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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2013**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) |  | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2013**  [**http://torahfocus.com/**](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** | **Second Year of the Triennial Reading Cycle** |
| **Adar 06, 5773 – Feb 15/16, 2013** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  Fri. Feb 15 2012 – Candles at 6:01 PM  Sat. Feb 16 2012 – Habdalah 6:56 PM | **Brisbane, Australia**  Fri. Feb 15 2012 – Candles at 6:15 PM  Sat. Feb 16 2012 – Habdalah 7:09 PM | **Chattanooga, & Cleveland, TN, U.S.**  Fri. Feb 15 2012 – Candles at 6:05 PM  Sat. Feb 16 2012 – Habdalah 7:03 PM |
| **Jakarta, Indonesia**  Fri. Feb 15 2012 – Candles at 5:58 PM  Sat. Feb 16 2012 – Habdalah 6:48 PM | **Manila & Cebu, Philippines**  Fri. Feb 15 2012 – Candles at 5:42 PM  Sat. Feb 16 2012 – Habdalah 6:33 PM | **Miami, FL, U.S.**  Fri. Feb 15 2012 – Candles at 5:56 PM  Sat. Feb 16 2012 – Habdalah 6:49 PM |
| **Olympia, WA, U.S.**  Fri. Feb 15 2012 – Candles at 5:17 PM  Sat. Feb 16 2012 – Habdalah 6:23 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Feb 15 2012 – Candles at 5:16 PM  Sat. Feb 16 2012 – Habdalah 6:14 PM | **San Antonio, TX, U.S.**  Fri. Feb 15 2012 – Candles at 6:05 PM  Sat. Feb 16 2012 – Habdalah 7:00 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. Feb 15 2012 – Candles at 5:02 PM  Sat. Feb 16 2012 – Habdalah 6:05 PM | **Singapore, Singapore**  Fri. Feb 15 2012 – Candles at 7:03 PM  Sat. Feb 16 2012 – Habdalah 7:53 PM | **St. Louis, MO, U.S.**  Fri. Feb 15 2012 – Candles at 5:20 PM  Sat. Feb 16 2012 – Habdalah 6:19 PM |

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

**Roll of Honor:**

**This Torah commentary comes to you courtesy of:**

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

His Honor Paqid Adon Mikha ben Hillel

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

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Her Excellency Prof. Dr. Conny Williams & beloved family

His Excellency Adon Albert Carlsson and beloved wife Giberet Lorraine Carlsson

His Excellency Adon John Hope & beloved family

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

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

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

**Shabbat:**

**“UMoshéh Hayáh Roéh” - ‎ “And Moses was shepherding ‎”‎**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **רֹעֶה הָיָה וּמֹשֶׁה** |  |  |
| **“UMoshéh Hayáh Roéh”** | Reader 1 – Sh’mot 3:1-5 | Reader 1 – Sh’mot 4:18-20 |
| **“And Moses was shepherding”** | Reader 2 – Sh’mot 3:6-10 | Reader 2 – Sh’mot 4:21-23 |
| **“Y Moisés apacentaba”** | Reader 3 – Sh’mot 3:11-15 | Reader 3 – Sh’mot 4:24-26 |
| Shemot (Ex.) 3:1 – 4:17 | Reader 4 – Sh’mot 3:16-22 |  |
| Ashlamatah: Is. 40:11-18, 21-22 | Reader 5 – Sh’mot 4:1-5 |  |
|  | Reader 6 – Sh’mot 4:6-9 | Reader 1 – Sh’mot 4:18-20 |
| Psalm 43:1-5 | Reader 7 – Sh’mot 4:10-17 | Reader 2 – Sh’mot 4:21-23 |
| N.C.: Mk 5:1-20; Lk 8:26-39;  Acts 11:27-30 | Maftir – Sh’mot 4:15-17 | Reader 3 – Sh’mot 4:24-26 |
| Is. 40:11-18, 21-22 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

**Rashi & Targum Pseudo Jonathan**

**for: Sh’mot (Ex.) 3:1 – 4:17**

| **Rashi** | **Targum Pseudo-Jonathan** |
| --- | --- |
| 1. Moses was pasturing the flocks of Jethro, his father in law, the chief of Midian, and he led the flocks after the free pastureland, and he came to the mountain of God, to Horeb. | 1. But Mosheh was keeping the flock of Jethro his father-in-law, the rabbi of Midian; and he had led the flock to a pleasant place of pasturage which is behind the desert, and had come to the mountain on which was revealed the glory of the LORD, even Horeb. |
| 2. An angel of the Lord appeared to him in a flame of fire from within the thorn bush, and behold, the thorn bush was burning with fire, but the thorn bush was not being consumed. | 2. And Zagnugael, the angel of the LORD, appeared to him in a fame of fire in the midst of the bush. And he gazed, and, behold, the bush burned with fire, yet the bush was neither burned nor consumed with fire.  JERUSALEM: And he looked, and, behold, the bush burned with fire, yet remained in freshness, (or, was moist), neither was it consumed. |
| 3. So Moses said, "Let me turn now and see this great spectacle why does the thorn bush not burn up?" | 3, And Mosheh said, I will turn aside now and consider this great sight, why the bush is not burned.  JERUSALEM: I will look at this great sight, wherefore the bush is refreshed and not burned. |
| 4. The Lord saw that he had turned to see, and God called to him from within the thorn bush, and He said, "Moses, Moses!" And he said, "Here I am!" | 4. And when it was seen before the LORD that he turned to look, the LORD called to him from the midst of the bush and said, Mosheh, Mosheh! And he said, Behold me. |
| 5. And He said, "Do not draw near here. Take your shoes off your feet, because the place upon which you stand is holy soil." | 5. And He said, Approach not hither, take the shoes from your feet, for the place on which you stand is a holy place; and upon it you are to receive the Law, to teach it to the sons of Israel. |
| 6. And He said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face because he was afraid to look toward God. | 6. And He said, I am the God of your father, the God of Abraham, the God of Yitschaq, and the God of Ya’aqob. And Mosheh covered his face; for he was afraid to look upon the height of the glory of the Shekinah of the LORD. |
| 7. And the Lord said, "I have surely seen the affliction of My people who are in Egypt, and I have heard their cry because of their slave drivers, for I know their pains. | 7. And He said, The oppression of My people who are in Mizraim is verily manifest before Me, and heard before Me is their cry on account of them who hold them in bondage; for their affliction is known before Me. |
| 8. I have descended to rescue them from the hand[s] of the Egyptians and to bring them up from that land, to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivvites, and the Jebusites. | 8. And I have revealed Myself to you this day, that by My Word they may be delivered from the hand of the Mizraee, to bring them up out of the unclean land, unto a good land, and large in its boundaries, a land yielding milk and honey, unto the place where dwell the Kenaanaee, and the Hittaee, and the Amoraee, and the Pherizaee, and the Hivaee, and the Jebusaee. |
| 9. And now, behold, the cry of the children of Israel has come to Me, and I have also seen the oppression that the Egyptians are oppressing them. | 9. And now, behold, the cry of the sons of Israel comes up before Me, and the bruising of the Mizraee wherewith they bruise them is also revealed before Me. |
| 10. So now come, and I will send you to Pharaoh, and take My people, the children of Israel, out of Egypt." | 10. And now, come, and I will send you unto Pharoh, and you will bring forth My people, the sons of Israel, out of Mizraim. |
| 11. But Moses said to God, "Who am I that I should go to Pharaoh, and that I should take the children of Israel out of Egypt?" | 11. And Mosheh said before the LORD, Who am I, that I should go to Pharoh, and bring forth the sons of Israel out of Mizraim? |
| 12. And He said, "For I will be with you, and this is the sign for you that it was I Who sent you. When you take the people out of Egypt, you will worship God on this mountain." | 12. But He said, Therefore My Word will be for your help; and this will be the sign to you that I have sent you: when you have, brought the people forth from Mizraim, you will worship before the LORD, because you will have received the Law upon this mountain. |
| 13. And Moses said to God, "Behold I come to the children of Israel, and I say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What is His name?' what shall I say to them?" | 13. And Mosheh said before the LORD, Behold, I will go to the sons of Israel, and say to them, The LORD God of your fathers has sent me to you: and they will say to me, What is His Name? What will I say to them? |
| 14. God said to Moses, **"Ehyeh asher ehyeh (I will be what I will be),"** and He said, "So shall you say to the children of Israel, **'Ehyeh (I will be) has sent me to you.'"** | 14. And the LORD said unto Mosheh, He who spoke, and the world was; who spoke, and all things were. And He said, This you will say to the sons of Israel, **I AM HE WHO IS, AND WHO WILL BE, has sent me unto you.**  JERUSALEM: And the Word of the LORD said to Mosheh, He who spoke to the world, “Be,” and it was; **and who will speak to it, “Be,” and it will be.** And He said, Thus will you speak to the sons of Israel, **EHEYEH has sent me unto you.** |
| 15. And God said further to Moses, "So shall you say to the children of Israel, 'The Lord God of your forefathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is My name forever, and this is how I should be mentioned in every generation. | 15. And the LORD said again unto Mosheh, Thus will you speak to the sons of Israel, The God of your fathers, the God of Abraham, the God of Yitschaq, and the God of Ya’aqob, has sent me unto you. This is His Name forever, and this is His Memorial to every generation and generation. |
| 16. Go and assemble the elders of Israel, and say to them, 'The Lord God of your forefathers has appeared to me, the God of Abraham, Isaac, and Jacob, saying, "**I have surely remembered you** and what is being done to you in Egypt." ' | 16. Go, and assemble the elders of Israel, and say to them, The LORD God of your fathers has appeared unto me, the God of Abraham, Yitschaq, and Ya’aqob, saying, **Remembering, I have remembered you**, and the injury that is done to you in Mizraim; |
| 17. And I said, 'I will bring you up out of the affliction of Egypt, to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivvites, and the Jebusites, to a land flowing with milk and honey.' | 17. and I have said in My Word, I will bring you up out from the oppression of the Mizraee into the land of the Kenaanaee, and Hittaee, and Amoraee, and Pherizaee, and Hivaee, and Jebusaee, to the land that yields milk and honey. |
| 18. And they will hearken to your voice, and you shall come, you and the elders of Israel, to the king of Egypt, and you shall say to him, 'The Lord God of the Hebrews has happened upon us, and now, let us go for a three days' journey in the desert and offer up sacrifices to the Lord, our God.' | 18. And they will hearken to you: and you and the elders of Israel will go to the king of Mizraim and say to him, The LORD God of the Jehudaee has called us; and now let us go a journey of three days into the wilderness, to sacrifice before the LORD our God. |
| 19. However, I know that the king of Egypt will not permit you to go, except through a mighty hand. | 19. But it is manifest before Me that the king of Mizraim will not let you go, (no,) not from fear of Him who is Mighty, until that by My Word he will have been punished with evil plagues. |
| 20. And I will stretch forth My hand and smite the Egyptians with all My miracles that I will wreak in their midst, and afterwards he will send you out. | 20. And you will be hindered there until I have sent forth the stroke of My power, and have smitten the Mizraee with all My wonders, that I will do among them; and afterward he will release you. |
| 21. And I will put this people's favor in the eyes of the Egyptians, and it will come to pass that when you go, you will not go empty handed. | 21. And I will give this people grace in the eyes of the Mizraee; and it will be that when you go free from there, you will not go empty. |
| 22. Each woman shall borrow from her **neighbor** and from the dweller in her house silver and gold objects and garments, and you shall put [them] on your sons and on your daughters, and you shall empty out Egypt." | 22. But a woman will ask of her **neighbour**, and from those next to the wall of her house, vessels of silver, and vessels of gold, and vestments; and you will set them as crowns upon your sons and your daughters, and make the Mizraee empty.  JERUSALEM: **Fellow resident**. |
|  |  |
| 1. Moses answered and said, "Behold they will not believe me, and they will not heed my voice, but they will say, 'The Lord has not appeared to you.' " | 1. And Mosheh answered and said, But, behold, they will not believe me, nor hearken to me; for they will say, The LORD has not appeared to you. |
| 2. And the Lord said to him, "What is this in your hand?" And he said, "A staff." | 2. And the LORD said to him, What is that in your hand? And he said, The rod. |
| 3. And He said, "Cast it to the ground," and he cast it to the ground, and it became a serpent, and Moses fled from before it. | 3. And He said, Cast it on the ground; and he cast it to the ground, and it became a serpent; and Mosheh fled from before it.  JERUSALEM: And He said, Cast it on the ground; and he cast it on the ground. |
| 4. And the Lord said to Moses, "Stretch forth your hand and take hold of its tail." So Moses stretched forth his hand and grasped it, and it became a staff in his hand. | 4. And the LORD said to Mosheh, Stretch forth your hand and seize (it) by its tail. And he stretched forth his hand and grasped it, and it became the rod in his hand:  JERUSALEM: And grasp the place of its tail. |
| 5. "In order that they believe that the Lord, the God of their forefathers, has appeared to you, the God of Abraham, the God of Isaac, and the God of Jacob." | 5. In order that they may believe that the LORD God of their fathers, the God of Abraham, the God of Yitschaq, and the God of Ya’aqob, has revealed Himself to you. |
| 6. And the Lord said further to him, "Now put your hand into your bosom," and he put his hand into his bosom, and he took it out, and behold, his hand was leprous like snow. | 6. And the LORD said to him again, Put now your hand within your breast (Choba); and he put it within his breast, and withdrew it, and, behold, his hand was leprous, it was white as snow. |
| 7. And he said, "Put your hand back into your bosom," and he put his hand back into his bosom, and [when] he took it out of his bosom, it had become again like [the rest of] his flesh. | 7. And He said, Return your hand into your bosom (Aitaph); and he returned his hand to his breast, and withdrew it from his breast, and it had become clean as his flesh.  JERUSALEM: Put now your hand into your breast, and he put his hand within his breast. |
| 8. "And it will come to pass, that if they do not believe you, and they do not heed the voice of the first sign, they will believe the voice of the last sign. | 8. - - - |
| 9. And it will come to pass, if they do not believe either of these two signs, and they do not heed your voice, you shall take of the water of the Nile and spill it upon the dry land, and the water that you take from the Nile will become blood on the dry land." | 9. And if they believe not these two signs, nor receive from you, you will take of the water of the river and pour it on the ground, and the water that you will take from the river will become blood upon the ground.  JERUSALEM: And if they believe not these two signs, nor receive from you, you will take of the water of the river and pour it on the ground, and the water that you will take from the river will become blood upon the ground. |
| 10. Moses said to the Lord, "I beseech You, O Lord. I am not a man of words, neither from yesterday nor from the day before yesterday, nor from the time You have spoken to Your servant, for I am heavy of mouth and heavy of tongue." | 10. And Mosheh said before the LORD, O LORD, I pray: I am not a man of words, nor ever have been before that You did speak with Your servant; for I am of a staggering\* mouth and staggering speech. \*Or, lame  JERUSALEM: And Mosheh said before the LORD, O LORD, I pray: I am not a man of words, nor ever have been before that You did speak with Your servant; for I am of a staggering mouth and staggering speech. (For of a staggering mouth and difficult speech am I.) |
| 11. But the Lord said to him, "Who gave man a mouth, or who makes [one] dumb or deaf or seeing or blind? Is it not I, the Lord? | 11. And the LORD said, Who is he who first put the language of the mouth into the mouth of man? or who has appointed the dumb or the deaf, the open-seeing or the blind, but I the LORD? |
| 12. So now, go! I will be with your mouth, and I will instruct you what you shall speak." | 12. And now go, and I by My Word will be with the speaking of your mouth, and will teach you what you will say. |
| 13. **But he said, "I beseech You, O Lord, send now [Your message] with whom You would send."** | 13. **And he said, I pray for mercy before the LORD. Send now Your sending by the hand of Phinehas, by whom it is to be sent at the end of the days.**  **JERUSALEM: Send now by the hand of him by whom it is opportune to send.** |
| 14. **And the Lord's wrath was kindled against Moses,** and He said, "Is there not Aaron your brother, the Levite? I know that he will surely speak, and behold, he is coming forth toward you, and when he sees you, he will rejoice in his heart. | 14. **And the anger of the LORD was kindled against Mosheh,** and He said, Is it not manifest before Me that Aharon your brother speaking can speak? And, behold, also, he comes forth to meet you, and will see you and rejoice in his heart. |
| 15. You shall speak to him, and you shall put the words into his mouth, and I will be with your mouth and with his mouth, and I will instruct you [both] what you shall do. | 15. And you will speak with him, and put the matter in his mouth, and My Word will be with the word of your mouth, and with the word of his mouth, and I will instruct you what you are to do. |
| 16. And he will speak for you to the people, and it will be that he will be your speaker, and you will be his leader. | 16, And he will speak for you with the people, and be to you an interpreter, and you to him the principal, seeking instruction from before the LORD.  JERUSALEM: He will be to you an interpreter, and you to him one inquiring instruction from before the LORD. |
| 17. And you shall take this staff in your hand, with which you shall perform the signs." | 17. And this rod take you in your hand to work therewith the signs. |
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**Summary of the Torah Seder – Sh’mot (Ex.) 3:1 – 4:17**

* The Call of Moses – Exodus 3:1-10
* Moses’ First difficulty: He is Unsuited for His Mission – Exodus 3:11-12
* Moses’ Second Difficulty: The Name of G-d – Exodus 3:13-22
* Moses’ Third Difficulty: The Israelites May Not Believe His Message of Freedom – Exodus 4:1-9
* Moses Still Hesitates: He Is Not Eloquent – Exodus 4:10-17

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

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

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

Published by: Moznaim Publishing Corp. (New York, 1990)

Vol. 4 – “Israel in Egypt,” pp. 74-110

**Rashi’s Commentary for: Shemot (Exodus) 3:1 – 4:17**

**Chapter 3**

**1** **after the free pastureland** to distance himself from [the possibility of] theft, so that they [the flocks] would not pasture in others’ fields.-[from Exodus Rabbah 2:3]

**to the mountain of God** [Mount Horeb is called “the mountain of God”] in view of the [events of the] future.

**2** **in a flame of fire** Heb. בִּלַבַּתאֵשׁ, in a flame of (שַׁלְהֶבֶת) fire, the heart (לִבּוֹ) of fire, like “the heart (לֵב) of the heavens” (Deut. 4:11), “in the heart (בְּלֵב) of the terebinth” (II Sam. 18:14). Do not wonder about the tav [in לִבַּת], for we have [an instance] similar to this: How degenerate is your heart (לִבָּתֵךְ)(Ezek. 16:30).

**from within the thorn bush** But not from any other tree, because of “I am with him in distress” (Ps. 91:15).-[from Tanchuma, Shemoth 14]

**being consumed** Heb. אֻכַָּל, consumed, like “with which no work has been done (עֻבַּד)”; (Deut. 21:3), “whence he had been taken (לֻקַח)”(Gen. 3:23).

**3** **Let me turn now** Let me turn away from here to draw near to there.

**5** **Take your shoes off** Heb. שַׁל, pull off and remove, similar to: “and the iron [axehead] will slip off (וְנָשַׁל)” (Deut. 19:5), “for your olive tree will drop (יִשַַּׁל)” [its fruit] (Deut. 28:40).

**is holy soil** [Lit., it is holy soil.] The place.

**7** **for I know their pains** This is similar to: “and God knew” (Exod. 2:25). That is to say: for I set My heart to contemplate and to know their pains, and I have not hidden My eyes, neither will I block My ears from their cry.

**10** **So now come, and I will send you, etc.** And if you ask of what help will this be?

**and take My people…out** Your words will help, and you will take them out of there.

**11** **Who am I** Of what importance am I that I should speak with kings?

**and that I should take the children of Israel out** And even if I am of importance, what merit do the Israelites have that a miracle should be wrought for them, and I should take them out of Egypt?

**12** **And He said, “For I will be with you…”** He [God] answered his former [question] first, and his latter [question] last. [Concerning] what you said, “Who am I that I should go to Pharaoh?” This [mission] is not yours but Mine, “for I will be with you.” And this vision which you have seen in the thorn bush,

**is the sign for you that it was I Who sent you** And that you will succeed in My mission and that I am able to save you. Just as you saw the thorn bush performing My mission and not being harmed, so will you go on My mission and not be harmed. [Concerning] what you asked, “what merit do the Israelites have that they should go out of Egypt?” I have a great thing [dependent] on this Exodus, for at the end of three months from their Exodus from Egypt they are destined to receive the Torah on this mountain. Another explanation:

**For I will be with you, and this** [namely] that you will succeed in your mission [on which I am sending you]

**is the sign for you** for another promise, which I promise you, [namely,] that when you take them out of Egypt, you will serve God on this mountain, for you will receive the Torah on it, and that is the merit that will stand up for Israel. Similar to this expression [where a future event serves as a sign for a still more distant event], we find: “And this shall be the sign (הָאוֹת) for you, this year you shall eat what grows by itself, etc.” (Isa. 37:30, II Kings 19:29). Sennacherib’s downfall will be a sign for you regarding another promise, [i.e.,] that your land is desolate of fruit, and I will bless what grows by itself.

**14** **“Ehyeh asher ehyeh (I will be what I will be)”** “I will be” with them in this predicament “what I will be” with them in their subjugation by other kingdoms. He [Moses] said before Him, “O Lord of the universe! Why should I mention to them another trouble? They have enough [problems] with this one.” He said to him, “You have spoken well. So shall you say, etc.”- [from Ber. 9b] (Not that Moses, God forbid, outsmarted God, but he did not understand what God meant, because originally, when God said, “I will be what I will be,” He told this to Moses alone, and He did not mean that he should tell it to Israel. That is the meaning of “You have spoken well,” for that was My original intention, that you should not tell such things to the children of Israel, only “So shall you say to the children of Israel,” ‘Ehyeh [I will be] has sent me.’” From tractate Berachoth this appears to be the correct interpretation. Give this matter your deliberation.) [Annotation to Rashi] [There appears to be no indication of this interpretation in tractate Berachoth.]

