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| Esnoga Bet Emunah **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2020**  <http://www.betemunah.org/>  **E-Mail:** [gkilli@aol.com](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2020**  <http://torahfocus.com/>  **E-Mail:** [waltoakley@charter.net](mailto:waltoakley@charter.net) |

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

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| Three- and 1/2-year Lectionary Readings | **First Year of the Triennial Reading Cycle** |
| **Ab 04, 5780 / July 24,25 2020** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times see:** <http://www.chabad.org/calendar/candlelighting.htm>

### Roll of Honor:

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

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

His Honor Paqid Adon David ben Abraham

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

His Honor Paqid Adon Yoel ben Abraham and beloved wife HH Giberet Rivka bat Dorit

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

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

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

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

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

Her Excellency Giberet Jacquelyn Bennett

His Excellency Adon Ya’aqob ben David

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

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

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

**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** [chozenppl@gmail.com](mailto:chozenppl@gmail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

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

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

**Shabbat: “Hene Anochi Shelak Melak” “ See, I am sending a Messenger”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **הִנֵּה אָנֹכִי שֹׁלֵחַ מַלְאָךְ** |  |  |
| **“Hene Anochi Shelach Melak”** | Reader 1 – Shemot 23:20-22 | Reader 1 – Sh’mot 25:1-3 |
| **“See, I am sending a Messenger”** | Reader 2 – Shemot 23:23-25 | Reader 2 – Sh’mot 25:4-6 |
|  | Reader 3 – Shemot 23:26-28 | Reader 3 – Sh’mot 25:7-9 |
| Sh’mot (Exodus) 23:20 – 24:18 | Reader 4 – Shemot 23:29-33 |  |
| Ashlamatah: Mal 3:1-8, 23-24 | Reader 5 – Shemot 24:1-3 |  |
| Psalms 60:1-14 | Reader 6 – Shemot 24:4-11 | Reader 1 – Sh’mot 25:1-3 |
|  | Reader 7 – Shemot 24:12-18 | Reader 2 – Sh’mot 25:4-6 |
| N.C.: Mk 7:31-37; Ro 9:14-29; | Maftir: Shemot 24:12-18 | Reader 3 – Sh’mot 25:7-9 |
| Mt 9:1-8; Jn 7:1 | Malachi 3:1-8, 23-24 |  |

**Contents of the Torah Seder**

* **An Exhortation – Exodus 23:20-33**
* **Ratification of the Covenant – Exodus 24:1-18**

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exod.) 23:20 – 24:18**

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| 20. **Behold, I am sending an angel before you to guard you on the way and to bring you to the place that I have prepared.** | 20. **¶ Behold, I will send an Angel before you, to keep you in the way, and to bring you in to the place of My habitation which I have prepared.** |
| 21. **Beware of him and obey him; do not rebel against him, for he will not forgive your transgression, for My Name is within him.** | 21. **Be circumspect before Him, and obey His word, and be not rebellious against His words; for He will not forgive your sins, because His word is in My Name.** |
| 22. **For if you hearken to his voice and do all that I say, I will hate your enemies and oppress your adversaries.** | 22. **¶ For if you will indeed hearken to His Word, and do all that I speak by Him, I will be the enemy of your enemy, and will trouble them who trouble you.** |
| 23. For My angel will go before you, and bring you to the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivvites, and the Jebusites, and I will destroy them. | 23. ¶ For My Angel will go before you, and bring you to the Amoraee, and Pherizaee, and Kenaanaee, Hivaee, and Jebusaee; and I will destroy them. |
| 24. You shall not prostrate yourself before their gods, and you shall not worship them, and you shall not follow their practices, but you shall tear them down and you shall utterly shatter their monuments. | 24. You will not worship their idols, nor serve them, nor do after their evil works; but you will utterly demolish the house of their worship, and break the statues of their images. |
| 25. And you shall worship the Lord, your God, and He will bless your food and your drink, and I will remove illness from your midst. | 25. ¶ And you will do service before the LORD our God and He will bless the provision of your food and your drinks, and remove the bitter plague from among you. |
| 26. There will be no bereaved or barren woman in your land; I will fill the number of your days. | 26. None will be abortive or barren in your land; the number of the days of your life I will fulfill from day to day. |
| 27. I will send My fear before you, and I will confuse all the people among whom you shall come, and I will make all your enemies turn their backs to you. | 27. My terror will I send before you, and will perturb all the peoples to whom you come, that you may wage battle against them; and I will make all your enemies turn back before you. |
| 28. And I will send the tzir'ah before you, and it will drive out the Hivvites, the Canaanites, and the Hittites from before you. | 28. And I will send the hornet before you to drive out the Hivaee, and Kenaanaee, and Hitaee, from before you. |
| 29. I will not drive them away from before you in one year, lest the land become desolate and the beasts of the field outnumber you. | 29. I will not expel them before you in one year, lest the land become a wilderness, and the beasts of the field multiply upon you, when they come to eat their carcasses, and injure you. |
| 30. I will drive them out from before you little by little, until you have increased and can occupy the land. | 30. By little and little I will drive them out before you, until you are increased, and inherit the land. |
| 31. And I will make your boundary from the Red Sea to the sea of the Philistines, and from the desert to the river, for I will deliver the inhabitants of the land into your hands, and you shall drive them out from before you. | 31. And I will set your boundary from the sea of Suph, to the sea of the Philistaee, and from the desert unto the Pherat; for I will deliver into your hand all the inhabitants of the land, and you will drive them out from before you. |
| 32. You shall not form a covenant for them or for their gods. | 32. You will make no covenant with them, nor with their idols. |
| 33. They shall not dwell in your land, lest they cause you to sin against Me, that you will worship their gods, which will be a snare for you. | 33. You will not let them dwell in your land, lest they cause you to err, and to sin before Me, when you do worship their idols; for they will be a stumbling-block to you. |
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| 1. **And to Moses He said**, "Come up to the Lord, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and prostrate yourselves from afar. | 1. **And Michael, the Prince of Wisdom**, **said to Mosheh** on the seventh day of the month, Come up before the LORD, you and Aharon, Nadab and Abihu, and seventy of the elders of Israel, and worship at a distance. |
| 2. And Moses alone shall approach the Lord, but they shall not approach, and the people shall not ascend with him." | 2. And Mosheh alone will approach before the LORD; but they will not draw near, nor may the people come up with him. |
| 3. So Moses came and told the people all the words of the Lord and all the ordinances, **and all the people answered in unison and said, "All the words that the Lord has spoken we will do."** | 3. ¶ And Mosheh came and set before the people all the words of the LORD, and all the judgments. **And all the people answered with one voice, and said, All that the Lord has spoken we will do.** |
| 4.  And Moses wrote all the words of the Lord, and he arose early in the morning and built an altar at the foot of the mountain and twelve monuments for the twelve tribes of Israel. | 4.  And Mosheh wrote the words of the Lord, and arose in the morning and built an altar at the lower part of the mountain; and twelve pillars for the twelve tribes of Israel. |
| 5. **And he sent the youths of the children of Israel, and they offered up burnt offerings, and they slaughtered peace offerings to the Lord, bulls.** | 5. **And he sent the firstborn of the sons of Israel**, - **for until that hour had the firstborn had the (office of performing) worship, the tabernacle of ordinance not (as yet) being made, nor the priesthood given unto Aharon; and they offered burnt offerings and consecrated oblations of oxen before the LORD.** |
| 6. And Moses took half the blood and put it into the basins, and half the blood he cast onto the altar. | 6. And Mosheh took half of the blood of the offering, and put it in basins, and half of the blood of the offering he sprinkled upon the altar. |
| 7. And he took **the Book of the Covenant** and read it within the hearing of the people, **and they said, "All that the Lord spoke we will do and we will hear."** | 7. And he took **the Book of the Covenant of the Law** and read before the people; and they said, **All the words which the LORD has spoken we will perform and obey.** |
| 8. And Moses took the blood and sprinkled [it] on the people, and he said, **"Behold the blood of the covenant, which the Lord has formed with you concerning these words."** | 8. And Mosheh took half of the blood which was in the basins, and sprinkled upon the altar, to expiate the people, and said, **Behold, this is the blood of the Covenant which the LORD has made with you upon all these words.** |
| 9. And Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel ascended, | 9. ¶ And Mosheh and Aharon, Nadab and Abihu, and seventy of the elders of Israel, went up. |
| 10. and they perceived the God of Israel, and beneath His feet was like the forming of a sapphire brick and like the appearance of the heavens for clarity. | 10. And Nadab and Abihu lifted up their eyes, and saw the glory of the God of Israel; and under the footstool of His feet which was placed beneath His throne, was like the work of sapphire stone a memorial of the servitude with which the Mizraee had made the children of Israel to serve in clay and bricks, (what time) there were women treading clay with their husbands; the delicate young woman with child was also there, and made abortive by being beaten down with the clay. And thereof did Gabriel, descending, make brick, and, going up to the heavens on high, set it, a footstool under the cathedra of the LORD of the world whose splendor was as the work of a precious stone, and as the power of the beauty of the heavens when they are clear from clouds.  JERUSALEM: The footstool of His feet as the work of pure sapphire stones, and as the aspect of the heavens when they are cleared from clouds. |
| 11. And upon the nobles of the children of Israel He did not lay His hand, and they perceived God, and they ate and drank. | 11. But upon Nadab and Abihu, the comely young men, was the stroke not sent in that hour, but it awaited them on the eighth day for a retribution to destroy them; but they saw the glory of the Shekinah of the LORD, and rejoiced that their oblations were received with favor, and so did eat and drink. |
| 12. And the Lord said to Moses, "Come up to Me to the mountain and remain there, and I will give you the stone tablets, the Law and the commandments, which I have written to instruct them." | 12. ¶ And the LORD said to Mosheh, Ascend before Me at the mount, and I will there give you the tables of stone on which I have set forth the rest of the words of the Law, and the six hundred and thirteen precepts which I have written for their instruction. |
| 13. So Moses and Joshua, his servant, arose, and Moses ascended to the mount of God. | 13. And Mosheh arose and Jehoshua his minister; and Mosheh went up to the mountain on which was revealed the glory of the Shekinah of the LORD. |
| 14. And to the elders he said, "Wait for us here until we return to you, and here Aaron and Hur are with you; whoever has a case, let him go to them." | 14. And to the sages he had said, Expect us here, at the time of our return to you; and, behold, Aharon and Hur are with you; if there be any matter of judgment, bring it to them. |
| 15. And Moses went up to the mountain, and the cloud covered the mountain. | 15. ¶ And Mosheh went up into the mount, and the Cloud of Glory covered the mount. |
| 16. And the glory of the Lord rested on Mount Sinai, and the cloud covered it for six days, and He called to Moses on the seventh day from within the cloud. | 16. And the glory of the LORD's Shekinah abode upon the mountain of Sinai, and the Cloud of Glory covered it six days. And on the seventh day He called to Mosheh from the midst of the Cloud. |
| 17. And the appearance of the glory of the Lord was like a consuming fire atop the mountain, before the eyes of the children of Israel. | 17. And the appearance of the splendor of the glory of the LORD was as burning fire with flashes of devouring fire; and the sons of Israel beheld and were awe-struck. |
| 18. And Moses came within the cloud, and he went up to the mountain, and Moses was upon the mountain forty days and forty nights. | 18. And Mosheh entered into the midst of the Cloud, and ascended the mountain; and Mosheh was upon the mountain forty days and forty nights, learning the words of the Law from the mouth of the Holy One, whose Name be praised. |
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**Reading Assignment:**

**The Torah Anthology: Yalkut Me'Am Lo'Ez - Vol VII: The Law & Vol. VIII: Acceptance**

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

Published by: Moznaim Publishing Corp. (New York, 1979)

Vol. 8 – "Acceptance," pp. 177 - 207

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: Shemot (Exod.) 23:20 – 24:18**

**Chapter 23**

**20** **Behold, I am sending an angel before you** Here they were informed that they were destined to sin, and the Shechinah would say to them, “for I will not ascend in your midst” (Exod. 33:3). -[From Exod. Rabbah 32:3]

**that I have prepared** to give to you. This is its simple meaning. Its midrashic interpretation is:

**that I have prepared** My place is already recognizable opposite it. This is one of the verses that state that the heavenly Temple is directly opposite the earthly Temple. [From Midrash Tanchuma 18]

**21** **do not rebel against him** Heb. תַּמֵּר, an expression of rebellion הַמְרָאָה, like “Any man who rebels (יַמְרֶה) against your orders” (Josh. 1:18).

