
| 2. For the LORD has indignation against all the nations, and fury against all their host; He has utterly destroyed them, He has delivered them to the slaughter. | 2. For there is anger before the LORD against all the Gentiles, and slaughter against all their armies, he has declared them sinners, handed them over for slaughter. |
| 3. Their slain also will be cast out, and the stench of their carcasses will come up, and the mountains will be melted with their blood. | 3. Their slain will be cast out, and the smoke of their corpses shall rise; the mountains shall flow with their blood. |
| 4. And all the host of heaven will moulder away, and the heavens will be rolled together as a scroll; and all their host will fall down, as the leaf falls off from the vine, and as a falling fig from the fig- tree. | 4. All the forces of heaven will melt completely and be wiped from under the skies just as was said concerning them in the scroll. All their armies will come to an end as leaves fall from a vine, like what is withered from a fig. |
| 5. For My sword has drunk its fill in heaven; behold, it will come down upon Edom, and upon the people of My ban, to judgment. | 5. For My sword will be revealed in the heavens; behold it will be revealed for the judgment upon Edom, upon the people I have declared sinners. |
| 6. The sword of the LORD is filled with blood, it is made fat with fatness, with the blood of lambs and goats, with the fat of the kidneys of rams; for the LORD has a sacrifice in Bozrah, and a great slaughter in the land of Edom. | 6. The sword from the LORD is sated with blood, it is gorged with fat, with the blood of kings and rulers, with the fat of the kidneys of princes. For there is slaughter from the LORD in Bozrah, and great sacrifice in the land of Edom. |
| 7. And the wild-oxen will come down with them, and the bullocks with the bulls; and their land will be drunken with blood, and their dust made fat with fatness. | 7. Mighty ones will be killed with them, and rulers with tyrants. Their land will be soaked with their blood, and their soil made rich with their fat. |
| 8. For the LORD has a day of vengeance, a year of recompense for the controversy of Zion. | 8. For there is a day of vengeance before the LORD, a year of recompense, to take just retribution for the mortification of Zion. |
| 9. And the streams thereof will be turned into pitch, and the dust thereof into brimstone, and the land thereof will become burning pitch. | 9. And the streams of Rome will be turned into pitch, and her soil into brimstone; her land will become burning pitch. |
| 10. It will not be quenched night nor day, the smoke thereof will go up forever; from generation to generation it will lie waste: none will pass through it forever and ever. | 10. Night and day it will not be quenched; its smoke will go up forever. From generation to generation it will be desolate; none will pass through it forever and ever. |
| 11. But the pelican and the bittern will possess it, and the owl and the raven will dwell therein; and He will stretch over it the line of confusion, and the plummet of emptiness. | 11. But pelicans and porcupines will possess it, owls and ravens will dwell in it. The line of desolation and the plummet of devastation will be stretched over it. |
| 12. As for her nobles, none will be there to be called to the kingdom; and all her princes will be nothing. | 12. They were saying, We are free, and did not wish to accept a kingdom over them, and all its princes will be for nothing. |
| 13. And thorns will come up in her palaces, nettles and thistles in the fortresses thereof; and it will be a habitation of wild-dogs, an enclosure for ostriches. | 13. Thorns will grow over its palaces, and nettles and thistles in the stronghold of its fortresses. It will be a haunt of jackals, a place for ostriches. |
| 14. And the wild-cats will meet with the jackals, and the satyr will cry to his fellow; yea, the night-monster will repose there, and will find her a place of rest. | 14. And wild beasts will meet with cats, demons will play, one with his fellow; yea, there will night hags lie, and find for themselves a resting place. |
| 16. There will the arrow-snake make her nest, and lay, and hatch, and brood under her shadow; yea, there will the kites be gathered, everyone with her mate. | 15. There woll a porcupine nest and lay and their young mew in her shadow; yea, thence will kites be gathered, each one with her mate. |