**15** **This is My name forever** Heb. לְעֽלָם [It is spelled] without a vav, meaning: conceal it [God’s name] תהַעֲלִימֵהוּ [so] that it should not be read as it is written.-[from Pes. 50a] Since the “vav” of (לְעֽלָ ם) is missing, we are to understand it as לְעַלֵּם, to conceal, meaning that the pronunciation of the way God’s name is written ו-ה) (י-ה- is to be concealed.-[from Pes. 50a.]

**and this is how I should be mentioned -** He [God] taught him [Moses] how it was to be read, and so does David say, “O Lord, Your name is forever; O Lord, the mention of Your name is for every generation” (Ps. 135:14).-[from Pes. 50a]

**16** **the elders of Israel** Those devoted to study, for if you say [that it means] ordinary elderly men, how was it possible for him to gather [all] the elderly men of [a nation of] six hundred thousand? [from Yoma 28b]

**18** **And they will hearken to your voice** As soon as you say this expression [“I have surely remembered you...," פָּקֽד פָּקַדְתִּי אֶתְכֶם] to them, they will hearken to your voice, for this password was transmitted to them from Jacob and from Joseph, that with this expression they will be redeemed. Jacob said to them, “and God will surely remember (פָּקֽד יִפְקֽד) you (Gen. 50:24). Joseph said to them, “God will surely remember (פָּקֽד יִפְקֽד) you” (Gen. 50:25).- [from Exod. Rabbah 3:11]

**(God of the Hebrews** Heb. הָעִבְרִיִיםThe “yud” is superfluous. It alludes to the ten plagues.- [From an old Rashi])

**has happened upon us** Heb. נִקְרָה, an expression of an occurrence (מִקְרֶה), and similarly, “God happened (וַיִקָר)” (Num. 23:4), “and I will be met by Him there (וְאָנֽכִי אִקָרֵה כּֽה)” (Num. 23:15).

**19** **the king of Egypt will not permit you to go** if I do not show him My mighty hand; i.e., as long as I do not show him My mighty hand, he will not let you go.

**will not permit** Heb. לֽא-יִתֵּן, [lit., will not give. In this case, however, Onkelos renders:] א יִֽשְבּוֽק, will not permit, similar to “Therefore, I did not let you (לֽא-נְתַתִּיךָ)” (Gen. 20:6); but God did not let him (וְלֽא-נְתָנוֹ) harm me” (Gen. 31:7), but they all are expressions of giving. [They are basically expressions of giving, in these cases, giving permission.] Others explain וְלֽא בְּיָד חֲזָקָה - and not because his hand is mighty, for as soon as I stretch forth My hand and smite the Egyptians, etc.” The Targum renders it: “and not because his strength is mighty.” This was told to me in the name of Rabbi Jacob the son of Rabbi Menachem.

**22** **and from the dweller in her house** From the one who lives with her in the same house.

**and you shall empty out** Heb. וְנִצַּלְתֶּם, as the Targum renders: וּתְרוּקְנוּן, and you shall empty out. And likewise, and they emptied out (וַיְנצלוּ) Egypt (Exod. 12: 36); “and the children of Israel stripped themselves (וַיִתְנַצְלוּ) of their ornaments” (Exod. 33:6). Hence, the nun is a root letter. Menachem, however, classified it in the classification of the “tzaddi” (Machbereth Menachem p. 149) with “Thus, God separated (וַיַצֵל) your father’s livestock” (Gen. 31: 9); “that God separated (הִצִיל) from our father” (Gen. 31:16). His words are, however, incorrect, because if the “nun” were not part of the root, since it is vowelized with a “chirik”, the word would not be used in the active sense for the second person masculine plural, but in the passive form for the second person masculine plural, similar to: “and you shall be uprooted (וְנִסַּחְתֶּם) from the land” (Deut. 28:63); “and you shall be delivered (וְנִתַתֶּם) into the hand of the enemy” (Lev. 26:25); “and you will be beaten (וְנִגַּפְתֶּם) before your enemies” (Lev. 26:17); “and you will be melted (וְנִתַּכְתֶּם) in its midst” (Ezek. 22:21); and say, ‘We are saved (נִצַלְנוּ)’ ” (Jer. 7:10), a passive expression in the first person plural. Every “nun” that is sometimes in the root and [sometimes] is missing, like the “nun” of נוֹגֵף (beats), נוֹשֵׂא (carries), נוֹתֵן (gives), נוֹשֵׁךְ (bites), when it is used in the active second person plural, is vowelized with a vocalized “schwa,” e.g., “and you shall carry (וּנְשָׂאתֶם) your father” (Gen. 45:19); “and you shall give (וּנְמַלְתֶּם) them” (Num. 32:29); “And you shall circumcise (וּנְתַתֶּם) the flesh of your foreskin” (Gen. 17:11). Therefore, I say that this [nun], which is vowelized with a “chirik”, is part of the root, and the noun is נִצּוּל, which is a heavy expression [with a “dagesh” in the second letter], like דִבּוּר (speech), כִּפּוּר (atonement), לִמוּד (teaching), and when one speaks in the second person plural, it (the first root letter of the verb) is vowelized with a “chirik”, like: “And you shall speak (וְדִבַּרְתֶּם) to the rock” (Num. 20:8); “and expiate (וְכִפַּרְתֶּם) the House” (Ezek. 45:20); “And you shall teach (וְלִמַּדְתֶּם) them to your sons” (Deut. 11:19).

**Chapter 4**

**2** **“What is this in your hand?”** Heb. מַזֶּה, [an unusual spelling. Its usual spelling is מַה זֶה in two words.] It is written as one word to imply the meaning: From this (מִזֶה) in your hand you are liable to be stricken because you have suspected innocent people (Exod. Rabbah 3:12). Its simple meaning is [that God is talking to Moses] as a person who says to his friend, “Do you admit that this before you is a stone?” He answers him, “Yes.” “Well, I will make it into a tree.”

**3** **and it became a serpent-** [This was how] He hinted to him [Moses] that he had spoken ill of Israel (by saying, “They will not believe me,”) and he had adopted the art of the serpent.-[from Exod. Rabbah 3:12]

**4** **and grasped it-** Heb. וַיַּחֲזִיק בּוֹ. This is an expression of taking hold, and there are many such words in Scripture, e.g., “and the men took hold (וַיַּחֲזִיקוּ) of his hand” (Gen. 19:16); “and she grabbed (וְהֶחֱזִיקָה) his private parts” (Deut. 25:11); “and I took hold (וְהֶחֱזַקְתִּי) of his jaw” (I Sam. 17:35). Every expression of חִזוּק attached to a “beth” denotes taking hold.

**6** **leprous like snow** צָרַעַת is usually white, [as it is written]: “And if it is a white spot” (Lev. 13:4). With this sign too, He intimated that he [Moses] had spoken ill, by saying, “They will not believe me.” Therefore, He struck him with zara’ath, just as Miriam was stricken with zara’ath for slander.-[from Exod. Rabbah 3:13]

**7** **and [when] he took it out of his bosom**-From here, [we learn] that the Divine measure of good comes quicker than the measure of retribution, for in the first instance [verse 6] it does not say, from his bosom.-[from Shab. 97a, Exod. Rabbah 3:13]

**8** **they will believe the voice of the last sign** When you tell them, “Because of you I was stricken, because I spoke ill of you,” they will believe you, for they have already learned that those who trespass against them are stricken with plagues, such as Pharaoh and Abimelech, [who were punished] because of Sarah.

**9** **you shall take of the water of the Nile** He hinted to them that with the first plague He exacts retribution upon their deities. (This means that when the Holy One, blessed be He, exacts retribution upon the nations, He first exacts retribution upon their deities, for they [the Egyptians] worshipped the Nile, which afforded them sustenance, and He turned them [the deities, i.e., the Nile] into blood. [From an old Rashi])

**and the water...will become** The word וְהָיוּ, will become, appears twice. [The verse means literally: And will be (וְהָיוּ), meaning that the water that you will take from the Nile will become (וְהָיוּ) blood on dry land.] It seems to me that if it said: “And will be (וְהָיוּ) the water that you will take from the Nile will become (וְהָיוּ) blood on dry land,” I understand [that it means] that in his hand it would turn into blood, and also when it descended to earth, it would remain as it is. But now it [the text] teaches us that it would not become blood until on dry land.

**10** **neither from yesterday, etc.** We learn [from this] that for a full seven days the Holy One, blessed be He, was enticing Moses in the thorn bush to go on His mission: “from yesterday,” “from the day before yesterday,” “from the time You have spoken”; thus there are three [days], and the three times גַּם [is mentioned] are inclusive words, adding up to six, and he was presently in the seventh day when he further said to Him, “Send now with whom You would send” (verse 13), until He became angry (verse 14) and complained about him. All this [reluctance] was because he [Moses] did not want to accept a position higher than his brother Aaron, who was his senior and was a prophet, as it is said: “Did I appear to the house of your father when they were in Egypt?” (I Sam. 2:27); [“your father” means Aaron. Similarly,] “and made Myself known to them in the land of Egypt” (Ezek. 20:5); “And I said to them, ‘Every man cast away the despicable idols from before his eyes’” (Ezek. 20:7), and that prophecy was said to Aaron.-[from Exod. Rabbah 3:16]

**heavy of mouth**-I speak with difficulty, and in old French, it is balbu, stammerer.

**11** **Who gave man a mouth**-Who taught you to speak when you were being judged before Pharaoh concerning the Egyptian [you killed]?

**or who makes [one] dumb**- Who made Pharaoh dumb, that he did not exert any effort [to issue his] command to kill you? And [who made] his servants deaf, so that they did not hear his commandment concerning you? And who made the executioners blind, that they did not see when you fled from the [executioner’s] platform and escaped?-[from Tanchuma, Shemoth 10]

**Is it not I**-Whose name is the Lord (י-ה-ו-ה), [Who] has done all this.

**13** **with whom You would send**-With whom You are accustomed to sending, and this is Aaron. Another explanation: With someone else, with whom You wish to send, for I am not destined to bring them into the land [of Israel] and to be their redeemer in the future. You have many messengers.

**14** **wrath was kindled**- Rabbi Joshua ben Korchah says: In every [instance that God’s] kindling anger [is mentioned, i.e., that God’s anger was sparked] in the Torah, it is stated [that there was] a consequence [i.e., it was followed by a punishment]. In this [instance, however,] no consequence is stated, and we do not find that a punishment came [to Moses] after this kindling of anger. Rabbi Jose said to him, “Here too you can see a consequence is stated: [namely in the question] ‘Is there not Aaron your brother, the Levite,’ who was destined to be a Levite and not a priest [kohen]. I had said that the priesthood would emanate from you, henceforth it will not be so, but he [Aaron] will be a priest and you the Levite, as it is said: ‘But as for Moses, the man of God—his sons were to be called in the tribe of Levi’ (I Chron. 23:14).”-[from Zev. 102a]

**and behold, he is coming forth toward you** when you go to Egypt.

**and when he sees you, he will rejoice in his heart** Not as you think, that he will resent your attaining a high position. Because of this [Aaron’s goodness and humility], Aaron merited the ornament of the breastplate, which is placed over the heart (Exod. 28: 29).-[from Exod. Rabbah 3:17]

**16** **And he will speak for you** Heb לְךָ On your behalf he will speak to the people. This proves that every instance of לָכֶם, לְךָ, לִי, לוֹ and לָהֶם used in conjunction with דִבּוּר, speech, all denote “on behalf of.”

**will be your speaker** lit., your mouth. [He will be] your interpreter, because you have a speech impediment.-[from targumim]

**leader**-Heb. לֵאלֽהִים, as a master and as a prince.

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi [Ishmael b. Elisha](http://www.jewishencyclopedia.com/articles/8254-ishmael-b-elisha) for the elucidation of the Torah and for making halakic deductions from it. They are, strictly speaking, mere amplifications of the seven [Rules of Hillel](http://www.jewishencyclopedia.com/articles/12936-rules-of-hillel-the-seven), and are collected in the [Baraita of R. Ishmael](http://www.jewishencyclopedia.com/articles/2490-baraita-of-r-ishmael), forming the introduction to the Sifra and reading a follows:

1. **Ḳal wa-ḥomer:** Identical with the first rule of Hillel.
2. **Gezerah shawah:** Identical with the second rule of Hillel.
3. **Binyan ab:** Rules deduced from a single passage of Scripture and rules deduced from two passages. This rule is a combination of the third and fourth rules of Hillel.
4. **Kelal u-Peraṭ:** The general and the particular.
5. **u-Peraṭ u-kelal:** The particular and the general.
6. **Kelal u-Peraṭ u-kelal:** The general, the particular, and the general.
7. **The general** which requires elucidation by the particular, and the particular which requires elucidation by the general.
8. **The particular** implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.
9. **The particular implied in the general** and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.
10. **The particular implied in the general** and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.
11. **The particular implied in the general** and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.
12. **Deduction from the context.**
13. **When two Biblical passages contradict each other** the contradiction in question must be solved by reference to a third passage.

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

**Ramban’s Commentary for: Shemot (Exodus) 3:1 – 4:17**

**3:2 AND THE ANGEL OF THE ETERNAL APPEARED UNTO HIM IN A FLAME OF FIRE.** Because Scripture originally states, *And the angel of the Eternal appeared*, and then it goes on to say, *And when the Eternal saw that he turned aside to see, G-d called unto him*,[[1]](#footnote-1) Rabbi Abraham ibn Ezra explained that *elohim* mentioned here [in the second verse] is the angel mentioned [in the first], as in the verse, *For I have seen 'elohim' face to face.[[2]](#footnote-2)* The expression, *I am the G-d of your father*,[[3]](#footnote-3) is a case of the deputy speaking in the name of Him Who sent him.[[4]](#footnote-4) But this is not correct. Moses the greatest in prophecy, would not have hidden his face from an angel [as is related in Verse 6].

Our Rabbis have said in Beresheet Rabbah:[[5]](#footnote-5) "*Angel*. This refers to the angel Michael. Wherever Rabbi Yosei Ha'aruch[[6]](#footnote-6) was seen, people would say, ‘There is Rabbenu Hakadosh.’ Similarly, wherever the angel Michael appears, there is also present the Glory of the Divine Presence." The Rabbis intended to say that at first, the angel Michael appeared to Moses, and there was also the Glory of the Divine Presence, but Moses did not see the Glory, as he had not duly prepared his mind for prophecy. When he duly prepared his heart for it and he turned aside to see, then the vision of the Divine Presence revealed itself to him, and G-d called unto him out of the midst of the bush.[[7]](#footnote-7)

**AND, BEHOLD, THE BUSH “BO'EIR” (BURNED) WITH FIRE.** [The word *bo'eir*] has the same meaning as *doleik* (burning),[[8]](#footnote-8) i.e., [the bush] was in the midst of a burning fire, and it is like the verse, *and the fathers 'm'va'arim' the fire,[[9]](#footnote-9)* meaning, "kindling" and burning the wood with fire. But the expression, *why the bush is not 'yiv'ar'*?[[10]](#footnote-10) means, "why is it not consumed and wasted?" Similarly, *As flax that was 'ba'aru' with fire[[11]](#footnote-11)* means "consumed." And so is the opinion of Onkelos, who translated the first [*bo'eir*] as *bo'eir* (burning), and the second one [*yiv'ar*] as *mitokad*, [the Aramaic word for "consumed"]. It may be that *yiv'ar* has the same meaning as in the verses, *'Uvi'arta' (So will you put away) the evil from the midst of you*;[[12]](#footnote-12) Then a man uses it *'l'va'eir'* (for fodder).[[13]](#footnote-13) Such is the style of the Sacred Language to use [one term in the same instance with two different meanings], as in the verse: *They rode on thirty 'ayarim' (ass colts) and they had thirty 'ayarim' (cities)*.[[14]](#footnote-14)

**5. APPROACH NOT HITHER.** Moses had not yet reached the highest degree of prophecy, for at Mount Sinai he drew near unto the thick darkness where G-d was.[[15]](#footnote-15) This also accounts for the hiding of his face [in this instance], for he had not yet reached that high [degree of prophecy of] which it was said of Moses, *and the similitude of the Eternal does he behold*.[[16]](#footnote-16)

**FOR THE PLACE WHEREON YOU STAND IS HOLY GROUND.** Even though Moses was far from the bush, the angel warned him [not to approach], for the whole mountain became sanctified when the Divine Presence came down upon the mountain-top, just as it did at the time of the Giving of the Torah.[[17]](#footnote-17) Now Moses was on the mountain for he had ascended thereto, as it is said, *and he came to the mountain of G-d, unto Horeb*,[[18]](#footnote-18) and the bush was on the top of the mountain.[[19]](#footnote-19) Thus the entire site became holy and therefore the wearing of sandals was forbidden. A similar case is found in Joshua.[[20]](#footnote-20) Likewise, the priests ministered in the Sanctuary only while barefoot.

**6. I AM THE G-D OF YOUR FATHER.** In accordance with the plain meaning of Scripture, this is equivalent to saying, "the G-d of your fathers." However, He mentions the singular instead of the plural, for the intent is "the G-d of each one of your ancestors," since people refer to all ancestors as fathers. Similarly: *the G-d of your father*;[[21]](#footnote-21) *this is my G-d, and I will glorify Him; my father's G-d, and I will exalt Him*,[[22]](#footnote-22) meaning "the G-d of my fathers."

Rabbi Abraham ibn Ezra said [that the word "father" in the phrase], *the G-d of my father*, refers to Abraham since he was the first who began to call upon the name of the Eternal.[[23]](#footnote-23) After that, He mentioned Abraham by name and then joined the rest of the patriarchs to him.[[24]](#footnote-24) In the opinion of our Rabbis,[[25]](#footnote-25) ["father" in the phrase] *The G-d of your father*, means Amram. This is just as if He had said, "I am your G-d," [i.e., Moses' G-d], but He desired to associate His Name with that of a righteous/generous man who had already died - [namely, Amram] rather than with that of one yet alive, [i.e., Moses].[[26]](#footnote-26) After that, [He mentioned] the G-d of Abraham, the G-d of Isaac, and the G-d of Jacob, meaning that He is the G-d of all Israel.

The reason for His mentioning "*the G-d of*" with each one [of the patriarchs] instead of saying "the G-d of Abraham, Isaac, and Jacob" is that He referred to His Name and His memorial,[[27]](#footnote-27) [thus alluding to the special attributes by which He was associated with each of the patriarchs],[[28]](#footnote-28) blessed and magnified be He. I will explain yet more on this point in the chapter.[[29]](#footnote-29)

**7. AND THE ETERNAL SAID.** Scripture mentions Him in the attribute of mercy since it is in connection with His compassion for the people [in bondage], even though the entire chapter mentions Him by the name of Elohim (G-d), [a name signifying the attribute of justice].

**8. AND I AM COME DOWN TO DELIVER THEM.** That is, "for I have revealed Myself in fire on this mountain." This has the same meaning as in the verses: *And the Eternal came down upon Mount Sinai*;[[30]](#footnote-30) *Because the Eternal descended upon it in fire*.[[31]](#footnote-31) It may be that [the expression *come down* has the same meaning here] as in the verse, *I will go down now, and see whether they have done altogether according to the cry of it, which is come unto Me*.[[32]](#footnote-32) I have already explained its secret there.

**UNTO A GOOD AND LARGE LAND, UNTO A LAND FLOWING WITH MILK AND HONEY; UNTO THE PLACE OF THE CANAANITE, AND THE HITTITE, AND THE AMORITE, AND THE PERIZZITE, AND THE HIVITE, AND THE JEBUSITE.** He mentions here six nations and omits the seventh.[[33]](#footnote-33) Perhaps this was because his land was not *flowing with milk and honey* as were these [lands of the six nations mentioned]. Similarly, He mentions these six only in the verse, *For Mine angel will go before you*.[[34]](#footnote-34) It may be because He alluded here [to a future event], i.e., that they will conquer these six nations first, for it is these six nations who assembled to fight Joshua,[[35]](#footnote-35) and G-d gave them into his hand. Our Rabbis have said[[36]](#footnote-36) that the Girgashite arose and emigrated of his own accord. This is why he is not mentioned together with those destined for destruction, as it is said concerning them, *and I will cut them off*.[[37]](#footnote-37) I will discuss this matter further,[[38]](#footnote-38) with the help of G-d.

The sense of the expression, *a land flowing with milk and honey*, is that He first praised the land as a good land, meaning that its climate is good and beautiful for people and that all that is good is found in it, and as a large land, meaning that it will afford all Israel to be established in a broad place.[[39]](#footnote-39) It may be that *r'chavah* (large) means spaciousness, referring to [the extensive lands of] the lowland, the valley and the plain, large and small, and is not confined mostly to mountains and valleys. He then began to praise the land as being a land for cattle, having good pasture and good water which cause the cattle to have abundant milk, for healthy and good cattle with abundant milk are to be found only where the climate is good, with plenty of vegetation and good water. But since these are found only in the marsh-lands,[[40]](#footnote-40) while on the height of the mountains fruits are not very fat and good, He further states that this land is so fat that its fruits [all over] are fat and sweet, even to the extent that it all flows with the honey that comes from them. Thus He has praised the land for all its goodness of the Eternal, for the corn, and for the wine, and for the oil, and for the young of the flock and of the herd.[[41]](#footnote-41) This is the meaning of the verse, *It is the beauty of all lands*.[[42]](#footnote-42)

The reason that He said, *unto the 'place' of the Canaanite*, and not "unto the 'land' of the Canaanite" as He said in all other places,[[43]](#footnote-43) is to allude to the fact that they will inherit [the Canaanite, etc.], and will destroy them and settle in their places, and not dwell among them as their fathers had done.

