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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** |
| **Nisan 05, 5773 – March 15/16, 2013** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  Fri. Mar 15 2012 – Candles at 7:21 PM  Sat. Mar 16 2012 – Habdalah 8:15 PM | **Brisbane, Australia**  Fri. Mar 15 2012 – Candles at 5:48 PM  Sat. Mar 16 2012 – Habdalah 6:40 PM | **Chattanooga, & Cleveland, TN, U.S.**  Fri. Mar 15 2012 – Candles at 7:30 PM  Sat. Mar 16 2012 – Habdalah 8:27 PM |
| **Jakarta, Indonesia**  Fri. Mar 15 2012 – Candles at 5:49 PM  Sat. Mar 16 2012 – Habdalah 6:37 PM | **Manila & Cebu, Philippines**  Fri. Mar 15 2012 – Candles at 5:48 PM  Sat. Mar 16 2012 – Habdalah 6:38 PM | **Miami, FL, U.S.**  Fri. Mar 15 2012 – Candles at 7:11 PM  Sat. Mar 16 2012 – Habdalah 8:04 PM |
| **Olympia, WA, U.S.**  Fri. Mar 15 2012 – Candles at 6:58 PM  Sat. Mar 16 2012 – Habdalah 8:03 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Mar 15 2012 – Candles at 6:43 PM  Sat. Mar 16 2012 – Habdalah 7:41PM | **San Antonio, TX, U.S.**  Fri. Mar 15 2012 – Candles at 7:24 PM  Sat. Mar 16 2012 – Habdalah 8:18 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. Mar 15 2012 – Candles at 6:38 PM  Sat. Mar 16 2012 – Habdalah 7:40PM | **Singapore, Singapore**  Fri. Mar 15 2012 – Candles at 6:59 PM  Sat. Mar 16 2012 – Habdalah 7:47 PM | **St. Louis, MO, U.S.**  Fri. Mar 15 2012 – Candles at 6:49 PM  Sat. Mar 16 2012 – Habdalah 7:48 PM |

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

We dedicate this Torah Seder on occasion of Her Honour Giberet Karmelah bat Sarah’s birthday. May she and loved ones have a great and wonderful Yom Huledet Sameach, long life, good health, and many and wonderful opportunities to perform great deeds of laving-kindness, amen ve amen!

**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

His Excellency Adon John Batchelor & beloved wife

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

His Excellency Dr. Adon Yeshayahu ben Yosef and beloved wife HE Giberet Tricia Foster

His Excellency Adon Eliyahu ben Abraham and beloved wife HE Giberet Vardit bat Sarah

Her Excellency Giberet Laurie Taylor

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

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & 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 “VaYelekh Mosheh”**

**Sabbath “And went Moses”**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **מֹשֶׁה וַיֵּלֶךְ** |  |  |
| **“VaYelékh Mosheh”** | Reader 1 – Shemot 4:18-26 | Reader 1 – Shemot 6:2-4 |
| **“And went Moses”** | Reader 2 – Shemot 4:27-29 | Reader 2 – Shemot 6:5-7 |
| **“Y Moisés se fue”** | Reader 3 – Shemot 4:30-5:1 | Reader 3 – Shemot 6:2-9 |
| Shemot (Ex.) ‎4:18 – 6:1 | Reader 4 – Shemot 5:2-8 |  |
| Ashlamatah: II Sam 15:7-15, 37 | Reader 5 – Shemot 5:9-13 |  |
|  | Reader 6 – Shemot 5:14-17 | Reader 1 – Shemot 6:2-4 |
| Psalm 44:1-27 | Reader 7 – Shemot 5:18-6:1 | Reader 2 – Shemot 6:5-7 |
|  | Maftir: Shemot 5:22-6:1 | Reader 3 – Shemot 6:2-9 |
| N.C.: Mk 5:21-24; Lk 8:49-56;  Acts 12:1-12 | - II Sam 15:7-15, 37 |  |

**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!**

**Contents of the Torah Seder**

* Moses Returns to Egypt – Exodus 4:18-31
* Unsuccessful Appeal to Pharaoh – Exodus 5:1-9
* The Taskmasters Communicate Pharaoh’s Orders to the People – Exodus 5:10-14
* The Officers of the Israelites Cry in Vain to Pharaoh – Exodus 5:15-19
* The Hebrew Officers Blame Moses and Aharon – Exodus 5:20-21
* Moses Complains to G-d – Exodus 5:22-23
* G-d calms Moses – Exodus 6:1