**for he will not forgive your transgression** **He is not accustomed to that [i.e., forgiving], for he is of the group that do not sin. And moreover, he is a messenger, and he can do only his mission. -[From Midrash Tanchuma 18]**

**for My Name is within him** **[This clause] is connected to the beginning of the verse: Beware of him because My Name is associated with him. Our Sages, however, said: This is [the angel] Metatron, whose name is like the name of his Master (Sanh. 38b). The numerical value of**מֵטַטְרוֹן**[314] equals that of**שַׁדַּי**[314]. -[From Tikunei Zohar 66b]**

**22** **and oppress** Heb. וְצַרְתִּי, as the Targum [Onkelos] renders: וְאָעֵיק, and I will cause distress.

**24** **but you shall tear them down** Those gods.

**their monuments** Heb. מַצֵּבֽתֵיהֶם. Stones they erect (מַצִּיבִין) upon which to prostate themselves before them [idols].

**26** **There will be no bereaved… woman** if you comply with My will.

**bereaved… woman** Heb. מְשַׁכֵּלָה. [A woman who] miscarries or buries her children is called מְשַׁכֵּלָה.

**27** **and I will confuse** Heb. וְהַמּֽתִי, like הָמַמְתִּי (I will confound), and its Aramaic translation is וֶאֱשַׁגֵּשׁ. Likewise, any word whose verb root has the last letter doubled, when it is converted to speak in the פָעַלְתִּי form [i.e., the first person past tense], in some instances the doubled letter is dropped [i.e., the third letter of the root], and a “dagesh” is placed into the [second] letter, and it is vowelized with a “melupum” [a “cholam”], like וְהַמּֽתִי [in this verse is] from the same root as in “and the wheel of his wagon shall be confused (וְהָמַם) ” (Isa. 28:28); “And I turned about (וְסַבּוֹתִי) ” (Eccl. 2:20), [which is] from the same root as “and go around  (וְסָבַב)” (I Sam. 7:16); “I was poor (דַּלוֹתִי)” (Ps. 116:6), from the same root as “became impoverished (דָלְלוּ)” (Isa. 19:6); “have I engraved you  (חַקֽתִיךְ)” (Isa. 49:16), from the same root as “resolves of (חִקְקֵי) heart” (Jud. 5:15); “whom did I oppress (רַצּֽתִי)” (I Sam. 12:3), from the same root as “When he oppressed רִצַץ, he abandoned the poor” (Job 20:19). The one who translates וְהַמּֽתִי as וְאֶקְטַל, “and I will kill,” is in error, because if this was from the same root as מִיתָה, death, the “hey” of this word would not be vowelized with a “pattach,” and the “mem” would not be punctuated with a “dagesh” and not be vowelized with a “melupum,” rather וְהֵמַתִּי (with a “tzeirei,”) like “and You will kill (וְהֵמַתָּה) this nation” (Num. 14:15), and the “tav” would be punctuated with a “dagesh,” because it would represent two “tav”s, one a root letter (מוּת) and one [“tav”] a suffix, like “I said, (אָמַרְתִּי) ” “I sinned (חָטָאתִי),” “I did (עָשִׂיתִי),” and so, in “and I will give (וְנָתַתִּי),” the “tav” is punctuated with a “dagesh,” because it comes instead of two [“tav”s], because there should have been three “tav”s, two of the root, like “on the day the Lord delivered up (תֵּת) ” (Josh. 10:12), “it is a gift of (מַתַּת) God” (Eccl. 3:13), and the third [“tav”] as a suffix.

**their backs** That they will flee from before you and turn their backs to you.

**28** **the tzir’ah** [This was] a kind of flying insect, which would strike them [people] in their eyes, inject venom into them, and they would die (Tanchuma 18). The tzir’ah did not cross the Jordan, and the Hittites and the Canaanites are [those of] the land of Sihon and Og. Therefore, out of all the seven nations [the Torah] did not count [any] but these. As for the Hivvites, although they were on the other side of the Jordan, in tractate Sotah (36a) our Rabbis taught: It stood on the bank of the Jordan and cast venom upon them.

**29** **desolate** Empty of human beings, since you are few and there are not enough of you to fill it [the land].

**and… outnumber you** Heb. וְרַבָּה, and will outnumber you. [The word וְרַבָּה is not an adjective, but a verb in the past tense. The “vav” converts it to the future.]

**30** **until you have increased** Heb. תִּפְרֶה. You will increase, an expression of fruit, similar to “Be fruitful (פְּרוּ) and multiply” (Gen. 1:28).

**31** **And I will make** Heb. וְשַׁתִּי, an expression of הֲשָׁתָה, [meaning] placing. The “tav” is punctuated with a “dagesh” because it represents two “tav”s, since there is no [expression of] placing [or making, שִׁיתָה] without a “tav,” and the second one is [needed] for a suffix.

**to the river** **[Meaning] the Euphrates.-[from targumim]**

**and you shall drive them out** Heb. וְגֵרַשְׁתָּמוֹ, [the equivalent of] וּתְגָרְשֵׁם, and you shall drive them out.

**33** **that you will worship, etc.** Heb. כִּי תַעֲבֽד וְגוֹ' כִּי-יִהְיֶה וְגוֹ'. These [instances of] כִּי are used instead of אֲשֶׁר [i.e.,] that, and so it is in many places. This is [similar to] the usage of אִי, if, which is one of the four expressions for which כִּי is used (Rosh Hashanah 3a). We also find אִם used as an expression of כַּאֲשֶׁר, when, in many places, such as “And when (וְאִם) you offer up an offering of first fruits (Lev. 2:14), which is obligatory [and not optional].

**Chapter 24**

**1** **And to Moses He said, “Come up…** ” This section was [actually] said before the Ten Commandments [were given] (Mechilta 19:10). On the fourth of Sivan, “Come up” was said to him [Moses]. [Midrash Lekach Tov, based on Mechilta and Mechilta d’Rabbi Shimon ben Yochai on Exod. 19:10, Shab. 88a] See also Midrash Hagadol on this.

**2** **And Moses alone shall approach** to the opaque darkness. -[Midrash Lekach Tov]

**3** **So Moses came and told the people** on that day.

**all the words of the Lord** **The commandments of separation [of the men from the women] and setting boundaries [around the mountain so that people would not cross].**

**and all the ordinances** **The seven commandments that the Noachides were commanded [to observe], in addition to [keeping] the Sabbath, honoring one’s father and mother, [the laws of] the red cow, and laws of jurisprudence, which were given to them in Marah. -[Mechilta on Exod. 19:10, Sanh. 56b] [Since this was before the giving of the Torah, there were only these commandments and ordinances.]**

**4** **And Moses wrote** **[the Torah’s text] from “In the beginning” (Gen 1:1), until the giving of the Torah. He [also] wrote the commandments that they were commanded in Marah. [Again, since all this took place before the giving of the Torah, Moses could write only up to that point.]**

**and he arose early in the morning** on the fifth of Sivan. -[From Mechilta on Exod. 19:10, Shab. 88a]

**5** **the youths** Heb. נַעֲרֵי, the firstborn. -[From targumim, Zev. 115b, Num. Rabbah 4:8]

**6** **And Moses took half the blood** Who [first] divided it [exactly in half]? An angel came and divided it. -[From Lev. Rabbah 6:5]

**in the basins** Two basins, one for half the blood of the burnt offering and one for half the blood of the peace offering, [in order] to sprinkle them on the people. **From here our Sages learned that our ancestors entered the covenant with circumcision, immersion [in a mikvah], and the sprinkling of the blood [of the sacrifice on the altar], for there is no sprinkling [of blood on a person] without immersion [preceding it]. -[From Yev. 46b, Kreis. 9b]**

**7** **the Book of the Covenant** **from “In the beginning” (Gen 1:1) until the giving of the Torah, and he [also wrote] the commandments that they were commanded in Marah. -[From Mechilta, Exod. 19:10]**

**8** **and sprinkled [it]** Heb. וַיִזְרֽק, an expression of sprinkling, and the Targum renders: and sprinkled it on the altar to atone for the people.

**10** **and they perceived the God of Israel** **They gazed and peered and [because of this] were doomed to die, but the Holy One, blessed is He, did not want to disturb the rejoicing of [this moment of the giving of] the Torah. So He waited for Nadab and Abihu [i.e., to kill them,] until the day of the dedication of the Mishkan, and for [destroying] the elders until [the following incident:]** “And the people were as if seeking complaints… and a fire of the Lord broke out against them and devoured at the edge (בִּקְצֵה) of the camp” (Num. 11:1). [בִקְצֵה denotes] the officers (בִקְצִינִים) of the camp [i.e., the elders]. - [From Midrash Tanchuma Beha’alothecha 16]

**like the forming of a sapphire brick** that was before Him at the time of the bondage, to remember Israel’s straits [i.e.,] that they were enslaved in the making of bricks. -[From Lev. Rabbah 23:8]

**and like the appearance of the heavens for clarity**Since they were [finally] redeemed, there was light and joy before Him. -[From Lev. Rabbah 23:8]

**and like the appearance** Heb. וּכְעֶצֶם, as the Targum (Onkelos) renders וּכְמֶחֱזֵי: an expression meaning appearance.

**for clarity** Heb. לָטֽהַר, an expression meaning clear and unclouded. -[From Lev. Rabbah 23:8] I.e., during the bondage of the Israelites, the sapphire brick clouded the heavens, but after the Exodus, the heavens became clear and not a cloud was in sight. -[Lev. Rabbah 23:8]

**11** **And upon the nobles** They are Nadab and Abihu and the elders. -[From Midrash Tanchuma Beha’alothecha 16]

**He did not lay His hand** This indicates that they deserved that a hand be laid upon them.

**and they perceived God** **They gazed at Him with levity, while [they were] eating and drinking**. So is the [interpretation of] Midrash Tanchuma (Beha’alothecha 16). Onkelos, however, did not render [this clause] in this manner. אֲצִילֵי means great ones, like [in the phrases:] “and from its nobles (וּמֵאֲצִילֶיהָ) I called you” (Isa. 41: 9); “and He magnified (וַיָּאצֶל) some of the spirit” (Num. 11:25); “six large cubits (אַצִּילָה) ” (Ezek. 41:8).

**12** **And the Lord said to Moses** After the giving of the Torah.

**Come up to Me to the mountain and remain there** for forty days.

**the stone tablets, the Law and the commandments, which I have written to instruct them** **All 613 mitzvoth are included in the Ten Commandments. In the “Azharoth” that he composed for each commandment [of the Ten], Rabbenu Saadiah [Gaon] explained the mitzvoth dependent upon it [each commandment]. [from Jonathan, Num. Rabbah 13:16]**

**13** **So Moses and Joshua, his servant, arose** I do not know what business Joshua had here, but I would say that the disciple [Joshua] escorted his mentor [Moses] until the place of the limits of the boundaries of the mountain, for he was not permitted to go past that point. From there Moses alone ascended to the mountain of God. Joshua pitched his tent and waited there for forty days. So we find that when Moses descended, “Joshua heard the voice of the people as they shouted” (Exod. 32:17). We learn [from there] that Joshua was not with them.

**14** **And to the elders he said** upon his departure from the camp.

**Wait for us here** Wait here with the rest of the people in the camp [so that you will] be ready to judge each person’s quarrel.

**Hur** He was Miriam’s son, and his father was Caleb the son of Jephunneh, as it is said: “and Caleb took to himself Ephrath, and she bore to him Hur” (I Chron. 2:19). Ephrath was Miriam, as is stated in Sotah (11b).

**whoever has a case** lit., **whoever is a master of words**, whoever has litigation. -[From targumim]

**16** **and the cloud covered it** Our Sages disagree on the matter. Some say that these are the six days from the New Moon [until Shavuoth, the day of the giving of the Torah -(old Rashi)].