**9. AND NOW, BEHOLD, THE CRY OF THE CHILDREN OF ISRAEL IS COME UNTO ME.** Even though He has already said, *and I have heard their cry*,[[44]](#footnote-44) He says again that it has *come unto Me*, thus stating that "their cry has come to the Throne of My Glory, and I will no longer pardon[[45]](#footnote-45) Pharaoh, for the Egyptians are oppressing them exceedingly." It is similar in sense to the expression, *a rage which has reached up unto heaven*.[[46]](#footnote-46)

By way of the Truth, [the mystic lore of the Cabala], *the cry of the children of Israel* is a reference to *Knesseth Yisrael*,[[47]](#footnote-47) similar to the verse, *according to the cry of it which is come unto Me*.[[48]](#footnote-48) I have alluded to it there.

The meaning of the verse, *moreover I have seen the oppression*, is that He will punish Pharaoh and his people because by oppressing Israel so exceedingly, they perpetrated more than had been decreed against them, as I have explained in Seder Lech Lecha.[[49]](#footnote-49)

**12. AND HE SAID: BECAUSE I WILL BE WITH YOU; AND THIS WILL BE THE TOKEN UNTO YOU, THAT I HAVE SENT YOU: WHEN YOU HAVE BROUGHT FORTH THE PEOPLE OUT OF EGYPT, YOU WILL SERVE G-D UPON THIS MOUNTAIN.** Explanations of this verse are numerous. The correct interpretation in line with the simple meaning of Scripture is that the Holy One, blessed be He, had said two things to Moses. [First], He would come down *to deliver them out of the hand of the Egyptians*.[[50]](#footnote-50) This might mean that He will deliver them out of their hands while they will remain in the land of Goshen itself or in some place nearby. Therefore, He further promised *to bring them up out of that entire land to the place of the Canaanite*.[[51]](#footnote-51)

But Moses was fearful of both [promises], saying, "*Who am I, that I should go unto Pharaoh*?[[52]](#footnote-52) I am but a humble person, a keeper of the flock, and he is a great king. If I will tell him to let the people go altogether, he will kill me." This is similar in meaning to that which Samuel said. *And if Saul hear it, he will kill me*.[[53]](#footnote-53) And Moses said further, "*Who am I ... that I should bring forth the children of Israel out of Egypt*,[[54]](#footnote-54) as You did tell me to bring them up to the land of Canaan. *Surely this great nation is a wise and understanding people*,[[55]](#footnote-55) and they will not hold me in sufficient esteem to go after me to the land of nations greater and mightier than they,[[56]](#footnote-56) as You have said, *to bring them up ... unto a good and large land ... unto the place of the Canaanite*.[[57]](#footnote-57) The delivery from the hand of Pharaoh — whether he will listen and lighten his yoke from upon them and thus deliver them [from bondage], or *drive them out of his land* against their will[[58]](#footnote-58) — is not dependent on them. Besides, they themselves will listen to any one on this matter — for what man is there who would not want to go out from unparalleled cruel bondage — but they will not give heed to go up to the land of Canaan." Such indeed was the case. The war against those nations [in the land of Canaan] was hard on them from beginning to end, and they feared it while still in Egypt and later when they were in the desert. This then was the fear of Moses our teacher, of Pharaoh, and his apprehension of the children of Israel.

And the Eternal answered him on both matters. He said to him: "Do not fear Pharaoh for *I will be with you* to save you. *And this will be the token unto you* for the people *that I have sent you* to them, for *when you have brought forth the people out of Egypt, you will serve G-d upon this mountain*. From then on, they will take upon themselves the worship of G-d and walk in His commandments,[[59]](#footnote-59) *and they will also believe in you forever*,[[60]](#footnote-60) and they will run after you[[61]](#footnote-61) wherever you will command them [to go]. Now I have revealed Myself to you on this mountain *in a flame of fire*, for so it will be in front of all the people when they will serve Me on this mountain."

Thus in that which he saw, there was a sign for Moses that he should not fear Pharaoh since G-d assured him his deliverance. For Israel it was to be a sign that they should not fear the nations upon their coming to Mount Sinai, for to go out from Egypt — with Pharaoh's consent — to a nearby place *a three days' journey*,[[62]](#footnote-62) they would surely give heed and do so whether willingly or unwillingly.[[63]](#footnote-63)

By way of the Truth, [the mystic lore of the Cabala], *'V'zeh' (And this) will be the token unto you*, is like the verse, *'Zeh li' (I have now been) twenty years in your house*,[[64]](#footnote-64) thus alluding to the verses, *Because I will be with you*, and behold *there is a sign unto you*, the sign of the covenant that "I will be with you always," just as it is intimated in the verse, *As for Me, behold, My covenant is with* *you*.[[65]](#footnote-65) "It is I who send you that you should serve G-d upon this mountain, and then I too will go up in the midst of this people *into the place which I have prepared*."[[66]](#footnote-66)

**13. AND THEY WILL SAY UNTO ME: WHAT IS HIS NAME? WHAT WILL I SAY UNTO THEM?** This verse calls aloud for an explanation. It is incomprehensible that Moses should say, *And they will say unto me: What is His name?* meaning that this will be a sign to them to believe in him. The asking for His Name and Moses' telling it to them are no sign to anyone who did not believe in Moses to begin with. If Israel knew that Name, Moses likewise knew it, and thus his knowledge thereof was equivalent to theirs and it would be no sign or wonder at all. If they had not heard of it previously, what proof would that be that they should believe in his words altogether? And now even after He informed him of the Great Name, Moses still said, *But, behold, they will not believe me*,[[67]](#footnote-67) and then He gave him the various signs![[68]](#footnote-68)

Rabbi Abraham ibn Ezra said that Moses asked which of G-d's Names he should mention to Israel, for the Name of *El Sha-dai* (G-d Almighty) does not signify the performance of miraculous signs; only the Great Name, [i.e., the Tetragrammaton], indicates that. But this interpretation does not appear correct to me. Moses had not yet been told that He would make great and wondrous signs and portents at the going forth from Egypt. Rather, he was told that He would save them from the hand of the Egyptians and bring them up to the land of Canaan, and for that — to strike at the heart of Pharaoh, as well as to be victorious over the seven nations — the name *El Sha-dai* suffices. Sarah was taken out from *Pharaoh's house with great plagues*,[[69]](#footnote-69) and Abraham alone subdued the great kings[[70]](#footnote-70) — all with the help of *El Sha-dai*, the Divine Name known to the patriarchs,[[71]](#footnote-71) and so likewise He would do to their descendants. Moreover, Jacob had said, *And 'Elohim' (G-d) will be with you, and bring you back unto the land of your fathers*,[[72]](#footnote-72) and Joseph also said, *'Elohim' (G-d) will surely remember you*.[[73]](#footnote-73) Thus the remembrance is by *Elohim*!

In my opinion, Moses even at that time was already the father of wisdom, great in achievement of the heights of prophecy, and inherent in his question was the request that He inform him Who is sending him, that is to say, by what Divine attribute is he sent to the Israelites, just as Isaiah said, *And now the Eternal G-d has sent me, and His spirit*.[[74]](#footnote-74) Thus Moses said: "They will ask me concerning my mission whether it is with the attribute of *El Sha-dai* which stood by the patriarchs, or with the high attribute of mercy with which You will do signs and wonders which will be new phenomena in creation." [Moses was obliged to ask] this question because He had said to him, *I am the G-d of your father*, *the G-d of Abraham*,[[75]](#footnote-75) and He did not elucidate to him at all any of His sacred Names. Moses then heard that He assured him of the Revelation on Mount Sinai and the Giving of the Torah, and he knew that the Torah would not be given with the Name of *El Sha-dai* mentioned in connection with the patriarchs, but would be given with the Great Name with which the world came into existence. Therefore he asked, *What will I say unto them?*

Our Rabbis have alluded to this interpretation. Thus they said:[[76]](#footnote-76) "*And Moses said unto G-d, Behold, when I come unto the children of Israel*." Rabbi Shimon related in the name of Rabbi Simon that Moses said: 'I am destined to become the agent between You and them when You will give them the Torah and say unto them, *I am the Eternal your G-d*.'[[77]](#footnote-77)

"*And I will say unto them: The G-d of your fathers has sent me unto you*. At that moment, Moses desired to be elucidated concerning his activities, for he feared lest the children of Israel ask him, *What is His name? What will I say unto them?* At that moment Moses desired that the Holy One, blessed be He, inform him of the Great Name, [i.e., the Tetragrammaton]." This was the purport of Moses' question.

And G-d answered him, **" 'I WILL BE THAT WHICH I WILL BE.[[78]](#footnote-78)** I will be with you[[79]](#footnote-79) in this sorrow, and I will be with you[[80]](#footnote-80) in other sorrows.'[[81]](#footnote-81) Thereupon Moses said to Him, 'Master of the universe! Sufficient is the evil in its time, [and why should I mention to them other sorrows in store for them in the future].' G-d replied to him: 'You have spoken correctly. *Thus will you say unto the children of Israel:* ***I WILL BE*** *has sent me unto you.' "* Thus the language of Rashi quoting the words of our Rabbis.[[82]](#footnote-82) Their intent in this Agadah is as follows: Moses had said before Him, blessed be He. *And they will say unto me: What is His name?*, meaning that G-d should tell him the Name which wholly teaches His existence and His providence. The Holy One, blessed be He, answered him: "Why should they ask for My Name? They need no other proof, for I will be with them *in all their affliction*.[[83]](#footnote-83) They shall call, and I will answer them."[[84]](#footnote-84) This is the great proof that there is a G-d in Israel near to us *whenever we call upon Him*,[[85]](#footnote-85) and *verily there is a G-d that judges in the earth*.[[86]](#footnote-86) This is a correct interpretation of this Agadah (homily).

In a similar way it is said in a Midrash Agadah:[[87]](#footnote-87) "And what is the meaning of I WILL BE THAT WHICH I WILL BE? 'As you are with Me, so I am with you. If they open their hands and give charity, I also will open My hand, as it is said, *The Eternal will open unto you His good treasure the heaven to give the rain of your land in its season*.[[88]](#footnote-88) And if they do not open their hands, what is written there? *Behold, He withholds the waters, and they dry up*."'[[89]](#footnote-89)

In a similar vein the Rabbis expounded:[[90]](#footnote-90) "Rabbi Yitzchak said that the Holy One, blessed be He, said to Moses: 'I am He Who has been, Who is now, and Who will be in the future.' This is why *Eh'yeh* is written here three times." The explanation of Rabbi Yitzchak's opinion is that since with respect to the Creator, past and future times are conceived completely in terms of the present — for there is no host succeeding host with regards to Him, and nothing of His time has passed — hence all times with reference to Him are called by one name, signifying a Being Whose existence is absolute.[[91]](#footnote-91)

Now Onkelos translated the first two names, [i.e. *'Eh'yeh Asher Eh'yeh'*), as "I will be with him that I will be,"[[92]](#footnote-92) but he did not translate the third name *Eh'yeh* expressed in the verse, *Thus will you say unto the children of Israel: 'Eh'yeh' has sent me unto you.* It appears that Onkelos' opinion is that the glorious Name[[93]](#footnote-93) of which He informed Moses was this four-letter Name of which He commanded him, *Thus will you say unto the children of Israel: 'Eh'yeh' has sent me unto you*. But He first informed him of the purport thereof, for Moses' request had been to know the ways of G-d through His Name, just as he was once again to request [later on]: *Let me know Your ways, that I may know You*.[[94]](#footnote-94) And just as He answered him then, *And I will proclaim the name of the Eternal before you, and I will be gracious unto whom I will be gracious[[95]](#footnote-95)* — meaning that with this glorious Name[[96]](#footnote-96) which He will proclaim before him, He will be gracious and will show mercy, and no man can fathom the profundity of His ways — in the same vein He said to him now: "I will be with him that I will be," meaning, "with My Name that you will tell them, namely, *Eh'yeh*, with that Name I am gracious and show mercy to man."

And the Gaon Rav Saadia wrote[[97]](#footnote-97) that its explanation is as follows: "[He is the Being] Whose existence has never ceased and will never cease, for He is the first and the last." The opinion of the Gaon is not far from the opinion of Rabbi Yitzchak, [i.e., that the name *Eh'yeh* indicates eternity, as explained above].

And the Rabbi [Moshe ben Maimon] has said in the Moreh Nebuchim (Guide of the Perplexed)[[98]](#footnote-98) that the meaning of *Eh'yeh Asher Eh'yeh* is: "He is the existing Being which is the existing Being, that is to say, Whose existence is absolute. The proof which Moses was to give to the elders of Israel consisted in demonstrating that there is a Being of absolute existence, that has never been and never will be without existence."

Now according to these Sages,[[99]](#footnote-99) it is necessary to explain that the Holy One, blessed be He, said to Moses that he should tell them this Name and teach them its import. That is to say, Moses was to inform them of this Name and show the rational proofs by which His eternal being or existence would be firmly established among their wise men. The mere mention of the Divine Name — be it whatever it may —is no proof in itself to eradicate the doctrine of the eternity [of matter] from among them, or the calculated heresy of denying the existence [of the Supreme Being] altogether. But this is not the sense of the verse! Rather, [it clearly implies] that the very mention of the Name to them will be the proof, sign and token on the matter they will have asked of Moses.

In my opinion, the elders of Israel never doubted the existence of the Creator, as the Rabbi [Moshe ben Maimon] said — Heaven forbid! But this Name does contain the answer to [Moses' question of G-d], as we have explained it to you.[[100]](#footnote-100) He informed Moses that he is being sent to them with the attribute of justice, which is within the attribute of mercy, [suggesting that the miracles which will be done on behalf of their deliverance from the bondage will at the same time be acts of judgment against the Egyptians. This is the sense of *Eh'yeh Asher Eh'yeh:* "I will be in judgment that which I will be in mercy]." And then G-d said to Moses, *Thus will you say unto the children of Israel: 'Eh'yeh' sent me unto you*, thus teaching the unity [of the two attributes, which explains why the Divine Name is not mentioned here twice]. It is for this reason that G-d commanded Moses yet further, *Thus will you say unto the children of Israel: The Eternal... has sent me unto you*,[[101]](#footnote-101) for this Name, [i.e., the Tetragrammaton], indicates the attribute of mercy, and thus they will know *that He has caused His glorious arm to go at the right hand of Moses[[102]](#footnote-102)* and He will make new signs and wonders in the world. Thus G-d explained to Moses that the Name *Eh'yeh* which He commanded him to tell the children of Israel corresponds to this Great Name [the Tetragrammaton] and that they are alike in language, [as both signify eternal existence], and in letters, for the two final letters of the first Name [*Eh'yeh*] constitute the first ones in the Tetragrammaton. And may the Holy One, blessed be He, show us wonders in His Torah.[[103]](#footnote-103)

**15. AND THIS IS MY MEMORIAL UNTO ALL GENERATIONS.** This refers back to *the G-d of Abraham, the G-d of Isaac, and the G-d of Jacob*, for the covenant [of G-d] with the patriarchs will never be forgotten, and throughout all generations whenever the children of Israel will mention [in prayer], "the G-d of Abraham, Isaac, and Jacob," *G-d shall hear and answer them*.[[104]](#footnote-104)

By way of the Truth, [the mystic lore of the Cabala], *this is My name forever* refers to *the G-d of Abraham, the G-d of Isaac*. *And this is My memorial* refers to the expression, *and the G-d of Jacob*. This is the reason He added here the letter *vav* — [*v'zeh zichri* (*'And' this is My memorial*)].[[105]](#footnote-105) This is the sense of the expression, *zichri I'dor dor*, [with the words *I'dor dor* written] defectively, [i.e., without a *vav* between the *dalet* and the *resh*]. The person learned in the mysteries of the Torah will understand.

**18. AND THEY WILL HEARKEN TO YOUR VOICE.** "I.e., of their own accord. As soon as you will mention to them this expression, [namely, the double use of the word ***pakod*** — *pakod pakad'ti* *(I have surely remembered), mentioned* in Verse 16], they will immediately hearken to your voice for they have long had this sign as a tradition from Jacob and Joseph, that by use of this expression they will be delivered [from Egypt]. Jacob said to them, *and G-d will surely remember you*,[[106]](#footnote-106) and Joseph said to them, *G-d will surely remember you*."[[107]](#footnote-107) Thus the language of Rashi. Perhaps Rashi will explain that Joseph used this expression twice[[108]](#footnote-108) in order to affirm that it was a tradition he received from his father.

**And in Eileh Shemoth Rabbah, the Rabbis said:[[109]](#footnote-109) "[As soon as you will say to them *pakod pakad'ti*], they will immediately hearken to your voice. Why? It is because they have a tradition of the words [wherein G-d will announce the approaching redemption], so that the redeemer who will come and mention to them this double *p'kidah* [remembrance] is the true redeemer." Thus the language of the Rabbis on this Agadah.**

Now you may ask: Why should they listen to Moses? Perhaps he heard this tradition as well as they did. In reply it may be said that thus they received the tradition from Joseph, who heard it from their father the prophet: the first person who will come and announce the message with this expression ***[pakod pakad'ti]*** will be the one who will deliver them [from Egypt], it being revealed and known before the Holy One, blessed be He, that no man will come and deceive them. This He promised them.

But in another place in the Midrash I found:[[110]](#footnote-110) "Said Rabbi Chama the son of Rabbi Chanina: 'When Moses was in his twelfth year, he was torn up from his father's house. Why? Had he grown up in his father's house, the children of Israel would not have believed in him when he came and told them these things.[[111]](#footnote-111) They would have said that his father handed him over these words, as Joseph had handed them over to Levi, and Levi to Kohath, and Kohath to Amram. This was why he was torn up from his father's house, and when he came and told Israel all the words, they therefore believed him, as it is said, *And the people believed*.' "[[112]](#footnote-112) The intent of the Rabbis' words that Joseph handed it over to Levi [and as to why Jacob did not reveal it directly to Levi] is that Jacob revealed the secret to Joseph because of his love for him.[[113]](#footnote-113) With this very same language Joseph made all his brothers swear, and he revealed it to Levi.[[114]](#footnote-114) He told them that he gave this [as a secret to Levi] on account of the tradition he received from his father [not to reveal it], and he commanded that the matter remain a secret.[[115]](#footnote-115)

**19. 'V’LO B'YAD CHAZAKAH' (AND NOT BY A MIGHTY HAND).** "So long as I do not let him feel My mighty hand he will not let you go." Thus the words of Rashi.[[116]](#footnote-116)

The correct interpretation in my opinion is: "*The king of Egypt will not give you leave to go by plea, and not [even] by a mighty hand*, until I will put forth My hand *with all My wonders which I will do in his midst*,[[117]](#footnote-117) *by a mighty hand, and by an outstretched arm, and by great terrors, and by signs and by wonders*.[[118]](#footnote-118) *And after that he will let you go*."[[119]](#footnote-119) Indeed, all these manifestations came upon him before he gave them leave to go.

**4:1. AND MOSES ANSWERED AND SAID: BUT, BEHOLD, THEY WILL NOT BELIEVE ME, NOR HEARKEN UNTO MY VOICE.** "At that moment, Moses spoke improperly. The Holy One, blessed be He, had told him, *And they will hearken to your voice*,[[120]](#footnote-120) and he said, *But, behold, they will not believe me*. Immediately, the Holy One, blessed be He, answered him according to his opinion,[[121]](#footnote-121) and gave him signs commensurate with his words." Thus the language of V'eileh Shemoth Rabbah.[[122]](#footnote-122)

And Rabbi Abraham ibn Ezra said, by way of the plain meaning of Scripture, that G-d related to Moses that the elders will believe him, but He did not mention that the people will believe. Perhaps they may hearken to his voice but would not believe him wholeheartedly. But this does not appear to be correct. Rather, it is possible to say that *v'sham'u l'kolecha* (and they will hearken to your voice) does not constitute a promise but a command: "*And they must hearken to your voice*" — for it is to their advantage to listen — *and you will come, you and the elders of Israel, unto the king of Egypt*.[[123]](#footnote-123) A similar case is found in the verse, *When the Egyptians will hear* — *for You brought up this people in Your might from among them* — *they will say to the inhabitants of this land*,[[124]](#footnote-124) meaning it is fitting that the Egyptians should say so. Similarly, the verse, *In this you will know that I am the Eternal[[125]](#footnote-125)* means it is fitting that it be so, but not that it so happened. In a similar vein is the verse in this chapter, *and they will believe the voice of the latter sign*,[[126]](#footnote-126) [which means it is fitting that they believe the latter sign], and many similar cases.