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exodus) ‎4:18 – 6:1‎**

| **Rashi** | **Targum** |
| --- | --- |
| 18. Moses went and returned to Jether, his father in law, and he said to him, "Let me go now and return to my brothers who are in Egypt, and let me see whether they are still alive." So Jethro said to Moses, "Go in peace." | 18. And Mosheh went, and returned unto Jethro his father in law, and said, I will now go to my brethren who are in Mizraim, to see how they now live. And Jethro said to Mosheh, Go in peace. |
| 19. The Lord said to Moses in Midian, "Go, return to Egypt, for all the people who sought your life have died." | 19. And the LORD said unto Mosheh in Midian, Go, return to Mizraim; for they have come to nought, and gone down from their possessions; behold, all the men who sought to take your life are reckoned as the dead. |
| 20. So Moses took his wife and his sons, mounted them upon the donkey, and he returned to the land of Egypt, and Moses took the staff of God in his hand. | 20. And Mosheh took his wife and his sons, and made them ride on the ass, and returned to the land of Mizraim. And Mosheh took the rod which he had brought away from the chamber of his father-in-law; and it was from the sapphire Throne of glory, in weight forty sein; and upon it was engraved and set forth the Great and Glorious Name by which the signs should be wrought before the LORD by his hand. |
| 21. The Lord said to Moses, "When you go to return to Egypt, see all the signs that I have placed in your hand and perform them before Pharaoh, but I will strengthen his heart, and he will not send out the people. | 21. And the LORD said to Mosheh, In going to return into Mizraim, consider all the miracles that I have put in your hand, and do them before Pharoh: and I will make obstinate the disposition (passion) of his heart, and he will not deliver the people. |
| 22. **And you shall say to Pharaoh, 'So said the Lord, "My firstborn son is Israel." '** | 22. **And you will say to Pharoh, Thus says the LORD, Israel is My first-born son;** |
| 23. **So I say to you, 'Send out My son so that he will worship Me, but if you refuse to send him out, behold, I am going to slay your firstborn son.' "** | 23. **and to you I say, Let My son go free, that he may worship before Me; and if you refuse to let him go, behold, I will slay your first-born son.** |
| 24. Now he was on the way, in an inn, that the Lord met him and sought to put him to death. | 24. But it was on the way, in the place of lodging that the angel of the LORD met him, and sought to kill him, because Gershom his son had not been circumcised, inasmuch as Jethro his father-in-law had not permitted him to circumcise him: but Eliezer had been circumcised, by an agreement between them two. |
| 25. So Zipporah took a sharp stone and severed her son's foreskin and cast it to his feet, and she said, "For you are a bridegroom of blood to me." | 25. **And Zipporah took a stone, and circumcised the foreskin of Gershom her son, and brought the severed part to the feet of the angel, the Destroyer, and said, The husband sought to circumcise, but the father-in-law obstructed him; and now let this blood of the circumcision atone for my husband.**  JERUSALEM: **And she circumcised the foreskin of her son, and brought before the feet of the Destroyer, and said, The husband could have circumcised, but the father-in-law did not permit him; but now, let the blood of this circumcision atone for the fault of this husband.** |
| 26. So He released him. Then she said, "A bridegroom of blood concerning the circumcision." | 26. **And the destroying angel desisted from him, so that Zipporah gave thanks, and said, How lovely is the blood of this circumcision that has delivered my husband from the angel of destruction!**  JERUSALEM: **And when the Destroyer had ceased from him, Zipporah gave thanks and said, How lovely is the blood of this circumcision which has saved my husband from the hand of the angel of death !** |
| 27. The Lord said to Aaron, "Go toward Moses, to the desert." So he went and met him on the mount of God, and he kissed him. | 27. And the LORD had said to Aharon, Go and meet Mosheh in the desert. And he came and met him at the mountain where was revealed the glory of the LORD, and he embraced him. |
| 28. And Moses told Aaron all the words of the Lord with which he had sent him and all the signs that He had commanded him. | 28. And Mosheh delivered to Aharon all these words with which He had sent him, and all the signs that He had instructed him to work. |
| 29. So Moses and Aaron went, and they assembled all the elders of the children of Israel. | 29. And Mosheh and Aharon went, and gathered together all the elders of the sons of Israel. |
| 30. And Aaron spoke all the words that the Lord had spoken to Moses, and he performed the signs before the eyes of the people. | 30. And Aharon spoke all the words which the LORD had spoken with Mosheh, and did the signs in the eyes of the people. |
| 31. And the people believed, and they heard that the Lord had remembered the children of Israel, and they kneeled and prostrated themselves. | 31. And the people believed, and heard that the LORD had remembered the sons of Israel, and that their bondage was manifest before Him; and they bowed themselves and worshipped.  JERUSALEM: And they kneeled down. |
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| 1. And afterwards, Moses and Aaron came and said to Pharaoh, "So said the Lord God of Israel, 'Send out My people, and let them sacrifice to Me in the desert.' " | 1. And after this Mosheh and Aharon went in unto Pharoh, and said, Thus says the LORD, the God of Israel: Release My people, that they may make unto Me a festival in the wilderness. |
| 2. And Pharaoh said, "Who is the Lord that I should heed His voice to let Israel out? I do not know the Lord, neither will I let Israel out. " | 2. And Pharoh said, The name of the LORD is not made known to me, that I should receive His word to release Israel. I have not found written in the Book of the Angels the name of the LORD. Of Him I am not afraid, neither will I release Israel. |
| 3. And they said, "The God of the Hebrews has happened upon us. Now let us go on a three day journey in the desert and sacrifice to the Lord our God, lest He strike us with a plague or with the sword." | 3. And they said, The Name of the God of the Jehudaee is invoked by (or upon) us. We will go, then, to proceed three days into the desert, and offer the sacrifices of a festival before the LORD God, that death and slaughter befall us not. |
| 4. But the king of Egypt said to them, "Why, Moses and Aaron, do you disturb the people from their work? Go to your own labors." | 4. And the king of Mizraim said to Mosheh and Aharon, Why do you make the people cease from their labours? Go to your work. |
| 5. And Pharaoh said, "Behold, now the people of the land are many, and you are stopping them from their labors." | 5. And Pharoh said, Behold, this people of the land are many, whom you would stop from their service. |
| 6. So, on that day, Pharaoh commanded the taskmasters of the people and their officers, saying, | 6. And Pharoh that day commanded the officers of the people and their exactors, saying, |
| 7. "You shall not continue to give stubble to the people to make the bricks like yesterday and the day before yesterday. Let them go and gather stubble for themselves. | 7. You will no more give straw to the people to cast bricks as heretofore; let them go and collect straw for themselves; |
| 8. But the number of bricks they have been making yesterday and the day before yesterday you shall impose upon them; you shall not reduce it, for they are lax. Therefore they cry out, saying, 'Let us go and sacrifice to our God.' | 8. but the (same) number of bricks which they have heretofore made you will lay upon them, and not diminish from it, because they are idle; therefore they clamour, saying, Let us go to offer the sacrifice of a festival before our God. |
| 9. Let the labor fall heavy upon the men and let them work at it, and let them not talk about false matters." | 9. Make their work strenuous upon the men, that they may be occupied with it, and not be setting their hopes upon lying words. |
| 10. So the taskmasters of the people and their officers came out and spoke to the people, saying, "So said Pharaoh, 'I am not giving you stubble. | 10. And the officers and exactors of the people went forth, and said to the people, Thus says Pharoh, I will not give you straw; |
| 11. You go take for yourselves stubble from wherever you find [it], because nothing will be reduced from your work.' " | 11. you must go and take straw wherever you can find it; for your work will not in anywise be diminished. |
| 12. So the people scattered throughout the entire land of Egypt, to gather a gleaning for stubble. | 12. And the people were scattered abroad in all the land of Mizraim to gather stubble for the straw. |
| 13. And the taskmasters were pressing [them], saying, "Finish your work, the requirement of each day in its day, just as when there was stubble." | 13. But the officers were pressing, saying, Fulfil your work day by day, as you did when the straw was given you. |
| 14. And the officers of the children of Israel whom Pharaoh's taskmasters had appointed over them were beaten, saying, "Why have you not completed your quota to make bricks like the day before yesterday, neither yesterday nor today?" | 14. And the exactors whom Pharoh set over them as officers beat the sons of Israel, saying, Why have not you fulfilled your appointment, to cast (the same number of) bricks as heretofore, today as yesterday? |
| 15. So the officers of the children of Israel came and cried out to Pharaoh, saying, "Why do you do this to your servants? | 15. And the foremen came, and cried before Pharoh, saying, Why have you dealt thus with your servants? |
| 16. Stubble is not given to your servants, but they tell us, 'Make bricks,' and behold, your servants are beaten, and your people are sinning." | 16. You have not given your servants the straw, and (yet) say they to us, Make the bricks; and, behold, they beat your servants, and the guilty treatment of your people is strong, but it goes up! |
| 17. But he said, "You are lax, just lax. Therefore, you say, 'Let us go, let us sacrifice to the Lord.' | 17. But he said, You are idle, idle: therefore you are saying, Let us go and over the sacrifice of a festival before our God. |
| 18. And now, go and work, but you will not be given stubble. Nevertheless, the [same] number of bricks you must give." | 18. And now, go, work; but the straw will not be given you, yet the same number of the bricks you will produce. |
| 19, The officers of the children of Israel saw them in distress, saying, "Do not reduce [the number] of your bricks, the requirement of each day in its day." | 19, And the foremen of the sons of Israel saw that they were in evil, (in his) saying, Ye are not to withhold the assignment of your bricks from day to day. |
| 20. They met Moses and Aaron standing before them when they came out from Pharaoh's presence. | 20. And they met Mosheh and Aharon, who stood before them when they came out from the presence of Pharoh, |
| 21. And they said to them, "May the Lord look upon you and judge, for you have brought us into foul odor in the eyes of Pharaoh and in the eyes of his servants, to place a sword into their hand[s] to kill us." | 21. and they said to them, Our affliction is manifest before the LORD, but our punishment is from you who have made our smell offensive before Pharoh and his servants; for you have occasioned a sword to be put into their hand to kill us. |
| 22. So Moses returned to the Lord and said, "O Lord! Why have You harmed this people? Why have You sent me? | 22. And Mosheh returned before the LORD, and said, O LORD, why have You done evil to this people, and wherefore have You sent me? |
| 23. Since I have come to Pharaoh to speak in Your name, he has harmed this people, and You have not saved Your people." | 23. From the hour that I went in unto Pharoh to speak in Your name, this people have suffered evil, and delivering You have not delivered them. |
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| 1. And the Lord said to Moses, "Now you will see what I will do to Pharaoh, for with a mighty hand he will send them out, and with a mighty hand he will drive them out of his land." | 1. And the LORD said unto Mosheh, Now have I seen what Pharoh has done: for by a strong hand will he release them, and with a strong hand drive them forth from his land. |
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**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.

**Rashi Commentary for: ‎** **Shemot (Exodus) 4:18 – 6:1‎**

**18** **and returned to Jether, his father-in-law** to take his leave, for he had sworn to him [Jethro] (that he would not leave Midian except with his permission) (Exodus Rabbah 4: 1). And he had seven names: Reuel, Jether, Jethro, Keni, [Hobab, Heber, and Putiel].-[from Michilta, Yithro 1:1] See Rashi on Exod. 18:1 for the reasons for these names.

**19** **for all the people… have died** Who are they? Dathan and Abiram. They were [really] alive, but they lost their property, and a pauper is considered dead.-[from Ned. 64b]

**20** **mounted them upon the donkey** The designated donkey. That is the donkey that Abraham saddled for the binding of Isaac, and that is the one upon whom the King Messiah is destined to appear, as it is said: “humble, and riding a donkey” (Zech. 9:9).-[from Pirkei Rabbi Eliezer, ch. 31]

**and he returned to the land of Egypt, and Moses took the staff** Chronological order is not strictly adhered to in the Scriptures.

**21** **When you go to return to Egypt** You should know that with this intention you shall go, that you shall be steadfast in My mission, to perform all My signs before Pharaoh, and you shall not be afraid of him.

**that I have placed in your hand** He did not say this in reference to the three aforementioned signs, for He had not commanded that he [Moses] do them before Pharaoh but before Israel, in order that they would believe him, and we do not find that he performed them before him [Pharaoh]. But [regarding] signs that I am destined to put into your hand in Egypt, such as: “When Pharaoh speaks to you [i.e., asking for you to perform signs], etc.” (Exod. 7:9), do not wonder that it is written: “that I have placed,” [i.e., implying the past tense,] because this is what it means: “When you speak to him, I will have already placed them into your hand.”

**22** **And you shall say to Pharaoh** When you hear that his heart is hard, and he refuses to send [the Israelites out], say thus to him.

**My firstborn son**-[Firstborn is] an expression of greatness, similar to “I, too, shall make him a firstborn” (Ps. 89:28). This is its simple meaning, but its midrashic interpretation is: Here the Holy One, blessed be He, acknowledged the sale of the birthright, which Jacob bought from Esau.-[from Gen. Rabbah 63:14]

**23** **Send out My son… but if you refuse to send him out, behold, I am going to slay, etc.** That is the last plague, but He warned him [Pharaoh] about it first, because it was [the most] severe, and that is what [Scripture] says: “Behold, God deals loftily in His power” (Job 36:22). Therefore, “who is a teacher like Him?” [A man of] flesh and blood who seeks to avenge himself against his fellow, concealing his plans, so that he will not seek rescue, but the Holy One, blessed be He, deals loftily with His strength, and no one is able to escape from his hand, except by returning to Him [by repenting]. Therefore, He teaches him [about possible punishment] and warns him to repent.-[from Tanchuma, Va’era 14, Exodus Rabbah 9:9]

**24** **Now he was**-[I.e.,] Moses. **on the way, in an inn and sought to put him to death** [I.e., He sought] Moses, because he had neglected to circumcise his son Eliezer. Because he neglected it, he was [to be] punished with death. It was taught in a Braitha: Rabbi Jose said: God forbid! Moses did not neglect it, but he reasoned: Shall I circumcise [him] and go forth on the road? It will be dangerous for the child for three days. Shall I circumcise [him] and wait three days? The Holy One, blessed be He, commanded me, “Go, return to Egypt.” [Moses hurried to Egypt intending to circumcise Eliezer upon his return.] Why [then] was he to be punished with death? Because first he busied himself with [the details of] his lodging. [This appears] in tractate Nedarim (31b). The angel turned into a sort of serpent and swallowed him [Moses] from his head to his thighs, and then [spit him out and] swallowed him from his feet to his private parts. Zipporah therefore understood that it was because of [the failure to perform] the circumcision [that this occurred].-[from Ned. 32a, Exodus Rabbah 5:5]

**25** **and cast it to his feet** She cast it before Moses’ feet.-[from Yerushalmi, Ned. 3:9]

**and she said** about her son.

**For you are a bridegroom of blood to me** You were a cause that my bridegroom would [almost] be murdered. You are to me the slayer of my bridegroom.