**and the cloud covered it** The mountain.

**and He called to Moses on the seventh day** to say the Ten Commandments, and [in fact] Moses and all Israel were standing [and listening to the Ten Commandments], but the text bestowed honor upon Moses [by mentioning only him]. Others say that the cloud covered Moses for six days after the Ten Commandments [were given], and they [these days] were at the beginning of the forty days that Moses ascended to receive the tablets (Yoma 4a). **It teaches you that whoever enters the camp of the Shechinah requires six days separation [seclusion from society] (Yoma 3b).**

**18** **within the cloud** This cloud was a kind of smoke, and the Holy One, blessed is He, made a path (another version A canopy) within it. -[From Yoma 4b]

**Ketubim: Tehillim (Psalms) 60:1-14**

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|  |  |
| 1. For the conductor, on shushan eduth, a michtam of David, to teach. | 1. For praise. Concerning the ancient testimony between Jacob and Laban. A copy made by David, for instruction. |
| 2. When he fought with Aram-Naharaim and with Aram-Zobah, and Joab returned and smote twelve thousand of Edom in the valley of salt. | 2. When David had gathered troops and passed by the Heap of Witness and fought with Aram-on-the-Euphrates and Aram Zobah, and afterwards Joab returned and smote the Edomites in the Plain of Salt, and twelve thousand from the army of David and Joab fell. |
| 3. O God, You have forsaken us; You have breached us; You were angry with us. You shall restore us. | 3. David said, "O God, You have abandoned us, You have attacked us in fierce anger; return to us in Your glory." |
| 4. You caused the land to quake; You split it; heal its breaches for it has faltered. | 4. You shook the land of Israel, You made it quake and You flayed it; heal its wounds, for it has become unsteady. |
| 5. You have shown Your people harshness; You have given us to drink wine of bewilderment. | 5. You made Your people see hardship, you made us drink the wine of execration. |
| 6. **You have given those who fear You trials with which to be tested, in order to beautify [Your behaviour] forever.** | 6. **You have given those who fear you a sign to be lifted up by, because of the honesty of Abraham forever.** |
| 7. **In order that Your beloved ones should be rescued**, save Your right hand, and answer me. | 7. **Because of the merit of Isaac, those who love You will be delivered; redeem with Your right hand** because of the piety of Jacob and accept my prayer. |
| 8. God spoke in His Sanctuary; I will exult, I will divide a portion, and I will measure the valley of Succoth. | 8. God speaks in His sanctuary: I will be glad, for those of the house of Israel will prevail; I will divide the spoil with the sons of Joseph who dwell in Shechem, and in the plain of Succoth I will measure the measure and divide the booty. |
| 9. Gilead is mine, and Manasseh is mine, and Ephraim is the strength of my head; **Judah is my Lawgiver.** | 9. My people were of the house of Gilead, and my people were of the house of Manasseh; and the warriors of the house of Ephraim are the strength of my head, **and those of the house of Judah are the scribes of my school.** |
| 10. Moab is my washbasin; on Edom I will throw my lock; Philistia, join me. | 10. I trampled on the Moabites, my feet were dipped in the blood of their warriors as in my washing-basin; on the nape of the neck of the warriors of Edom I set my shoe; shout over the Philistines, O congregation of Israel. |
| 11. Who will bring me to a fortified city? - He Who led me to Edom? | 11. Who is he that led me to the ruined city of Tyre? Who is he that guided me to Edom? |
| 12. Is it not You, O God, Who has forsaken us, and [Who] does not go forth, O God, with our hosts? | 12. Is it not You, O LORD? You have abandoned us; and You will not go out, O God, with our forces. |
| 13. Give us aid against the adversary, but the salvation of man is futile. | 13. Give us help against the oppressor, for in vain is the redemption of a son of man. |
| 14. **Through God we shall gather might, and He will trample our adversaries.** | 14. **By the word of the LORD we will exercise might, and He will subdue our oppressors.** |
|  |  |

**Rashi’s Commentary for: Psalms 60:1-14**

**1** **on shushan eduth, a michtam of David, to teach** (Addendum: Michtam is an expression of (Song 5:11), “as finest gold (כתם פז),” a coveted thing. Our Sages, however, expounded this as referring to David, who behaved as a humble (מך) and innocent man, even when he occupied the throne. Another Aggadah explains that his wound (מכתו) was perfect (תמה), i.e., he was born circumcised (Sotah 10b). Michtam of David concerning the testimony of the Sanhedrin, who were compared to a rose (שושן), as it is stated (Song 7:3): “Your navel is like a round basin, etc., fenced in with roses,” when he required that they teach him what to do. When he fought with Aram Naharaim and sent Joab against them, they said to Joab, “Aren’t you of the sons of Jacob? Where is the oath that he swore to Laban, ‘this pile is a witness’” (Gen. 31:52)? And he did not know what to answer. He came to David and said to David, “This is what the Arameans said to me.” They went and asked the Sanhedrin, [who] replied to them, “Did they not transgress the oath first, as it is stated (Num. 23:7): ‘From Aram has Balak king of Moab brought me’? Moreover, Cushan- Rishathaim was an Aramean.”

**2** **and Joab returned and smote of Edom, etc.** [of] the eighteen thousand stated in Scripture (II Sam. 8:13, I Chron. 18:12), Abishai slew six thousand the first time, and Joab slew twelve thousand when he returned from battling Aram.

**When he fought** Heb. בהצותו, as (Num. 26:9): “when they quarreled (בהצותם) with the Lord,” that he fought with them because they aided the Ammonites.

**3** **You have forsaken us; You have breached us** When Edom fell into his hand, he foresaw with the holy spirit that they are destined to rule over Israel and to levy evil decrees upon Israel. He stood up and begged for mercy on account of the subjugation of the exile. “We suffered many troubles in the time of the Judges from the enemies around us.”

**You were angry** You were angry with us. From now on, restore Your goodwill upon us.

**4** **You caused...to quake** our land, with many troops.

**You split it** Heb. פצמתה, You broke it. I saw in Dunash’s writings (p. 68) that it is Arabic, but he did not explain it. In the works of Rabbi Moshe Hadarshan, he explains it as an expression of tearing and cites evidence for that assertion (from Jer. 22:14): “And he cuts out windows,” which Jonathan translates, וּפצים. But I say that וּפצים, as Jonathan translated, is an expression of the construction of a window, as “all the entrances that have door frames (פצימין).”

**heal its breaches for it has faltered** Heb. רפה, an expression of healing. Although it is spelled with a “hey,” many words are used in this manner.

**for it has faltered** An expression of lowliness.

**5** **wine of bewilderment** Heb. תרעלה. [Wine] that stops up the heart and envelops it. רַעַל is an expression of envelopment, as (Nahum 2:4): “and the cypresses are enwrapped (הרעלו),” and the language of the Mishnah (Shab. 6:6): “Median women shawled (רעולות).”

**6** **You have given those who fear You trials** Trials of many troubles.

**to be tested** With which to be tested whether they would stand [steadfast] in awe of You.

**in order to beautify forever** To beautify Your standards in the world, so that when You give them goodness, the gentiles will not criticize You, but they will beautify Your judgments and say that He justly did good to them because they passed many tests for Him.

**7** **should be rescued** Should be saved from harm.

**save Your right hand** which You brought back so that their enemies should overpower them.

**and answer me** For, if You answer me, they will be rescued, because I fight against them [the enemies] for them [Israel].

**8** **God spoke in His Sanctuary** that He would gather the exiles and his [David’s] seed would rule over them. Another explanation: God spoke in His Sanctuary [saying] that I would be king over them.

**I will exult** in His salvation. In another explanation, I found: God spoke in His Sanctuary to help me, as it is written (II Sam. 3:18): “For (sic) by the hand of My bondsman David shall I deliver My people Israel.”

**I will divide a portion** I will divide for them a portion of the property of their enemies.

**and I will measure the valley of Succoth** I do not know of what nation this Succoth is, and I do not know where the Succoth is that Israel came to when they traveled from Rameses. In other commentaries I found (this is not in all editions): I will divide Shechem I will restore to them the heritage of their father Jacob. Another explanation:

**And I will measure the valley of Succoth** when I divide it for Israel. Shechem and Succoth were at the edge of the land of Canaan, as we find Jacob’s entry to the land through Succoth and Shechem. Another explanation:

**and I will measure the valley of Succoth** Succoth is an expression of shapes and imaginations, as is written (II Kings 17:30): “Succoth-Benoth.”

**I will measure** I measure their form, as is written (II Sam. 8:2): “two cord-lengths to put to death and one full cord-length to keep alive.”

**9** **Gilead is mine** to reign over them.

**my lawgiver** My ministers. מחקקי  is an expression of administration, that he makes the law and sends scrolls and commands, as (Gen. 49:10): **“The scepter will not turn away from Judah, nor the lawgiver from between his feet.”**

**10** **Moab is my washbasin** I will use them as a copper pot prepared for washing therein.

**my lock** Heb. נעלי, my imprisonment.

**join me** Join my kingdom to be subordinate to me, for Gath, and also Gaza, which David vanquished, are of the land of the Philistines.

**11** **Who will bring me to a fortified city** then to a fortified city, **to conquer the city of Rome**; if You will not help me against the fortress of Edom, who will bring me and who will lead me upon them? (Shem Ephraim suggests this emendation: **If You will not help me now to conquer Edom, upon which You have now led me.**) In other commentaries, I found as follows: **upon the fortresses of Edom, upon whom You have led me now.**

**12** **and [Who does] not go forth** and You do not go forth.

**14** **will trample** [as translated.]

# Meditation from the Psalms

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

July 25, 2020 - Ab 4, 5780

**Shemot (Exodus) 23:20 -24:18**

**Tehillim (Psalms) 60**

**Malachi 3:1-8, 23-24**

Mk 7:31-37, Rom 9:14-29, Mt. 9:1-8, Jn. 7.1

Psalms chapter 60 presents David's inspired vision of a universal order of nations united in complete harmony. This was his dream. True, Scripture describes David as a mighty warrior endowed with extraordinary martial skills; nevertheless, he was not a belligerent man of war, but an ambassador of peace.

The concept of universal peace is a manifestation of monotheism, the belief in one Almighty G-d. Pagan mythology depicts a chaotic heaven torn asunder by jealous, warring 'gods' who are no more than an exaggerated reflection of their human creators. Struggle, conflict, and polarization are basic elements of the idolater’s Weltanschauung.[[1]](#footnote-1)

The Jew, who believes in one Creator, believes that all of the diverse elements of this universe are basically united to serve the purposes of the one G-d, Who gives order to the world. Israel is at the center of this world order, and the supreme tribunal of this nation, the Great Sanhedrin, convenes in the Temple, which is the spiritual center of the earth. Each of the seventy members of this august body is symbolic of one of the world's seventy nations and the seventy-first member, the chief justice, represents Israel, the nation which controls the order of all other peoples.[[2]](#footnote-2)

David dedicated this psalm of war to the Sanhedrin, because he fought only upon the advice and consent of this high court. He waged war only to establish Israel's mastery over the seventy nations and to establish a harmonious world order of nations dedicated to divine peace.[[3]](#footnote-3)

Psalms chapter 60 speaks repeatedly of Edom.[[4]](#footnote-4) Therefore, I would like to look at ‘Edom’ in a bit more detail.

The first mention of the word Edom is found in:

***Bereshit (Genesis) 25:30*** *And Esau said to Yaaqov, Feed me, I pray thee, with that same red [pottage]; for I [am] faint: therefore was his name called Edom.*

Edom is the name which was given to Esau, the first-born son of Yitzchak, on the day he sold his birthright to Yaaqov for a mess of pottage, the reddish color of which gives it its name, ‘Adom’.

The Torah’s first use of the word Edom, sets the word in the context of two brothers mourning the death of Avraham Abinu. One has just returned from a day of raping and murder, the other has spent the day mourning and preparing the traditional mourner’s meal of lentils. Both events center around the color red. Edom is shedding blood whilst Yaaqov is cooking red lentils. This will be an important understanding as we progress in this study.

The Torah repeats the association of Edom with Esau in:

***Bereshit (Genesis) 36:1*** *Now these [are] the generations of Esau, who [is] Edom.*

Now we know that when Torah repeats a matter it is to emphasize the connection. Thus Torah is connecting Esau to Edom.

This encounter shows that Esau is more concerned for this world than for the next world:

***Bereshit (Genesis) 25:32*** *Esau cried out, “Why do I need the birthright?”*

***Midrash HaGadol 25:32*** *A Heavenly Voice echoed, “Why do you need the blessing?”*

Blessings made the difference between living ONLYin this world and *also* living in the Olam HaBa, the World to Come:

Yitzchak avoided using HaShem’s Name in Esau’s blessing since the purpose of Esau’s blessing was to grant him his full reward in this world so that he should be excluded from the blessings of the World to Come.[[5]](#footnote-5) For, that is what Edom is all about, **THIS WORLD,** even at the cost of eternity. Thus, by extension, Galut Edom, the fourth and final exile of the Jewish people has been meant to endure in advance of Mashiach’s arrival, is one that eternalizes the temporal.