The correct interpretation appears to me to be that the expression *v'sham'u l'kolecha* means that "they will listen to you to come with you to the king and say to him, *The G-d of the Hebrews has happened to meet us*,[[127]](#footnote-127) for what will they lose by it?" Thus G-d informed Moses that the king of Egypt would not give them leave to go, and this was why Moses said, But, behold, they will not believe me, for after seeing that Pharaoh did not give them permission to go, they would no longer believe him at all, *for they will say: "The Eternal has not appeared unto you.* If you were G-d's messenger, Pharaoh would not have rebelled against His word." It may be that they will say that "G-d has not appeared to you by the Great Name with the attribute of mercy, to do for us signs and wonders as you have said, for you are not greater than the patriarchs.[[128]](#footnote-128) This was why Pharaoh did not hearken, for if Pharaoh had believed your words, we would have gone out from Egypt under all circumstances, and it is not our iniquities that have separated between us and the G-d of mercies."[[129]](#footnote-129)

**3. AND HE SAID: CAST IT ON THE GROUND. AND HE CAST IT ON THE GROUND.** I do not understand why G-d performed the signs before Moses. Moses believed that it is the Holy One, blessed be He, Who speaks with him, and it would have been fitting for Him to say, "The staff that is in your hand you will cast on the ground before them, and it will become a serpent," and the same also with respect to the second sign, [i.e., his hand becoming leprous], just as He said at the third sign, *and you will take of the water of the river, and pour it upon the dry land, etc*.[[130]](#footnote-130) It is for this reason that the words of our Rabbis[[131]](#footnote-131) can be relied upon, namely, that the first sign, [i.e., the staff turning into a serpent], was a hint to Moses that he had slandered the Israelites [when he said that they would not believe him],[[132]](#footnote-132) and the second sign was for the purpose of punishing him.[[133]](#footnote-133) And this is the sense of the expression, *and Moses fled from before it* [the serpent]. He feared lest he would be punished and the serpent would bite him, since every person naturally avoids danger, even though Moses knew that if it was indeed G-d's desire [to punish him], there was no one that could deliver him out of His hand.[[134]](#footnote-134)

Perhaps even though He informed Moses of the Great Name with which the world was created and everything came into existence,[[135]](#footnote-135) He wished to show him that with this Name signs and wonders would be done, changing the natural order of things, so that the matter would be firmly established in Moses' heart and that he should in truth know that with the Great Name he will perform new things in the world. The first two signs were sufficient for Moses, and therefore the third miracle of the water [turning into blood] was not done here. Instead, G-d commanded him to do the third sign in the sight of the people.

**5. THAT THEY MAY BELIEVE THAT THE ETERNAL . . . HAS APPEARED TO YOU.** The interpretation of this verse is that "they may believe when you do the sign before them." Scripture, however, speaks briefly about this for it is self-understood that G-d showed Moses wonders with the intent that he perform them before the people in order that they believe him.

**9. 'V'HAYU' (AND IT WILL BE) THAT THE WATER WHICH YOU TAKE OUT OF THE RIVER 'V'HAYU' (WILL BECOME) BLOOD UPON THE DRY LAND.** "The word *v'hayu* is mentioned here twice.[[136]](#footnote-136) It appears to me that if He had said, 'V'hayu (And it shall be) that the water which thou takest out of the river be blood upon the dry land,' I might understand it to mean that it would be turned into blood in his hand, and that also when it reached the ground it would remain in the same state. But now, [as the verse actually reads], the final *v'hayu* teaches us that it would not become blood until it reaches the dry land."[[137]](#footnote-137) Thus the language of Rashi.

But the purport of this verse is not as the Rabbi [Rashi] has it, and there is no need for his Midrash, for the masters of language[[138]](#footnote-138) have found in many places that it is the normal style of Scripture to repeat words for the purpose of emphasis and significance, or because of some lengthy phrase intervening between them. Such a case is the verse: *And if a Levite come from any of thy gates out of all Israel, where he sojourns, and come with all the desire of his soul*.[[139]](#footnote-139) Here Scripture repeats [the verb] "come" because of the lengthy expression between [the parts of the verse]. Similarly: *And the king of Egypt spoke to the Hebrew midwives, of whom the name of the one was Shiphrah, and the name of the other Puah; and he said: When you act as midwives*, etc.;[[140]](#footnote-140) *And G-d spoke unto Israel in the visions of the night, and He said: Jacob, Jacob*.[[141]](#footnote-141) There are many instances of such verses.

**10. AND MOSES SAID UNTO THE ETERNAL: O LORD, I AM NOT A MAN OF WORDS, NEITHER YESTERDAY NOR RECENTLY NOR SINCE YOU HAVE SPOKEN UNTO YOUR SERVANT; FOR I AM SLOW OF SPEECH AND OF A SLOW TONGUE.** **"This teaches us that for an entire period of seven days, the Holy One, blessed be He, sat[[142]](#footnote-142) and urged Moses to undertake the mission. [The expressions], '*yesterday*,' '*recently*,' and *'since You have spoken*,' imply three days, and the three-fold word *gam* — [here translated *'neither'* or *'nor,'* but literally meaning 'also'] — points to a similar extension of time. Thus you have six days [that have passed], and it was now the seventh day [when Moses still refused to go on his mission]."** Thus the language of Rashi.

In line with the plain meaning of Scripture, the purport of the verse is as follows: [Moses said,] "For I am slow of speech from heretofore and from time past, for I have been slow of speech from my youth on and all the more now that I am old, *and also* now since *You have spoken unto Your servant*, for You have not removed the defect in my speech when You did command me to go to Pharaoh to speak in Your name. How then can I go before him?" Now Moses out of his great desire not to go [on the mission] did not pray before G-d, blessed be He, that He remove his defective speech from him, but he argued: "Since You have not removed my slowness of speech from me from the time You spoke to me to undertake this mission, do not command me to go, for it is inconceivable that the Master of everything should send a man *of uncircumcised lips[[143]](#footnote-143)* to a king of the nations." And since Moses did not pray [for the removal of his defect], the Holy One, blessed be He, did not desire to heal him. Instead, He said to him, *I will be with your mouth, and teach you what you will speak*,[[144]](#footnote-144) meaning that "you will be able to correctly express the words which I will put in your mouth."

And in V'eileh Shemoth Rabbah,[[145]](#footnote-145) the Rabbis said: "The Holy One, blessed be He, said to Moses: 'Do not mind it that you are not a man of words. Have I not made the mouth of all that speak, and him that I desire I made dumb? And have I not made the deaf and the blind, and opened their eyes to see and ears to hear? Now had I wanted that you be a man of words, you would have been so. But it is my desire that you continue to be so, and when you will speak [to Pharaoh] your utterance will be correct, for *I will be with your mouth*![[146]](#footnote-146) This is the sense of the verse, *Now therefore go, and I will be with your mouth*."[[147]](#footnote-147)

According to this Midrash, it appears to me that the reason He did not desire to remove his defective speech from him was because a miraculous event,[[148]](#footnote-148) as told by our Rabbis, happened to Moses when he was still before Pharaoh.[[149]](#footnote-149)

The correct interpretation appears to me to be that G-d said to Moses, "*Who has made man's mouth? or Who makes a man dumb? ... Is it not I the Eternal[[150]](#footnote-150)* Who does all this? I could heal you. But now since you did not want to be healed, nor have you prayed to me about it, *go and I will be with your mouth*,[[151]](#footnote-151) and I will cause you success in My mission." It is also possible that there is a hint in the verse, *And the anger of the Eternal was kindled against Moses*,[[152]](#footnote-152) that He did not want to heal him, and that He sent him against his will.

**11. WHO HAS MADE MAN'S MOUTH?** This is a reference to man's power of speech because it resides in the mouth. Similarly: *Safa echad[[153]](#footnote-153)* [literally: "one lip"] (*one language*); *that speak 's'fath' Canaan[[154]](#footnote-154)* [literally: "the lip of"] (*the language of Canaan*).

**OR WHO MAKES A MAN DUMB?** Scholars have explained[[155]](#footnote-155) that this refers back to man, meaning: "Who makes a man that is dumb?" That is to say, "Who has created a man without the capacity of speaking?" "The making" thus refers to the making of man, but as regards the absence of the power of speech, you cannot speak in terms of "making," for it is non-existence, the lack of the power of speech. Perhaps because man has a speaking soul,[[156]](#footnote-156) and, for people who lack this capacity, it is due to some obstruction in the veins of the tongue, it is then possible to say, "Who made the dumbness?" [since the making of the obstruction required an act]. Now the Rabbi [Moshe ben Maimon] said in the Moreh Nebuchim[[157]](#footnote-157) that it may be said of him who removes a certain property that he produced the absence of that property, for they say of him who puts out the light that he has produced darkness. In accordance with this view, Rambam explains the verse, *I form the light and create darkness, I make peace and create evil*,[[158]](#footnote-158) [for darkness and evil are non-existent things].

**13. SEND, I PRAY, BY THE HAND OF HIM WHOM YOU WILL SEND.** "This means by the hand of him whom You are accustomed to send, and that is Aaron. Another explanation is: by the hand of some other person whom You will be pleased to send, for in the end I will not bring them into the Land, nor am I destined to be their deliverer in the future. You have many messengers." Thus the language of Rashi. And Onkelos said: "by the hand of him who is fit to be sent." This means: "Send by the hand of him who speaks eloquently, who will be fit and proper for an honourable mission such as this. Do not send by the hand of one who is slow of speech and of a slow tongue and be with his mouth when he speaks before Pharaoh, since it is not a matter of respect and honour that Your messenger be one *of uncircumcised lips*,[[159]](#footnote-159) and none of the people will heed him when he speaks before the king, since this will appear to them as a defect."

The correct interpretation appears to me to be that Moses said, *Send, I pray, by the hand* of anyone *whom You will send*, for there is not a person in the world who is not more fit for the mission than I." The reason for all this obduracy of Moses was his great meekness, *above all the men that were upon the face of the earth*,[[160]](#footnote-160) as he could not see himself assuming importance and speaking to the king and [taking] glory in saying, "The Eternal sent me," nor [to speak] to Israel to bring them out from Egypt and be king[[161]](#footnote-161) over them.

**14. I KNOW THAT HE [Aaron] CAN SPEAK WELL.** That is to say, "It is revealed before Me that, out of his love for you, Aaron will willingly speak on your behalf even if I were not to command him. *And also, behold, he comes forth* of his own bidding *to meet you, and when he sees you he will be glad in his heart*, and he will not be jealous over your distinction in this honourable mission." The reason that it was necessary that G-d tell Aaron, *Go into the wilderness to meet Moses*,[[162]](#footnote-162) was in order to inform him of the road by which Moses was coming. It is possible that Aaron heard of Moses' departure from Midian, and on his own accord he went out to meet him. Afterwards, when he was already on the way, it was said to him, "Go into the wilderness to meet him, for there you will find him."

**15. AND I WILL BE WITH YOUR MOUTH.** I.e., "to teach you that which you are to speak to Pharaoh." G-d now told Moses that Aaron will speak on his behalf only to the people, as it is said, *And he will be your spokesman unto the people*,[[163]](#footnote-163) but Moses himself was to speak to Pharaoh. It is possible that this was out of respect to the king. But in the end, Moses came back and said, *Behold, I am of uncircumcised lips, and how will Pharaoh hearken unto me*?[[164]](#footnote-164) G-d then permitted him that he should not speak even to Pharaoh. This [consent] was a distinction to Moses, and therefore He said there, ***See, I have set you in G-d's stead to Pharaoh, and Aaron your brother will be your prophet***.[[165]](#footnote-165) And the intent of the expression [here in the verse], *and I will be with his* [Aaron's] *mouth*,[[166]](#footnote-166) is that his words will find favour with everyone that will hear them.

**17. AND YOU WILL TAKE IN YOUR HAND THIS ROD, WHEREWITH YOU WILL DO THE SIGNS.** Concerning the rod, only one sign — that it turn into a serpent — has thus far been mentioned. But the [plural] expression *"the signs"* means "the signs which I will tell you."

It appears to me that when G-d said to Moses, *With all My wonders which I will do in his midst*,[[167]](#footnote-167) He informed him of all the wonders in detail, but Scripture speaks briefly, and this is the intent of the expression here, *wherewith you will do the signs.*

**Ketubim: Psalms ‎‎‎43:1-5**

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

**Rashi’s Commentary on Psalms ‎‎‎‎43:1-5**

**1** **Avenge me** Heb. שָׁפְטֵנִי, lit. judge me.

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

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

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

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

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

**Meditation from the Psalms**

**Psalms ‎‎43:1-5**

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

Psalm 43 is a direct continuation of psalm 42.[[168]](#footnote-168) Psalms 42 and 43 should be considered as one,[[169]](#footnote-169) even though the division into two psalms is quite ancient, and found in most of the manuscripts (the Septuagint even begins psalm 43 with the words Mizmor Ledavid). The unity of these two psalms can be seen most clearly from the refrain that is repeated twice in Psalm 42 and at the end of Psalm 43. There are other phrases that occur in both psalms.

This is the second of eight psalms penned by the sons of Qorach. The three sons of Qorah composed these psalms while perched on a ledge, below the earth and above Gehinnom.[[170]](#footnote-170) Rashi tells us that these eight psalms were composed while the sons of Qorach were perched on this ledge. “There they uttered a song, and there they composed these psalms. [Then] they ascended from there, and the holy spirit rested on them, whereupon they prophesied concerning the exiles, the destruction of the Temple, and the Davidic dynasty.” From Rashi’s words we understand that this psalm concerns itself with the exile and the destruction of the Temple.

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

The first special occasion is for Tikkun Chatzot[[171]](#footnote-171) a Jewish prayer of lamentation that is recited after midnight in memory of the destruction of the Temple in Jerusalem. It is not universally observed. It is recited more by Sephardim and Chasidim. Tikkun Chatzot is divided into two parts; *Tikkun Rachel* and *Tikkun Leah*, named for the two wives of the Patriarch Jacob. Both TikkunRachel and TikkunLeah begin with Psalms forty-two and forty-three, which tell of Israel’s thirst for HaShem, a thirst which goes undiminished and unquenched throughout the endless years of exile. Thus it is fitting that we are reading these psalms as we begin reading the book of Shemot (Exodus), which speaks of the ending of the Egyptian exile, which stands as the prototype for *all* the future exiles that would come afterwards.

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

At the time of our parasha (Shemot 3:1ff), the Bne Israel have less than forty years left of exile in Egypt. Then, thirty years before the exodus*, some of the* Bne Ephraim broke out of Egypt, *before* HaShem was ready. This breakout is equivalent to false labor.

In terms of the birth of a baby, which serves as a template for the birth of the nation of Israel, the Bne Israel are experiencing the false labor pains. False labor, known as Braxton Hicks contractions, are sporadic uterine contractions that actually start at about 6 weeks. unlike true labor. During this so-called *false labor* the contractions don't grow consistently longer, stronger, and closer together. Thus we can differentiate between true and false labor.

In Mitzrayim we also have an example of false labor. *Some of* the Bne Ephraim left Mitzrayim thirty years earlier (than the exodus) in an abortive attempt to bring the redemption. The Bne Ephraim were slaughtered by the inhabitants of Gath and their bones left to rot in open fields. The Gemara gives us some insight into this event.

***Sanhedrin 92b*** *Now, who were they whom Ezekiel revived? — Rab said: They were the Ephraimites, who counted [the years] to the end [of the Egyptian bondage], but erred therein,[[172]](#footnote-172) as it is written, And the sons of Ephraim; Shuthelah, and Bared his son, and Tahath his son, and Eladah his son, and Tahath his son. And Zabad his son, and Shuthelah his son, and Ezzer, and Elead, whom the men of Gath that were born in that land slew.**[[173]](#footnote-173) And it is written, And Ephraim their father mourned many days, and his brethren came to comfort him.[[174]](#footnote-174)*

Rashi in his commentary on the above *Gemara* explains: *And erred*: for they should have calculated the edict, “and they shall be enslaved and oppressed four hundred years”[[175]](#footnote-175) from the birth of Isaac, … but they [the sons of Ephraim] calculated it from the moment [G-d] spoke to Abraham. It is taught in *Seder Olam* that our forefather Abraham was seventy years old when HaShem spoke to him at the Covenant of the Pieces, and another thirty years passed from the Covenant of the Pieces until the birth of Isaac, for it is written: “Now Abraham was a hundred years old when his son Isaac was born to him”.[[176]](#footnote-176) Thus it turns out that from the time He spoke to him at the Covenant of the Pieces until they left Egyptthere were four hundred (and thirty) years, and the sons of Ephraim erred by the thirty years from the time He spoke until the birth of Isaac. Whence do we know the sons of Ephraim left too early and were killed? For it is said: “The sons of Ephraim: Shutelah, …, and they were killed by the men of Gath.”[[177]](#footnote-177)

The Book of Yasher also adds to this picture.

***Sefer HaYasher Chapter 75*** *1 At that time, in the hundred and eightieth year of the Israelites going down into Egypt, there went forth from Egypt valiant men, thirty thousand on foot, from the children of Yisrael, who were all of the tribe of Joseph, of the children of Ephraim the son of Joseph. 2 For they said the period was completed which the Lord had appointed to the children of Yisrael in the times of old, which he had spoken to Abraham. 3 And these men girded themselves, and they put each man his sword at his side, and every man his armor upon him, and they trusted to their strength, and they went out together from Egypt with a mighty hand. 4 But they brought no provision for the road, only silver and gold, not even bread for that day did they bring in their hands, for they thought of getting their provision for pay from the Philistines, and if not they would take it by force. 5 And these men were very mighty and valiant men, one man could pursue a thousand and two could rout ten thousand, so they trusted to their strength and went together as they were. 6 And they directed their course toward the land of Gath, and they went down and found the shepherds of Gath feeding the cattle of the children of Gath. 7 And they said to the shepherds, Give us some of the sheep for pay, that we may eat, for we are hungry, for we have eaten no bread this day. 8 And the shepherds said, Are they our sheep or cattle that we should give them to you even for pay? so the children of Ephraim approached to take them by force. 9 And the shepherds of Gath shouted over them that their cry was heard at a distance, so all the children of Gath went out to them. 10 And when the children of Gath saw the evil doings of the children of Ephraim, they returned and assembled the men of Gath, and they put on each man his armor, and came forth to the children of Ephraim for battle. 11 And they engaged with them in the valley of Gath, and the battle was severe, and they smote from each other a great many on that day. 12 And on the second day the children of Gath sent to all the cities of the Philistines that they should come to their help, saying, 13 Come up unto us and help us, that we may smite the children of Ephraim who have come forth from Egypt to take our cattle, and to fight against us without cause. 14 Now the souls of the children of Ephraim were exhausted with hunger and thirst, for they had eaten no bread for three days. And forty thousand men went forth from the cities of the Philistines to the assistance of the men of Gath. 15 And these men were engaged in battle with the children of Ephraim, and the Lord delivered the children of Ephraim into the hands of the Philistines. 16 And they smote all the children of Ephraim, all who had gone forth from Egypt, none were remaining but ten men who had run away from the engagement. 17 For this evil was from the Lord against the children of Ephraim, for they transgressed the word of the Lord in going forth from Egypt, before the period had arrived which the Lord in the days of old had appointed to Yisrael. 18 And of the Philistines also there fell a great many, about twenty thousand men, and their brethren carried them and buried them in their cities. 19 And the slain of the children of Ephraim remained forsaken in the valley of Gath for many days and years, and were not brought to burial, and the valley was filled with men's bones. 20 And the men who had escaped from the battle came to Egypt, and told all the children of Yisrael all that had befallen them. 21 And their father Ephraim mourned over them for many days, and his brethren came to console him. 22 And he came unto his wife and she bare a son, and he called his name Beriah, for she was unfortunate in his house.*

It is also interesting and instructive to understand that Chazal[[178]](#footnote-178) connect this incident with Ezekiel’s dry bones in Ezekiel chapter 37. Chazal teach that the bones that are resurrected are the Bne Ephraim that died in Gath.

***Sanhedrin 92b*** *Now, who were they whom Ezekiel revived? — Rab said: They were the Ephraimites, who counted [the years] to the end [of the Egyptian bondage], but erred therein,*[[179]](#footnote-179) *as it is written, And the sons of Ephraim; Shuthelah, and Bared his son, and Tahath his son, and Eladah his son, and Tahath his son. And Zabad his son, and Shuthelah his son, and Ezzer, and Elead, whom the men of Gath that were born in that land slew.*[[180]](#footnote-180) *And it is written, And Ephraim their father mourned many days, and his brethren came to comfort him.[[181]](#footnote-181)*

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

***Midrash Rabbah - Exodus XX:11*** *THAT GOD LED THEM NOT BY THE WAY OF THE LAND OF THE PHILISTINES (XIII, 17). God did not conduct Himself with them in the usual manner;[[182]](#footnote-182) for usually when one purchases servants it is on the understanding that they wash and anoint him, help to dress him and draw his carriage and light the way before him. God, however, did not do so, for He did not lead them in the usual way, but He washed them, as it says: Then washed I thee with water (Ezek. XVI, 9); He anointed them, as it says: And I anointed thee with oil (ib.); He clothed them, for it says: I clothed thee also with richly woven work (ib. 10); He bore them, for it says: And how I bore you on eagles’ wings (Ex. XIX, 4); He illumined the way before them, as it says: And the Lord went before them by day... and by night in a pillar of fire, to give them light (ib. XIII, 21)-for this reason does it say: AND GOD LED THEM NOT BY THE WAY OF THE LAND OF THE PHILISTINES, etc. Why did He not lead them through the land of the Philistines?[[183]](#footnote-183) Because the tribe of Ephraim in error departed from Egypt before the destined time, with the result that three hundred thousand of them were slain.[[184]](#footnote-184) And why were they slain? Because they counted [the four hundred years] from the day when God spoke with Abraham between the pieces,[[185]](#footnote-185) but they erred by thirty years, as it says: The children of Ephraim were as archers handling the bow (Ps. LXXVIII, 9).[[186]](#footnote-186)Had they not thus miscalculated they would not have departed; for who wanted to bring forth his children to the slayer?--Ephraim, himself; as it says: But Ephraim shall bring forth his children to the slayer (Hos. IX, 13). It was the Philistines who slew them, as it says: And the sons of Ephraim: Shuthelah... whom the men of Gath that were born in the land slew (I Chron. VII, 20 f.). Their bones lay in heaps on the road, for they had gone out of Egypt thirty years before the rest of their brethren. Therefore the Holy One, blessed be He, reasoned: If Israel behold the bones of the sons of Ephraim strewn in the road, they will return to Egypt.*

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

***Sanhedrin 92b*** *Rebi Eliezer, son of Rebi Yosi HaGalilee said: “The dead whom Yechezkel revived went up to Eretz Israel, married wives and had sons and daughters. Rebi Yehudah ben Basira rose up and said: ‘I am one of their descendants, and these are the tefillin which my grandfather left me from them.’” Now, who were they whom Ezekiel revived? — Rab said: They were the Ephraimites, who counted [the years] to the end [of the Egyptian bondage], but erred therein,[[187]](#footnote-187) as it is written, And the sons of Ephraim; Shuthelah, and Bared his son, and Tahath his son, and Eladah his son, and Tahath his son. And Zabad his son, and Shuthelah his son, and Ezzer, and Elead, whom the men of Gath that were born in that land slew.**[[188]](#footnote-188) And it is written, And Ephraim their father mourned many days, and his brethren came to comfort him.[[189]](#footnote-189)*

Of the 15,000,000 Jews who lived in Egypt at the time of the redemption, 12,000,000 chose to remain in Egypt rather than leave with Moshe, and consequently, died in the Plague of Darkness. Of the remaining 3,000,000 that went out, together with an additional 3,000,000 Erev Rab, most of them complained in the desert, and seemed ready to run back to Egypt the moment the going got tough. Not a good score for the newly emerging Jewish nation.