**26** **So He released** [I.e.,] the angel [released] him. Then she understood that [it was] because of the circumcision that he had come to slay him.

**she said, “A bridegroom of blood concerning the circumcision”** My bridegroom would have been murdered because of the circumcision.

**concerning the circumcision** Heb. לַמּוּת concerning the circumcision. This is a noun, and the “lammed” serves as an expression meaning “concerning,” similar to “And Pharaoh will say concerning the children of (לִבְנֵי) Israel” (Exod. 14:3). Onkelos, however, translates דָמִים as referring to the blood of the circumcision.

**Chapter 5**

**1** **And afterwards, Moses and Aaron came** But the elders slipped away one by one from following Moses and Aaron, until they had all slipped away before they arrived at the palace. [They did so] because they were afraid to go, and at Sinai, He punished them, [as it is written:] “And Moses shall draw near alone, but they shall not draw near” (Exod. 24:2). He sent them back.-[from Exodus Rabbah 5:14; Tanchuma, Shemoth 24]

**3** **lest He strike us** Heb. פֶּן יִפְגָעֵנוּ. They should have said, “ פֶּן יִפְגָעֲךָ, lest He strike you,” but they imparted honor to the throne [and out of respect said this]. The word פְּגִיעָה denotes a fatal encounter.-[from Tanchuma, Va’era 2]

**4** **do you disturb the people from their work** Heb. תַּפְרִיעוּ, [meaning] you separate [them] and take them away from their work, because they listen to you and expect to rest from their work. Similarly, “Avoid it (פְּרָעֵהוּ), do not pass through it” (Prov. 4:15); [i.e.,] distance it. Similarly, “And you have avoided (וַתִּפְרְעוּ) all my advice” (Prov. 1:25); “that it was (פָרֻעַ)” (Exod. 32:25), [i.e.,] distanced and despised.

**Go to your own labors** “Go to your work that you have to do in your houses.” But [he could not have been referring to the Egyptian bondage, because Moses and Aaron were from the tribe of Levi and] the labor of the Egyptian bondage was not incumbent upon the tribe of Levi. You should know [that this is true] for behold, Moses and Aaron were coming and going without permission.- [from Tanchuma, Va’era 6; Tanchuma Buber, Va’era 4]

**5** **Behold, now the people of the land are many** Those who are required to work, and you stop them from their labors. This is a great loss.

**6** **the taskmasters** They were Egyptians, and the officers were Israelites. The taskmaster was appointed over many officers, and the officer was appointed to drive the workers.

**7** **stubble** Heb. תֶּבֶן, estoble in Old French. They would knead it with the clay.

**bricks** Heb. לְּבֵנִים, tivles in Old French, [tuiles in modern French, tiles] made from clay and dried in the sun; some people fire them in a kiln.

**like yesterday and the day before yesterday** As you have been doing until now.

**and gather** Heb. וְקשְׁשׁוּ, and they shall gather.

**8** **But the number of bricks** The sum of the number of bricks which each one made daily when they were given stubble, that sum you shall levy upon them now too, in order that the labor may fall heavy upon them.

**for they are lax** from the work. Therefore, their hearts turn to idleness, and they cry out, saying, “Let us go, etc.” [The words], מַתְכּֽנֶת [and] וְתֽכֶן לְבֵנִים (verse 18) [mean the number of bricks, as in] “and to Him are deeds counted ( נִתְפְּנוּ” (I Sam. 2:3); “and the counted (הַמְתֻכָּן) money” (II Kings 12:12). All are terms denoting a quantity. **lax**-Heb. נִרְפִּים The work is neglected in their hands and abandoned by them, and they are withdrawing themselves from it, retres in Old French, [meaning] withdrawn, removed.

**9** **and let them not talk about false matters**-Heb. וְאַל יִשְׁעוּ בְּדִבְרֵי שֶׁקֶר. Let them not constantly think and talk about matters of no substance, saying, “Let us go, let us sacrifice.” Similar to it is, “and I shall constantly engage (וְאֶשְׁעָה) in Your statutes” (Ps. 119:117). “For an example and for a byword (וְלִשְׁנִינָה) ” (Deut. 28:37) is rendered [by Onkelos] as וּלְשׁוֹעִין. “And [the servant] told” (Gen. 24:66) is rendered וְאִשְׁתָּעֵי. It is, however, impossible to say that יִשְׁעוּ is [related to the] expression of “and the Lord turned (וַיִשַׁע) to Abel” (Gen. 4:4); “But to Cain and to his offering He did not turn שָׁעָה) (לֽא ” (Gen. 4:5); and to explain אַַַַַל יִשְׁעוּ as “and let them not turn.” If this were the case, Scripture should have written: וְאַל יִשְׁעוּ אֶל דִבְרֵי שָׁקֶר or לְדִבְרֵי שָׁקֶר, for that is the construction in all similar cases, e.g., “and shall turn (יִשְׁעֶה) to (עַל) His Maker" (Isa. 17:7); "and he shall not turn יִשְׁעֶה) (וְלֽא to (אֶל) the altars” (Isa. 17:8); “and they did not turn (וְלֽא ֽשָעו) to (עַל) the Holy One of Israel” (Isa. 31:1). I have not found the prefix “beth” immediately following them; after an expression of speech, however, concerning one who is engaged in speaking of a matter, the prefix “beth” is appropriate, e.g., “who talk about you (בְּךָ)”; (Ezek. 33:30); “Miriam and Aaron talked about Moses (בְּמשֶׁה) ” (Num. 12:1); “the angel who spoke with me (בִּי) ” (Zech. 4:1); “to speak of them (בָּם)” (Deut. 11:19); “And I shall speak of Your testimonies (בְעֵדֽתֶיךָ) ” (Ps. 119:46). Here too, אַל יִשְׁעוּ בְּדִבְרֵי שָׁקֶר means: Let them not engage in speaking of words of vanity and nonsense.

**11** **You go take for yourselves stubble**- And you must go with alacrity.

**because nothing will be reduced from your work**-from the entire amount of bricks that you were making daily, when you were given stubble prepared from the king’s house.

**12** **to gather a gleaning for stubble**-Heb. לְקשֵׁשׁ קַֽש, to gather a gathering, to collect a collection for the stubble [needed] for the clay. **a gleaning** Heb., קַֽש an expression of collecting. Since it is a substance that scatters and requires collecting, it is called קַֽש in other places [also].

**13** **were pressing [them]**-Heb אָצִים, pressing-[from Targumim]

**the requirement of each day in its day**-The quota of each day complete in its [i.e., on the same day, as you did when the stubble was prepared.-[from Onkelos]

**14** **And the officers of the children of Israel… were beaten**-The officers were Israelites, and they had pity on their fellows, [and did] not press them. They would turn the bricks over to the taskmasters, who were Egyptians, and when something was missing form the [required] amount, they [the Egyptians] would flog them [the officers] because they did not press the workers. Therefore those officers merited to become the Sanhedrin, and some of the spirit that was upon Moses was taken and placed upon them, as it is said: “Gather to Me seventy men of the elders of Israel” (Num. 11:16), of those about whom you know the good that they did in Egypt, “that they are the elders of the people and its officers” (ibid.).-[from Tanchuma, Beha’alothecha 13 and Sifrei, Beha’alothecha 92]

**And the officers of the children of Israel… were beaten**-[I.e.,] those whom Pharaoh’s taskmasters had appointed as officers over them-saying, “Why, etc.” Why were they beaten? Because they [the Egyptian taskmasters] said to them [the officers], “Why have you not completed either yesterday or today the fixed quota set upon you to make bricks, as [you did] the ‘third yesterday’?” This is the day before yesterday, which was when they had been given stubble.

**were beaten**-Heb. .וַיֻכּוּ They were the object of an action. [The word is in the “hoph’al” conjugation, the recipient of the “hiph’il.”] They were beaten by others; the taskmasters beat them.

**16** **but they tell us, ‘Make bricks’**- The taskmasters [tell us]: “Make bricks, as many as the original number.”

**and your people are sinning** Heb. וְחָטָאתעַמֶךָ. If it were vowelized with a “pattach” (חַטָאת), I would say that it is connected, [i.e., in the construct state, and so it means:] and this thing is the sin of your people. However, since it is [vowelized with] a “kamatz” (חָטָאת), it is a noun [in the absolute state], and this is its meaning: and this thing brings sin upon your people, as if it were written: לְעַמֶךָ וְחַָטָאת, like “when they came to Beth-lehem (בֵּיתלָחֶם) ” (Ruth 1:19), which is the equivalent of לְבֵיתלָחֶם, and similarly with many [others].