The essential task of Mashiach ben Yosef is to act as precursor to Mashiach ben David,[[6]](#footnote-6) He will prepare the world for the coming of the final redeemer. Different sources attribute to him different functions, some even charging him with tasks traditionally associated with Mashiach ben David (such as the ingathering of the exiles, the rebuilding of the Temple, and so forth).[[7]](#footnote-7)

The principal and final function ascribed to Mashiach ben Yosef is of political and military nature. He shall wage war against the forces of evil that oppress Israel. More specifically, he will do battle against Edom, the descendants of Esau.[[8]](#footnote-8) Edom is the comprehensive designation of the enemies of Israel,[[9]](#footnote-9) and it will be crushed through the progeny of Joseph. Thus it was prophesied of old,

***Obadiah 1:18*** *The House of Jacob will be a fire and the House of Joseph a flame, and the House of Esau for stubble..*

The progeny of Esau shall be delivered only into the hands of the progeny of Joseph.[[10]](#footnote-10)

Our Sages teach us that the lives of the forefathers foreshadow events in the lives of their descendants. To understand the events of history, relative to Israel, all we need to do is study the lives of the Patriarchs.

*The Ramban calls Bereshit (Genesis), Sefer Simanim, the book of signs. Bereshit is not just the story of what happened, it also foretells what will happen!*

The Rambam tells us that the Torah’s purpose in writing about the encounter between Esau and Yaaqov, in Bereshit 32, is to tell us that Esau will never defeat Yaaqov, though he will try with all of his might.

Yaaqob’s life-and-death struggle with Esau is to characterize all of subsequent Jewish history. The night (exile) will be long and the battle will be intense.

The Zohar comments on the following verse:

***Bereshit (Genesis) 25:26*** *“And afterwards his brother came out and his hand was holding on to the heel of Esav; and his name was called Yaaqob”.*

The Zohar[[11]](#footnote-11) states that Esau is compared to the original serpent.[[12]](#footnote-12) The force in this world that represents the Original Serpent, in the Garden of Eden, that tricked Adam and Chava into eating from the Tree of the Knowledge of Good and Evil, the personification of that Serpent in this world, is Esau. This gives us a bit of a hint into what Edom really is.

The Zohar says that when the verse tells us that Yaaqob’s hand was holding Esau’s heel, the Torah is setting the stage and is telling us how Yaaqov Abinu, in the future, will have to deal with Esau. He is going to have to deal with him by attacking at the heel; he is going to have to deal with him, sometimes, deceitfully and surreptitiously. That is the only way one can deal with that Serpent.

Our Sages taught the meaning of this verse:

***II Shmuel (Samuel) 22:27*** *“With a pure one, You show Yourself pure; but with a perverse one, You deal crookedly.”*

They taught that you cannot always be up front and straight forward with a person who is a liar. Even Yaaqov, the man of truth, has a mandate from the Torah, that the way to deal with Esau is by ‘heel,’ which is connoted in Yaaqob’s name.

Yaaqob’s meeting with Esau represented the paradigm of how Jews must deal with the non-Jewish world.

The Sforno writes: The events which occurred to Yaaqob when he first left his father’s house foreshadow Jewish history during the first exile, while ***the events which occurred to him after he returned to his father’s house foreshadow Jewish history during the Second Temple and subsequent exile, galut Edom, and the redemption at the end of time”.***

Since ‘the deeds of the forefathers are a blueprint for the children’, as our Sages have said. Therefore, let us observe how Yaaqov acted towards Edom:

***Bereshit (Genesis) 32:13-20*** *And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals. And he delivered [them] into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove. And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose [art] thou? and whither goest thou? and whose [are] these before thee? Then thou shalt say, [They be] thy servant Jacob’s; it [is] a present sent unto my lord Esau: and, behold, also he [is] behind us. And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him. And say ye moreover, Behold, thy servant Jacob [is] behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.*

***Bereshit (Genesis) 33:1-17*** *And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. And he lifted up his eyes, and saw the women and the children; and said, Who [are] those with thee? And he said, The children which God hath graciously given thy servant. Then the handmaidens came near, they and their children, and they bowed themselves. And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves. And he said, What [meanest] thou by all this drove which I met? And he said, [These are] to find grace in the sight of my lord. And Esau said, I have enough, my brother; keep that thou hast unto thyself. And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took [it]. And he said, Let us take our journey, and let us go, and I will go before thee. And he said unto him, My lord knoweth that the children [are] tender, and the flocks and herds with young [are] with me: and if men should overdrive them one day, all the flock will die. Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir. And Esau said, Let me now leave with thee [some] of the folk that [are] with me. And he said, What needeth it? let me find grace in the sight of my lord. So Esau returned that day on his way unto Seir. And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.*

Yaaqob’s strategy here is a sign that in the times of Mashiach (which this episode portends), the Erev Rav[[13]](#footnote-13) will lead all Israel (a curse that we are experiencing today), the ordinary people will be next in line, and the talmidei-Hakhamim[[14]](#footnote-14) last.

According to our Sages, Edom is one of the four great exiles: Babylonian, Persian, Greek, and Edom. The pattern for these four major exiles is found in the account of the four kings versus the five kings.[[15]](#footnote-15)

The narrative, in Bereshit 14, describes the battle between the four kings and the five kings. Who were these kings and their subjects? The five kings were kings of cities in the Jordan Valley plains. The four kings were kings of cities in Babylon and Assyria. The armies of the five kings lost to the armies of the four, and subsequently served the strongest of the victors, Kedarlaomer.[[16]](#footnote-16)

It is worth noting that the *Amalekites* are mentioned in the above pasuk[[17]](#footnote-17) ***long before Amalek was even born!*** Concerning this anomaly, the Midrash writes:

***Midrash Rabbah - Genesis XLII:7*** *AND THEY TURNED BACK, AND CAME TO EN-MISHPAT-THE SAME IS KADESH (XIV, 7). R. Aha said: They came only in order to attack the eyeball of the world; the eye which executed judgment in the world they desire to blind! THE SAME (HI) IS KADESH: R. Aba said: This is written hu (he): it was he [Abraham] that sanctified (kiddash) the name of the Holy One, blessed be He, in the fiery furnace.1 AND THEY SMOTE ALL THE COUNTRY OF THE AMALEKITES. Amalek had not yet arisen, yet you say, AND THEY SMOTE ALL THE COUNTRY OF THE AMALEKITES! But, He declareth the end from the beginning (Isa. XLVI, 10). AND ALSO THE AMORITES, THAT DWELT IN HAZAZON--TAMAR: this means, in En-gedi of the palm-trees.3 AND THERE WENT OUT THE KING OF SODOM... FOUR KINGS AGAINST THE FIVE (XIV, 8 f.). Four kings waged war with five and defeated them.*

Alternatively, this was not a battle between two alliances of cities. Rather, this was a battle between a coalition of *five cities* and a confederation of *four countries*. The four kings joined forces in order to conquer the world. The reason, therefore, that the five kings paid tribute to Kedarlaomer, wasn’t because he was the strongest of the four kings, but rather because the territory of their five cities fell out in his lot of the world.[[18]](#footnote-18)

The war was fought over only one thing, money.

It was midnight, we are told, when Avraham reached northern Israel and battled the four kings. Avraham’s deliverance came at midnight, as we read in the Haggada. The idea of midnight is the that this is a time for prayer to be heard and redemption to be accomplished. Night time also alludes to the galut, the exile.[[19]](#footnote-19)

***Midrash Rabbah - Genesis XLII:2*** *R. Abin said: Just as he commenced with four kings, so will he conclude with four kings. [He commences with four kings, viz.]: With Kedarlaomer king of Elam, and Tidal king of Goyim, and Amraphel king of Shinar, and Arioch king of Ellasar (Gen. XIV, 9); so he ends with four kingdoms: the kingdom of Babylon, the kingdom of Media, the kingdom of Greece, and the empire of Edom [i.e. Rome]. R. Phinehas quoted in R. Abin’s name: But they know not the thoughts of the Lord, neither understand they His counsel, for He hath gathered them as the sheaves to the threshing- floor (Micah IV, 12). Thus, why Came all these as allies (Gen. XIV, 3)? In order that they might come and fall by the hands of Abraham; hence it is written, AND IT CAME TO PASS IN THE DAYS OF AMRAPHEL, etc.*

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| --- | --- | --- |
| **King’s Name** | **Pshat Kingdom** | **Drash Kingdom** |
| **Amraphel** (aka Nimrod)  *‘amar pol’, meaning, “he said ‘fall’”* | **Shinar - Babylon** | Babylon |
| **Arioch**  *Lion-like Man* | **Ellasar - Assyria** | Media |
| **Kedarlaomer** (Elam son of Shem)  *A Handful of Sheaves* | **Elam - Persia**  *Hidden or distant* | Greece |
| **Tidal**  *Fear or Reverence* | **Goyim**  *Gentile nations* | Rome |

**“Ma’aseh Avot siman l’banim”**

The actions of the father are a sign for the children.

The four kings represent a world-view where everything in creation is subsumed under the “forces of nature.” This view holds that there is nothing else in this world, except this world. The number four *always denotes a complete set or fullness* in this world.

Avraham and the five kings were focused on an existence beyond this world. This is the world view represented by the number five. Five in Hebrew is represented by the letter v *heh*. If you look at the letter v *heh*, you will see that the letter is composed of the letter s *dalet* (which stands for four) plus the letter h *yod*. h *Yod* is a unique letter. It is the only letter which doesn’t touch the line on which you write. It is no more than the smallest dot floating above the line, representing intangible, spiritual existence. The written letter v *heh*, then, is a pictogram of this world focused and revolving around that which is above this world, the s *dalet* (the “four” of this world) with the h *yod* of spirituality at its axis. Avraham fought on behalf of the five kings against the four kings. Avraham was the first person to look at this world and see an existence beyond. *If there was a creation, there had to be a Creator*. After Avram fought the war against the four kings, HaShem added a letter to his name. Not surprisingly, that letter was the letter v *heh*. For Avraham stood for all that the v *heh* represents, that this world revolves around a Higher Existence.

The number five thus represents the perfection of the natural order (the number four), with the addition of one: HaShem Himself.

Bereshit chapter 14 contains the Torah account of a cosmic battle which will reverberate till we hear the footsteps of the Mashiach. This was the cataclysmic battle of ascendancy of the great forces of the world. The battle of the four kings against the five kings leads to victory for the four kings. These four kings, in turn, are defeated by Avraham and his trusty servant, Eliezer. The Torah is foreshadowing Jewish, and world, history. There will be four kingdoms that will rule the world. These four will ultimately be conquered by Avraham’s descendants.

In the end of days this battle will occur again. As in the beginning, so it will be in the end. The kings of the world will fight against each other and the redeemer of the Children of Israel will defeat the victors. The captives will be set free and a tithe will be paid to the King of Righteousness.

In this next pasuk we see one of the keys to understand Edom:

***Bereshit (Genesis) 25:26*** *And after that came his brother out, and his hand took hold on Esau’s heel; and his name was called Jacob: and Isaac [was] threescore years old when she bare them.*

The final exile is called ‘Galut Edom,’ the ‘Exile of Edom’. The exile of Edom, who descended from Esau, coincides with the last 2,000 years of history referred to by the Talmud as, the ‘Footsteps of Mashiach!’

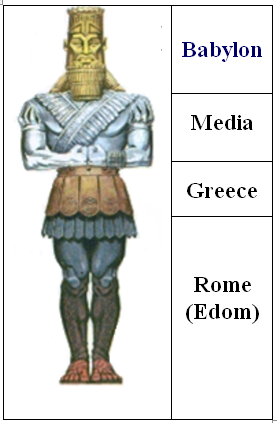
***Sanhedrin 97a*** *[Wherewith thine enemies have reproached, O Lord,’ wherewith they have reproached the footsteps of thine anointed.] it has been taught, R. Judah said: in the generation when the son of David comes, the house of assembly will be for harlots, Galilee in ruins, Gablan[[20]](#footnote-20) lie desolate, the border inhabitants wander about from city to city, receiving no hospitality, the wisdom of scribes in disfavor, God-fearing men despised, people be dog-faced, and truth entirely lacking, as it is written, Yea, truth faileth, and he that departeth from evil maketh himself a prey. What is meant by ‘yea, truth faileth [ne’edereth ]’? — The Scholars of the School of Rab said: This teaches that it will split up into separate groups and depart. What is the meaning of ‘and he that departeth from evil maketh himself a prey [mishtollel ]’? — The School of R. Shila said: He who departs from evil will be dubbed a fool by his fellow-men.*

Thus we see that the Mashiach will come at the end of the galut Edom.

The present exile is seen as an extension of the Roman exile (Edom is Rome), since culturally and legally, Western civilization shares the values and worldview of ancient Rome. A subset of this exile is that of Ishmael, the Arabs, who are seen as an antithesis of Roman civilization and values, and who will rule over the Jewish people for a time concurrently with the exile of Rome.