| 16. Seek out of the book of the LORD, and read; no one of these will be missing, none will want her mate; for My mouth it has commanded, and the breath thereof it has gathered them. | 16. Seek and search in the book of the LORD: not one of these is missing; no female is without her mate. For by His Memra they will be gathered, and by His pleasure they will draw near. |
| 17. And He has cast the lot for them, and His hand has divided it unto them by line; they will possess it forever, from generation to generation will they dwell therein. **{S}** | 17. He by his Memra has cast the lot for them, by His pleasure he has portioned it out to them with the line; they will possess it forever, from generation to generation they will dwell in it. |
|  |  |
| 1. The wilderness and the parched land will be glad; and the desert will rejoice, and blossom as the rose. | 1. Those who dwell in the wilderness, in a thirsty land will be glad, those who settle in the desert will rejoice and blossom like lilies. |
| 2. It will blossom abundantly, and rejoice, even with joy and singing; the glory of Lebanon will be given unto it, the excellence of Carmel and Sharon; they will see the glory of the LORD, the excellence of our God. **{P}** | 2. They will exult abundantly, and rejoice with joy and gladness. The glory of Lebanon will be given to them, the brilliance of Carmel and Sharon. The house of Israel - these things are said to them ­ they will see the glory of the LORD, the brilliance the celebrity of our God. |
| 3. Strengthen the weak hands, and make firm the tottering knees. | 3. The prophet said, Strengthen weak hands, and make firm feeble knees. |
| 4. Say to them that are of a fearful heart: 'Be strong, fear not'; behold, your God will come with vengeance, with the recompense of God He will come and save you. | 4. Say to those who are eager in their heart to perform the law, "Be strong, fear not! Behold, your God is revealed to take just retribution, the LORD is master of recompenses, He will be revealed and save you." |
| 5. Then the eyes of the blind will be opened, and the ears of the deaf will be unstopped. | 5. Then the eyes of the house of Israel, that were as blind to the Law, will be opened, and their ears, which were as deaf to listen to the sayings of the prophets, will listen; |
| 6. Then will the lame man leap as a hart, and the tongue of the dumb will sing; for in the wilderness will waters break out, and streams in the desert. | 6. then, when they see the exiles of Israel who are gathered and going up to their land, even as swift harts, and not to be checked, their tongue which was dumb will sing for joy. For waters have broken out in the wilderness, and streams in the deserts; |
| 7. And the parched land will become a pool, and the thirsty ground springs of water; in the habitation of jackals herds will lie down, it will be an enclosure for reeds and rushes. | 7. and the parched ground will become pools of water, and the thirsty area springs of water; the place where jackals dwell, there reeds and rushes will increase. |
| 8. And a highway will be there, and a way, and it will be called The way of holiness; the unclean will not pass over it; but it will be for those; the wayfaring men, yea fools, will not err therein. | 8. And a fine highway will be there, it will be called the way of holiness; the unclean will not pass over it, and wayfarers will not cease, and those who have not learned will not err. |
| 9. No lion will be there, nor will any ravenous beast go up thereon, they will not be found there; but the redeemed will walk there; | 9. No king who does evil will be there, nor any ruler who distresses pass through it; they will not be found there, but the redeemed will walk there. |
| 10. And the ransomed of the LORD will return, and come with singing unto Zion, and everlasting joy will be upon their heads; they will obtain gladness and joy, and sorrow and sighing will flee away. **{S}** | 10. And the redeemed of the LORD will be gathered from among their exiles, and come to Zion with singing; everlasting joy shall be theirs, that does not cease, and a cloud of glory will cover your heads; they will obtain joy and gladness, and sorrow and sighing will cease from them, from the house of Israel. |