**18** **Nevertheless the [same] number of bricks**-Heb. וְתֽכֶן לְבֵנִים, the count of the bricks, and similarly, " הַכֶּסֶף הַמְתֻכָּן, the counted money” (II Kings 12:12), as is stated in that section, “and packed and counted the money” (II Kings 12:11).-[from Onkelos]

**19** **The officers of the children of Israel saw**-their fellows who were driven by them.

**in distress**-They saw them in the distress and trouble that befell them when they had to make the work heavy upon them, saying, “Do not reduce, etc.”

**20** **They met**-Men of Israel [met] Moses and Aaron, etc. Our Rabbis expounded: Every [instance of] נִצִים, quarreling, and נִ צָּבִים, standing, is a reference to Dathan and Abiram, about whom it is said: “came out and stood upright” (Num. 16:27).-[from Ned. 64b]

**22** **Why have You harmed this people?** And if You ask, “What is it to you?” [I answer,] “I am complaining that You have sent me.”-[from Tanchuma, Va’era 6]

**23** **he has harmed this people**-Heb. הֵרַע, a causative expression. He brought much harm upon them, and the targum renders: אַבְאֵשׁ

**Chapter 6**

**1** **Now you will see, etc.**-You have questioned My ways [of running the world, which is] unlike Abraham, to whom I said, “For in Isaac will be called your seed” (Gen. 21:12), and afterwards I said to him, “Bring him up there for a burnt offering” (Gen. 22:2), yet he did not question Me. Therefore, now you will see. What is done to Pharaoh you will see, but not what is done to the kings of the seven nations when I bring them [the children of Israel] into the land [of Israel].-[from Sanh. 111a]

**for with a mighty hand he will let them go**-Because of My mighty hand, which will overpower Pharaoh, he will let them go.

**and with a mighty hand he will drive them out of his land** Against Israel’s will he will drive them out, and they will not have time to make provisions for themselves, and so He says, “And the Egyptians pressed the people strongly, etc.” (Exod. 12:33).

**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) 4:18 – 6:1**

**19. AND THE ETERNAL SAID UNTO MOSES IN MIDIAN: GO, RETURN UNTO EGYPT,** etc. Rabbi Abraham ibn Ezra said, "There is no strict chronological order in the narrative of the Torah,[[1]](#footnote-1) and the explanation thereof is, *'now the Eternal had said.'* There are many similar cases."

But Ibn Ezra's interpretation here is not correct. The first Divine communication, [i.e., that Moses return to Egypt], was not in Midian but at Mount Sinai.[[2]](#footnote-2) In Midian He spoke to him only at this time, [as mentioned in the present verse]. However, when Moses accepted the mission by word of G-d to go to Egypt and he returned to Midian to obtain permission from his father-in-law, it was his intention to go alone and disguised. It is for this reason that Moses said to Jethro, *Let me go, I pray thee, and return unto my brethren that are in Egypt, and see whether they be yet alive*.[[3]](#footnote-3) That is to say, "I will see my brethren whether they be yet alive and I will return," for it was to be in the nature of a visit by one who is anxious to see his brethren. But then the Eternal said to him in Midian, *Go, return unto Egypt*, that is to say, "Arise, go out of this land and return to the land of Egypt and have no fear there, for all those who sought to harm you have died, and stay there with the people until you will bring them forth from there." Therefore Moses took his wife and children since it was the right way to bring them with him, inasmuch as the children of Israel would have greater reliance on him because of it. [They would say]: "A free man in Midian who lives peacefully in his home with his children and with his wife, a son-in-law of the priest of the land, would not have brought them to be with slaves and make their lives bitter with hard service if his heart were not steadfast. He is trusting that they will soon go out from Egypt and that he will go up with them to the land of Canaan, and that it will then not be necessary for him to return to Midian to take his wife and his children from there."

**20. AND MOSES TOOK HIS WIFE AND HIS SONS.** The intent thereof is like that of the verse, *And the sons of Pallu: Eliab.[[4]](#footnote-4)* At that time, he had only Gershom, as Scripture mentions,[[5]](#footnote-5)and his wife became pregnant with Eliezer on the way [to Egypt] or in Egypt, if she went there.[[6]](#footnote-6)

It is possible that before the Divine communication came to him *on the mountain of G-d,[[7]](#footnote-7)* only Gershom had been born. Zipporah however was already pregnant [with Eliezer], and when he returned to Jethcr his father-in-law,[[8]](#footnote-8) she gave birth, but *because the King's business required haste,[[9]](#footnote-9)* he did not circumcise him, nor did he give him a name. On the way when his mother circumcised him,[[10]](#footnote-10) she did not give him a name, as Moses was met at that time by the angel.[[11]](#footnote-11) It was after he came to Egypt and saw that he was saved from all those who sought his life that he then called him Eliezer, *for the G-d of my father was my help, and delivered me from the sword of Pharaoh.[[12]](#footnote-12)* Our Rabbis have also stated[[13]](#footnote-13) that the child that was circumcised [by Zipporah, as mentioned here in Verse 25], was Eliezer.

**AND HE RETURNED TO THE LAND OF EGYPT.** I.e., with those mentioned [at the beginning of the verse, namely, his wife and his sons]. Rabbi Abraham ibn Ezra said that the expression, *and he returned to the land of Egypt,* means that Moses alone returned. When he was met by G-d,[[14]](#footnote-14) Eliezer was circumcised, and when he was healed, Zipporah together with her children returned to her father.

This [explanation of Ibn Ezra] is possible, for due to the fact that Eliezer was circumcised, Moses could not take him on the road until the child would become strong. At the same time, he did not want to delay the mission of the Holy One, blessed be He, and therefore he left them in the lodging-place and commanded Zipporah to return to her father's home when the child will become healed. This is the purport of the expression, *after he had sent her away.* It is also probable that they all went to Egypt, and after they stayed there for some time, she longed for her father and so Moses sent her with the children. This then would be the sense of the word *shilucheha (after 'he had sent her away'),[[15]](#footnote-15)* since Jethro feared that perhaps it was Moses' intent to divorce her.

And in Veileh Shemoth Rabbah,[[16]](#footnote-16) [the Rabbis have said): *"And Moses went and returned to Jether his father-in-law.* Where did he go? He went to take his wife and sons. Jethro said to him, 'Where do you take them?' Moses replied, 'To Egypt.' Jethro said to him, 'Now that those who are in Egypt wish to leave it, do you desire to lead them there?' Moses replied, 'Very soon [those held in bondage] are destined to go forth from there and stand at Mount Sinai and hear the words of the Almighty, *I am the Eternal your G-d Who brought you out of the land of Egypt.[[17]](#footnote-17)* Should my children not hear it together with them?' Jethro said to Moses, 'Go in *peace.' "* In accordance with the opinion of the Rabbis [in the above Midrash], it is proper that we explain that after Moses and Jethro agreed on Moses' returning to Egypt, the Holy One, blessed be He, commanded him thereon, thus confirming the word of His servant,[[18]](#footnote-18) and he returned to Egypt with his sons and his wife, as I have explained.

**21. AND THE ETERNAL SAID UNTO MOSES: 'WHEN YOU GO BACK INTO EGYPT SEE ALL THE WONDERS,' etc.** Rabbi Abraham ibn Ezra said that this was said to Moses when he was yet in Midian. G-d informed him that He would harden Pharaoh's heart and he would not let the people go because of all the wonders which he would see until the last wonder. Ibn Ezra's intent is thus to explain this verse as saying: *"See* that for *all the wonders which I have put in your hand* and which you will do *before Pharaoh,* for all of these he will not let them go until you will tell him that I will slay his son, his firstborn. Then he will let them go."

This explanation is not correct for what sense is there for the expression, *when you go back into Egypt, see,* etc.? Rather, the purport thereof is as follows: When leaving Midian, Moses took the rod of G-d in his hand[[19]](#footnote-19) *to mark the way with his footsteps.[[20]](#footnote-20)* G-d forewarned him and said to him, "When you go on the way, *mark well and behold[[21]](#footnote-21)* that all the wonders which I have put in your hand you should do before Pharaoh; do not forget to do anything before him. *And I will harden his heart,* but do not despair from doing them because of his obstinacy, and you will yet warn him again on the last plague which will cause him to let them go." The purport of the expression, *I have put in your hand,* is that "in your hand I have put them; you arc to do them, and not someone else." He had already informed him that He would perform many signs and wonders in Pharaoh's midst, as He said, *with all My wonders which I will do in his midst.[[22]](#footnote-22)* All this was an encouragement to Moses, for since he was forced to go on the mission, G-d warned him before the action, and commanded him again at the time of the action before each and every wonder.