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

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

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

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

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

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

Tomorrow will be Adar 7. This is the date of Moshe’s birth and death, which we read in the parasha last week.[[190]](#footnote-190) Keep in mind that our psalm[[191]](#footnote-191) suggests that the Torah portion from last week is, in some way, connected to this week’s parasha. Moshe was the redeemer who was to lead the Bne Israel out of exile. How fitting that we should be reading about the beginning of the end of the exile, this week.

**Ashlamatah: Yeshayahu (Isaiah) 40:11-18, 21-22‎**

| **Rashi** | **Targum** |
| --- | --- |
| 6. ¶ A voice says, "Call!" and it says, "What shall I call?" "All flesh is grass, and all its kindness is like the blossom of the field. | 6. ¶ A voice of one who says, "Prophesy!" And he answered and said, "What will I prophesy?" All the wicked are as the grass, and all their strength like the chaff of the field. |
| 7. The grass shall dry out, the blossom shall wilt, for a wind from the Lord has blown upon it; behold the people is grass. | 7. The grass withers, its flower fades, for the spirit from the LORD blows upon it; surely the wicked among the people are reckoned as the grass. |
| 8. **The grass shall dry out, the blossom shall wilt, but the word of our God shall last forever.** **{S}** | 8. **The wicked dies. his conceptions perish; but the word of our God stands forever.** **{S}** |
| 9. Upon a lofty mountain ascend, O herald of Zion, raise your voice with strength, O herald of Jerusalem; raise [your voice], fear not; say to the cities of Judah, "Behold your God!" | 9. Get you up to a high mountain, prophets who herald good tidings to Zion; lift up your voice with force, you who herald good tidings to Jerusalem, lift up, fear not; say to the cities of the house of Judah, "The kingdom of your God is revealed!" |
| 10. **Behold the Lord God shall come with a strong [hand], and His arm rules for Him; behold His reward is with Him, and His recompense is before Him.** | 10. **Behold, the LORD God is revealed with strength, and the strength of His mighty arm rules before Him; behold, the reward of those who perform His Memra is with Him, all those whose deeds are disclosed before Him.** |
| 11. Like a shepherd [who] tends his flock, with his arm he gathers lambs, and in his bosom he carries [them], the nursing ones he leads. **{S}** | 11. **Like the shepherd who feeds his flock, he gathers lambs in his arm, he carries tender ones in his bosom, and leads the nursing ewes gently.** **{S}** |
| 12. Who measured water with his gait, and measured the heavens with his span, and measured by thirds the dust of the earth, and weighed mountains with a scale and hills with a balance? | 12. Who says these things? One who lives, speaks and acts, before whom all the waters of the world are reckoned as the drop in the hollow of a hand and the length of the heavens as if with the span established, the dust of the earth as if measured in a measure and the mountains as if indeed weighed and the hills. behold, just as in the balance. |
| 13. Who meted the spirit of the Lord, and His adviser who informs Him? | 13. Who established the holy spirit in the mouth of all the prophets, is it not the LORD? And to the righteous/ generous who perform His Memra He makes known the words of His pleasure. |
| 14. With whom did He take counsel give him to understand, and teach him in the way of justice, and teach him knowledge, and the way of understandings did He let him know? | 14. Those who besought before Him He caused to apprehend wisdom and taught them the path of judgment and gave their sons the Law and showed the way of understanding to their sons' sons. |
| 15. Behold the nations are like a drop from a bucket, and like dust on a balance are they counted; behold the islands are like fine [dust] that blows away. | 15. Behold, the Gentiles are like the drop from a bucket, and are accounted like dust on the scales; behold, the islands are like the fine dust which flies. |
| 16. And the Lebanon-there is not enough to burn, and its beasts-there is not enough for burnt offerings. **{P}** | 16. The trees of Lebanon will not supply sufficient (wood) for burning, nor are the beasts that are in it enough for a burnt offering. **{P}** |
| 17. ¶ All the nations are as nought before Him; as things of nought and vanity are they regarded by Him. | 17. ¶ All the Gentiles, their deeds are as nothing; they are accounted extirpation and destruction before Him. |
| 18. And to whom do you compare God, and what likeness do you arrange for Him? | 18. Why are you planning to contend before God, or what likeness do you prepare before Him? |
| 19. The graven image, the craftsman has melted, and the smith plates it with gold, and chains of silver he attaches. | 19. Behold, the image! The workman makes it, and the smith overlays it with gold, and the smith attaches silver chains to it. |
| 20. He who is accustomed to select, chooses a tree that does not rot; he seeks for himself a skilled craftsman, to prepare a graven image, which will not move. **{S}** | 20. He cuts down a laurel, he chooses the wood that rot does not attack; he seeks out a skilful craftsman to set up an image that will not move. **{S}** |
| 21. **Do you not know, have you not heard has it not been told to you from the beginning? Do you not understand the foundations of the earth?** | 21. **Have you not known? Have you not heard? Has not the fact of creation's orders been told you from the beginning? Will you not understand, so as to fear before Him who created the foundations of the earth?** |
| 22. **It is He Who sits above the circle of the earth, and whose inhabitants are like grasshoppers, who stretches out the heaven like a curtain, and He spread them out like a tent to dwell.** | 22. **It is He who makes the Shekhinah of His glory dwell in the strong height, and all the inhabitants of the earth are reckoned before Him like grasshoppers; who stretches out the heavens like a trifle and spreads them like a tent of glory for His Shekhinah's house;** |
| 23. Who brings princes to nought, judges of the land He made like a thing of nought. | 23. who hands over rulers to weakness, and makes the judges of the earth as nothing. |
| 24. Even [as though] they were not planted, even [as though] they were not sown, even [as though] their trunk was not rooted in the earth; **and also He blew on them, and they dried up, and a tempest shall carry them away like straw. {S}** | 24. Although they grow, although they increase, although their sons are exalted in the earth, **He sends His anger among them, and they are ashamed and His Memra, as the whirlwind the chaff, will scatter them.** **{S}** |
|  |  |

**Rashi’s Commentary on Yeshayahu (Isaiah) 40:11-18, 21-22‎**

**6** **A voice** from the Holy One, blessed be He, says to me, “Call!”

**and it says** My spirit says to Him, “What shall I call?” And the voice answers him, “Call this, all flesh is grass. All those who are haughty their greatness shall be turned over and become like grass. ([Manuscripts yield:] All the princes of the kingdom their greatness shall be turned over and shall wither away [lit. shall end] like grass.)

**and all its kindness is like the blossom of the field** For “the kindness of the nations is sin” (Prov. 14:34). [Ed. note: We have inverted the order of Rashi and followed the order of K’li Paz and Parshandatha, to connect the second part of the verse with the first. Rashi’s explanation of the second part follows his first explanation of the first part. In the Lublin edition, the second explanation of the first part of the verse interrupts the sequence.] (Another explanation is: All flesh is grass.) A person’s end is to die; therefore, if he says to do kindness, he is like the blossom of the field, that is cut off and dries, and one must not rely on him, for he has no power to fulfill his promise, perhaps he will die, for, just as the grass dries out and the blossom wilts, so is it that when a man dies, his promise is null, but the word of our God shall last for He is living and existing, and He has the power to fulfill. Therefore, “Upon a lofty mountain ascend and herald, O herald of Zion, for the promise of the tidings emanates from the mouth of Him Who lives forever.”

**7** **shall wilt** Heb. נָבֵל, wilt.

**9** **O herald of Zion** Heb. מְבַשֶּׂרֶת. The prophets who herald Zion. [This is the feminine form.] Elsewhere (infra 52:7), he says, “the feet of the herald (מְבַשֵּׂר).” [This is the masculine form.] This denotes that if they are worthy, he will be as swift as a male. If they are not worthy, he will be as weak as a female and will delay his steps until the end.

**10** **shall come with a strong [hand]** to mete out retribution upon the heathens. ([Mss. read:] Upon the nations.)

**behold His reward is with Him** It is prepared with Him for the righteous.

**and His recompense** [lit. His deed,] the recompense for the deed, which He is obliged to give them.

**11** **Like a shepherd [who] tends his flock** Like a shepherd who tends his flock; with his arm he gathers lambs, and he carries them in his bosom.

**the nursing ones he leads** [Jonathan renders:] The nursing ones he leads gently, the nursing sheep.

**he leads** Heb. יְנַהֵל, lit. he shall lead, like מְנַהֵל, he leads.

**12** **Who measured etc.** He had the power to do all this, and surely He has the power to keep these promises.

**with his gait** Heb. בְּשָׁעֳלוֹ, with his walking, as it is said (Habakkuk 3:15): “You trod with Your horses in the sea.” Comp. (Num. 22:24) “In the path (בְּמִשְׁעוֹל) of the vineyards, a path (for walking).” Another explanation is that שַׁעַל is the name of a receptacle. Comp. (Ezekiel 13:19) “For measures (בְּשַׁעֲלוֹ) of barley.”

**measured** Amolad in O.F., an expression of measure and number. Comp. (Ex. 5:18) “And the number (וְתֽכֶן) of bricks you shall give.”

**and measured by thirds** Heb. בַּשָּׁלִשׁ, and measured by thirds, one third wilderness, one third civilization, and one third seas and rivers. Another interpretation: בַּשָּׁלִשׁ, from the thumb to the middle finger, the third of the fingers. Menahem explains it as the name of a vessel. Comp. (Ps. 80:6) “And You gave them to drink tears with a vessel (שָׁלִישׁ).”

**and weighed mountains with a scale** Everything according to the earth, a heavy mountain He inserted into hard earth, and the light ones into soft earth.

**13** **Who meted** the Holy Spirit in the mouth of the prophets? The Lord prepared it, and He is worthy of belief.

**and His adviser who informs Him** [and the one with whom He takes counsel He informs] of His spirit. So did Jonathan render it. [Who meted out the spirit? The Lord, and the one with whom He takes counsel He informs him, i.e., the righteous in whom God confides, He informs of His plans for the future.] But, according to its context, וְאִישׁ עֲצָתוֹrefers back to the beginning of the verse. Who meted out His spirit and who is His adviser who informs the Holy One, blessed be He, of counsel?

**14** **With whom did He take counsel and give him to understand** With which of the heathens ([mss., K’li Paz:] nations) did He take counsel, as He took counsel with the prophets, as it is said concerning Abraham (Gen. 18:17): “Do I conceal from Abraham...?”

**and give him to understand, and teach him in the way of justice** With which one of the heathens ([mss., K’li Paz:] nations) did He do so, that He taught him wisdom as He did to Abraham, to whom He gave a heart to recognize Him by himself and to understand the Torah, as it is said (ibid. 26:5): “And he kept My charge,” and Scripture states further (ibid. 18:19), “For he commands etc.” And his kidneys would pour forth wisdom to him, as it is said (Ps. 16:7): “Even at night my kidneys chastised me.”

(**With whom did He take counsel and who gave Him to understand** [With which man did He take counsel and which] man gave the Holy One, blessed be He, [to understand?] Behold all the nations are like a drop in a bucket, and how could they teach Him?)

**15** **Behold the nations are like a drop from a bucket** And are not worthy to Him to appoint some of them as prophets to reveal His secret.

**like a drop from a bucket** Heb. כְּמַר, like a bitter drop that drips from the bottom of the bucket, bitter from the putrid water that is embedded in the bucket and the decay of the wood, limonede in O.F.

**and like the dust of a balance** for the copper corrodes and wears off.

**like fine** fine dust.

**that blows away** [lit. that will be taken.] Like dust that is picked up and goes up through the wind, like fine dust that is carried away.

**16** **there is not enough to burn** on His altar.

**and its beasts** (the beasts] of the Lebanonthere is not enough for burnt offerings. Another explanation is:

**And the Lebanon etc.** to expiate the iniquity of the heathens.

**17** **All the nations are as naught before Him** In His eyes they are as naught, and are not regarded by Him.

**19** **melted** Heb. נָסַךְ, an expression of melting (מַסֵּכָה).

**the craftsman has melted** The ironsmith has cast it from iron or from copper, and then the goldsmith plates it with plates of gold and covers it from above.

**and chains** Heb. וּרְתֻקוֹת, and chains.

**20** **He who is accustomed to select** הַמְסֻכָּן תְּרוּמָה. Or, if he comes to make it of wood, one who is accustomed to discern between a durable tree and other trees, chooses a tree that does not decay quickly.

**He who is accustomed** Heb. הַמְסֻכָּן. Comp. (Num. 22:30) “Have I been accustomed (הַהַסְכֵּן הִסְכַּנְתִּי)?”

**to select** Heb. תְּרוּמָה, separation, selection of the trees.

**21** **Do you not know...the foundations of the earth** Who founded it, and you should have worshipped Him.

**22** **the circle** Heb. חוּג, an expression similar to (infra 44:13) “And with a compass (וּבַמְּחוּגָה),” a circle (compas in O.F.).

**and whose inhabitants** are to Him [lit. before Him] like grasshoppers.

**like a curtain** Heb. כַדּֽק, a curtain, toile in French.

**24** **Even [as though] they were not planted** They are even as though they were not planted.

**even [as though] they were not sown** And still more than this, that they shall be uprooted and plucked out, as if they were not sown. Sowing is less than planting.

**their trunk is not rooted in the earth** When they will be plucked out, the trunk will not take root in the ground that it will grow up anew. Every שֽׁרֶשׁ, root, in Scripture is accented on the first letter, and the ‘reish’ is vowelized with a ‘pattah’ [segol]. This one, however, is accented on the latter syllable and it is vowelized with a ‘kamatz katan’ [tzeireh] because it is a verb, present tense, [enracinant in French] being rooted.

**Verbal Tallies**

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

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

**Shemot (Exodus) 3:1 – 4:17**

**Yeshayahu (Isaiah) 40:11-18, 21-22**

**Tehillim (Psalms) 43**

**Mk 5:1-20, Lk 8:26-39, Acts 11:27-30**

**The Verbal tallies between the Torah and the Ashlamata are:**

Kept / Feed - רעה, Strong’s number 07462.

Mountain - הר, Strong’s number 02022.

**The Verbal tallies between the Torah and the Psalm are:**

Came / Bring - בוא, Strong’s number 0935.

God - אלהים, Strong’s number 0430.

**Shemot (Exodus) 3:1** Now Moses kept <01961> (8804) <07462> (8802) the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came <0935> (8799) to the mountain <02022> of God <0430>, even to Horeb.

**Yeshayahu (Isaiah) 40:11** He shall feed <07462> (8799) his flock like a shepherd <07462> (8802): he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

**Yeshayahu (Isaiah) 40:12** Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains <02022> in scales, and the hills in a balance?

**Tehillim (Psalms) 43:1** Judge me, O God <0430>, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man.

**Tehillim (Psalms) 43:3** O send out thy light and thy truth: let them lead me; let them bring <0935> (8686) me unto thy holy hill, and to thy tabernacles.

**Hebrew:**

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| **Hebrew** | **English** | **Torah Seder**  **Ex. 3:1 – 4:17** | **Psalms**  **Psa 43:1-5** | **Ashlamatah**  **Is 40:11-18, 21-22** |
| vyai | eloquent, man, counselor | Exod 4:10 | Ps 43:1 | Isa 40:13 |
| lae | God |  | Ps 43:4 | Isa 40:18 |
| ~yhil{a/ | GOD | Exod 3:1 Exod 3:4 Exod 3:6 Exod 3:11 Exod 3:12 Exod 3:13 Exod 3:14 Exod 3:15 Exod 3:16 Exod 3:18 Exod 4:5 Exod 4:16 | Ps 43:1 Ps 43:2 Ps 43:4 Ps 43:5 |  |
| #r,a, | Land, earth, ground | Exod 3:8 Exod 3:17 Exod 4:3 |  | Isa 40:12 Isa 40:21 Isa 40:22 |
| aAB | came, come, going | Exod 3:1 Exod 3:9 Exod 3:13 Exod 3:18 Exod 4:6 | Ps 43:3 Ps 43:4 |  |
| yAG | nation |  | Ps 43:1 | Isa 40:15 Isa 40:17 |
| %r,D, | journey, way | Exod 3:18 |  | Isa 40:14 |
| %l;h' | come, go | Exod 3:10 Exod 3:11 Exod 3:16 Exod 3:18 Exod 3:19 Exod 3:21 Exod 4:12 | Ps 43:2 |  |
| !he | what if, behold | Exod 4:1 |  | Isa 40:15 |
| rh; | mountain, hill | Exod 3:1 Exod 3:12 | Ps 43:3 | Isa 40:12 |
| qyxe | bosom | Exod 4:6 Exod 4:7 |  | Isa 40:11 |
| [d;y" | aware, know, informed | Exod 3:7 Exod 3:19 Exod 4:14 |  | Isa 40:13 Isa 40:14 Isa 40:21 |
| hwhy | LORD | Exod 3:2 Exod 3:4 Exod 3:7 Exod 3:15 Exod 3:16 Exod 3:18 Exod 4:1 Exod 4:2 Exod 4:4 Exod 4:5 Exod 4:6 Exod 4:10 Exod 4:11 Exod 4:14 |  | Isa 40:13 |
| lKo | all | Exod 3:20 |  | Isa 40:17 |
| aol | exept, never, ungodly | Exod 3:19 Exod 4:10 | Ps 43:1 |  |
| #x;l; | oppression | Exod 3:9 | Ps 43:2 |  |
| hm' | what, why | Exod 3:13 Exod 4:2 | Ps 43:2 Ps 43:5 | Isa 40:18 |
| ymi | who, whom | Exod 3:11 Exod 4:11 |  | Isa 40:12 Isa 40:13 Isa 40:14 Isa 40:18 |
| ~yIm; | water | Exod 4:9 |  | Isa 40:12 |
| !mi | because, some, recently, against, than | Exod 3:7 Exod 4:9 Exod 4:10 | Ps 43:1 | Isa 40:17 |
| dA[ | furathermore, again | Exod 3:15 Exod 4:6 | Ps 43:5 |  |
| l[; | within, above |  | Ps 43:5 | Isa 40:22 |
| ~ynIP' | face | Exod 3:6 Exod 3:7 | Ps 43:5 |  |
| vd,qo | holy | Exod 3:5 | Ps 43:3 |  |
| xl;v' | send | Exod 3:10 Exod 3:12 Exod 3:13 Exod 3:14 Exod 3:15 Exod 3:20 Exod 4:4 Exod 4:13 | Ps 43:3 |  |
| [m;v' ( | give heed, listen, heard | Exod 3:7 Exod 3:18 Exod 4:1 Exod 4:8 Exod 4:9 |  | Isa 40:21 |
| r[;B' | burning | Exod 3:2 Exod 3:3 |  | Isa 40:16 |
| h['r' | pasturing, shepherd, tend | Exod 3:1 |  | Isa 40:11 |