**Rashi’s Commentary on Yeshayahu (Isaiah) 34:11 – 35:2, 10**

**11 owl:**(קִפֹּד) a bird that flies at night (chouette in French), an owl.

**a line of waste:**A judgment of desolation.

**and weights of destruction:**Weights of the judgment of destruction. (אַבְנֵי, lit., stones.) Comp. (Deut. 25:15) “a whole weight (אֶבֶן).”

**12 As for its nobles, there are none who proclaim the kingdom:**Its princes stand, and none of them calls upon himself the name of ruling and kingdom.

**nothing:**Destruction.

**13 And its palaces shall grow thorns:**So is the nature of ruins to grow thorns and briers, and that is ‘kimosh’ and that is ‘choach’; they are all types of thorns, e.g., ortias, (nettles,) and the like.

**the habitat of jackals:**(תַּנִּים) That is a desert, which is usually frequented by ‘tannim,’ which is a species of wild animal.

**14 And martens shall meet cats:**And martens shall meet with cats. In this matter Jonathan rendered it. תַּמְוָן is נִמִּיּוֹת (martrines in O. F.), martens.

**and a satyr:**A demon.

**rests:**(הִרְגִּיעָה) an expression related to מַרְגּוֹעַ, rest.

**lilith:**The name of a female demon.

**15 has made its nest:**(קִנְּנָה) an expression related to ‘a bird’s nest’ (קַן) (Deut. 22:6).

**owl:**(קִפּוֹז) that is the owl (קִפֹּד).

**and she has laid:**She laid eggs.

**and hatched:**This is the emerging of the chicks from the egg. Comp. (below 59:5) The eggs of the viper have hatched.

**and gathered:**This is the call that the bird calls with its throat to draw the chicks after it, gloussera in French. Comp. (Jer. 17:11) “A cuckoo gathers (דָגָר) what it did not lay.”

**vultures:**(דַיּוֹת) voltojjrs in O.F.

**each one to her friend:**(lit., each one her friend,) like to her friend.

**16 Seek out of the Book of the Lord:**Read out of the Book of Genesis; when He brought the Flood, He decreed that all the creatures gather in the Ark, male and female, and none of them was missing. How much more will this be so when He decrees this upon them, to gather to drink blood and to eat flesh and fat!

**did not miss:**(פָקָדוּ) Comp. (Num. 31:49) “Not a man was missing (נִפְקַד) of us.”

**for My mouth it has commanded:**that they come, and the breath of My mouth it gathered them. The antecedent of ‘its breath’ is ‘My mouth.’ Comp. (Ps. 33:6) “And with the breath of His mouth all their host.” Here too, the breath of My mouth it gathered them.

**17 And He cast… for them:**Now the prophet says concerning the Holy One, blessed be He, “And He cast lots for them,” for all those beasts and fowl, that these shall fall to their share.

**35:1 shall rejoice over them:**(יְשֻׂשׂוּם) This is usually the sign of the direct object, inappropriate here in the case of an intransitive verb. (like יָשׂוּשׂוּ מֵהֶם, shall rejoice from them). Comp. (Jer. 10:20) “My sons have gone away from me (יְצָאֻנִי).” Also, (I Kings 19:21) “He cooked the meat for them (בִּשְּׁלָם),” equivalent to בִּשֵּׁל לָהֶם, “He cooked the meat for them.”

**Desert and wasteland:**Jerusalem, called ‘wasteland,’ and Zion, called ‘desert,’ they shall rejoice over the downfall of the mighty of the heathens and Persia ([Manuscripts yield:] of Edom and Bozrah). ([The Warsaw edition reads:] the mighty of Seir (and Bozrah).)

**and the plain shall rejoice:**the plain of Jerusalem.

**2 and to sing:**(lit., and sing,) like: and to sing.

**the Lebanon:**The Temple.

**the beauty of:**His glory will be given to Zion.

**10 with joy of days of yore:**(Heb. שִׂמְחַתעוֹלָם, joy that is from days of yore, which they already experienced on the way of their Exodus from Egypt, “and the Lord was going before them by day” (Ex. 13:21).

**..shall flee:**The sadness and the sighing shall flee from them.

**Nazarean Talmud**

**Sidra Of Shmot (Ex.) 9:13 – 9:35**

**“HaSh’kem BaBoqer” “Rise early in the morning”**

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

|  |  |
| --- | --- |
| School of Hakham Shaul  Tosefta  (Luqas Lk 9:1-6) | School of Hakham Tsefet  Peshat  (Mark 6:6b-13) |
| Lk. 9:1-6 And he called the twelve (talmidim) together and gave them power and authority over all the demons (shedim – foreign gods), and to heal diseases. And God, he sent them out to proclaim the kingdom (Governance) of God through the Hakhamim and Bate Din as opposed to human kings, and to perform healing. And he said to them, “Take nothing for yourjourney, neither a staff, nor a bag, nor bread, nor money; and do not *even* have two tunics apiece. And whatever house you enter, stay there, and take your leave from there. And as for those who do not receive you, as you go out from that city, shake off the dust[[52]](#footnote-52) from your feet as a testimony against them.” And departing, they begangoing about among the villages, proclaiming the Mesorah, and healing everywhere. | And he called the twelve (talmidim) and began to send them[[53]](#footnote-53) out in pairs, and gave them authority to cast out shedim (unclean spirits); and he instructed them that they should take nothing for theirjourney, except a mere staff,[[54]](#footnote-54) no bread, no bag, no money in their belt, but to wear sandals; and he added, “Do not put on two tallits.”[[55]](#footnote-55) And he said to them, “Wherever you enter a house, stay there until you leave town. Any place that does not receive you or listen to you, as you go out from there, shake the dust[[56]](#footnote-56) off the soles of your feet for a testimony against them.” They went out and preached that *men* should repent. And they were casting out many shedim (demons – foreign gods, spirits) and were anointing with oil many sick people and healing them. |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Ex 9:13 – 9:35 | Psa. 48:1-15 | Is 34:11 – 35:2, 10 | Mk 6:6b-13 | Lk 9:1-6 |