It is possible that the expression [concerning the smiting of his firstborn], *and you will say unto Pharaoh,[[23]](#footnote-23)* is but to inform Moses now that in the end He will so command him to say it to Pharaoh. Thus the purport of His words is as follows: *"I will harden his heart and he will not let the people go* in spite of all the wonders, *and you will say* to him on that day, *'Behold I will slay your son, your firstborn ,'* and then he will let them go." We do not find that He informed Moses of the death of their firstborn except at this time, and thus [we must say] that not all of the Divine communication [here given to Moses was relayed to Pharaoh] now.[[24]](#footnote-24)

It is possible to explain [the matter as follows): *"See all* these three[[25]](#footnote-25) *wonders which I have put in your hand* to do before the Israelites, *do them* also *before Pharaoh* so that Pharaoh should know that the elders of the people who request of him to let them go say so according to the commandment of G-d, and he should not come with a pretext against them." And so did Moses do [these three wonders[[26]](#footnote-26) before Pharaoh], even though it is not so written. The verse [further on] which states, *When Pharaoh will speak unto you, saying: 'Show a wonder for you,[[27]](#footnote-27)* [which might indicate that the wonder of the staff turning into a serpent was done by a special command, and not because of the Divine communication here, as explained above], means that Pharaoh will want a sign for himself. G-d thus commanded Moses to throw the rod and it shall become a *tanin,* not a *nachash,[[28]](#footnote-28)* as mentioned the first time. Thus He wanted to show Pharaoh that Aaron's rod would swallow up their rods, instructing him that He would vanquish them and that they would be destroyed forever by Him.

In the Midrash V'eileh Shemoth Rabbah,[[29]](#footnote-29) I have seen mentioned: ***"[And the Eternal said to Moses: 'When you go into Egypt, see all the wonders'*** etc.] To which wonders does He refer? If you say that it is to [the staff turning into] a serpent, [his hand becoming] leprous, and [the waters turning into] blood, the Holy One, blessed be He, told Moses to do these only before Israel! Moreover, we find nowhere that Moses did these signs before Pharaoh. But what then is the meaning of ***all the wonders which I have put in your hand?*** This refers to the rod upon which were written the initials of the ten plagues: ***'D'tzach Adash B'achab.'"[[30]](#footnote-30)*** According to this Midrash, the explanation of the verse will be: ***"See*** and contemplate the writing on the rod ***which I have put in your hand,*** for all wonders thereon you will perform before Pharaoh."

**27. AND HE MET HIM IN THE MOUNTAIN OF G-D.** Thus you learn that Mount Sinai is between Midian and Egypt.

**AND HE KISSED HIM.** Aaron kissed Moses, for Moses the humble one treated his older brother with respect. For this reason, it does not say that they kissed each other.

**28. AND MOSES TOLD AARON ALL THE WORDS OF THE ETERNAL WHEREWITH HE HAS SENT HIM.** This means that he told all the words which were spoken between him and the Holy One, blessed be He, and all the objections he had raised against undertaking the mission, and that he was sent against his own will. This is the intent of the word ***kol ('all' the words of the Eternal).*** In Midrash Chazit[[31]](#footnote-31) [we find it stated]: "And the Rabbis say that Moses revealed to Aaron the Tetragrammaton [which had been revealed to him]." The intent of their explanation is that Moses told Aaron the Divine Names mentioned above[[32]](#footnote-32) by which He sent him, and the Name that is derived [from them],[[33]](#footnote-33) and the explanation that is inherent in them.[[34]](#footnote-34)

**5:3. LEST HE FALL UPON US WITH PESTILENCE.** "Moses and Aaron wanted to say [to Pharaoh], 'Lest He fall upon you,' but they showed respect to royalty." Thus the language of Rashi. Rabbi Abraham ibn Ezra explained: "***'Lest He fall upon us***; that is, including us Israelites, also you Pharaoh and all Egypt.' Therefore when the Egyptians saw the slaying of the firstborn, they said, ***'We are all dead men***,'[[35]](#footnote-35) for the words of Moses now became clear to them when he said, ***Lest he fall upon us with pestilence***, and therefore they drove them to go to sacrifice [to G-d]."

This explanation of Ibn Ezra is not correct, for Moses and Aaron were not commanded to say that Israel too would share in the punishment of pestilence or sword if they would not sacrifice [to G-d],[[36]](#footnote-36) and Moses and Aaron would by no means change anything in the mission of G-d.

By way of the Truth, [the mystic lore of the Cabala], this is the secret of the offerings,[[37]](#footnote-37) as they constitute a redemption from punishment, for ***before Him goes the pestilence***.[[38]](#footnote-38)

**Or with the sword**, this means the harsh [attribute of justice]. Moses said this because the Holy One, blessed be He, had commanded them, saying. ***And you will say unto him: 'The Eternal, the G-d of the Hebrews has met with us. And now let us go ... that we may sacrifice to the Eternal our G-d***,'[[39]](#footnote-39) and they said to Pharaoh, ***Thus says the Eternal, the G-d of Israel: Let My people go.[[40]](#footnote-40)***Now Pharaoh was indeed a very wise man. He knew [of the existence of G-d and acknowledged Him, as he — or his predecessor[[41]](#footnote-41) - said to Joseph: ***Forasmuch as G-d had shown thee all this***;[[42]](#footnote-42)***a man in whom the spirit of G-d is****.[[43]](#footnote-43)* But Pharaoh did not know the Proper Name of G-d, [i.e., the Tetragrammaton],[[44]](#footnote-44) and accordingly, he answered, ***I know not the Eternal****.[[45]](#footnote-45)* Therefore they replied and said to him, as they were commanded. ***The G-d of the Hebrews has met with us****,[[46]](#footnote-46)* mentioning to him only ***the G-d of the Hebrews****,* which is equivalent to ***El Sha-dai****.* They said, ***He has met with us****,* relating to Pharaoh the exact language of the message they were commanded to bring him, and they explained to him that in this meeting which they would have [with G-d], it would be necessary for them to sacrifice before Him, lest the meeting be ***with pestilence, or with the sword****.* In a similar vein did Scripture set forth in connection with Balaam, as it is said, ***And G-d met Balaam, and he said unto Him: I have prepared the seven altars, and I have offered up a bullock and a ram on every altar****.[[47]](#footnote-47)*

**4. WHEREFORE DO YOU, MOSES AND AARON...?** Pharaoh asked them for their names, and he mentioned them by name in a manner indicating respect.

**'TAPHRI'U' THE PEOPLE FROM THEIR WORK.** Onkclos translated: ***t'vatlu***(you cause them to idle from their work). Similarly: ***'porei'a'******(refuses) instruction****;[[48]](#footnote-48)* ***'vatiphr'u' (and you have set at nought) all my counsel****.[[49]](#footnote-49)*

**GET YOU TO YOUR BURDENS.** If we follow the simple interpretation of Scripture, reference here is to the work for the king,[[50]](#footnote-50) since Moses and Aaron were part of the [Hebrew] people for at this time they came before him with all the people. But he did not listen to them and commanded them: "Return you all to the work." Later when Moses and Aaron returned before Pharaoh and he said to them, ***Show a wonder for you****,[[51]](#footnote-51)* and they did so, they appeared to him like the magicians, sorcerers, and wise men, and he showed them respect. Still later, when the plagues began coming upon him, he was in dread fear of them.

It appears furthermore that not all the children of Israel worked all the time for Pharaoh in ***mortar and in brick****,[[52]](#footnote-52)* for in that case they would have filled the whole land of Egypt with cities. Rather, they worked in levies, and he pressed his yoke upon them by taking many of the Israelites [into his labors].

Now Rashi explained: ***"Get you to your burdens****,* i.e., 'to your work which you have to do in your homes.' But [it cannot signify 'go to your labors as slaves,' for he was speaking to Moses and Aaron, who were of the tribe of Levi, and] the work of Egyptian slavery was not imposed upon the tribe of Levi. You may know that this was so because Moses and Aaron went and came as they pleased. This is correct. All man's work whether at home or in the field is so called [***sebel***(labor)], just as in the verse: ***over all the 'sebel' (labor) of the house of Joseph****.[[53]](#footnote-53)* And it is customary among all people to have wise men who teach them their laws. Therefore Pharaoh did not impose slavery upon the tribe of Levi, who were the teachers and the elders of the children of Israel, and it was all caused by G-d.

I have seen in V'eleh Shemoth Rabbah:[[54]](#footnote-54) "Rabbi Yehoshua ben Levi said that the tribe of Levi was free from servile labor. Pharaoh said to them, 'It is because you are free [from the forced labor] that you therefore say, ***Let us go and sacrifice to our G-d.[[55]](#footnote-55) Get unto your burdens*** for Israel.'[[56]](#footnote-56) Another interpretation: Pharaoh said to Moses and Aaron, 'It is enough for you that you are free! Perhaps you are displeased because you are not doing this forced labor; [if so], ***get ye unto your burdens.'"***

And Rabbi Abraham ibn Ezra explained the verse, ***Get ye unto your burdens,*** as meaning the burdens of the entire people, since Pharaoh spoke to them for all Israel.

**22. 'ADO-NAY', WHEREFORE HAVE YOU DEALT ILL WITH THIS PEOPLE?** The Divine Name is here written ***Aleph Dalet,*** for through the Proper Name of G-d, (i.e., the Tetragrammaton), which is the attribute of mercy, no evil would befall the people. However, above [in Chapter 4, Verses 10 and 13], Moses twice mentioned the Divine Name written ***Aleph Dalet — [Bi Ado-nay*** (O G-d)] - since he was praying that the anger of G-d would not be kindled against him [for refusing to undertake the mission to go to Pharaoh]. Perhaps Moses was afraid to mention the Great Divine Name that was then being revealed to him and speaking to him.