The exile of Ishmael and the exile of Edom are represented by the legs in the vision interpreted by Daniel:

***Daniel 2:31-34*** *Thou, O king, sawest, and behold a great image. This great image, whose brightness [was] excellent, stood before thee; and the form thereof [was] terrible. This image’s head [was] of fine gold, his breast and his arms of silver, his belly and his thighs of brass, His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet [that were] of iron and clay, and brake them to pieces.*



In this vision, our Sages see Babylonia as corresponding to the head, as it is written:

***Daniel 2:38*** *“… You are the head of gold.”*

Some of our Sages see Media and Persia corresponding to the two arms, Greece corresponds to the body, and Edom and Ishmael correspond to the two legs. This is why the latter two exiles are long. These two exiles run concurrently. Thus, we are simultaneously in the exile of Edom and the exile of Ishmael.

My Teacher, Hakham Yosef ben Haggai, and many other Sages see Edom as having two legs:

“In Daniel we see Esav as being identified as the “(two) legs of iron, his (two) feet made part of iron and part of clay” of the great image the King saw. These are the two divisions of the Esav empire today known as “the West” with a “Western leg” headed by the U.S. and the U.K. and the “Eastern leg” headed by Russia and Greece. These are also known as the Christian nations – the Western leg largely under the Roman Catholic Church and the Eastern leg largely under the Russian and Greek Orthodox churches. Messiah further tells us that these two groups of peoples are like blind men with many sincere souls found amongst them. The task of Yehuda embodied by Mashiach ben Yosef is to heal the blindness of all sincere souls found in the midst of the nations symbolized by these two legs and feet. Interestingly, the peoples of the Western nations which the Sages of the Talmud identify as drinking from the breasts of Rome before the Empire and the Catholic Church split in two (the embodiment of Esav in Rabbinic literature), have largely provided the bulk of converts to Judaism something which Islam forbade under the penalty of death. The Hakhamim identify the Muslim nation (i.e. all nations that follow Islam), with various notable exceptions, as being the descendants of Ishmael since they have partaken by converting to Islam, largely of his (Ismael’s) religion, culture and heritage.”

According to Jewish tradition we are presently in the Diaspora of Edom, the last of the four Diasporas, the one immediately preceding the arrival of the Mashiach. The Torah tells us that Esau is synonymous with Edom. *And these are the descendants of Esau, he is Edom.* (Bereshit 38:1) This Diaspora is also known as the Roman Diaspora. It began with the destruction of the second Temple by the Romans, and the cultural and spiritual basis of the Western world, the broader venue of this entire Diaspora was the Holy Roman Empire. The destruction of the second Temple is also coincident with the birth and rise of Christianity, the cornerstone of Western morality and ethics.

Jewish tradition gives us the following formula:

**Esau=Edom=Rome=Christianity.**

The name “Edom” is also used by the Sages of the Talmud for the Roman empire, and they applied to Rome every passage of the Bible referring to **Edom** or to Esau. In Leviticus Rabbah 23 Rome, under the name of “Edom,” is compared to a boar:

***Midrash Rabbah - Leviticus XIII:5*** *R. Phinehas and R. Hilkiah, in the name of R. Simeon, said: Out of all the prophets, only two, namely Asaph and Moses, named it [i.e. the fourth beast]. Asaph said: The boar (hazir) out of the wood doth ravage it (Ps. LXXX, 14), Moses said: AND THE SWINE (HAZIR) BECAUSE IT PARTETH THE HOOF, AND IS CLOVEN FOOTED, BUT CHEWETH NOT THE CUD, HE IS UNCLEAN TO YOU (XI, 7). Why is it [i.e. Edom or Rome] compared to a ‘hazir’ [swine or boar]?-To tell you this: Just as the swine when reclining puts forth its hooves as if to say: See that I am clean, so too does the empire of Edom [Rome] boast as it commits violence and robbery, under the guise of establishing a judicial tribunal. This may be compared to a governor who put to death the thieves, adulterers, and sorcerers. He leaned over to a counselor and said: ‘I myself did these three things in one night.’*

The Romans destroying the Holy Temple, and then the wars of Christianity against Judaism – imposing their religion ‘by the sword’,[[21]](#footnote-21) are all manifestations of Esau’s Geburah approach in his battles with the world.

Additionally, Seir is also seen as a synonym for Edom:

***Bereshit (Genesis) 32:3*** *And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom.*

Galut (exile), although appearing to us to be a negative phenomenon, actually carries the potential for the highest good. And now that we are in the last days of the final exile, we approach an era of unprecedented spirituality and goodness, for although the first and second Temples were eventually destroyed, the third Temple is to stand forever, and our coming redemption will have no exile to follow. This was David’s goal as he prepared for everlasting peace as he wrote in our psalms.

The Edom exile and its end are modeled on the Egyptian exile as we see in Micah 7:15. The following chart details the comparisons that I have found between these two exiles.

|  |  |  |
| --- | --- | --- |
| **Events in sequence** | **In the Torah**  **The Egyptian exile and exodus** | **In the future,**  **The Exile in Edom / Rome.** |
| **Exile begins with a birth.**  (We become strangers in a strange land.)  *Bereshit (Genesis) 15:8-14* | Yitzchak is born.  *Bereshit (Genesis) 21:1-3* | Yeshua is born.  *Matthew 1:18* |
| **The Seventy go down to exile.**  (Yaaqob and his descendants make 70) | Yaaqob and his 70 members descend into Egypt.  *Shemot (Exodus) 1:5* | Yeshua appoints 70 to go out.  *Luqas (Luke) 10:1 & 17* |
| **No slavery for 94 years.**  *Shemot (Exodus) 1:6, 8-10* | 12 brothers still alive.  *Shemot (Exodus) 1:6, 8-10* | Apostles still alive. |
| **Exile deepens**.  Light slavery lasts for 30 years. | 12 brothers are dead  (light slavery begins) | 12 Apostles are dead the Temple has been destroyed, and exile is now forced. |
| **Tribulation** (harsh slavery of 86 years) **period affects Jews only.** | Miriam bat Amram is born (Harsh slavery begins) | Tribulation – affects only Jews. |
| **Bringer of peace** | Aharon the High Priest  *Avot 1:12, Malachi 2:5* | Elijah the Prophet  *Malachi 4:6*  *Tanna Devei Eliyahu 13, Luke 1:17* |
| **Mashiach The Redeemer arrives!** | Moshe ben Amram –  the redeemer comes.  *Shemot (Exodus) 2:10* | Mashiach ben Yosef begin redemption.  *Matthew 1:18* |
| **Birth pangs begin.** | 10 plagues  (Affects Gentiles only.)  *Shemot (Exodus) 9:14ff* | 10 plagues affect the whole world and only one (darkness) will affect the Jews.  *Revelation 18:4, Shemot (Exodus) 15:26* |
| **Redemption** | Passover in Egypt celebrates our redemption. | Passover in Edom will be the celebration our final redemption. |
| **Techiyat HaMaitim**  **(Resurrection of the dead)** |  | On the Sabbath during Passover we read  *Ezekiel 37:1-14* |
| **Immersion,**  **Israel is born again!** | Crossing the Reed Sea.  *Shemot (Exodus) 15:29-30*  *II Luqas (Acts) 10:1-2* | Ruach HaKodesh baptism.  (after we are immersed in the Jordan.) |
| **Expelling the placenta.**  (See Sanhedrin 95b where God U’Magog is compared to Egypt exodus.) | Egyptian army is dead.  *Shemot (Exodus) 15:30* | Edom / Rome army is destroyed. This is the war of **Gog U’Magog**.[[22]](#footnote-22) Only the wicked will die.[[23]](#footnote-23)  *Yehezchel (Ezekiel 38&39*  *Yeshayahu (Isaiah) 42*  *Yeshayahu (Isaiah) 60[[24]](#footnote-24)*  *Yirmiyahu (Jeremiah 23:7-8* |
| **Singing the song** | Moshe and the Bne Israel sing the song of the sea.  *Shemot (Exodus) 15:1* | The Bne Israel sing a new song.  *Tehillim (Psalms) 144:9, Revelation 5:9,*  *Revelation 14:3* |
| **Ingathering of the exiles**  **(Kibbutz Galiyot)** | Moshe and the Bne Israel sing the song of the sea.  *Shemot (Exodus) 15:1* | Final ingathering to Israel  *Yirmiyahu (Jeremiah) 23:7-8* |
| **Wilderness testing.** | Marah  Shemot (Exodus) 15:23 | Shabbat Zachor  Debarim (Deuteronomy) 25:17-19 |
| **Battle with Amalek**  **(God u’Magog)** | Yehoshua defeated Amalek.  Shemot (Exodus) 17:8 | Amalek will be completely destroyed.  *Debarim (Deuteronomy) 25:17-19* |
| **Renewing the covenant at Sinai.** | The giving of the Torah.  *Shemot (Exodus) 20* | The giving of the renewed covenant at Sinai.  *Yirmiyahu (Jeremiah) 31:30ff*  *Bereans (Hebrews) 8:8ff* |
| **Golden calf** | The Levites became priests instead of the firstborn.  *Bamidbar (Numbers) 3:40-45* | The firstborn will again become the priests.  *Bereans (Hebrews) 7:11* |
| **Building the Mishkan** | The Mishkan in the wilderness.  *Shemot (Exodus) 25:9* | The New Jerusalem with the Lamb.  *Revelation 21:10*  *Revelation 21:22* |
| **Entering the promised land.** | At Gilgal.  *Yehoshua (Joshua) 4:19; 5:9-10* | At Hebron.  *Bamidbar (Numbers) 14:22* |
| **Mashiach ben David** | David HaMelech | Mashiach ben David |
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The objective of future redemption is also to bring the entire world to acknowledge the sovereignty of HaShem, as stated in many prophetic passages on redemption, such as Ezekiel 38-39. One of the ways to acknowledge the sovereignty of HaShem is stated at the end of Micah (7:15-16): "I will show him wondrous deeds as in the days when You sallied forth from the land of Egypt. Let nations behold and be ashamed ... to HaShem our G-d; let them fear and dread You!" Just as in the first redemption from Egypt it was necessary to recognize that "what is impossible according to the laws of nature is not impossible according to the laws of HaShem," so too, this must be recognized in the ultimate redemption.

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

**And these are their journeys according to their starting places (Num.33:2)** The [Hebrew](about:blank) word for starting places or departures (motza’eihem) comes from the same root as *descendants*, alluding to the [future](about:blank) [redemption](about:blank) and the [ingathering](about:blank) of the [exiles](about:blank) that will occur in the Messianic era. At that [time](about:blank), all [forty-two](about:blank) journeys made by the Children of Israel in the desert will be duplicated by the [Jewish people](about:blank) as they make their way back to the [Land of Israel](about:blank).[[25]](#footnote-25)

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

These stages are not only a record of the past, but also an allusion to the [future](about:blank) [exiles](about:blank) and the ultimate [redemption](about:blank) through[Mashiach](about:blank).

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

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

Chafetz Chaim assured Rav Wasserman that the future redemption will mirror our experience in Mitzrayim. Just like in Mitzrayim, the Jews could not grasp the words of hope from Moshe due to shortness of breath from their oppressive labor, so, too, in the time preceding Mashiach, stresses will make it difficult to accept words of comfort and consolation. Further, the miracles of the final redemption will be at least on the same level as the miracles in the exodus from Mitzrayim, as it says in Micah [7:15], “…like the days I took you out of Mitzrayim, so I will display for you great wonders in the time of the ultimate redemption.”

The objective of the future redemption is to bring the entire world to acknowledge the sovereignty of HaShem, as stated in many prophetic passages on redemption, such as Ezekiel 38-39 (the Haftara for Vaera). One of the ways to acknowledge the sovereignty of HaShem is stated at the end of Micah 7:15-16: "I will show him wondrous deeds as in the days when You came forth from the land of Egypt. Let nations behold and be ashamed ... to the Lord our God; let them fear and dread You!" Just as in the first redemption from Egypt it was necessary to recognize that "what is impossible according to the laws of nature is not impossible according to the laws of the Lord," so too, this must be recognized in the ultimate redemption.

Arizal[[26]](#footnote-26) teaches that the generation that will experience the ultimate redemption are reincarnations of those who experienced the exodus from Egypt, it follows that the future redemption will reflect the pattern of that archetypal redemption, and so we may assume that it will also come as a result of the merit of righteous women.