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

**Who is G-d?**

Shemot – Exo 5:2 (Paro says) Who is the LORD, that I should obey His voice to let Israel go? **I do not know the LORD, nor will I let Yisrael go**.”

If one listens closely, he will hear the voice of Paro echoing though the streets of the contemporary anarchical world.

Shemot – Exodus 9:13-35 and Marqos – Mark 6:6b-13, within the text of The Torah and Nazarene Codicil, exhibit intriguing parallels and thematic resonances. Shedim, often equated with demons or foreign G‑ds, appear as trampling entities in both narratives. In Shemot, these forces manifest in the plagues afflicting Mitzrayim, presenting a spiritual battle where foreign G‑ds are challenged by the Eternal G‑d of Yisrael. Paro, embodying oppressive power, becomes an instrument of these shedim as he tramples G-d's people. The shedding of blood, hail, thundering, and fire, accompanied by the grotesque lumps of ice and flashing fire, mirror a cosmic conflict.

Moreover, the dynamics between those who fear The Eternal Ruler of the Cosmos and those who do not are mirrored in both narratives. In Shemot, those from Mitzrayim, represent those who reject G-d's authority, suffer the plagues, while the B’ne Yisrael in the Land of Goshen, those who fear G‑d, are spared. In Marqos, the talmidim, commissioned by Yeshua, are sent into a world divided between those receptive to the message of the kingdom and those resistant, echoing the theme of divergent responses. The responses are being echoed once again in our own City streets.

The commissioning of Yeshua's talmidim in Marqos bears a resemblance to Moshe and Aaron being sent by G‑d to confront Paro. Yeshua grants authority to his talmidim, sending them out in pairs, paralleling the Divine commissioning of Moshe and Aaron. Both commissions involve the proclamation of a Divine message and the demonstration of G‑d's Eternal power over all spiritual forces.

The Land of Goshen's exemption from the plagues aligns with the concept of Divine protection for those who fear G‑d. This sanctuary amidst the cosmic turmoil echoes the notion of a spiritual refuge, where G‑d shields His people from the onslaught of the shedim (G‑dless zombies). Similarly, the talmidim, while sent into a potentially hostile environment, carry Divine authority that shields them from harm.

In both narratives, we witness an assault on entities associated with foreign gods. In Shemot, the plagues target deities of Mitzrayim, culminating in a cosmic confrontation between the G‑d of Yisrael and the foreign G‑ds represented by the pantheon of Mitzrayim. In Marqos, the talmidim, endowed with Divine authority, confront unclean spirits, echoing a spiritual warfare against the forces aligned with foreign G‑ds.

The environmental phenomena described in the plagues, such as hail, thundering, and fire flashing, find resonance in the stormy sea encountered by the talmidim in Marqos. The tumultuous elements signify a cosmic struggle, **where divine authority prevails over chaotic forces**. Both contexts showcase the power dynamics between the Eternal Master of the Cosmos and opposing spiritual entities.

The interaction with the G‑d Horus of Mitzrayim in Shemot parallels the talmidim's encounters with those who do not fear G‑d in Marqos. In both cases, there is a confrontation with entities or individuals embodying opposition to the divine message. The narratives highlight the clash between G‑d's truth and opposing spiritual forces, whether in the context of the ancient religion of Mitzrayim or the resistance encountered by the talmidim.