**WHEREFORE HAVE YOU DEALT ILL WITH THIS PEOPLE?** [It should be asked]: After G-d twice informed[[57]](#footnote-57) Moses that the king of Egypt would not let them go, why did he complain? Rabbi Abraham ibn Ezra said that Moses had thought that from the moment he would speak to Pharaoh in the name of G-d, he would ease the burden from upon the children of Israel, and that G-d would begin to redeem them, but Pharaoh hardened and increased their woes. This is the sense of the expression, ***Wherefore have You dealt ill …***" It is the opposite of what You have told me, i.e., ***I have surely seen the affliction of My people***.[[58]](#footnote-58) ***And I am come down to deliver them."[[59]](#footnote-59)*** But this [explanation of Ibn Ezra] does not appear to me to be correct because [Moses said], ***Neither have You delivered Your people at all,[[60]](#footnote-60)*** and "delivery" means only their going forth from exile.[[61]](#footnote-61)

In my opinion, Moses our teacher thought G-d had told him that Pharaoh would not let them go immediately at his command, nor by sign and wonder until He would perform His many wonders among them. But Moses thought that G-d would bring them upon Pharaoh in uninterrupted succession in a few days. When Pharaoh said, ***I*** ***know not the Eternal,[[62]](#footnote-62)*** He would immediately command him to execute the sign of the serpent before the king, and [if] the king would still not listen, He would smite him on that very day with the plague of blood, followed by all the rest of the plagues. But when Moses saw that three days passed and the king increased their woes every day and G-d did not rebuke him, nor did He reveal Himself to Moses to inform him what he should do, then Moses thought that [the captivity] is a long one.[[63]](#footnote-63)

It is possible that there was a long period of time to this story recounted here by Scripture. When the officers of the children of Israel were beaten,[[64]](#footnote-64) days passed until they spoke to Pharaoh himself, saying to him, ***Wherefore do you deal thus with your servants?[[65]](#footnote-65)*** It is not every person that has a right to come into the inner chambers of the king's palace and speak to him face to face, and all the more the officers of those people abhorrent to him. Thus they suffered in their burden and oppression many days, and they would come ***even before the king's gate[[66]](#footnote-66)*** until their outcry was heard before the king and he commanded that they come before him and speak with him. It is likewise possible that Moses returned to the Eternal and said, ***Wherefore have You dealt ill ...,*** many days after the officers of the children of Israel met him.[[67]](#footnote-67)

The Rabbis have said in V'eleh Shemoth Rabbah:[[68]](#footnote-68) ***"And the taskmasters of the people went out, and their officers, and they spoke to the people, saying. Thus says Pharaoh: I will not give you straw.[[69]](#footnote-69)*** When this was decreed by Pharaoh, Moses went to Midian and stayed there six months while Aaron remained in Egypt. At that time, Moses took his wife and sons back to Midian." The Rabbis have furthermore said:[[70]](#footnote-70) ***"And they met Moses and Aaron.[[71]](#footnote-71)*** After six months, the Holy One, blessed be He, revealed Himself to Moses in Midian and said to him, ***Go, return unto Egypt****.[[72]](#footnote-72)* Moses then came from Midian, and Aaron from Egypt, when they were met by the officers of Israel as they came forth from Pharaoh." I have furthermore seen a similar (tradition] in Midrash Chazit:[[73]](#footnote-73) "***My beloved is like a gazelle****.[[74]](#footnote-74)* Just as a gazelle appears [and hides] and reappears, so did the first redeemer, [i.e., Moses], appear to the children of Israel, then he disappeared, and then he appeared to them again. For how long was he away from them? Rabbi Tanchuma said three months. It is this which Scripture says, ***And they met Moses and Aaron.****[[75]](#footnote-75)* And Rabbi Yehudah Beribi[[76]](#footnote-76) said that [he was away from them] for periods of time." That is to say, the word "meeting" - ***[and they 'met' Moses and Aaron]*** *—* indicates periods of time.

Thus many days passed between G-d's speaking to Moses and Moses' coming to Pharaoh. Therefore when Moses returned to G-d he said, ***"Wherefore have You dealt ill with this people****,* hurrying to send me before the time (of redemption) had come? It was not fitting to send me until You wanted to deliver them, but now You have dealt ill with them and You have not delivered them. And if You deal thus with them, they will perish in the affliction that will come upon them." Therefore G-d answered Moses at this time: "Soon ***will you see what I will do to Pharaoh****,[[77]](#footnote-77)* for I will not prolong it for him to the extent that you thought, and his time is near to come, and his days will not be prolonged."[[78]](#footnote-78)

**Ketubim: Psalms ‎‎‎44:1-27**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. For the conductor, of the sons of Korah, a maskil. | 1. For praise; for David, composed by the sons of Korah, good discernment. |
| 2. O God, with our ears we heard, our forefathers told us; You performed a deed in their days, in days of old. | 2. O LORD, with our ears we have heard, our fathers have told us of the deed You did in their days, in the days of old. |
| 3. You-[with] Your hand You drove out nations and planted them; You inflicted harm on kingdoms and sent them away. | 3. You drove out the Canaanite Gentiles with Your mighty hand; and You planted them, the house of Israel, in their land; You broke the peoples and sent them away. |
| 4. For not by their sword did they inherit the land, neither did their arm save them, but Your right hand and Your arm and the light of Your countenance, for You favored them. | 4. For they did not inherit the land by the strength of their swords, and the might of their arms did not redeem them, for it was Your right hand, and Your strong arm and the light of Your glorious splendor; for whenever they occupied themselves with the Torah, You were pleased with them. |
| 5. You are my King, O God; command the salvations of Jacob. | 5. You are my king, O God; at this time command the redemption of the house of Jacob. |
| 6. With You, we will gore our adversaries; with Your name, we will trample those who rise up against us. | 6. At Your command we will gore our oppressors; in Your name we will subdue all who rise against us. |
| 7. For I do not trust in my bow, neither will my sword save me. | 7. For I do not trust in my bow, and my sword will not redeem me. |
| 8. For You saved us from our adversaries and You put our enemies to shame. | 8. For You have redeemed us from our oppressors and from those who hate us, You have brought shame upon them. |
| 9. We praised [ourselves] with God all day long, and we will forever thank Your name, yea forever. | 9. By the word of the LORD we sing praise all day; and Your name we will confess forever and ever. |
| 10. Even if You have forsaken us and put us to shame, and You do not go out in our hosts; | 10. Only You have neglected us and put us to shame; and Your presence will not abide with our forces. |
| 11. You make us retreat from the adversary, and our enemies plunder for themselves; | 11. You have made us turn our back in the presence of our enemies, and those who hate us have subdued us. |
| 12. You deliver us as sheep to be eaten, and You scatter us among the nations. | 12. You have handed us over like sheep for food, and You have scattered us among the Gentiles. |
| 13. You sell Your people without gain, and You did not increase their price; | 13. You sold Your people for nothing, for no money; and You did not increase property by their exchange. |
| 14. You make us a reproach to our neighbors, a scorn and a derision to those around us; | 14. You have made us a disgrace to our neighbors, a mockery and scandal to our surroundings. |
| 15. You make us a byword among the nations, a [cause for] shaking the head among the kingdoms. | 15. You have made us a proverb among the Gentiles, a shaking of the head among the nations. |
| 16. All day long, my disgrace is before me, and the shame of my face has covered me. | 16. All the day my disgrace is before me, and shame has covered my face. |
| 17. From the voice of the one who taunts and blasphemes, because of an enemy and an avenger. | 17. From the sound of the reviler and vilifier, from the presence of the enemy and revenge-taker; |
| 18. All this has befallen us and we have not forgotten You, neither have we betrayed Your covenant. | 18. All this has come upon us, yet we have not neglected You, and we have not been false to Your covenant. |
| 19. Our heart has not turned back, nor have our steps turned away from Your path | 19. We will not turn back hesitating, our hearts being proud, but You have diverted our steps from the straightness of the path. |
| 20. -even when You crushed us in a place of serpents, and You covered us with darkness. | 20. For You have humbled us in a place of jackals, and You have covered us with the shadow of death. |
| 21. If we forgot the name of our God and spread out our palms to a strange god, | 21. If we have neglected the name of our God and spread our hands in prayer to an idol of foreign nations |
| 22. Will God not search this out? For He knows the secrets of the heart. | 22. Truly God will search this out, for He knows the hidden things of the heart. |
| 23. For it is for Your sake that we are killed all the time, [that] we are considered as sheep for the slaughter. | 23. For on Your account we are killed all the day; we are accounted as sheep handed over for slaughter. |
| 24. Awaken! Why should You sleep, O Lord? Arouse Yourself, forsake not forever. | 24. Act mightily; why will You be like a sleeping man, O LORD? Arouse Yourself, do not forever be forgetful. |
| 25. Why do You hide Your countenance? [Why do] You forget our affliction and oppression? | 25. Why will You remove Your glorious presence, why neglect our shame and oppression? |
| 26. For our soul is cast down to the dust, our belly clings to the earth. | 26. For our soul is bent to the dust; our bowels cleave to the bottom of the pit. |
| 27. Arise to assist us and redeem us for the sake of Your kindness. | 27. Arise, help us, and redeem us, for the sake of Your goodness. |
|  |  |

**Rashi’s Commentary on Psalms ‎‎‎‎44:1-27**

**2** **with our ears we heard** From here you learn that the sons of Korah were speaking for the generations following them, for if it were for themselves, they should not say, “our fathers told us,” because they themselves witnessed the miracles of the desert, the Jordan, and Joshua’s war. In this manner, it is explained in the Aggadah of Psalms (Mid. Ps. 44:1).