**Greek:**

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| --- | --- | --- | --- | --- | --- | --- | --- |
| **Greek** | **English** | **Torah Seder**  **Ex. 3:1 – 4:17** | **Psalms**  **Psa 43:1-5** | **Ashlamatah**  **Is 40:11-18, 21-22** | **Peshat**  **Mk/Jude/Pet**  **Mk 5:1-20** | **Remes 1**  **Luke**  **Lk 8:26-39** | **Remes 2**  **Acts/Romans**  **Acts 11:27-30** |
| **ἀγαθός** | good | Exo 3:8 |  |  |  |  |  |
| **ἀγέλη** | herd |  |  |  | Mar 5:11 Mar 5:13 | Luk 8:32  Luk 8:33 |  |
| **ἀγρός** | field |  |  |  | Mar 5:14 | Luk 8:34 |  |
| **ἀδελφός** | brother,  brethren | Exo 4:14 |  |  |  |  | Act 11:29 |
| **ἀκάθαρτος** | unclean |  |  |  | Mar 5:2  Mar 5:8  Mar 5:13 | Luk 8:29 |  |
| **ἅλυσις** | chains |  |  |  | Mar 5:3  Mar 5:4 | Luk 8:29 |  |
| **ἀναγγέλλω** | announce |  |  | Isa 40:21 | Mar 5:14 Mar 5:19 |  |  |
| **ἄνθρωπος** | men, man,  people | Exo 4:11 | Psa 43:1 |  | Mar 5:2  Mar 5:8 | Luk 8:29 Luk 8:33  Luk 8:35 |  |
| **ἀπέρχομαι** | went forth | Exo 3:21 |  |  | Mar 5:17  Mar 5:20 | Luk 8:31  Luk 8:34  Luk 8:37  Luk 8:39 |  |
| **ἀποκρίνομαι** | answered | Exo 4:1 |  |  | Mar 5:9 |  |  |
| **ἀποστέλλω** | send | Exo 3:10  Exo 3:13  Exo 3:14  Exo 3:15  Exo 4:13 |  |  | Mar 5:10 |  | Act 11:30 |
| **ἄρχομαι** | began | Exo 4:10 |  |  | Mar 5:17  Mar 5:2 |  |  |
| **βασανίζω** | tormented |  |  |  | Mar 5:7 | Luk 8:28 |  |
| **βόσκω** | grazing |  |  |  | Mar 5:11 Mar 5:14 | Luk 8:32  Luk 8:34 |  |
| **γῆ** | earth,  land | Exo 3:5  Exo 3:8  Exo 3:10  Exo 3:11  Exo 3:17  Exo 4:3 |  | Isa 40:12  Isa 40:21  Isa 40:22 |  | Luk 8:27 |  |
| **γίνομαι** | came to pass,  taking place | Exo 4:3  Exo 4:4  Exo 4:6 |  | Isa 40:13  Isa 42:22 | Mar 5:14  Mar 5:16 | Luk 8:34  Luk 8:35 | Act 11:28 |
| **γινώσκω** | know, known |  |  | Isa 40:13 Isa 40:21 |  |  |  |
| **δαιμονίζομαι** | demon-  possessed |  |  |  | Mar 5:15 | Luk 8:36 |  |
| **δαιμόνιον** | demon |  |  |  |  | Luk 8:27  Luk 8:30  Luk 8:33  Luk 8:35  Luk 8:38 |  |
| **δαίμων** | demons |  |  |  | Mar 5:12 | Luk 8:29 |  |
| **δέομαι** | beseeched | Exo 4:10 Exo 4:13 |  |  |  | Luk 8:28  Luk 8:38 |  |
| **διηγέομαι** | described |  |  |  | Mar 5:16 | Luk 8:39 |  |
| **δύναμαι** | able | Exo 4:13 |  |  | Mar 5:3 |  |  |
| **εἴδω** | saw, seeing | Exo 3:4  Exo 3:7  Exo 3:19  Exo 4:14 |  |  | Mar 5:6  Mar 5:14  Mar 5:16 | Luk 8:28 Luk 8:37 Luk 8:34  Luk 8:35  Luk 8:36 |  |
| **εἰσέρχομαι** | entering | Exo 3:18 | Psa 43:4 |  | Mar 5:12 Mar 5:13 | Luk 8:30  Luk 8:32  Luk 8:33 |  |
| **ἐμβαίνω** | stepping |  |  |  | Mar 5:18 | Luk 8:22  Luk 8:37 |  |
| **ἐξέρχομαι** | come forth | Exo 4:14 |  |  | Mar 5:2  Mar 5:8  Mar 5:13  Mar 5:14 | Luk 8:27  Luk 8:29  Luk 8:33  Luk 8:35  Luk 8:38 |  |
| **ἐπερωτάω** | asked |  |  |  | Mar 5:9 | Luk 8:30 |  |
| **ἐπιτρέπω** | commission, committed |  |  |  | Mar 5:13 | Luk 8:32 |  |
| **ἔπω** | said |  |  |  | Mar 5:7 | Luk 8:28  Luk 8:30 |  |
| **ἐρέω** | said | Exo 3:13  Exo 3:14  Exo 3:15  Exo 3:16  Exo 3:18  Exo 4:1  Exo 4:15 |  |  |  |  |  |
| **ἔρημος** | wilderness | Exo 3:1  Exo 3:18 |  |  |  | Luk 8:29 |  |
| **ἔρχομαι** | came,  come, go | Exo 3:1  Exo 3:13  Exo 3:16 |  |  | Mar 5:1  Mar 5:15 | Luk 8:35 |  |
| **ἐρωτάω** | ask | Exo 3:13  Exo 3:14 |  |  |  | Luk 8:37 |  |
| **ἡμέρα** | days | Exo 3:18  Exo 4:10 |  |  | Mar 5:5 |  | Act 11:27 |
| **θεός** | GOD | Exod 3:1 Exod 3:4 Exod 3:6 Exod 3:11 Exod 3:12 Exod 3:13 Exod 3:14 Exod 3:15 Exod 3:16 Exod 3:18 Exod 4:5 Exod 4:16 | Ps 43:1 Ps 43:2 Ps 43:4 Ps 43:5 |  | Mar 5:7 | Luk 8:28  Luk 8:39 |  |
| **ἱματίζω** | dressed |  |  |  | Mar 5:15 | Luk 8:35 |  |
| **κάθημαι** | sitting,sat |  |  |  | Mar 5:15 | Luk 8:35 |  |
| **κατά** | down,  through |  |  |  | Mar 5:13 | Luk 8:33  Luk 8:39 |  |
| **κατοικέω** | dwelling,  dwell |  |  | Isa 40:22 |  |  | Act 11:29 |
| **κηρύσσω** | proclaim |  |  |  | Mar 5:20 | Luk 8:39 |  |
| **κρημνός** | precipice |  |  |  | Mar 5:13 | Luk 8:33 |  |
| **κύριος** | LORD | Exod 3:2 Exod 3:4 Exod 3:7 Exod 3:15 Exod 3:16 Exod 3:18 Exod 4:1 Exod 4:2 Exod 4:4 Exod 4:5 Exod 4:6 Exod 4:10 Exod 4:11 Exod 4:14 |  | Isa 40:13 | Mar 5:19 |  |  |
| **λεγεών** | legions |  |  |  | Mar 5:9 Mar 5:15 | Luk 8:30 |  |
| **λέγω** | saying | Exo 3:4  Exo 3:12  Exo 3:16 |  |  | Mar 5:8  Mar 5:9  Mar 5:12  Mar 5:19 | Luk 8:30 Luk 8:38 |  |
| **μέγας** | greater,  older | Exo 3:3 |  |  | Mar 5:7  Mar 5:11 | Luk 8:28  Luk 8:37 | Act 11:28 |
| **μνῆμα** | tomb |  |  |  | Mar 5:5 | Luk 8:27 |  |
| **οἶκος** | house |  |  |  | Mar 5:19 | Luk 8:39 |  |
| **ὅλος** | entire |  |  |  |  | Luk 8:39 | Act 11:28 |
| **ὄνομα** | names | Exo 3:13  Exo 3:15 |  |  | Mar 5:9 | Luk 8:30 | Act 11:28 |
| **ὁρμάω** | advanced |  |  |  | Mar 5:13 | Luk 8:33 |  |
| **ὄρος** | mountain,  hill | Exod 3:1 Exod 3:12 | Ps 43:3 | Isa 40:12 | Mar 5:5 Mar 5:11 | Luk 8:32 |  |
| **οὐδείς** | no one,  nothing |  |  | Isa 40:17 | Mar 5:4 |  |  |
| **οὐρανός** | heaven |  |  | Isa 40:12  Isa 40:22 |  |  |  |
| **παρακαλέω** | comforted, appealed to |  |  | Isa 40:11 | Mar 5:10  Mar 5:12 Mar 5:17  Mar 5:18 | Luk 8:31  Luk 8:32 |  |
| **πᾶς** | all | Exod 3:20 |  | Isa 40:17 | Mar 5:12  Mar 5:20 |  |  |
| **πατήρ** | father | Exo 3:6  Exo 3:13  Exo 3:15  Exo 3:16  Exo 4:5 |  |  |  |  |  |
| **πέδη** | shackles |  |  |  | Mar 5:4 | Luk 8:29 |  |
| **πέμπω** | sent forth |  |  |  | Mar 5:12 |  | Act 11:29 |
| **πλοῖον** | boat |  |  |  | Mar 5:2  Mar 5:18 | Luk 8:22  Luk 8:37 |  |
| **πνεῦμα** | spirit |  |  |  | Mar 5:2  Mar 5:8  Mar 5:13 | Luk 8:29 | Act 11:15  Act 11:16 |
| **πόλις** | city |  |  |  | Mar 5:14 | Luk 8:27 Luk 8:34  Luk 8:39 |  |
| **πούς** | feet, foot | Exo 3:5 |  |  |  | Luk 8:35 |  |
| **πρόβατον** | sheep | Exo 3:1 |  |  |  |  |  |
| **πῦρ** | fire | Exo 3:2 |  |  |  |  |  |
| **σωφρονέω** | sound mind |  |  |  | Mar 5:15 | Luk 8:35 |  |
| **υἱός** | son | Exo 3:10  Exo 3:11  Exo 3:13  Exo 3:14  Exo 3:15  Exo 3:16  Exo 3:22 |  |  | Mar 5:7 | Luk 8:28 |  |
| **ὕψιστος** | highest |  |  |  | Mar 5:7 | Luk 8:28 |  |
| **φεύγω** | fled | Exo 4:3 |  |  | Mar 5:14 | Luk 8:34 |  |
| **φοβέω** | fear |  |  |  | Mar 5:15 | Luk 8:35 |  |
| **φωνή** | voice | Exo 3:18 Exo 4:1  Exo 4:8  Exo 4:9 |  |  | Mar 5:7 | Luk 8:28 |  |
| **χείρ** | hand | Exo 3:8  Exo 3:19  Exo 3:20  Exo 4:2  Exo 4:4  Exo 4:6  Exo 4:7  Exo 4:17 |  | Isa 40:12 |  |  | Act 11:30 |
| **χοῖρος** | swine |  |  |  | Mar 5:11  Mar 5:12  Mar 5:13  Mar 5:14  Mar 5:16 | Luk 8:32 Luk 8:33 |  |
| **χώρα** | place |  |  |  | Mar 5:1  Mar 5:10 | Luk 8:26 |  |

**NAZAREAN TALMUD**

**Sidra Of Shemot (Ex.) 3:1 – 4:17**

**“UMoshéh Hayáh Roéh” “And Moses was shepherding”**

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

**H.Em. Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **(Luqas Lk 8:26-39)**  **Mishnah א:א** | **School of Hakham Tsefet**  **Peshat**  **(Mk 5:1-20)**  **Mishnah א:א** |
| **When Yeshua had stepped out on land, there met[[192]](#footnote-192) him a man[[193]](#footnote-193) from the city who was possessed with shedim** (demons)**. For a long time he had worn no clothes, and he had not lived in a house but among the tombs. When he saw Yeshua, he cried out and fell down before him and said with a loud voice, “What have you to do with me, Yeshua, son of the Most High God** (Heb. “El El’yon”)**? I beg you, do not torment me.” For he had commanded the unclean shade** (spirit) **to come out of the man. (For many a time it had seized him. He was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the shade** (demon) **into the desert.) Yeshua then asked him, “What is your name?” And he said, “Legion,” for many shedim** (demons) **had entered him. And they begged him not to command them to depart into the abyss. Now a large herd of pigs was feeding there on the hillside, and they begged him to let them enter these. So he gave them permission. Then the demons came out of the man and entered the pigs, and the herd rushed down the steep bank into the lake and drowned.**  **When the herdsmen saw what had happened, they fled and told it in the city and in the country. Then people went out to see what had happened, and they came to Yeshua and found the man from whom the shedim** (demons) **had gone out, sitting at the feet of Yeshua, clothed and in his right mind, and they were afraid. And those who had seen it told them how the demon-possessed man had been healed. Then all the people of the surrounding country of the Gerasenes asked him to depart from them, for they were seized with great fear. So he got into the boat and returned. The man from whom the shedim** (demons) **had gone begged that he might be with him, but Yeshua sent him away, saying, “Return to your home, and declare how much God has done for you.” And he went away, proclaiming throughout the whole city how much Yeshua had done for him.** | **They came to the other side of the sea, to the region of the Gerasenes. And when Yeshua had stepped out of the boat, immediately[[194]](#footnote-194) a man met[[195]](#footnote-195) him from out of the tombs with an unclean[[196]](#footnote-196) shade** (demon)**. He lived among the tombs.[[197]](#footnote-197) And no one could bind[[198]](#footnote-198) him anymore, not even with a chain, for he had often been bound with shackles and chains, but he would break the chains apart, and he broke the shackles in pieces. No one had the strength[[199]](#footnote-199) to control[[200]](#footnote-200) him** (making him behave as a normal human)**.** He lived **night and day among the tombs and on the mountains; he was always crying out and cutting himself with stones. And when he saw Yeshua from a distance, he ran and fell down before him. And crying out with a loud voice, he said, "What have you to do with me, Yeshua, son of the Most High God** (Heb. “El El’yon”)**? I implore[[201]](#footnote-201) you by God, do not torment me." For he was saying to him, “Come out of the man, you unclean shade** (demon)**!” And Yeshua asked him, “What is your name?” He replied, “My name is Legion,[[202]](#footnote-202) for we are many.” And he begged him earnestly not to send them out of the country. Now a big herd of pigs was feeding there on the hillside, and they[[203]](#footnote-203) begged him, saying, "Send us to the pigs; let us enter them." So he gave them permission. And the unclean Shedim** (demons) **came out and entered the pigs; and the herd, numbering about two thousand, rushed down the steep bank into the sea and drowned in the sea.**  **The herdsmen fled and told it in the city and in the country. And people came to see what it was that had happened. And they came to Yeshua and saw the demon-possessed man, the one who had had the legion, sitting there, clothed and in his right mind, and they were awestruck. And those who had seen it described to them what had happened to the demon-possessed man and to the pigs. And they began to beg Yeshua to depart from their region. As he was getting into the boat, the man who had been possessed with demons begged him that he might be with him. And he did not permit him but said to him, “Go home to your friends and tell them how much the Lord has done for you, and how he has had mercy on you.” And he went away and began to proclaim in the Decapolis how much Yeshua had done for him, and everyone marveled.** |
| **School of Hakham Shaul**  **Remes**  **(2 Luqas - Acts 11:27-30)**  **Pereq א:א** | |
| **Now in these days prophets** (Hakhamim) **came down from Yerushalayim to Antioch. And one of them named Hagabah[[204]](#footnote-204) stood up and gave a Sign** (foretold)**[[205]](#footnote-205) by the Spirit** (of Prophecy) **that there would be a great famine over all the world (this took place in the days of Claudius).[[206]](#footnote-206) So the talmidim determined, every one according to his ability, to send relief to the brothers living in Y’hudah. And they did so, sending it to the Zeqanim by the hand of Bar-Nechamah and Paqid Shaul.** | |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Ex. 3:1 – 4:17** | **Psa 43** | **Is 40:11-18, 21-22** | **Mk 5:1-20** | **Lk 8:26-39** | **Acts 11:27-30** |

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

The “Scenes” of the present pericope match the “scenes” of the Torah Seder.

**Scene 1**

Moshe is shepherding his flock when he is startled by the presence of a Heavenly messenger and the burning bush.

**A “meeting” across the lake**

The Greek word **ὑπαντάω** – *hupantao* shows that there is a “scheduled meeting” of sorts. Yeshua knows where he must go and what lies ahead. He, as Messiah after the pattern of Moshe is in possession of the spirit of prophecy. Therefore, he could rest assured that come what storms and problems he must face he would accomplish his mission.

The use of **εὐθύς** –*euthus* in this pericope demonstrates moral immediacy of the demoniac, as we have shown in the past. The demoniac is in need of immediate attention as we can well see. While the young man is under the influence and control of a shade (demon) the captive soul understands the moral immediacy of his situation. Obviously all previous attempts of deliverance have left the demoniac bound by the shade who calls himself “Legion.” The condition of the demoniac shows the moral expediency and physical immediacy requisite on this soul’s behalf. Therefore, Yeshua is perfectly aware of this **ὑπαντάω** – *hupantao,* “moed” (Divine appointment).

The demoniac’s home among the tombs shows that feral nature of the shade (demon). It also shows the shade’s (demon’s) character as a fallen spirit which firstly wants the destruction of humanity and secondly, the disdain of the spirit towards man as a recipient of the Torah. We are able to draw these conclusions hermeneutically.

**Sevarah** – logical deduction shows that the demoniac’s self-inflicted wounds teach us that he is not in possession of his mental faculties. The infliction of these wounds show is the influence behind the self-defacement. This means that the spirits influencing the demoniac are those who desire the destruction of humanity.

**Ḳal va-ḥomer** – If a person who is exposed to a corpse is rendered “unclean,” how much the more when a person lives among the tombs where the bones and remains of the diseased are present in multiplicity.

**Ḳal va-ḥomer** – If the “herdsmen” are pig farmers bringing uncleanness to the region how much more unclean are the tombs and grave sites? These spirits are those who were opposed to humanity’s reception of the Torah.

We will also note here that Hakham Tsefet plays on the sanctity of Horeb, the mountain of G-d. Rather than the sanctity of Horeb, we have a demoniac “**Night and day among the tombs and on the mountains.”**

**Scene 2**

“I have surely seen the affliction of My people who are in Egypt and **have heard their cry because of their taskmasters**.” (Sh’mot 3:7)

**Where are the Hakhamim?**

The phrase “**No one had the strength to control him** (making him behave as normal human)” literally means that there was not a Hakham available to procure deliverance for the demoniac. We can readily deduce that there are not any Hakhamim present. Again, “Severah” (logic) tell us that there is no **Tsaddiq** – righteous/generous Hakham present.

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

Secondly, we can determine that there is no Bet Din or “congregation” present because there is no compassion for the demoniac’s soul. The demoniac cried day and night among the tombs and mountains [[207]](#footnote-207) receiving no compassion from the townsfolk. Since when is a herd of pigs greater in value than a man’s soul? The Greek title for the Officer “Masoret,” is logically related to the Greek phrase **οἰκοδομέω** – *oikodomeo,* “the builder” of a house, i.e. Synagogue. The idea of **οἰκοδομέω** – *oikodomeo* is directly related to compassion. In the present pericope, we note that no one has been able to restrain the demoniac, showing the lack of the first two officers of the Esnoga (Synagogue). Therefore, we must note that there is no Hakham present by means of Severah and **Ḳal va-ḥomer.**

**Severah** tells us, where there is an absence of Hakhamim, there is every evil work.

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

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

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

**Scene 3**

|  |  |
| --- | --- |
| Sh’mot 3:13 | Mordechai (Mk.) 5:9 |
| **“If I come to the B’ne Yisrael and say to them, ‘The God of your fathers has sent me to you,’ and they ask me, ‘What is His name?’”** | **“What is your name?”** |

**How many in a Legion?**

|  |  |
| --- | --- |
| **“I implore you by God, do not torment me.”** | **"My name is Legion, for we are many."** |

The studious talmid will note the difference in language in our pericope. The change in nomenclature tells us that something is amiss. Either we have a change for the sake of drawing attention or there is something awry. Having experienced these matters firsthand, we note that no demon will ever tell the truth. The ploy of deception is a tool, which gives the shade (demon) an advantage to those who cannot see the evil residents. Here we are not saying that there is not more than one shade (demon), which is made clear by the Luqan Tosefta. We are drawing attention to the tactics, which are used by these unclean and untruthful spirits. The title “Legion” may very well be such a tactic. Or, this may be the way that that demoniac felt. He may have felt and believed that there were a “thousand” demons inside.

**The Bay of Pigs**

Why do the shedim (demons) want to enter the pigs? Obviously, the shedim (demons) love uncleanness. However, we must note that the whole region is given to “uncleanness.” The pride of the herdsmen is a herd of unclean animals. Therefore, we must deduce that the region at that time was given to all sorts of uncleanness.

**Scene 4**

**"What is that in your hand?" He said, "A staff." And He said, "Throw it on the ground." So he threw it on the ground, and it became a serpent**, (Sh’mot 4:2-3)

When the Hakhamim come to town, everything is put in order, unfortunately, those who throw off the yoke of the Hakhamim, love disorder.

**“And they began to beg Yeshua to depart from their region.”**

Above we noted that where there is selfish ambition there is **disorder and every evil practice**. Ya’aqob (James) continues by saying…

**Ya’aqob (Jas.) 3:17 But the wisdom** (Hakham) **from above** (the heavens)[[208]](#footnote-208) **is first pure** (ceremonially clean)**, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial and sincere.**

The Hakhamim bring ritual purity with order. The word “pure” means ceremonial cleanness.[[209]](#footnote-209) Here the phrase “peaceable” refers to wholeness. This is exhibited in the present pericope where the demoniac is “**clothed and in his right mind**” i.e. whole.

Hakham Tsefet does not give us any more details about the liberated man other than he was “**clothed and in his right mind**.”[[210]](#footnote-210) He shows Yeshua sending this young man home to his family. The simile of the “prodigal son” shares some similarities with the present pericope. The prodigal came to his “right mind” while wallowing among the pigs. His “right mind” sent him home where he confessed before G-d and his father his sinfulness. Here we determine that the demoniac returned home where he belonged. Had this not been the case we could hardly believe that Yeshua would have left this man is this place of uncleanness. Furthermore, we again apply the hermeneutic rule of **Kelal u-Peraṭ and Peraṭ u-kelal and Corral Hermeneutics** to determine this truth. The general statements defined by the particular are readily noticeable. The general statement “**Go home**” is defined by the particular statement “I promise that I will bring you up out of the affliction of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, a land flowing with milk and honey” i.e. home.

**Epilogue**

The juxtaposition of this pericope with the Torah Reading Sh’mot 3:1 – 4:17 is masterfully crafted. There are so many parallels that we cannot name them all. We conclude that if G-d cares for a nation enslaved by the legions of Egyptians, how much the more, He cares for a single soul enslaved by a legion of shedim (demons). The value and worth of a soul is equivalent to a whole universe.

**Commentary to Hakham Shaul’s School of Remes**

Hakham Shaul following the lead of his Hakham, Tsefet notes the sandwich of Shabbat Sheqalim between two regular Sabbaths.. Hakham Tsefet presented the narrative of Yeshua in the midst of a great windstorm. This pericope bore a great number of parallels with Yonah the Prophet and his missionary journey among the Gentiles. Hakham Shaul notes the proximity of Shabbat Sheqalim with the present Remes commentary.