**Ashlamata Malachi 3:1-8, 23-24**

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| --- | --- |
| **Rashi** | **Targum** |
| 1. Behold I send My angel, and he will clear a way before Me. And suddenly, the Lord Whom you seek will come to His Temple. And behold! The angel of the covenant, whom you desire, is coming, says the Lord of Hosts. | 1. “Behold, I am about to send My messenger and he will prepare the way before Me, and suddenly the Lord whom you seek will enter his temple, and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of Hosts. |
| 2. Now who can abide the day of his coming, and who will stand when he appears, for it is like fire that refines and like fullers' soap. | 2. But who may endure the day of his coming and who will stand when he is revealed? For his anger dissolves like fire and (is) like soap which is used for cleansing. |
| 3. And he shall sit refining and purifying silver, and he shall purify the children of Levi. And he shall purge them as gold and as silver, and they shall be offering up an offering to the Lord with righteousness. | 3. And he will be revealed to test and purify as a man who tests and purifies silver; and he will purify the sons of Levi and will refine them like gold and silver, and they will be presenting an offering in righteousness/ generosity before the LORD. |
| 4. And then the offerings of Judah and Jerusalem shall be pleasant to the Lord, as in the days of old and former years. | 4. And the **offering** of the people of Judah and the inhabitants of Jerusalem will be accepted before the **LORD** as in the days of old and as in former years. |
| 5. And I will approach you for judgment, and I will be a swift witness against the sorcerers and against the adulterers and against those who swear falsely; and also against those who withhold the wages of the day laborers, of the widow and fatherless, and those who pervert [the rights of] the stranger, [and those who] fear Me not, says the Lord of Hosts. | 5. And I will reveal Myself against you **to exercise judgment,** and My Memra will be for a swift witness among you, against the sorcerers and adulterers, and against those who swear falsely and those who oppress the hireling in his wages, the widow and the orphan, and who pervert the judgment of the stranger, and have not feared from before Me, says the LORD of Hosts. |
| 6. For I, the Lord, have not changed; and you, the sons of Jacob, have not reached the end. | 6. For I the LORD have not changed My covenant which is from of old; but you O house of Israel, you think that (if) a man dies in this world his judgment has ceased. |
| 7. From the days of your fathers you have departed from My laws and have not kept [them]. "Return to Me, and I will return to you," said the Lord of Hosts, but you said, "With what have we to return?" | 7. From the days of your fathers you have wandered from My statutes and have not observed (them). Return to My service and I will return by My Memra to do good for you, says the LORD of Hosts. And if you say, ‘How will we return?’ - |
| 8. Will a man rob God? Yet you rob Me, and you say, "With what have we robbed You?"-With tithes and with the terumah-levy. | 8. Will a man provoke before a judge? But you are provoking before Me. And if you say, ‘How have we provoked before You?’ – in tithes and offerings.” |
|  |  |
| 23. Lo, I will send you Elijah the prophet before the coming of the great and awesome day of the Lord, |  |
| 24. that he may turn the heart of the fathers back through the children, and the heart of the children back through their fathers-lest I come and smite the earth with utter destruction. |  |
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**Rashi’s Commentary on Malachi 3:1-8, 23-24**

**1. Behold I send My angel:**to put the wicked away.

**and he will clear a way:**of the wicked.

**the Lord Whom you seek:**The God of justice.

**and the angel of the covenant:**who avenges the revenge of the covenant.

**2. Now who can abide:**This is synonymous with; וּמִי יָכִיל

**and who will stand:**Will be able to stand.

**and like fullers’ soap:**Like soap used by the fullers, which removes the entire stain. So, will he remove all the wickedness.

**and like soap:**It is an herb which removes stains, erbe savonijere in Old French, probably soapwort. The word בֹּרִית signifies a thing that cleans and purifies, as in (Ps. 73:1), “to the pure of heart.”

3. **And he shall sit refining:**He will free himself from all his affairs to be like a refiner, who refines and purifies silver.

6. **For I, the Lord, have not changed:**Although I keep back My anger for a long time, My mind has not changed from the way it was originally, to love evil and to hate good.

**and you, the sons of Jacob:**Although you die in your evil, and I have not requited the wicked in their lifetime

**you have not reached the end:**You are not finished from before Me, for I have left over the souls to be requited in Gehinnom. And so did Jonathan render. And you of the House of Jacob, who think that whoever dies in this world, his verdict has already ended, that is to say, you think that My verdict has been nullified, that he will no longer be punished. Our Sages (Sotah 9a), however, explained it: לֹא שָׁנִיתִי - I did not strike a nation and repeat a blow to it; but as for you, I have kept you up after much punishment, and My arrows are ended, but you are not ended.

8. **Will a man rob:**Our Sages explained this as an expression of robbery, and it is an Aramaism.

**With tithes and with the terumah levy:**The tithes and the terumah - levy that you steal from the priests and the Levites is tantamount to robbing Me.

24. **that he may turn the heart of the fathers back:**to the Holy One, blessed be He.

**through the children:**lit., on. He will say to the children affectionately and appeasingly, “Go and speak to your fathers to adopt the ways of the Omnipresent.” So we explain, “and the heart of the children through their fathers.” This I heard in the name of Rabbi Menahem, but our Sages expounded upon it in tractate Eduyoth (8:7), that he will come to make peace in the world.

**Correlations**

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

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

**Shemot (Exodus) 23:20 – 24:18**

**Malachi 3:1-8**

**Tehillim (Psalms) 60**

**Mk 7:24-37**

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| --- | --- | --- | --- |
| ~yhil{a/ | God | Exod. 23:24 Exod. 23:25 Exod. 23:32 Exod. 23:33 Exod. 24:10 Exod. 24:11 Exod. 24:13 | Ps. 60:1 Ps. 60:6 Ps. 60:10 Ps. 60:12 |
| #r,a, | land, earth,  ground,  country | Exod. 23:26 Exod. 23:29 Exod. 23:30 Exod. 23:31 Exod. 23:33 | Ps. 60:2 |
| rb;D' | say, speak | Exod. 23:22 Exod. 24:3 Exod. 24:7 | Ps. 60:6 |
| ymi | whoever, who | Exod. 24:14 | Ps. 60:9 |
| !mi | before,  on account,  against | Exod. 23:21 Exod. 23:28 Exod. 23:29 Exod. 23:30 Exod. 23:31 | Ps. 60:4 Ps. 60:11 |
| !t;n" | give, given,  make, deliver | Exod. 23:27 Exod. 23:31 Exod. 24:12 | Ps. 60:4 |
| l[; | too, shall,  against, over | Exod. 23:29 Exod. 24:8 | Ps. 60:8 |
| ~ynIP' | before, face | Exod. 23:15 Exod. 23:17 Exod. 23:20 Exod. 23:21 Exod. 23:23 Exod. 23:27 Exod. 23:28 | Ps. 60:4 |
| ha'r' | see, saw | Exod. 24:10 | Ps. 60:3 |
| vaor | top, head | Exod. 24:17 | Ps. 60:7 |
| bWv | return, turn | Exod. 24:14 | Ps. 60:1 |
| ~[; | people | Exod. 23:27 Exod. 24:2 Exod. 24:3 Exod. 24:7 Exod. 24:8 | Ps. 60:3 |
| hn"[' | testify,  answered | Exod. 24:3 | Ps. 60:5 |
| Ps. | do, did,  done,  make, made | Exod. 23:24 Exod. 24:3 Exod. 24:7 | Ps. 60:12 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Ex. 22:24 – 24:18** | **Peshat**  **Mishnah of Mark,**  **Mk 7:24-37** |
| --- | --- | --- | --- |
| ἀκοή | hearing, ears | Exo 23:22 | Mk. 7:35 |
| ἔπω | speak, say, said | Exo 24:1 Exo 24:7 Exo 24:8  Exo 24:12 Exo 24:14 | Mk 7:36 |
| θάλασσα | sea | Exo 23:31 | Mk. 7:31 |
| λαλέω | speak, say | Exod. 23:22 Exod. 24:3 Exod. 24:7 | Mk. 7:35 Mk . 7:37 |
| λέγω | say, said | Exod. 24:1 Exod. 24:3 Exod. 24:7 Exod. 24:8 Exod. 24:12 Exod. 24:14 | Mk. 7:34 Mk. 7:36 Mk. 7:37 |
| ὅριον | boundaries, region | Exod 23:31 | Mk. 7:31 |
| οὐρανός | heaven | Exod 24:10 | Mk. 7:34 |
| πᾶς | all, every, entire, whole, | Exod. 24:3 Exod. 24:4 Exod. 24:7 Exod. 24:8 | Mk. 7:37 |
| ποιέω | did, done,  do, make,  made | Exod. 23:22 Exod. 23:24 Exod. 24:3 Exod. 24:7 | Mk. 7:37 |

**Nazarean Talmud**

**Sidrot of Shmot (Ex.) 23:20 – 24:18**

**“Hene Anochi Shelak Melak” “See, I am sending a Messenger”**

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

|  |
| --- |
| **Hakham Tsefet’s School of Peshat**  **Mordechai (Mk) 7:31-37**  Mishnah **א:א** |
| **And again, he went away from the region of Tyre** and **came through Sidon to the Galil, within the region of the Decapolis. And they brought to him a man who was deaf and had difficulty speaking, and they were imploring him that he would heal** (place his hand on) **him. And he took him away from the congregation by himself** and **put his fingers into his ears, and** after **expectoration,[[27]](#footnote-27) he touched his tongue. And looking up to the heavens, he sighed and said to him,** “Hippatach!” (that is, “Be opened!”). **And his ears were opened and his difficulty in speaking was removed and he began to speak normally. And he told him them that they should say nothing, but even though he told them** not to **tell anyone, they proclaimed** it **even more instead. And they were amazed beyond all measure, saying, “He has brought forth** nothing but **good! He even makes the deaf hear and the mute speak!”** |

***Hakham Shaul’s School of Remes*[[28]](#footnote-28)**

Igeret to The Romans

TS\_NC-67 – Ab 04, 5780 July 25, 2020

**In light of this evidence what will** (can) **you say** (argue)? **How can He** (God) **find fault[[29]](#footnote-29) in those who stand against His will** (since He created them that way)**? How is it that you, a mere man** (Gentile)[[30]](#footnote-30) **thinks that he has the right to talk back** (argue with) to **God? Will the object being formed** (molded)[[31]](#footnote-31) **ask the Maker** (God) **“why have you made me this way?” Does the Potter not have authority over the clay? Can he not make from one lump[[32]](#footnote-32) vessels of honor** (great value – special treasures) **and vessels of dishonor** (vessels of lesser honor or value)? [[33]](#footnote-33) **If God so desires He can display His virtuous power creating a vessel for the purpose of destruction[[34]](#footnote-34) and so that He can make us intimately aware of the extreme value[[35]](#footnote-35) of those things which reflect His loving-kindness in the vessels prepared to receive His image. He called us, the Jewish** and Israelite **people** **out from among the nations.[[36]](#footnote-36)** **It is as He said in Hosea, “I will sow her for Me in the land. I will have pity on *Lo-Ruchamah*** (Unpitied); **I will say to *Lo-'Ammi***(Not-My-People), **'You are My people'; and they will say, 'You are my God.'"**(Hosea 2:25) “**Yet the number of the children of Israel will be as the sand of the sea, which cannot be measured nor numbered; and it will come to pass that, instead of that which was said unto them: 'You are not My people', it will be said unto them: 'You are the children of the living God'”** (Hosea 2:1/1:10). **Yeshayahu,** Isaiah **cries out concerning Israel, “For though your people, O Israel, may be like the sand of the sea, only a remnant within them will return; A destruction is determined, overflowing with justice.”** (Isa 10:22)**.** “**For a complete destruction, one that is decreed, the Lord GOD of hosts will execute in the midst of the whole land”** (Isa 10:23). And just as Isaiah foretold, “**Unless the LORD of hosts Had left us a few survivors, we would be like Sodom, We would be like Gomorrah”** (Isa 1:9).

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Ex 21:28-22:23** | **Ps. 57:7-12** | **Ezek 34:20-27, 30-31** | **Mk 7:24-30** | **Ro 9:14-29** |

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

**The Deaf and Spittle**

It is amazing that the healing of the deaf man is in close contiguity to the Greek, Syrophoenician woman with the daughter possessed with an “unclean shade” (demon). The great question, which any self-respecting Jew should ask is: Is it halakhically acceptable to use “spittle” as a healing contrivance? We will also have in the future a case where expectoration is involved. How is it that Yeshua can use “spittle” as a means for healing when bodily fluids are often the cause of ritual impurity? We should remember the recent case of the woman with the haemorrhage of blood. Her touch rendered the master “unclean.” Before jumping to conclusions, we must slow down and read the text carefully. The deaf man had a hard time speaking because he could not hear. Next Yeshua puts his fingers in the man’s ears. This solved the hearing problem. Then, Yeshua expectorates on the ground, not on fingers. Afterward, he touched the tongue. Again, the problem of speaking is now solved.