In conclusion, the parallel themes in Shemot 9:13-35 and Marqos 6:6b-13, grounded in Torah and Nazarene Codicil traditions, reveal a profound spiritual interplay. Shedim, representative of foreign G‑ds, trample upon G‑d's people, whether in the affliction of plagues in Mitzrayim or the talmidim' encounters with unclean spirits. The commissioning of talmidim, the dichotomy between those who fear G‑d and those who do not, and the cosmic conflicts against spiritual opposition collectively depict a timeless narrative of G‑d’s Divine authority prevailing over shedding entities across different spiritual landscapes.

**The Cosmic Battle**

Within the cosmic narrative of Shemot 9:13-35 and Marqos 6:6b-13, a profound contrast emerges between those who trust in G‑d and the depravity of individuals who cast off G‑dly restraint. This dichotomy reflects a timeless struggle between G‑d’s Divine authority and the moral unraveling of humanity. Shedim, synonymous with the forces of spiritual opposition, exemplify this cosmic battle.

In Shemot, as plagues unfold, Mitzrayim becomes a theater for cosmic confrontation. The shedim entities behind the plagues target not only the external structures of the society of the Mitzrayim but also the spiritual foundations upheld by their pantheon. The cosmic struggle intensifies as Paro, representing human depravity and obstinacy, becomes a vessel for these shedding forces. The rejection of G‑ds Divine authority leads to a descent into chaos, and the shedim entities exploit the moral decay of those who cast off G‑dly restraint.

Similarly, in Marqos, the talmidim are sent into a world where the cosmic battle manifests in encounters with those who reject the kingdom message. Yeshua commissions his followers, endowing them with divine authority, to confront unclean spirits and proclaim the nearness of G‑d's reign. The dichotomy between those who welcome the message and those who resist mirrors the moral landscape of Shemot. The cosmic struggle involves not only external entities but also the inner moral fabric of humanity.

The cosmic battle unfolds as the talmidim engage with individuals marked by moral depravity. These encounters become microcosms of the broader spiritual conflict. Those who cast off G‑dly restraint and reject the divine message are, in essence, aligning themselves with shedim entities. The moral decay within individuals becomes a battleground where G‑ds Divine authority seeks to assert itself against the forces that exploit human frailty.

The Land of Goshen, spared from the plagues, symbolizes a spiritual refuge for those who trust in G‑d. Amidst the cosmic turmoil, there exists a sanctuary for those who fear G‑d and embrace G‑dly restraint. This spiritual haven represents a counterpoint to the moral decay witnessed in the broader narrative. Similarly, the talmidim, while sent into a potentially hostile world, carry G‑ds Divine authority that shields them from the moral degradation that characterizes those who resist the kingdom message.

The cosmic battle between those who trust in G‑d and the depravity of individuals unfolds against the backdrop of environmental phenomena. In Shemot, the plagues, including hail, thundering, and fire, symbolize the tumultuous clash between divine authority and shedim entities. In Mark, the stormy sea encountered by the talmidim becomes a metaphor for the cosmic struggle against unclean spirits. These elements serve as vivid illustrations of the cosmic conflict manifesting in both the natural and spiritual realms.

The rejection of divine authority and the casting off of G‑dly restraint, evident in both narratives, showcase the inherent moral frailty of humanity. Paro's obstinacy and the resistance encountered by the talmidim echo a pervasive pattern of moral decay. The shedding entities exploit this moral vulnerability, intensifying the cosmic struggle. The cosmic battle extends beyond external confrontations to the inner recesses of the human soul, where the rejection of G‑dly principles opens the door to spiritual opposition.

In conclusion, the cosmic battle within Exodus 9:13-35 and Mark 6:6b-13 unfolds as a timeless struggle between those who trust in G‑d and the moral depravity of individuals who cast off G‑dly restraint. Shedim, as representatives of spiritual opposition, exploit the moral vulnerabilities of humanity, leading to a cosmic clash between G‑d’s Divine authority and the forces aligned with shedding entities. The narratives underscore the need for individuals to embrace G‑dly restraint and align themselves with divine principles in the face of a pervasive moral decay that invites spiritual opposition.

Psalms 2:1 Why do the nations rage, And the people plot a vain thing?

2 The kings of the earth set themselves, And the rulers take counsel together,

Against the Lord and against His Anointed, *saying,*

3 “Let us break Their bonds in pieces And cast away Their cords from us.”