**Prophets, Famine, Locusts and Signs**

Just as the Torah and Mitzvoth had reached the entire world,[[211]](#footnote-211) Hagabah prophecies that there will be a worldwide famine. Hakham Shaul here makes his allegorical play on words knowing that it was “famine,” which drove the B’ne Yisrael into Mitzrayim (Egypt). Now a “famine” will drive the B’ne Yisrael into Diaspora, albeit a different famine. Allegorically we see that the famine is of the Torah and the Mitzvoth, which would be requisite for the redemption of the Western World. Furthermore, we note that it is not the Jewish people who are in need of Torah education, but because the Gentile world is suffering from a “famine” of Torah, the Jewish Hakhamim must be sent into exile.

Our translation, “**Hagabah stood up and foretold by the Spirit** (of Prophecy) **that there would be a great famine over all the world**” can also read, “**Hagabah stood up and gave a sign[[212]](#footnote-212) by the Spirit** (of Prophecy) **that there would be a great famine** (of the Torah) **over all the world.**”

We must again appeal to Hermeneutics to determine the true meaning of Hakham Shaul’s “**sign**.” We will appeal to Rabbi Ishmaels’ seventh rule, **Kelal Shehu Tzarich Li-ferat U-ferat Tzarich Lichelal**.[[213]](#footnote-213)

Hakham Shaul places the Prophet Hagabah (lit. “the locust”) and juxtaposes him against Moshe Rabbenu the quintessential Prophet. Because the language of a Prophet is allegorical at minimum, we must realize that Hagabah was not referring to a natural famine, although in the days of Claudius there were great famines.[[214]](#footnote-214) We also find greater association with the Torah Seder in seeing brethren who are oppressed and in need. Moshe Rabbenu defended and delivered the B’ne Yisrael from the ravaging taskmasters in the same way Yeshua delivered the demoniac in our Mishnaic pericope.

G-d used a very special **sign** to attract Moshe Rabbenu. Before we look at that “**sign**,” we must remember that Moshe Rabbenu was not only the great “Lawgiver,” he was advanced in ALL the sciences of the world. Therefore, he knew and understood scientific principles with great alacrity. Whatever, “**Sign**” G-d would give Moshe Rabbenu must be something which defied natural science.

Philo describes the splendour of the “**Sign**” Moshe Rabbenu saw.

(Mos. 1:65-66) 65 And when Moses was leading his flock into a situation full of good water and good grass, where there was also a great deal of herbage especially suitable for sheep, he came upon a certain grove in a valley, where he saw a most marvelous sight. There was a bush or briar, a very thorny plant, and very weak and supple. This bush was on a sudden set in a blaze without any one applying any fire to it, and being entirely enveloped from the root to the topmost branch by the abundant flame, as though it had proceeded from some fountain showering fire over it, it nevertheless remained whole without being consumed, like some impassible essence, and not as if it were itself the natural fuel for fire, but rather as if it were taking the fire for its own fuel. 66 And in the middle of the flame there was seen a certain very beautiful form, not resembling any visible thing, a most Godlike image, emitting a light more brilliant than fire, which any one might have imagined to be the image of the living God. But let it be called an angel, because it merely related (διήγγελλε)[[215]](#footnote-215) the events which were about to happen **in a silence more distinct than any voice by reason of the marvelous sight which was thus exhibited**.[[216]](#footnote-216)

What allegorical message is Hakham Shaul trying to convey by drawing attention to what Moshe Rabbenu saw? And, how does the hermeneutic rule **Kelal Shehu Tzarich Li-ferat U-ferat Tzarich Lichelal** help us unravel the mystery?

Firstly, we must state that the **specific** “**Sign**” in our Torah Seder must be used to interpret the **general** “**Sign**” of Hagabah. However, we must ask ourselves the question as to what the allegorical meaning of the “**Sign**” of the burning bush means. And, secondly, how did Moshe Rabbenu interpret this sign? The true meaning of the “**Sign**” inspired Moshe Rabbenu to fulfil his Messianic Mission. When we see the true meaning of the “**Sign,**” we will be able to understand the Mission of Messiah and our Mission as Messiah’s agents.

**Shabbat Sheqalim**

Before we unravel the “**Sign,**” we will note the contiguity of Shabbat Sheqalim and the Nazarean authors Hakham Tsefet and Hakham Shaul. Both of these authors have alluded to the contiguity of Shabbat Sheqalim. While Shabbat Sheqalim was initially instituted for the maintenance of the Bet HaMiqdash (Temple/Tabernacle), in our present day is used for the benefit of the Esnoga and other general use. The fact that Hakham Shaul notes the **Eb’yónim** –Hebrew **אביונים** Ebionites (poor ones) who were in need due to the famine is a subtle reference to Shabbat Sheqalim and a clue to our “**Sign**.”

Hakham Shaul also makes a wondrous allegorical play on words by his use of Hagabah as the “Prophet” who gives the “**Sign**.” Hakham Shaul’s use of “**SIGNS”** are allegorical “**Hints**” to the coming plagues, which would inundate Mitzrayim and our close proximity to Pesach. Hagabah means “the locust”[[217]](#footnote-217) and allegorically refers to the eighth plague, which drowned Mitzrayim in “hagab” locusts[[218]](#footnote-218). We also note that there is an allegorical reference to Purim. “Sending relief to our brothers in Y’hudah” is the “relief” sent into the “whole world” in the miracle of Purim. Furthermore, the use of Bar-Nechamah “the Son of Consolation” bespeaks the Messiah and the Messianic role of Moshe Rabbenu.

Before we unveil the “**Sign,**” we ask one final question. What does Shabbat Sheqalim have to do with Moshe Rabbenu and the “**Sign**” of a burning bush?

Moshe Rabbenu saw the “angel” Michael or, as the Targum Pseudo Yonatan says, he saw Zagnugael. Seforno tells us that when a person sees an angel he has not yet entered the level of prophecy.[[219]](#footnote-219) The Ramban explains that when Moshe saw Michael he knew that the Divine Presence was resident in the burning bush.[[220]](#footnote-220) When Moshe Rabbenu knew that the Shekinah was present, he entered the first level of the state of prophecy. With the response to G-d’s call, Moshe Rabbenu shows his readiness and ability to receive the gift of Prophecy. Unfortunately, the Ramban does not reveal the allegorical meaning of the **Sign** i.e. the “burning bush.”

However, the Peshat commentary of Seforno opens the door so we can begin to see the allegorical message advanced here.

Unless the angel had been within the bush, this could not have happened as something natural. The fire Moses saw burning enveloped the angel. The implied message was that the righteous members of the Jewish people, who are themselves angels of G-d, i.e. His messengers on earth, and who are surrounded by the Egyptian nation who treated them as burning thistles or less, would themselves become subject to this fire when enduring the ten plagues, but [the Jewish people] would remain unharmed by all those plagues. This is what Moses was taught when he saw [the burning bush].[[221]](#footnote-221)

To answer the mysterious question “what is the meaning of the “sign” of the burning bush” is furthered by one of the allegorical masters, Philo.

(Mos. 1:67-68) For the burning bush was a symbol of the oppressed people, and the burning fire was a symbol of the oppressors; and the circumstance of the burning bush not being consumed was an emblem of the fact that the people thus oppressed would not be destroyed by those who were attacking them, but that their hostility would be unsuccessful and fruitless to the one party, and the fact of their being plotted against would fail to be injurious to the others. The angel, again, was the emblem of the providence of God, who mitigates circumstances which appear very formidable, so as to produce from them great tranquility beyond the hopes or expectation of any one. XIII. But we must now accurately investigate the comparison here made. The briar, as has been already said, is a most weak and supple plant, yet it is not without thorns, so that it wounds one if one only touches it. Nor was it consumed by fire, which is naturally destructive, but on the contrary, it was preserved by it, and in addition to not being consumed, it continued just as it was before, and without undergoing any change whatever itself, acquired additional brilliancy.[[222]](#footnote-222)

We can also look at several passages and sources, which support this postulation.

**Obadiah 1:18 “And the house of Jacob shall be fire and the house of Joseph a flame, and the house of Esau shall become stubble. And they will set them on fire and consume them, So that there will be no survivor of the house of Esau, For the Lord has spoken.”**

Note that the “Fire” (message) did not consume Moshe Rabbenu. In similar manner, the “fire” of the Torah does not consume the Hakhamim. However, they identify as the “Fire” of the Torah. The Prophet Y’rmiyahu (Jeremiah) said the message – Torah was “like a burning fire shut up in his bones.”[[223]](#footnote-223)

Targum Pseudo Yonatan Yesha’yahu 33:14 “**the splendour of the Shekhinah is like a devouring fire**”

**Ps. 104:4** He makes the winds His messengers, His ministers (messengers) **Flaming fire**.

**Luqas 3:16** **“I immerse you in** (living) **water but the one greater than I is coming; I am not worthy to untie the thong of his sandals. He will immerse you with the Ruach HaKodesh** (holy breath of the Mesorah) **and fire.**

**Midrash Rabbah Song of Songs 1:53** When they were “stringing pearls” the words of the Pentateuch with those of the prophets and the prophets with the Writings, and the **fire flashed around them** and the words rejoiced as on the day when they were delivered from Sinai. For was not their original delivery from Mount Sinai with fire, as it says, **And the mountain burned with fire unto the heart of heaven** (Deut. IV, 11)? ﻿Once as Ben Azzai sat and expounded, the fire played round him. They went and told R. Akiba, saying, “Sir, as Benn Azzai sits and **expounds the fire is flashing round him**. He went to him and said to him:” “I hear that as you were expounding the fire flashed round you.” He replied: “That is so.” He said to him: “Were you perhaps treating of the secrets of the Divine Chariot?” “No, he replied. **I was only linking up the words of the Torah** with one another and then with the words of the prophets, and the prophets with the Writings, and the words rejoiced as when they were delivered from Sinai, and they were sweet as at their original utterance. And were they not originally delivered from Sinai in fire, as it says," And the mountain burned with fire"?

The generality of Hagabah’s “**Sign**” is unveiled in the specific meaning of Moshe’s “**Sign.**” The weakness of the **Eb’yónim** – Hebrew **אביונים** Ebionites (poor ones) is a means for their survival. Their strength is the thistle or thorn of Torah, which inflict wounds on their oppressors and protects the Jewish people.

Hakham Shaul’s message is derived from the “**Sign**” of the “Burning Bush.” Likewise, the message of Hakham Tsefet in the Peshat portion of our Nazarean Codicil posits the same message. Even when the enemy is a “Legion,” we will not be consumed. The fire, which does not consume the bush, serves as protection for its residents.

**Peroration**

The genius of Hakham Tsefet and Hakham Shaul prepares their audience for the coming trials. The Hebrew calendar’s cycle shows that history is repetitive. Each year we face the same problems in some altered fashion. However, this is not a message of dismay. This is a message of encouragement by Philo.

“Do not faint; your weakness is your strength, which shall pierce and wound innumerable hosts. You will be saved rather than destroyed, by those who are desirous to destroy your whole race against their will, so that you will not be overwhelmed by the evils with which they will afflict you, but when your enemies think most surely that they are destroying you, then you will most brilliantly shine out in glory.”[[224]](#footnote-224)

Moshe’s rod is his symbol of authority. This truth is uncontested. When G-d gave Moshe a “**Sign**” by means of the rod, it became a serpent. Here we note that Moshe’s rod (authority) is the Hakhamim (Serpents). So long as the Congregation at Antioch supported the “Root,” they survived in a state of “purity.” When they rejected the authority of the “Root,” their demise had already taken place.

**Amen V’Amen**

**Questions for Understanding and Reflection**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. What questions were asked of Rashi regarding Ex. 3:1?
3. What questions were asked of Rashi regarding Ex. 3:11?
4. What questions were asked of Rashi regarding Ez. 3:12?
5. What questions were asked of Rashi regarding Ex. 3:14?
6. What questions were asked of Rashi regarding Ex. 3:15?
7. What questions were asked of Rashi regarding Ex. 3:18?
8. What questions were asked of Rashi regarding Ex. 4:6?
9. What questions were asked of Rashi regarding Ex. 4:11?
10. What questions were asked of Rashi regarding Ex. 4:16?
11. There are certain sectarians that call themselves as the “the Sacred Namers” who oblige their members to use the term “Yahweh” (or other distortions of the same word), or even “Jehovah”. If any one of these would come to you and say that you are wrong and that you should use whatever name they propose, how would you answer them?
12. According to the Rambam and the Ramban how should we correctly translate the phrase in Exodus 3:14 **“Eh’yeh Asher Eh’yeh”** into English? And is this phrase G-d’s commentary on the Tetragmaton?
13. According to Rashi what is the meaning of Psalm 43:3?
14. What is Tikkun Chatzot and what role does Psalm 43 plays on this special prayer?
15. What is the meaning of Isaiah 40:10 according to the Nazarean Codicil (cf. Rev. 22:12) and according to Rashi? And are both in agreement? Why or why not?
16. Why would the shedim (demons) want to enter the pigs? And how is the physiognomy of a pig deceptive?
17. In Mark 5:15 we read that the healed man was **“clothed and in his right mind.”** How is this an echo of Gan Eden (Paradise)?
18. In Acts 11:28, why the proper name of the prophet “Hagabah” is also part of the message/prophecy that he delivered?
19. According to Philo what is the meaning of the “sign” of the burning bush? And does Philo’s answer agree with Seforno’s Peshat commentary?
20. ‎Taking into consideration all the readings for this Shabbat what is the prophetic statement for this ‎week?‎

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Note:** For further comments on the rod of Moshhe Rabbenu (Moses of our Teacher) see:

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

**Coming Festivals:**

**Fast of Esther**

Adar 11, 5773 – Thursday 21st of February, 2013

For further information see: <http://www.betemunah.org/esther.html>

**Purim**

Adar 14, 5773 – Sunday 24th of February, 2013

For further information see: <http://www.betemunah.org/allegories.html> ; <http://www.betemunah.org/purim.html> ;

<http://www.betemunah.org/purims.html> & <http://www.betemunah.org/r2r.html>

**Next Shabbat:**

**“Zakhor” - ‎ “Remember”‎**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **זָכוֹר** |  |  |
| **“Zakhor”** | Reader 1 – Debarim 24:19-22 | Reader 1 – Sh’mot 4:18-20 |
| **“Remember”** | Reader 2 – Debarim 25:1-4 | Reader 2 – Sh’mot 4:21-23 |
| **“Acuérdate”** | Reader 3 – Debarim 25:5-7 | Reader 3 – Sh’mot 4:24-26 |
| D’varim (Deut.) 24:19 – 25:19 | Reader 4 – Debarim 25:8-10 |  |
| Ashlamatah: I Samuel 15:1-34 | Reader 5 – Debarim 25:11-13 |  |
|  | Reader 6 – Debarim 25:14-16 | Reader 1 – Sh’mot 4:18-20 |
| Psalm 2:1-12 | Reader 7 – Debarim 25:17-19 | Reader 2 – Sh’mot 4:21-23 |
| N.C.: Rev. 13:11 – 14:12; 15:2-4 | Maftir – Debarim 25:17-19 | Reader 3 – Sh’mot 4:24-26 |
| I Samuel 15:1-34 |  |