However, for those who might insist that Yeshua placed saliva on the man’s tongue we are able to solve this dilemma.

We have discussed the priesthood of the firstborn ad nauseam. However, we are again brought to the subject by the materials before us. We find that the only exception for “spittle” as a healing contrivance is in the firstborn.

**b. B.B. 126b** A certain [Person once] came before R. Hanina [and] said to him, ‘I am certain that this [man] is firstborn.’ He said to him, ‘How do you know [this]?’ — [The other] replied to him, ‘Because when [people] came to his father,[[37]](#footnote-37) he used to say to them,: Go to my son Shikhath, **Who is firstborn and his spittle heals’. — Might he not have been the firstborn of his mother [only]? — There is a tradition that the spittle of the firstborn of a father is healing, but that of the firstborn of a mother is not healing.**

Of course, this Talmudic passage is a great obstacle for those scholars who must deify Yeshua. Nevertheless, the words speak for themselves.

**Commentary to Hakham Shaul’s School of Remes[[38]](#footnote-38)**

Scholars who make their remarks about this pericope of Romans suggest that G-d is now rejecting the B’ne Yisrael and accepting the Gentiles in their place. These unwitting scholars shoot themselves in the foot with faulty logic. If G-d could so easily cast Yisrael aside after repeatedly speaking of eternal mitzvot, i.e. connections to G-d the Lawgiver, He could just as easily play the game of vacillation with Gentiles as well. The god these scholars dream up is fickle and unpredictable not to be trusted. The B’ne Yisrael cling to the One G-d, (cf. D’barim 5:1-18) who is immutable and absolute. If we sin, we accept the consequences and learn from a history of success and failure. Nevertheless, we are STILL ARE THE CHOSEN PEOPLE OF G-D!!!

Now a question then arises in Gentile thought as to the justice of G-d. As such, we see the question of Abraham Abinu[[39]](#footnote-39) as an opening into the thoughts of Hakham Shaul.

**“Will not the Judge of all the earth do justice?"[[40]](#footnote-40)**

Hakham Shaul deals with the Torah Seder in a very Remes method of allegorization. We have suggested that the question of G-d’s “justice” is seen in the question of Abraham Abinu when he intercedes for Sodom and Gomorah. Abraham’s question is purely rhetorical and here Hakham Shaul defends this truth. In the present Remes, we would add to the idea of asking if G-d is just, the notion of which the Gentile has no right to ask such a question. This is especially true if we realize that the Gentiles at Har Sinai rejected the Torah. In a manner of speaking, they have stated that they do not want to be judged by the standards of the Torah. This can be better explained in saying that if they do not have the Torah as a code to live by, they will be judged by their lawless standard. Thus, the method of judgment by Gentile standards is bribery, coercion, and injustice. If they are to be judged by their own standards, there must be a way to manipulate, coerce and bribe G-d. This may be true in the Pantheon of Greco-Roman gods but is not true of the “Judge of the whole Earth.”

Hakham Shaul appeals to the Torah to show the “goodness” of G-d. The “goodness of G-d” assigns every creature a role in G-d’s cosmic plan. Paro (Pharoah) and his army are “justly” destroyed for their evils committed against the B’ne Yisrael. But, the goodness of G-d is seen in His weeping because he destroyed His creatures. While the B’ne Yisrael are His special treasure, G-d still weeps at the destruction of His creation.[[41]](#footnote-41) The human view of justice has been replaced by vindictiveness, we do not want justice, we want revenge.

If we believe the words of the Ramchal of blessed memory, we know that G-d created the cosmos so that He would have creatures upon which to pour out His goodness for them to experience.[[42]](#footnote-42) Here we must ask; did Paro and the Egyptians experience any of G-d’s goodness? The answer of course, is yes. How can any creature born into this world say any different? And, to look beyond the human intellect as to why particular things happened is not our privilege. The Jewish resolve is the best human response when interacting with the Divine. “We will do, and we will hear!”

**Gentile acceptance of the Divine**

Given the history of Jewish Gentile interaction, we can hardly blame Shammai for imposing his 18 edicts against Jewish/Gentile relationships. Furthermore, the *gezeirah* or *seyag la-Torah* (Rabbinic fence) mentioned above as it has been enacted by the Hakhamim at times has hardly been sufficient to protect the Jewish people from the pollution of modern paganism. However, this is nothing new to the Jewish Hakham. We have battled these forces from the beginning. This opposition is the foundation of the Jewish drive towards G-d and the Torah. When the soul comes near the Torah of the Cosmos, i.e. the Oral Torah it is overwhelmed by the love of the Creator.

The Bet HaMikdash (the Temple) has been an educational tool of G-d for millennia. Yet the Gentiles have a hard time accepting the lesson as a living standard. One of the greatest lessons of the Bet HaMikdash is that of appropriate boundaries and levels of sanctity. When the Syrian-Greeks came to the Bet HaMikdash they could not fathom the idea of such boundaries. They found that being restricted to the Court of the Gentiles repulsive and insulting. Consequently, they made breaks is the “Soreg”[[43]](#footnote-43) as defiance against the boundaries between Jew and Gentile.

**m. Midd 2:3** Inside it [the Temple mount, surrounding the inner area which contained the women’s court and the Temple court] is a latticed railing, ten handbreadths high. There were **thirteen breaches** in it, which the kings of Greece opened up. They went and closed them up again and decreed on their account thirteen prostrations.

While the Mishnaic text is Peshat, we find a Remes meaning in these words. “Thirteen breaches” can be seen as the gentile trying to be the “thirteenth” Tribe of Yisrael. Now we know that there are thirteen tribes of Yisrael. However, we have been taught by the Hakhamim, that we never count thirteen. The Remes message concerning the Syrian-Greeks is that they wanted access to the Divine without Torah, specifically the Oral Torah.

While we may point out many faults of the Gentiles, we can see from the Nazarean Codicil that there are Gentiles who turn to G-d separating themselves from idolatry and wickedness.[[44]](#footnote-44) It is stated in several sources that it is possible for the Gentile to reach the level (spiritually speaking) of the High Priest. Here we might argue that these Gentiles have the Nefesh Yehudi. Regardless when the Gentile accepts the Torah of G-d as being wholly just he gains merit with G-d. Montefiore establishes a point in saying that G-d is no respecter of persons.[[45]](#footnote-45) This same wording is found in II Luqas in a similar case where the Gentiles who are turning to G-d are found in every Nation.[[46]](#footnote-46) While the Jewish people are given the place of honor and prestige the Gentiles who turn towards G-d will also find their place in the World to Come. As such, no man will be able to claim that G-d is a respecter of persons, i.e. Jewish or Gentile.

This week’s pericope of Romans is a proverbial minefield. Yet, when we take the time to read it slowly and with our Jewish minds open to the truth, we see that Hakham Shaul is perfectly relating to the Torah Seder and associated materials along with the Peshat pericope of Mordechai.

**Mere man:**

Hakham Shaul uses the phrase **“mere man”** as a signal that he is speaking to Gentiles who undoubtedly have no fear of G-d. This may be because they are steeped in their worship of the Grecian Pantheon, or no one has taught them otherwise. Or perhaps they accepted the false doctrine of “salvation by grace alone.” Nevertheless, we see that Hakham Shaul intends a negative statement when he reduces the addressee to the level of a **mere man** as opposed to **the Royal Anashim** of the Jewish people.

Now as we look at the way that Hakham Shaul unfolds his Remes (allegory) we note that there is a distinction between the pure and the mundane, namely, that which is of higher “spiritual” value and that which is of lesser value. Yet, G-d is able to do this from a single “lump” of clay. This would then mean that the B’ne Yisrael are selected and chosen from the endless stream of Adam’s seed to be the people of G-d. Yet we can also relate to Abraham who has two seeds from his loins. Thus, G-d selected from humanity a special and chosen people whom He refers to as His “special treasure.” One of those seeds is of the highest value and the other of lesser value. The Greek word **πλοῦτον** means **extreme value**.[[47]](#footnote-47) Not only does **πλοῦτον** mean extreme value it also relates to an **overabundance**. This we will see below.

We must also be reminded of the opening phrase of the Zohar, “Like a rose among the thorns.”[[48]](#footnote-48) We must be placed among the thorns so that we will remain separated from the Gentiles.

Now we can also note that all vessels have differing value. There are those who have greater notability and others with less. Each vessel is chosen for a specific purpose and task. We saw above that Paro was “**raised up, to show you** (Paro) **My** (God’s) **power, so that My name** (authority) **may be proclaimed in all the earth.”** As such, G-d establishes and uses each vessel for His Divine purpose.

Now a question that may come to mind is, if the B’ne Yisrael are the special chosen treasure of G-d why did G-d create Gentiles in the first place? Hakham Shaul answers this question in saying, “**so that He can make us intimately aware of the extreme value of those things which reflect His loving-kindness in the vessels prepared to receive His image”** i.e. the Israelite people. The vessels of lesser value, i.e. Gentiles show the value and purpose of the Jewish people who have as a chief occupation declaring the unity (Shema) of G-d and the proclamation of the Torah [Mesorah (Oral Torah) and the written Torah] throughout all the Gentile world.

We have discussed in other places that idea that we are able to retain the Shekinah here in the mundane to a measure. The tools that we use are the same tools that the heavenly hosts use when they recite “Holy, Holy, Holy.” This praise for the Divine will not to allow His Shekinah to fully depart. Likewise, we assist the Heavenly Host when we recite those words in our prayer services. Thus, in declaring the unity of G-d, and in teaching Torah to the world. the Jewish people guarantee the Presence of the Divine in this world. As such, the Gentiles are able to live lives of considerable indebtedness to the Jewish people. Were it not for the presence of the Jewish people in the cosmos the detestable forces of the fallen light-bearer would have already decimated it.

**Plasma – The Antidote**

The Greek word **πλάσμα** carries the connotation that something is molded by education and training. Will the thing being molded say to the molder what are you making, or why have you made me like this?

The Remes allegory is that of a talmid (disciple) speaking to his Mentor and Hakham. Will he blatantly and disapprovingly say to his master, “what are you trying to do to me?” Now this also means that the Sage can look into the lump of clay and see the form of the talmid.[[49]](#footnote-49) These vessels are prepared to receive the Master’s image and reflect His righteous/generosity. Every talmid wants to be a vessel of honor. There is nothing wrong with this mentality. The thing to be noted is that it costs the soul greatly to be a vessel of honor. The vessel must put all of his or her work into being that vessel and nothing else. If one is to be a Torah Scholar, he must eat, drink and sleep thinking mostly of the Torah. The Torah allows for a natural life and we are not speaking of ascetic lifestyles here.

**Lo-'Ammi**

We will not try to restate what is already well known concerning the Exile and return of the B’ne Yisrael. Nor will we try to elaborate on the lost tribes and their return. We here will only take a brief look at what we feel is relative to Hakham Shaul’s remarks and view.

**But, the B’ne Yisrael failed to attain righteous/generosity when they did not search out the Torah’s instructions** from their Hakhamim. **This is because human attempts to** please God **apart from faithful obedience** (to the Torah as taught by the Hakhamim) **causes – is a stumbling block** to all Yisrael.

Only when the B’ne Yisrael fails to “cleave to G-d” are they failures. And how does the Rambam suggest that the B’ne Yisrael cleave to G-d? Through clinging to the Sages, and those who are more studied that yourself and their teachings.

Firstly, recent Jewish history is accessible everywhere. But, it is particularly relevant that in recent history we the Jewish people have wrestled with assimilation. At the turn of the century, we segregated and assimilated to a considerable degree. Thus, we could look at the Jewish people and hardly distinguish them from their Gentile neighbors. In a paraphrase the Jewish people who “reformed” were saying that they wanted to be Gentiles. This decision to assimilate cost the Jewish people six-million Jewish souls. Allegorically speaking the souls to be born into Jewish families were forced to be deposited in gentile bodies per se. This, the wish of reform was coming true. However, when the Jewish soul was placed into a gentile vessel the soul within began to rage and cry out, I AM JEWISH!!! And I do not eat pork!!! Thus, among the Gentiles there emerges a great number of converts who cannot explain why they have such a strong desire to learn Torah and be Jewish.

“Lo-ammi (Not-My-People), You are my people.” This verse deals with truth generally overlooked. The Jewish souls deposited within the Gentile vessels see themselves initially as “Not My People.” But G-d’s words when spoken to them restore[[50]](#footnote-50) all that was lost. G-d brings tikun in saying “YOU ARE MY PEOPLE” and the Nefesh Yehudi is fully restored and returns by saying “YOU ARE MY G-D!” In other words, when something needs repair G-d simply calls it by its true name and it is restored to its intended state. Superficially, these people appeared not to be “My people.” But, on a deeper plane G-d knows that they “are His (My) people.” Or, resident within those vessels is a spark of the Divine in the form of the Nefesh Yehudi.