**3** **You inflicted harm on kingdoms** You inflicted harm on the seven great nations, You sent them out from before us, and with Your hand and Your strength You drove them out of their land and planted our forefathers in its midst.

**4** **You favored them** Heb. רציתם, an expression of favor.

**5** **command the salvations of Jacob** Now too.

**6** **we will trample those who rise up against us** Heb. נבוס. We will tread and trample our enemies, an expression of (Ezek. 16:6): “wallowing (מתבוססת) in your blood”; (Prov. 27:7), “tramples (תבוס) honeycomb”; (Zech. 10:5), “And they shall be like mighty men, treading (בוסים) the mire of the streets.”

**10** **Even if You have forsaken us and put us to shame** Even if You put us to shame, we will forever thank Your name.

**11** **You make us retreat** Heb. תשיבנו. This is a present tense.

**plunder for themselves** They plunder our property, each man for himself.

**12** **You scatter us** Epondis nous in Old French, tu nous repandis in modern French.

**20** **when You crushed us in a place of serpents** This כי serves as an expression of כאשר, when. Even when You humbled us in a land of plains and pits; [in] a desert, a place of serpents, and You covered us with the darkness of death despite all this, if we forgot the name of our God, will God not search this out? For He knows the secrets of the heart.

**23** **as sheep for the slaughter** As sheep of slaughter.

**27** **and redeem us for the sake of Your kindness** We do not come with the power of our deeds, but do [this] for the sake of Your kindness.

**Meditation from the Psalms**

**Psalms ‎‎44:1-27**

**By: HH Rosh Paqid Adon Hillel ben David**

As we mentioned in a previous psalm, this psalm was written by the sons of Qorach. This psalm is a memoir dedicated to their beloved country, Eretz Israel. They vividly describe the Divine assistance which allowed Israel to conquer the land, and they lament the Divine displeasure which caused Israel to lose it.[[79]](#footnote-79)

***Tehillim (Psalms) 44:1-2*** *For the leader; a Psalm o f the sons o f Korah. Maschil. O God, we have heard with our ears, our fathers have told us, what work You did in their days, in the times of old.*

*­*

**Ketubim Midrash Psalm 44** These words are to be considered in the light of what Scripture says elsewhere: *He ... led them by the right hand of Moses with His glorious arm ... to make Himself an everlasting Name* (Isa. *63:12).* From this you learn that when the children of Israel went forth from Egypt, they could not offer any works of their hands whereby they might be redeemed. And so, not because of the works of their fathers,' and not because of their own works, was the sea rent before them, but only that God might make Himself a name in the world.

The writer of the above midrash clearly associated our Psalm with the redemption in the days of Moshe. I would like to explore this redemption a bit.

***Sotah 48a*** *HE ALSO ABOLISHED THE WAKERS. What does ‘WAKERS’ mean? — Rehabah said: The Levites used daily to stand upon the dais and exclaim, Awake, why do You sleep, O LORD?[[80]](#footnote-80) He said to them, Does, then, the All-Present sleep? Has it not been stated: Behold, He that keeps Israel will neither slumber nor sleep![[81]](#footnote-81) But so long as Israel abides in trouble and the Gentiles are in peace and comfort, the words ‘Awake, why do You sleep, O LORD’? [should be uttered].[[82]](#footnote-82)*

We are reading this redemption psalm[[83]](#footnote-83) five days before the Passover lamb is selected on Nisan 10. We are in the middle of two redemptions: The redemption of Purim and the redemption of Pesach (Passover). This was the darkest hour of the Egyptian exile. To those who were oppressed in Egypt, this was a time of extremely bitter slavery. We could forgive them if they said:

***Tehillim (Psalms) 44:24-27****Awake, why do You sleep, O LORD? Arouse Yourself, cast not off for ever.* ***25****Wherefore do You hide Your face, and forget our affliction and our oppression?****26****For our soul is bowed down to the dust; our belly cleaves unto the earth.****27****Arise for our help, and redeem us for Your mercy's sake.*

Why is Pesach always, exactly, thirty days after Purim? The fact that Chazal[[84]](#footnote-84) connect these two festivals is an invitation to understand these connections.

I can immediately see that there are several obvious connections:

The account of Purim and Pesach both contain a ‘hero’ who goes to a despotic ruler to free the B’ne Israel: Moshe went to Paro and Esther went to King Achashverosh. Both of the ‘heroes’ had a relative who supported them: Esther was supported by Mordechai and Moshe was supported by Aharon. Both accounts have a large treasure moving from the bad guys to the B’ne Israel.

It is noteworthy to see that the actual events of the Purim story, in the book of Esther, took place on Pesach.

The command to begin studying the halachot[[85]](#footnote-85) of Pesach, and preparing for it, thirty days before Pesach is found in the Shulchan Aruch[[86]](#footnote-86), and the Talmud[[87]](#footnote-87). In fact, The Mishna Berurah[[88]](#footnote-88) adds that one should start on the fourteenth of Adar, which is Purim. The juxtaposition of Purim and Pesach is a Halakhic requirement. In a leap year, Purim is celebrated in the second Adar, the one closest to Nisan, so that the two redemptions will be celebrated in consecutive months[[89]](#footnote-89).

***Megillah 6b*** *The reason of R. Simon b. Gamaliel is that more weight is to be attached to bringing one period of redemption close to another. R. Eleazar said: The reason of R. Simon b. Gamaliel is derived from this verse: to confirm this second letter of Purim[[90]](#footnote-90).*

The Talmud states that it is proper to join the redemption of Purim to the redemption of Pesach. The reason for this connection is that the beginning of Haman’s downfall and the redemption from Egypt both took place in the month of Nisan. Also, the spiritual service that brought about the Purim redemption, Mordechai’s efforts to “go collect all the Jews“, took place in Nisan.

Rabbi Nachman suggests another one of the connections between Purim and Pesach:

***Purim is a preparation for Pesach****. Through the mitzva[[91]](#footnote-91) of Purim we are protected from chametz on Pesach.[[92]](#footnote-92)*

Thirty days before Pesach the study of the laws of Pesach takes precedence over other Torah studies. The Maharal of Prague explains that Chazal made this decree because thirty days before Pesach is when the spiritual light of the holiday begins to shine on the world. Thus the light of Pesach begins to shine on Purim.

Purim is the *last* holiday of the year and Pesach is the *first* holiday of the year. Purim comes two weeks before Rosh Chodesh Nisan and Pesach comes two weeks after Rosh Chodesh Nisan. Both holidays celebrate stories of how we were oppressed, and almost wiped out, how we survived and even flourished. In the Purim story, told in the Megillah of Esther, HaShem’s name is never mentioned. In the Passover story, told in the Haggada, Moshe’s name is never mentioned.

The redemption of Pesach and the redemption of Purim could not be more different. On Pesach HaShem actively intervened to change the course of history. The Jewish people are almost completely passive throughout the whole process relying on the public miracles of HaShem to redeem them. The role of the Jewish people is so insignificant that at our seder the name of Moshe is not even mentioned. It is as if our Law Giver played no part in the Exodus. On Purim we find the exact opposite situation. There are no overt miracles, the central roles are played by Mordechai and Esther, and the role of HaShem is so much behind the scenes that His Name is nowhere to be found in the Megillah.

At Pesach, at the beginning of the year, we had not yet received the Torah and we were slaves at heart. We were like newborn babes. It was all we could do just to follow HaShem. Without His miracles and His mighty hand we would not be able to escape slavery.

Scroll forward eight-hundred plus years. We have now had the Torah for more than eight-hundred years. We have learned how to trust HaShem even when He has hidden His face. We have proven that we would have accepted the Torah even without the coercion of the mighty Presence of HaShem. We are mature adults who can see the hand of HaShem behind every coincidence. We don’t need miracles anymore! We are ready to be redeemed again. It is now the end of the year and we have arrived at Purim.

Both Purim and Pesach take place at the time of a full moon. They are both times when we were glowing brightly in our desire to follow HaShem. At Pesach we followed as trusting children, and at Purim we followed with a mature love born of trials.

Thus we see that the secret of Adar’s Purim and Nisan’s Pesach is contained in a kabbalistic[[93]](#footnote-93) concept that: “The end is wedged in the beginning and the beginning in the end”.[[94]](#footnote-94) The first festival of the year is Pesach and the last is Purim.

On Purim we labor and conceal the hand of HaShem from the whole world, while we ourselves see through the mask of nature. On Pesach we relax and do nothing, and when we do, the hand of HaShem is revealed to the whole world.

Purim is the night and Peach is the day. Purim speaks to us of the exile, the night. Pesach speaks to us of the day, the return to the Promised Land. But, both Purim and Pesach speak of redemption.

**The Pesach Account**

The Torah records the events that led up to the Pesach events in the days of Moshe.[[95]](#footnote-95)

The Jews were enslaved by Paro[[96]](#footnote-96) after the death of Joseph. After a generation of suffering, HaShem sends Moshe and Aaron to redeem the Jews from Egypt. The redemption begins with ten plagues which take place over the span of a year. The tenth plague is the death of every firstborn child and beast in the kingdom of Egypt.