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Verse 4. [↑](#footnote-ref-1)
2. Genesis 32:31. The reference there is to an angel. See Ramban on Verses 26 and 30, there. [↑](#footnote-ref-2)
3. Verse 6. [↑](#footnote-ref-3)
4. See Vol. I, p. 260, for a similar instance. [↑](#footnote-ref-4)
5. Beresheet Rabbah 97:4. The complete quote mentioned here by Ramban is found in Shemot Rabbah 2:8. [↑](#footnote-ref-5)
6. Literally: "Rabbi Yosei the tall one." He was an outstanding pupil of Rabbenu Hakadosh, or Rabbi Judah the Prince, redactor of the Mishnah. [↑](#footnote-ref-6)
7. Verse 4. [↑](#footnote-ref-7)
8. Ramban's intent is to solve this difficulty: In the verse before us it says, and, behold, the bush *'bo'eir',* and in Verse 3 it says that Moses asked, why the bush is not *'yiv'ar'*? Ramban explains that in the first case, *bo'eir* has the same meaning as *doleik* (burning), while *yiv'ar* means "consumed." [↑](#footnote-ref-8)
9. Jeremiah 7:18. [↑](#footnote-ref-9)
10. Verse 3. [↑](#footnote-ref-10)
11. Judges 15:14. [↑](#footnote-ref-11)
12. Deuteronomy 17:7. [↑](#footnote-ref-12)
13. Isaiah 44:15 . The expression "for fodder" suggests destruction and annihilation. See R'dak, (mentioned in my Hebrew commentary, p. 288), who so interprets this verse. Here then the sense of the verse would be: "why does the fire *not remove* or *eat up* the bush altogether?" [↑](#footnote-ref-13)
14. Judges 10:4. Thus the word *ayarim* has two separate meanings in the same verse. In the instance before us here, the Hebrew root *bo'eir* is used with two separate meanings: burning, and consuming or removing. [↑](#footnote-ref-14)
15. Further, 20:18. [↑](#footnote-ref-15)
16. Numbers 12:8. [↑](#footnote-ref-16)
17. Further, 19:20. [↑](#footnote-ref-17)
18. Verse 1. [↑](#footnote-ref-18)
19. Accordingly we must understand that before the burning of the bush began, Moses had already gone up on the mountain but not to its top. It was later when he desired to approach the top of the mountain to see *this great sight, why the bush is not burnt*, that he was warned not "to approach." Had he not been on the mountain at all, the warning should have been not "to come up.” [↑](#footnote-ref-19)
20. Joshua 5:15. [↑](#footnote-ref-20)
21. II Kings 20:5. These words were spoken by the prophet Isaiah to King Hezekiah. Now since David was not Hezekiah's father, it proves that people call an ancestor "father." [↑](#footnote-ref-21)
22. Further, 15:2. [↑](#footnote-ref-22)
23. Genesis 12:8. See Ramban there, Vol. I, p. 172. [↑](#footnote-ref-23)
24. The verse before us reads: *I am the G-d of your father, the G-d of Abraham, the G-d of Isaac, and the G-d of Jacob.* [↑](#footnote-ref-24)
25. Shemoth Rabbah 3:1. [↑](#footnote-ref-25)
26. The reason for it is stated by Rashi in Genesis 28:13: "Because it is said, *Behold He puts no trust even in His holy ones*" (Job 15:15). As long as a person lives, the evil inclination in him is still present. [↑](#footnote-ref-26)
27. See further, Verse 15. [↑](#footnote-ref-27)
28. "It is with reference to them [the separate attributes associated with the patriarchs] that Moses mentioned, *the great G-d, the mighty, and the feared* (Deuteronomy 10:17). "*The great*' alludes to Abraham, as it is said, *and of great kindness* (Psalms 145:8); *'the mighty'* to the Fear of Isaac (Genesis 31:42); and *'the feared'* to Jacob, as it is said, *For with You there is forgiveness, that You may be feared*" (Psalms 130:4). (Ricanti in his work here on the Torah). [↑](#footnote-ref-28)
29. Further in Verse 15. [↑](#footnote-ref-29)
30. Further, 19:20. [↑](#footnote-ref-30)
31. Ibid., Verse 18. [↑](#footnote-ref-31)
32. Genesis 18:21. See Ramban there (Vol. I, p. 245) where he explains that the meaning is, "I will go down from the attribute of mercy to the attribute of justice." Here the meaning would be: "and I am come down from attribute to attribute." [↑](#footnote-ref-32)
33. The Girgashite, mentioned among the seven nations that Israel was to inherit (Deuteronomy 7:1). [↑](#footnote-ref-33)
34. Further, 23:23. *And bring you in unto the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite, and the Jebusite.* [↑](#footnote-ref-34)
35. So clearly stated in Joshua 9:1-2. [↑](#footnote-ref-35)
36. Yerushalmi Shebi’ith VI, 1. [↑](#footnote-ref-36)
37. Further, 23:23. [↑](#footnote-ref-37)
38. Further, 23:25. [↑](#footnote-ref-38)
39. See Psalms 31:9. [↑](#footnote-ref-39)
40. The Hebrew: *ba'achu*. See Ramban, Genesis 41:2 (Vol. I, p. 495) for his explanation of that term. [↑](#footnote-ref-40)
41. Jeremiah 31:11. [↑](#footnote-ref-41)
42. Ezekiel 20:6. [↑](#footnote-ref-42)
43. E.g., see further, 13:5. [↑](#footnote-ref-43)
44. Verse 7. [↑](#footnote-ref-44)
45. According to another reading: "permit Pharaoh to enslave." [↑](#footnote-ref-45)
46. II Chronicles 28:9. [↑](#footnote-ref-46)
47. "The Congregation of Israel." Here understood in a Cabalistic sense, an allusion to the attribute of justice. [↑](#footnote-ref-47)
48. Genesis 18:21. [↑](#footnote-ref-48)
49. Ibid., 15:13 (Vol. I, pp. 203-8). [↑](#footnote-ref-49)
50. Verse 8. [↑](#footnote-ref-50)
51. Verse 8. [↑](#footnote-ref-51)
52. Verse 11. [↑](#footnote-ref-52)
53. I Samuel 16:2. [↑](#footnote-ref-53)
54. Verse 11. [↑](#footnote-ref-54)
55. Deuteronomy 4:6. [↑](#footnote-ref-55)
56. See ibid., Verse 38. [↑](#footnote-ref-56)
57. Verse 8. [↑](#footnote-ref-57)
58. Further, 6:1. See also Rashi there. [↑](#footnote-ref-58)
59. See II Chronicles 17:4. [↑](#footnote-ref-59)
60. Further, 19:9. [↑](#footnote-ref-60)
61. See Song of Songs 1:4. [↑](#footnote-ref-61)
62. Further, Verse 18. See also Ramban further, 19:1. [↑](#footnote-ref-62)
63. In the Tur's rendition of Ramban: "they will surely listen and not ask for a sign." [↑](#footnote-ref-63)
64. Genesis 31:41. Literally: "this to me is twenty years." Rabbenu Bachya ben Asher here intimates that Ramban's intent is to be understood in the light of the verse*, 'Zeh' (This) is my G-d, and I will glorify Him* (further, 15:2). See my Hebrew commentary here on Ramban, p. 290. [↑](#footnote-ref-64)
65. Genesis 17:4. [↑](#footnote-ref-65)
66. Further, 23:20. [↑](#footnote-ref-66)
67. Ibid., 4:1. [↑](#footnote-ref-67)
68. Ibid., Verses 2-9. [↑](#footnote-ref-68)
69. Genesis 12:17. [↑](#footnote-ref-69)
70. Ibid., 14:14-15. [↑](#footnote-ref-70)
71. Further, 6:3. [↑](#footnote-ref-71)
72. Genesis 48:21. [↑](#footnote-ref-72)
73. Ibid., 50:25. [↑](#footnote-ref-73)
74. Isaiah 48:16. [↑](#footnote-ref-74)
75. Verse 6. [↑](#footnote-ref-75)
76. Shemoth Rabbah 3:6. [↑](#footnote-ref-76)
77. Further, 20:2. "And if I am worthy to become Your agent at the Giving of the Torah, I request to be informed now of Your Great Name" (Etz Yoseph to Shemoth Rabbah). This conclusion is here implied and is so clearly stated at the end of the Midrash here quoted. [↑](#footnote-ref-77)
78. Verse 14. [↑](#footnote-ref-78)
79. "You." In our version of Rashi: "them." [↑](#footnote-ref-79)
80. "You." In our version of Rashi: "them." [↑](#footnote-ref-80)
81. "In other sorrows." In our version of Rashi: "In the subjection [they will suffer at the hands] of the other kingdoms." [↑](#footnote-ref-81)
82. Berachoth 9 b. [↑](#footnote-ref-82)
83. Isaiah 63:9. [↑](#footnote-ref-83)
84. See Psalms 91:14. [↑](#footnote-ref-84)
85. Deuteronomy 4:7. [↑](#footnote-ref-85)
86. Psalms 58:12. [↑](#footnote-ref-86)
87. Sefer Vhizhir. See Torah Shleimah by Rabbi M. Kasher, paragraph 188. [↑](#footnote-ref-87)
88. Deuteronomy 28:12. [↑](#footnote-ref-88)
89. Job 12:15. [↑](#footnote-ref-89)
90. Shemoth Rabbah 3:6. [↑](#footnote-ref-90)
91. Or "a Being Who is necessarily existent." "G-d alone is that Being, for His existence is absolute — existence and essence are perfectly identical. He is not a substance to which existence is joined as an accident, as an additional element. His existence is always absolute, and has never been a new element or an accident in Him" (Moreh Nebuchim, I, 57, Friedlander's translation). [↑](#footnote-ref-91)
92. The meaning thereof is further elucidated by Ramban. In our version of Onkelos, these two Divine Names are also not translated and instead are retained in their original Hebrew form. [↑](#footnote-ref-92)
93. Deuteronomy 28:58. [↑](#footnote-ref-93)
94. Further , 33:13. [↑](#footnote-ref-94)
95. Ibid., Verse 19. [↑](#footnote-ref-95)
96. Deuteronomy 28:58. [↑](#footnote-ref-96)
97. In his Arabic translation of, and commentary on, the Torah. So clearly mentioned by Rabbi Abraham the son of Rambam in his commentary (Wiesenberg ed., London, 1958, p. 226). See Index in my Kithvei Haramban, Vol. II, p. 564, under lashon, for Ramban's extensive use of Arabic. In view then of the fact that Ibn Ezra does not mention this interpretation of Rav Saadia Gaon in his commentary, nor is it found in Saadia's philosophic work Emunoth VeHaDei'oth, it may be assumed that Ramban saw it in the original Arabic. [↑](#footnote-ref-97)
98. Part I , Chapter 63. In Friedlander's translation: p. 239. [↑](#footnote-ref-98)
99. Namely, Rabbi Yitzchak, Rav Saadia Gaon, and Rambam in his Moreh Nebuchim, all mentioned above. [↑](#footnote-ref-99)
100. Namely, that Moses asked by what Divine attribute is his mission to them, whether with the attribute of El Sha-dai which stood by the patriarchs, or with the high attribute of mercy with which signs and wonders, new phenomena in creation, will be done to speed their redemption — all as explained above. [↑](#footnote-ref-100)
101. Verse 15. The Divine Name mentioned here is the Tetragrammaton. [↑](#footnote-ref-101)
102. Isaiah 63:12. [↑](#footnote-ref-102)
103. See a similar ending in Vol. I, p. 553. Ramban evidently uses the expression in order to indicate that he has merely touched on only the surface of the mysteries here indicated in the text, and one must constantly pray to be shown new wonders that lie hidden in the Torah. [↑](#footnote-ref-103)
104. Psalms 55:20. The verse here thus states: *"Thus will you say unto the children of Israel*. Whenever you mention Me in prayer say thus: *'G-d of Abraham, G-d of Isaac...' This is My memorial unto all generations*." [↑](#footnote-ref-104)
105. It is to indicate that this is the preponderant Name in the memorial (Bachya). [↑](#footnote-ref-105)
106. See Genesis 50:24, that it is Joseph who is speaking. But it is clearly implied there that Joseph is quoting a tradition given to him by his father. Hence Rashi here mentions it in the name of Jacob. Ramban will further stress the fact that it was Joseph who stated it twice. [↑](#footnote-ref-106)
107. Ibid., Verse 25. [↑](#footnote-ref-107)
108. See Note above. [↑](#footnote-ref-108)
109. Shemoth Rabbah 3:11. [↑](#footnote-ref-109)
110. Ibid., 5:1. [↑](#footnote-ref-110)
111. The Hebrew is: *hama'asim* (the deeds). If this is the correct reading, it is obviously a reference not only to the words of the message, but also to all of the signs he did before the people. (See further, 4:1-9 and 30). However, from the concluding language of this Midrash quoted here further - *Kol HaD'varim* ('all' the words) - it is clear that the sense here is also "words," and reference is to the wording of the message of redemption: ***pakod pakad'ti.*** [↑](#footnote-ref-111)
112. Further, 4:31. [↑](#footnote-ref-112)
113. Genesis 37:3. And see Ramban there, Vol. I, pp. 451-2. [↑](#footnote-ref-113)
114. On the basis of Genesis 50:25, Ramban's intent may be explained as follows: Joseph made all his brothers swear to bring his bones up from Egypt at the time of the redemption, and to Levi he revealed the secret of ***pakod pakad'ti***, that with these words the true messenger will announce the approaching redemption. [↑](#footnote-ref-114)
115. Hence when Moses came and said the words ***pakod pakad'ti***, the elders of Israel who now knew of the tradition confirmed him as the true redeemer, for they knew that he could not have heard these words from his father as he was torn up from his father's home when only twelve years old. [↑](#footnote-ref-115)
116. The sense of the verse according to Rashi is thus: "*except by a mighty hand*." It is so translated in the J.P.S. translation. Ramban will suggest its meaning to be: "*and not even by a mighty hand*." [↑](#footnote-ref-116)
117. Verse 20. [↑](#footnote-ref-117)
118. Deuteronomy 4:35. In the verse there, the phrase "by trials and by wonders" is listed first. [↑](#footnote-ref-118)
119. Verse 20. [↑](#footnote-ref-119)
120. Above, 3:18. [↑](#footnote-ref-120)
121. Since it was Moses' opinion that the people would not believe him, he was therefore in need of certain wonders which he was to do before them to convince them of the truth of his mission. Accordingly, G-d now gave him the wonders he was to do. The implication of the Midrash is thus clear: If Moses had not said that the people would not believe him, there would have been no need for him to do these wonders before them. [↑](#footnote-ref-121)
122. Shemoth Rabbah 3:15. [↑](#footnote-ref-122)
123. Above, 3:18. [↑](#footnote-ref-123)
124. Numbers 14:13-14. [↑](#footnote-ref-124)
125. Further, 7:17. [↑](#footnote-ref-125)
126. Verse 8. [↑](#footnote-ref-126)
127. Ibid., 5:3. [↑](#footnote-ref-127)
128. To whom He appeared as *El Sha-dai*. See Ramban above, 3:13, for a full explanation of this matter. [↑](#footnote-ref-128)
129. See Isaiah 59:2. [↑](#footnote-ref-129)
130. Further, Verse 9. In other words, the third sign of the water turning to blood was not performed now, but only when Moses came before the people. The question thus arises: Why did He perform the first two signs — the staff turning into a serpent, and Moses' hand becoming leprous — before Moses now? [↑](#footnote-ref-130)
131. Shemoth Rabbah 3:16. [↑](#footnote-ref-131)
132. See Genesis 3:5, that the serpent was the first creature to slander when it said to Eve, *For G-d does know that in the day you eat thereof, you will be as G-d, knowing good and evil*. Thus it suggested to her that it was not because it may bring about her death that G-d forbade it, but out of a sense of jealousy. As Rashi puts it: "Every artisan detests his fellow-artisans." [↑](#footnote-ref-132)
133. See Numbers 12:1-10 that the punishment for slander is leprosy. [↑](#footnote-ref-133)
134. See Daniel 8:4. [↑](#footnote-ref-134)
135. See above, 3:13. [↑](#footnote-ref-135)
136. The literal translation of the Hebrew text is: "*And it will be that the water which you take out of the river, and it will be blood upon the dry land*.” [↑](#footnote-ref-136)
137. The significance of this point is explained by L'vush Ha'orah (see Preface in Vol. I, p. IX, Note 12): If the water had turned into blood while still in Moses' hand, skeptics could say that it was done through some secret art. But running or flowing water turning into blood upon reaching the ground was undeniably a miracle. [↑](#footnote-ref-137)
138. Found in R'dak's Sefer Hamichlal. The repetition of a verb occurs after a lengthy intervening phrase. [↑](#footnote-ref-138)
139. Deuteronomy 18:6. [↑](#footnote-ref-139)
140. Above, 1:15-16. Here the verb "said" is repeated because of the identification of the midwives stated in the verse. [↑](#footnote-ref-140)
141. Genesis 46:2. [↑](#footnote-ref-141)
142. "Sat." This word is not found in our text of Rashi. [↑](#footnote-ref-142)
143. Further, 6:12. [↑](#footnote-ref-143)
144. Verse 12. [↑](#footnote-ref-144)
145. Shemoth Rabbah 3:20. [↑](#footnote-ref-145)
146. Verse 12. [↑](#footnote-ref-146)
147. Verse 12. [↑](#footnote-ref-147)
148. That such is the intent of Ramban — and not that Moses did not desire to have the defect removed — may be seen from the language of the Tur, who states: "Some scholars say He did not heal him because Moses' defective speech came through a miracle." [↑](#footnote-ref-148)
149. Ramban evidently refers to Shemoth Rabbah 1:31, wherein it is related that when Moses was still an infant and Pharaoh played with him on his lap, Moses took the crown from the king's head and placed it on his own. Terrified at what had happened, the magicians advised that he be slain. But Jethro, who was one of the counsellors of the king, advised that he be tested as follows: Two dishes were to be placed before him, one containing pieces of gold and the other live coal. If he would stretch out his hand for the gold, it would be known that his taking the crown was done consciously, and therefore he was to be slain. But it he would grasp the live coal, he was innocent. When the test was made, Moses began stretching his hand toward the gold, but the angel Gabriel made him take the live coal. Thereupon Moses put his hand with the coal into his mouth, which burnt part of his tongue. As a result, he became slow of speech and of a slow tongue for all his life. [↑](#footnote-ref-149)
150. Verse 11. [↑](#footnote-ref-150)
151. Verse 12. [↑](#footnote-ref-151)
152. Verse 14. [↑](#footnote-ref-152)
153. Genesis 11:1. [↑](#footnote-ref-153)
154. Isaiah 19:18. [↑](#footnote-ref-154)
155. The difficulty presents itself: Since the absence of a property is nothing positive and dumbness is the lack of the property of speech, how can one speak of "the making" of dumbness when it is non-existent? See Rambam's Moreh Nebuchim, III, 10, where the author discusses this problem. The answer, quoted here by Ramban, that it refers back to "the man," suggesting, "Who can create a man without the capacity of speech?" is mentioned there by Rambam. [↑](#footnote-ref-155)
156. See Ramban on Genesis 2:7 (Vol. I, pp. 66-69) on the great significance of this point. [↑](#footnote-ref-156)
157. Moreh Nebuchim, III, 10. [↑](#footnote-ref-157)
158. Isaiah 45:7. [↑](#footnote-ref-158)
159. Further, 6:12. [↑](#footnote-ref-159)
160. Numbers 12:3. [↑](#footnote-ref-160)
161. Deuteronomy 33:5. [↑](#footnote-ref-161)
162. Further. Verse 27. [↑](#footnote-ref-162)
163. Verse 16. [↑](#footnote-ref-163)
164. Further, 6:30. [↑](#footnote-ref-164)
165. Ibid., 7:1 [↑](#footnote-ref-165)
166. I.e., why was this promise necessary since Aaron was not defective of speech? [↑](#footnote-ref-166)
167. Above, 3:20. [↑](#footnote-ref-167)
168. Radak v.5. [↑](#footnote-ref-168)
169. Psalm forty-three has no heading, but simply continues where 42:12 leaves off; more importantly, there is a common refrain repeated three times, with only the smallest changes. The idea that these two psalms were written as one is supported by the NJPS translation, by certain Sephardic manuscripts, and more. [↑](#footnote-ref-169)
170. 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-170)
171. lit. Midnight Repair [↑](#footnote-ref-171)
172. They counted the four hundred years foretold by God to Abraham (Gen. XV, 13) as commencing there and then, whereas in reality they dated from Isaac's birth, which according to tradition took place thirty years later. As a result, they left Egypt thirty years before the rest of Israel. [↑](#footnote-ref-172)
173. I Chronicles 7:20f. [↑](#footnote-ref-173)
174. I Chronicles 7:22f. [↑](#footnote-ref-174)
175. Bereshit 15:13 [↑](#footnote-ref-175)
176. Bereshit 21:5 [↑](#footnote-ref-176)
177. Ibid. 173 [↑](#footnote-ref-177)
178. Sanhedrin 92b [↑](#footnote-ref-178)
179. They counted the four hundred years foretold by God to Abraham (Gen. XV, 13) as commencing there and then, whereas in reality they dated from Isaac's birth, which according to tradition took place thirty years later. As a result, they left Egypt thirty years before the rest of Israel. [↑](#footnote-ref-179)
180. I Chronicles 7:20f. [↑](#footnote-ref-180)
181. I Chronicles 7:22f. [↑](#footnote-ref-181)
182. Translating *derek eretz* (E.V. ‘By the way of the land’) in the way of the earth, i.e. in the usual manner. [↑](#footnote-ref-182)
183. The difficulty is the explanation given in the verse: *Lest peradventure the people repent when they see war*. Surely Israel, who had beheld the wars with the Amalekites soon after their departure, without wanting to go back to Egypt, would not be unduly alarmed at a war with the Philistines? Hence the explanation which follows. [↑](#footnote-ref-183)
184. Sanhedrin 92b. [↑](#footnote-ref-184)
185. Gen. 15:13-16. 5) For they should have commenced to count from the birth of Isaac, thirty years afterwards. [↑](#footnote-ref-185)
186. Possibly (as ‘E.J.) the proof lies in the continuation of this quotation: *They kept not the covenant of God* (Ps. LXXVIII, 10)--i.e. they did not wait the full period. [↑](#footnote-ref-186)
187. They counted the four hundred years foretold by God to Abraham (Gen. XV, 13) as commencing there and then, whereas in reality they dated from Isaac's birth, which according to tradition took place thirty years later. As a result, they left Egypt thirty years before the rest of Israel. [↑](#footnote-ref-187)
188. I Chronicles 7:20f. [↑](#footnote-ref-188)
189. Ibid. 188 - 22 [↑](#footnote-ref-189)
190. *Deuteronomy 34* (Encyclopedia Judaica page 1390) Megillah 13b, Kiddushin 38a [↑](#footnote-ref-190)
191. Remember that psalm 42 and psalm 43 are connected in some way. [↑](#footnote-ref-191)
192. **ὑπαντάω** – *hupantao* carries the same idea here in Luqas as in Marqas below. **ὑπαντάω** – *hupantao* can mean oppose or opposition as well as meeting. [↑](#footnote-ref-192)
193. Hakham Shaul uses **ἀνήρ** – *aner* rather than **ἄνθρωπος** – *anthropos* differentiation between man and beast, man and boy etc. [↑](#footnote-ref-193)
194. **ἐξαύτης** – (*exautēs*) is synonymous with, **εὐθύς** (*euthus*). However, ἐξαύτης – (*exautēs*) does not contain the idea of moral expediency like **εὐθύς** (*euthus*). Nevertheless, ἐξαύτης – (*exautēs*) shows Cornelius’ readiness to obey the things of G-d “immediately.” [↑](#footnote-ref-194)
195. **ὑπαντάω** – *hupantao* shows that there is a “scheduled meeting” of sorts. Sometimes this can mean a hostile meeting as it is with Yeshua and the demoniac. [↑](#footnote-ref-195)
196. We note here that the “Shade of uncleanness” controlling the possessed man renders him unclean so that he cannot have any interaction with the Torah. cf. b. B.K. 82a-b [↑](#footnote-ref-196)
197. A further connection with uncleanness [↑](#footnote-ref-197)
198. Here we have Rabbinic nomenclature suggesting that there was no one in the region with the spiritual (Rabbinic) authority to control this man with an “unclean shade” [↑](#footnote-ref-198)
199. **ἰσχύω** – *ischuo,* one of seven basic Greek words for power. Possible reference to Gevurah [↑](#footnote-ref-199)
200. The language here is that of controlling or restraining wild animals, rather than human. [↑](#footnote-ref-200)
201. We have here the connotation of begging rather than a demand. We also note that the shade (demon) uses this apparent adjudication to protect itself. However, it is noteworthy to mention that Yeshua does not submit to this adjudication and tactic. The Greek phrase **ὁρκίζω** –*horkizo* contains the idea of an “oath.” However, it is noted that Yeshua does not submit himself to any oath. [↑](#footnote-ref-201)
202. There is nothing to prove that there were 6,000 shedim (demons) in the man. This is hyperbole and an exaggeration by the shade. This trickery is a frequently used tool to detract the exorcist. It can also be the expression of the demoniac, feeling as if there were thousands of shedim inside of him. [↑](#footnote-ref-202)
203. Note the change in nomenclature from singular to plural [↑](#footnote-ref-203)
204. **חָגָב** – *Chagab,* locust or grasshopper cf. Is 33:4 [↑](#footnote-ref-204)
205. Verbal connection to Sh’mot 4:8 Hagab gives a “sign” by the Spirit of Prophecy. [↑](#footnote-ref-205)
206. cf. Joe. Ant. 3.220 [↑](#footnote-ref-206)
207. Mountains bespeak of government, or in this case the absence of Government – a Congregation dispensing the Kingdom/Governance of G-d. [↑](#footnote-ref-207)
208. cf. Eph. 1:3 [↑](#footnote-ref-208)
209. **ἁγνός –** *hagnos,* Meaning**:** free from ceremonial defilement, holy, sacred [↑](#footnote-ref-209)
210. There seems here to be an allusion or echo of what transpired with Adam and Chava at Gan Eden. [↑](#footnote-ref-210)
211. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p.459 [↑](#footnote-ref-211)
212. **σημαίνω** **–** *semaino*  This language is the same language found in Revelation 1:1 The Revelation of Yeshua HaMashiach, which God gave him (Messiah) to show to his bond-servants, the things which must soon take place; and He sent and communicated (signified - **σημαίνω** **–** *semaino*) *it* by his messenger to his bond-servant Yochanan, [↑](#footnote-ref-212)
213. **The general,** which requires elucidation by the particular, and the particular which requires elucidation by the general. [↑](#footnote-ref-213)
214. Peterson, D. G. (2009). *The Acts of the Apostles.* Grand Rapids, MI: William B. Eerdmans Publishing Company. p 357 [↑](#footnote-ref-214)
215. διήγγελλε seems to mean a “through a message.” We therefore, interpret διήγγελλε as a “message” through the burning bush or a “message” through a sign. [↑](#footnote-ref-215)
216. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p.465 [↑](#footnote-ref-216)
217. cf. Sh’mot 10:12-15, Is 33:4 [↑](#footnote-ref-217)
218. The mention of “locusts” here is a general term for the locust and grasshopper. Sh’mot 10:4 uses “אַרְבֶּה *arbeh.*” However, this is only one type of locust. cf. Is 33:4 [↑](#footnote-ref-218)
219. Lambda Publishers. (2006/5767). *Mikraot Gedolot, Hachut Hameshulach* (Vol. 4). (E. Munk, Trans.) Jerusalem New York: Lambda Publishers. p. 925 [↑](#footnote-ref-219)
220. Ramban. (2008 ). *The Torah; with Ramban’s Commentary Translated, Annotated, and Elucidated,* (Vol. 3 Sefer Shemot). Artscroll Series, Mesorah Publications ltd. pp. 41-2 [↑](#footnote-ref-220)
221. We have added the bracketed materials for clarification. Lambda Publishers. (2006/5767). *Mikraot Gedolot, Hachut Hameshulach* (Vol. 4). (E. Munk, Trans.) Jerusalem New York: Lambda Publishers. p. 926 [↑](#footnote-ref-221)
222. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p.465 [↑](#footnote-ref-222)
223. Cf. Jer. 20:9 [↑](#footnote-ref-223)
224. Ibid p. 466 [↑](#footnote-ref-224)