**He called us, the Jewish people out from among the nations**

Romans 9:24 usually reads, “He also called, not from among Jews only, but also from among Nations/Gentiles.” However, let us look at the truth of the statement. Firstly, we see that He called, not only to those in Judah but also those among the Nations. Now it is evident that He called us, The Jewish and Israelite Peoples out from among the nations where we have been scattered. Do not think in terms of scattered as you see someone sowing grass. G-d does not haphazardly sow seed. He strategically places seed in the most appropriate place. Thus, we are not just sown to the wind per se. We have mentioned before that one of the reasons that we have been sent into exile is for the sake of redeeming the earth. Yet we must ask ourselves another question. Is this the only reason we are scattered among the Nations? The two cited Prophets give us a view of the bigger picture.

Firstly, only a remnant did return from the first exile. Secondly, we have seen a great return but still it is only a remnant. And, from a remnant the seed has been sown among the Nations. How do the Prophets respond? “**For though your people, O Israel, may be like the sand of the sea.”** Now we see why the seed must be sown on foreign soil. So that we could multiply like the sands of the sea and the stars of the heavens. What if we were to redeem every Jewish and Israelite Neshamah from among the Nations?

How many Gentiles would be left behind?

**אמן ואמן סלה**

**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:

**“V’Yiq’chú Li T’rumáh” – “that they take for Me an offering”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְיִקְחוּ-לִי תְּרוּמָה** |  |  |
| **“V’Yiq’chú Li T’rumáh”** | Reader 1 – Sh’mot 25:1-9 | Reader 1 – Sh’mot 26:1-3 |
| **“that they take for Me an offering”** | Reader 2 – Sh’mot 25:10-16 | Reader 2 – Sh’mot 26:4-6 |
| **“que tomen una ofrenda para Mí”** | Reader 3 – Sh’mot 25:17-22 | Reader 3 – Sh’mot 26:7-9 |
| Sh’mot (Exodus) 25:1-40 | Reader 4 – Sh’mot 25:23-30 |  |
| Ashlamatah: Haggai 2:8-15 +21-23 | Reader 5 – Sh’mot 25:31-33 |  |
|  | Reader 6 – Sh’mot 25:34-36 | Reader 1 – Sh’mot 26:1-3 |
| Psalms 61:1-9 | Reader 7 – Sh’mot 25:37-40 | Reader 2 – Sh’mot 26:4-6 |
|  | Maftir – Sh’mot 25:37-40 | Reader 3 – Sh’mot 26:7-9 |
| N.C.: Mk 8:1-4; | Haggai 2:8-15 +21-23 |  |

**Coming Solemn Fast: Fast of the 9th of Ab**

**Wednesday Evening July 29 – Thursday Evening July 30, 2020**

**For Further Information See:**

[**http://www.betemunah.org/mourning.html**](http://www.betemunah.org/mourning.html)

**&**

[**http://www.betemunah.org/tishabav.html**](http://www.betemunah.org/tishabav.html)

### 

### Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by Adon Ovadyah ben Abraham and Adon Aviner ben Abraham

Please e-mail any comments to [chozenppl@gmail.com](mailto:chozenppl@gmail.com)

1. The German word *Weltanschauung* literally means "world view"; it combines "Welt" ("world") with "Anschauung" ("view"), which ultimately derives from the Middle High German verb *schouwen* ("to look at" or "to see"). When we first adopted it from German in the mid-19th century, "weltanschauung" referred to a philosophical view or apprehension of the universe, and this sense is still the most widely used. It can also describe a more general ideology or philosophy of life. [↑](#footnote-ref-1)
2. Ramban, Numbers 11:16 [↑](#footnote-ref-2)
3. 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-3)
4. In v.2, v.10, and v.11. [↑](#footnote-ref-4)
5. Midrash Pliah [↑](#footnote-ref-5)
6. These two paragraphs are from an article by R’ Immanuel Schochet (d. 2013). [↑](#footnote-ref-6)
7. See Pirke Heichalot Rabaty, ch. 39; Sefer Zerubavel; Midrash Aggadat Mashiach (most of which is quoted in Lekach Tov, Balak, on Numbers 24:17ff.); and cf. Rashi on Sukah 52b, s.v. charashim. See also Ramban, Commentary on Song 8:13. [↑](#footnote-ref-7)
8. Note that the final battle of Mashiach ben Yosef is said to be against Armilus, ruler of Edom. See the Messianic Midrashim Zerubavel; Aggadat Mashiach; Vayosha etc. (Specific references are offered in R. Margolius, Malachei Elyon, part II, s.v. Armilus; and see also the sources cited below, notes 18-19.) [↑](#footnote-ref-8)
9. Edom is the perpetual enemy of Israel (see Sifre, Beha'alotecha, par. 69, cited by Rashi on Genesis 33:4; and see also Megillah 6a) and its final foe: the present galut is referred to as the galut of Edom (see Bereshit Rabba 44:17; Vayikra Rabba 13:5; and parallel passages) and Edom will be defeated ultimately by Mashiach (Obadiah; Yoma 10a; Midrash Tehillim 6:2; and cf. Tanchuma, Bo:4).

   Interestingly enough, according to Pirke deR. Eliezer ch. 28 (in non-censored versions), the Ishmaelites (Arabs) will be the final kingdom to be defeated by Mashiach. Other sources state "Edom and Ishmael" (see Torah Shelemah on Genesis 15:12, note 130). Note, however, Pirke deR. Eliezer, ch. 44 (and cf. Midrash Tehillim 2:6 and 83:3) that Edom and Ishmael have become intermingled. See also Mayanei Hayeshu'ah, Mayan 11:8. [↑](#footnote-ref-9)
10. Baba Batra 123b. Targum Yonatan on Genesis 30:23. Tanchuma, ed. Buber, Vayetze:15; and Bereshit Rabba 73:7; and the parallel passages cited there. See Bereshit Rabba 99:2, that Edom shall fall by the meshu'ach Milchama (the one anointed for battle; see below, note 10 for this term) who will be descended from Joseph.

    Mashiach ben Yosef’s battle against Edom is analogous to, and the culmination of, Israel's first battle against Edom (Amalek) after the exodus from Egypt (Exodus 17:5ff.). In that first battle, the Jewish army was led by Joshua - who is also of the tribe of Ephraim, and (according to some) this Mashiach's ancestor (see above note 2); see Ramban on Exodus 17:9, and R. Bachya on Exodus 18:1. Cf. also R. Bachya on Exodus 1:5, drawing an analogy between the role of Joseph in Egypt and the role of the Mashiach descended from him in the ultimate redemption. [↑](#footnote-ref-10)
11. Soncino Zohar, Bereshit, Section 1, Page 166b [↑](#footnote-ref-11)
12. Nachash kadmoni [↑](#footnote-ref-12)
13. The mixed multitude who came out of Egypt, with the Jews, in the Exodus. [↑](#footnote-ref-13)
14. Talmid Chacham (Hebrew: תלמיד חכם, "wise student”; pl. Talmidei Chachamim; in Talmudic Hebrew Talmid Hakham and Talmidei Hakhamim ) is an honorific title given to one well versed in Jewish law, in effect, a Torah scholar. [↑](#footnote-ref-14)
15. This account is found in Bereshit (Genesis) chapter 14. [↑](#footnote-ref-15)
16. Abarbanel [↑](#footnote-ref-16)
17. Bereshit (Genesis) 14:7. [↑](#footnote-ref-17)
18. Malbim [↑](#footnote-ref-18)
19. Maharal [↑](#footnote-ref-19)
20. The upper Jordan River in the Golan. [↑](#footnote-ref-20)
21. We have a very appropriate verbal tally with our Torah seder in ‘sword’: Sword - חרב, Strong’s number 02719. [↑](#footnote-ref-21)
22. The Zecharya-vision, in Zechariah chapters 12-14, compares the events to the splitting of the sea. (Agag?) [↑](#footnote-ref-22)
23. Sanhedrin 98b where it states a Jew is saved from the war of Gog and Magog through Torah study, acts of kindness, and properly keeping & enjoying the Shabbat. [↑](#footnote-ref-23)
24. The **Mechilta** itself says. Namely that the final redemption will parallel the redemption from Egypt. In this particular case, the splitting of the Red Sea and all the details of this are associated with the final stage of the conflict in the War of Gog miGog. This is explicitly associated with chapter 60 of Isaiah at the beginning. It also relates this to what happened with the judgement of Sodom and Gemara. If this judgement with Gog u'Magog parallels the timing of the splitting of the Red Sea, it would seem to be shortly before daybreak. [↑](#footnote-ref-24)
25. Abarbanel [↑](#footnote-ref-25)
26. See Shaar HaGilgulim, Hakdamah 20. [↑](#footnote-ref-26)
27. Who expectorated, the deaf man or the Master? In the Greek text, there is no way to discern who expectorated. Therefore, it could be any of the two. [↑](#footnote-ref-27)
28. Literal Equivalent translation by H. Em. Rabbi Dr. Eliyahu ben Abraham [↑](#footnote-ref-28)
29. **μέμφομαι** *find fault with, blame, accuse.* Friberg, Timothy, Barbara Friberg, and Neva F Miller. *Analytical Lexicon of the Greek New Testament*. Victoria, B.C.: Trafford, 2005. p. 257 [↑](#footnote-ref-29)
30. It would appear from the way Hakham Shaul speaks that he is addressing Gentiles rather than his Jewish brethren. This phrase “**ὦ ἄνθρωπε**” shows that there is a lack of “Yirat Shamayim” (fear of Heaven) and brazen disrespect for authority. [↑](#footnote-ref-30)
31. **πλάσμα –** *plasma*, can have the meaning of forming and moulding by education. Here we are in mind of Torah education. [↑](#footnote-ref-31)
32. The notion of a “lump” relates to our place in the Lectionary, specifically our relation to Pesach. [↑](#footnote-ref-32)
33. **τιμὴν σκεῦος ὃ δὲ εἰς ἀτιμίαν**  [↑](#footnote-ref-33)
34. It is possible to translate this phrase “vessel of violence.” [↑](#footnote-ref-34)
35. **πλοῦτος –** a thing of extreme value (Ro 9:23; Ep. 1:7) Friberg, Timothy, Barbara Friberg, and Neva F Miller. *Analytical Lexicon of the Greek New Testament*. Victoria, B.C.: Trafford, 2005. p. 318 [↑](#footnote-ref-35)
36. From among the Nations where we have been scattered. In Hakham Shaul’s time, some of the “lost tribes” had been called out of the Nations per se. His statement can be seen as historic and is also prophetic for the time when those with the Nefesh Yehudi will be called to return. [↑](#footnote-ref-36)
37. Complaining of certain pains or eruptions on their bodies. [↑](#footnote-ref-37)
38. **Caution to our readers this is a Remes commentary not a Peshat, therefore it must be read with a nonliteral mindset!** [↑](#footnote-ref-38)
39. Our father Abraham [↑](#footnote-ref-39)
40. Cf. B’resheet – Gen 18:25 [↑](#footnote-ref-40)
41. Cf. b. Megilla 10b [↑](#footnote-ref-41)
42. Luzzatto, Moshe Hayyim. *Derekh Hashem / the Way of God / by Moshe Chaim Luzzatto ; Translated and Annotated by Aryeh Kaplan; Emended by Gershon Robinson.* Jerusalem; New York: Feldheim Publishers, 1998. p. 37-43 [↑](#footnote-ref-42)
43. A wall that separated between the court of the Gentiles and Jewish courts [↑](#footnote-ref-43)
44. See the argument made by Montefiore, Claude Joseph Goldsmid. *A Rabbinic Anthology*. New York: Schocken Books, 1974. pp. 556-65 [↑](#footnote-ref-44)
45. Ibid. p.559 [↑](#footnote-ref-45)
46. Cf. II Luqas (Acts) 10:34 [↑](#footnote-ref-46)
47. **πλοῦτος –** a thing of extreme value (Ro 9:23; Ep. 1:7) Friberg, Timothy, Barbara Friberg, and Neva F Miller. *Analytical Lexicon of the Greek New Testament*. Victoria, B.C.: Trafford, 2005. p. 318 [↑](#footnote-ref-47)
48. Our paraphrase [↑](#footnote-ref-48)
49. Disciple [↑](#footnote-ref-49)
50. “The Law of the LORD *is* perfect, converting/restoring the soul: the testimony of the LORD *is* sure, making wise the simple” (Psalms 19:7). [↑](#footnote-ref-50)