4 He who sits in the heavens shall laugh;

The Lord shall hold them in confusion.

Shalom V’Shalom

**Some Questions to Ponder:**

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?
2. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week

# Blessing After Torah Study

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

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

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

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

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

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

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

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

**Next Shabbat: Kislev 19 5784, December 1/2, 2023**

**Shabbat: “HiK’Bad’ti” – “I have hardened”**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **הִכְבַּדְתִּי** |  | **Saturday Afternoon** |
| **“HiK’Bad’ti”** | Reader 1 – Sh’mot 10:1-6 | Reader 1 – Sh’mot 12:29-31 |
| **“I have hardened”** | Reader 2 – Sh’mot 10:7-15 | Reader 2 – Sh’mot 12:32-33 |
| **“Yo he endurecido”** | Reader 3 – Sh’mot 10:16-29 | Reader 3 – Sh’mot 12:34-36 |
| Sh’mot (Exodus) 10:1 – 12:28 | Reader 4 – Sh’mot 11:1-10 |  |
| Ashlamatah:  Shmuel alef (I Samuel) 6:6-14 | Reader 5 – Sh’mot 12:1-10 | **Monday / Thursday Mornings** |
|  | Reader 6 – Sh’mot 12:11-17 | Reader 1 – Sh’mot 12:29-31 |
| Tehillim (Psalms) 49:1-21 + 50:1-23 | Reader 7 – Sh’mot 12:18-28 | Reader 2 – Sh’mot 12:32-33 |
|  | Maftir – Sh’mot 12:25-28 | Reader 3 – Sh’mot 12:34-36 |
| N.C.: Mk 6:14-29; Lk 9:7-9 | I Samuel 6:6-14 |  |

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Edited by His Honor Paqid Adon Ezra ben Abraham

A special thank you to HH Giberet Giborah bat Sarah for her diligence in proof-reading every week.

1. v. 15 [↑](#footnote-ref-1)
2. On the second day of creation, G-d separated the waters above from the waters below. [↑](#footnote-ref-2)
3. Rosh Hashanah 31a [↑](#footnote-ref-3)
4. Shabbat 156a [↑](#footnote-ref-4)
5. The Resisei Layla was the major work of Rabbi Zadok ha-Kohen Rabinowitz of Lublin (Kreisburg, 1823 - Lublin, Poland, 1900), (or Tzadok Hakohen or Tzadok of Lublin), was a significant Jewish thinker and Hasidic leader. [↑](#footnote-ref-5)
6. Pesachim 54a [↑](#footnote-ref-6)
7. The second day also reflects the second millennium. In the second millennium, G-d brought a world-wide flood by bringing the waters above together with the waters below. For this reason, as well, G-d did not say that it was ‘good’. [↑](#footnote-ref-7)
8. This introduction was excerpted and edited from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-8)
9. Tehillim (Psalms) 24:1. [↑](#footnote-ref-9)
10. To the sons of men (Rashi), cf. Ps. 115:16. Maharsha: He made something which could subsequently be acquired, as it says, ‘Who shall go up in the Mount of the Lord’ etc. [↑](#footnote-ref-10)
11. I.e., without angels, who were created on the second day. [↑](#footnote-ref-11)
12. Tehillim (Psalms) 48:2. [↑](#footnote-ref-12)
13. I.e., the upper and lower worlds. [↑](#footnote-ref-13)
14. This apparently means, reigned over the lower world from the heavens, referred to in the psalm as ‘beautiful in elevation in the city of a great king’. [R. Hananel: Thus did He set aside Jerusalem to become ‘the city of our G-d, the mountain of his holiness’.] [↑](#footnote-ref-14)
15. Tehillim (Psalms) 82. [↑](#footnote-ref-15)
16. Cf. Bereshit (Genesis) 1:9. [↑](#footnote-ref-16)
17. par. Bava Batra 16a. [↑](#footnote-ref-17)
18. Mechilta; Targum Yonatan; Rashi [↑](#footnote-ref-18)
19. Connecting the word mofethim (‘wonders’) with the root pathah to deceive, and reading ha-mefathim. [↑](#footnote-ref-19)
20. Cf. Ex. R. IX, 12. [↑](#footnote-ref-20)
21. Faithfulness [↑](#footnote-ref-21)
22. Trust [↑](#footnote-ref-22)
23. On the third day of creation. [↑](#footnote-ref-23)
24. The Reed Sea. [↑](#footnote-ref-24)
25. Tehillim (Psalms) 68:28, E.V. 27. [↑](#footnote-ref-25)
26. Ibid. The word for council has the same root as the verb ‘to stone’; so it is here understood as ‘their stoners’. [↑](#footnote-ref-26)
27. The Temple was erected on the territory of Benjamin, v. Yoma 12a. [↑](#footnote-ref-27)
28. Devarim (Deuteronomy) 33:12, i.e., G-d dwells in the land of Benjamin. [↑](#footnote-ref-28)
29. He was the prince of the tribe of Judah (Numbers 7:12). [↑](#footnote-ref-29)
30. Hoshea 12:1. The last words are interpreted: he descended (into the sea because his trust was) with G-d. [↑](#footnote-ref-30)
31. Rashi [↑](#footnote-ref-31)
32. He was the prince of the tribe of Judah (Num. VII, 12). [↑](#footnote-ref-32)
33. Hos. XII, 1. The last words are rod ‘im el, which are interpreted: he descended (into the sea because his trust was) with God. [↑](#footnote-ref-33)
34. Ps. LXIX, 2f. [↑](#footnote-ref-34)
35. Ibid. 16. [↑](#footnote-ref-35)
36. Ex. XIV, 15f. [↑](#footnote-ref-36)
37. Ps. CXIV. 2. The Temple was in the kingdom of Judah. ‘His dominion’ is understood as Judah’s rule over Yisrael. [↑](#footnote-ref-37)
38. See Torah Or, Va’eira 57b ff, Beshalach 64a-b; Yitro 71c, et al. [↑](#footnote-ref-38)
39. Tosefot in Gemara Erchin 15a [↑](#footnote-ref-39)
40. Job 29:3. [↑](#footnote-ref-40)
41. Job 29:2 [↑](#footnote-ref-41)
42. Prov. 4:4 [↑](#footnote-ref-42)
43. Job 29:4 [↑](#footnote-ref-43)
44. Gen. 4:7 [↑](#footnote-ref-44)
45. Isa. 45:23 [↑](#footnote-ref-45)
46. Ps. 22:30 [↑](#footnote-ref-46)
47. Ps.24:4 [↑](#footnote-ref-47)
48. See also Revelation 15:3 [↑](#footnote-ref-48)
49. Revelation 15:3 [↑](#footnote-ref-49)
50. ‘Torah’ bears here its narrower connotation of Pentateuch. The ‘Song’ referred to is that contained in Ex. XV. [↑](#footnote-ref-50)
51. Ps. 113-118. [MS.M. (gloss) inserts: Moshe and Yisrael recited it]. [↑](#footnote-ref-51)
52. See fn#23 [↑](#footnote-ref-52)
53. We find here the typical word for being sent. Greek **ἀποστέλλω, -** *apostello* and the Hebrew שָׁלַח – *shalach*. This placement will establish the foundation upon which synonyms for this word are used in both Hebrew and Greek throughout our text. We find that the Mishnah Tractate Berakhot 5:5 elucidates the principle of agency. *“One who prays and errs—it is a bad sign for him. And if he is a communal agent, [who prays on behalf of the whole congregation], it is a bad sign for them that appointed him.* ***[This is on the principle that] a man’s agent (Hebrew: Shaliach = Apostle) is like [the man] himself.*** *They said concerning R. Haninah b. Dosa, “When he would pray for the sick he would say ‘This one will live’ or ‘This one will die.’ ” They said to him, “How do you know?” He said to them, “If my prayer is fluent, then I know that it is accepted [and the person will live]. “But if not, I know that it is rejected [and the person will die].”* (Emphasis is ours) [↑](#footnote-ref-53)
54. Verbal and thematic connection to Shemot (Exodus) 8:16 [↑](#footnote-ref-54)
55. Notice here the moral expediency, which the Talmidim must do their work of spreading the Mesorah of the Master. The expediency is equal to the original Egyptian Passover. [↑](#footnote-ref-55)
56. Verbal connection to the soot, which becomes as fine as dust. Shemot 8:16, 9:8 [↑](#footnote-ref-56)