Though Paro had been recalcitrant through nine of the plagues, after the tenth plague he freed the Jews so that they could leave Egypt and serve HaShem at Mount Sinai.

On the fateful night when HaShem went through Egypt to slay the firstborn, the B’ne Israel were eating the Pesach lamb which had some very special requirements: The Pesach offering was eaten in one house, and only by the family group that was registered for that particular animal[[97]](#footnote-97). Something which indicates unity must be concentrated in one place. The Pesach offering was taken from a one year-old sheep or goat.[[98]](#footnote-98) The number one indicates unity. The Pesach offering was roasted over fire.[[99]](#footnote-99) Cooking in water causes meat to become soggy and the pieces separate. Roasting over the fire draws out the juices and the meat becomes consolidated, another indication of unity. It was prohibited to break any of the bones of the Pesach offering.[[100]](#footnote-100) Again, anything whole and not broken is an indication of unity.

Along with the lamb, we also eat matza, unleavened bread. Chametz, the leaven, represents the yetzer hara, the evil inclination. The yetzer hara is what declares that it was *my* sweat that earned my daily bread. The yetzer hara declares that it is *my* eloquent speech which turned the heart of the king. The yetzer hara declares that it was *my* charm which caused my spouse to fall for me. In short, the yetzer hara drives me to be an individualist, not a communal citizen. The yetzer hara is the destroyer of unity! Thus at Pesach we refrain from chametz, the yetzer hara. Now we can understand why Rabbi Nachman declared that Purim protects us from chametz on Pesach. If we absorb the lesson of Purim that the hand of HaShem is behind every event, we will be well on our way towards negating the chametz, our yetzer hara.

On Shavuot (Pentecost), which Chazal call *atzeret* - the conclusion of Pesach, we were unified so completely that the Torah was given to us. The moment the B’ne Israel arrived at Mount Sinai, it is written:

***Shemot 19:2*** *For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.*

Rashi, noting how the word “encamped” (vayichan) is written in singular form, tell us “as one man, as one heart”. What an awesome thing! The B’ne Israel are standing at Mount Sinai about to receive the Torah, and the Torah reveals to us[[101]](#footnote-101) that this particular situation was unlike any other. This time there were no quarrels, no bickering. Everyone is united for one idea and goal.

Thus we can understand that Pesach teaches us that we must stand as one man before HaShem. We must be unified in His Torah, which is Mashiach.

The following are the basic events surrounding these two festivals:

**Nisan 13**

Haman buys the order for the destruction of the Jews. He will be hung in seventy days in 3404. ***Esther 3:7-12***

Esther has Mordecai and the Jews fast for three days before seeing the king. ***Esther 4:16***

**Nisan 14**

King Achashverosh has his sleep disturbed. ***Esther 6:1***

Jews fast for a second day. ***Esther 4:16***

Mordecai is honored by Haman and king Achashverosh. ***Esther 5:1 - 6:10***

Esther invites king Achashverosh and Haman to her wine feast on the second day. ***Esther 5:1-4,*** *Seder Olam 29*

**Nisan 15**

**Pesach / Hag ha-Matza**.

*Leviticus 23:6-7* *Exodus 12:17-20*

Vashti is executed by King Achashverosh. ***Esther 1:21****; Derash le-Purim*

Mordecai and the Jews fast for the third and last day. ***Esther 4:16***

Esther invites king Achashverosh and Haman to her second wine feast on the third day. ***Esther 5:1-4,*** *Seder Olam 29*

King Achashverosh kills Haman. ***Esther 5:5-5***

Haman was hanged in 3404. ***Esther 7:10****, Seder Olam 29*

Mordecai becomes chief minister in place of Haman. ***Esther 8:2***

**Sivan 23**

Mordechai’s edict to save the Jews is written. Haman’s seventy days are up. ***Esther 8:9-11***

**Adar 13**

The Jews defeat their enemies in the days of Esther and Mordechai.

**Adar 14**

The Jews of Shushan battle a second day to defeat their enemies.

The Jews of the rest of the world celebrate their victory of the first day.

We begin to inquire about the laws of. Pesach

**Adar 15**

The Jews of Shushan celebrate their victory.

From this chronology we can see that several of the Purim events took place during Pesach, yet none of the major Pesach events took place during Purim. The closest that we come is that the plague of darkness began on Adar I. This suggests that Pesach is the central focus of Purim. It is almost as if HaShem is distracting us from Pesach by calling attention to Purim. This provides us with a compelling reason to study Purim to determine why HaShem views it as a very special holiday. The plague of darkness only serves to emphasize that Adar is a time of hiddenness. The Purim redemption thus appears to be a preparation for the Pesach redemption.

***Esther 9:27*** *The Jews fulfilled and accepted upon themselves ... to observe these days of Purim...*

***Talmud, Shabbat 88a*** *“Fulfilled and accepted”--they fulfilled (on Purim) that which they had already accepted back then (at Sinai)*

Our Sages teach that the B’ne Israel accepted the Torah, without coercion, on Purim. This connection between Purim and Pesach is best understood if we keep in mind that Shavuot (Pentecost) is the *atzeret*, the conclusion, of Pesach.

The B’ne Israel accepted the Torah at Sinai in the days of Moshe, at Shavuot. The Torah[[102]](#footnote-102) tells us that prior to the revelation at Sinai, the people of Israel “stood beneath the mountain”. How does one stand “beneath” a mountain? The Talmud[[103]](#footnote-103) interprets this to mean that “HaShem held the mountain over them like a jar and said to them: ‘If you accept the Torah, fine; if not, here shall be your grave’”.

Because of the miracles and the manifest presence of HaShem, there was no way to deny the revelation. They were literally *forced* to accept the Torah because they saw the thunders and felt the presence of HaShem. This is a little bit like saying that one is forced to jump out of a window because the flames behind him are so compelling. He really did not have any free will regarding the decision to jump.

At Purim time in the days of Esther and Mordechai, the presence of HaShem was completely absent, yet the B’ne Israel did teshuva[[104]](#footnote-104) and accepted the yoke of Torah without duress. This is described in the Talmud:

***Shabbath 88a*** *And they stood under the mount: R. Abdimi b. Hama b. Hasa said: This teaches that the Holy One, blessed be He, overturned the mountain upon them like an [inverted] cask, and said to them,’ If you accept the Torah, ‘tis well; if not, there will be your burial’. R. Aha b. Jacob observed: This furnishes a strong protest against the Torah.[[105]](#footnote-105) Said Raba, Yet even so, they re-accepted it in the days of Achashverus, for it is written, [the Jews] confirmed, and took upon them [etc.]:[[106]](#footnote-106) [i.e.,] they confirmed what they had accepted long before.*

In the above passage it states that at the time of the giving of the Torah at Har Sinai, the Jewish people only accepted Torah from fear of HaShem; at Purim time, they re-accepted Torah out of love.

When the B’ne Israel responded to Esther’s request by gathering together to study Torah. We learn from this that although Jewish unity results from a spiritual connection shared by our people, the conscious establishment of unity requires the medium of Torah. This unity is seen mystically in Mashiach:

***Romans 12:1-5*** *I beseech you therefore, brethren, by the mercies of G-d, that you present your bodies a living sacrifice, holy, acceptable unto G-d, which is your reasonable service. 2 And be not conformed to this world: but be transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect, will of G-d. 3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as G-d has dealt to every man the measure of faithful obedience. 4 For as we have many members in one body, and all members have not the same office: 5 So we, being many, are one body in Mashiach, and every one members one of another.*

Our diligence in Torah study and the performance of the mitzvoth (commandments) prove our acceptance of the Torah and of Mashiach! Our acceptance of our Purim obligations at Purim time, are the proof of our acceptance of Torah. When we accept Torah when the hand of HaShem is completely hidden we demonstrate true acceptance.

At Mt. Sinai the Jewish people achieved a sense of complete unity, as may be seen from the verse, “And Israel camped there before the mountain”.[[107]](#footnote-107) In this verse, the Torah uses the singular form of the verb ‘camped’ (vayichan), rather than the expected plural form.[[108]](#footnote-108) Since our people had risen to the level where they were thus “like one man, with one heart”,[[109]](#footnote-109) the singular form here becomes, for the first time, appropriate.

On Purim we also achieved unity.

In order to cancel the decree that was enacted by Haman and King Achashverus it was necessary to:

***Esther 4:16*** *go,* ***assemble all*** *of the Jews...*

The Jews in Shushan gathered together to fast and to pray. From this we see that the main point of Purim is the unity of the B’ne Israel.

There are four mitzvoth that every Jew involves himself with on Purim:

1. reading the Megillah,
2. making a drinking party,
3. sending food gifts to friends and neighbors, and
4. giving tzedaka to the needy.

These four are not just four random mitzvoth, but rather are linked together in accordance to the theme of Purim which is unity, being all together.

On Purim we achieved unity by obeying the commands of Esther and Mordechai, by reasserting that the oral Torah was every bit as binding as the written Torah. As the written Torah provided unity at Sinai (concluding Pesach), so the oral Torah provided unity at Purim.

**Conclusion**

The Children of Israel were taken out of Egypt, by HaShem, with a mighty hand and an outstretched arm. The mighty miracles that accompanied this redemption were visible to the whole world. HaShem’s presence was palpable. While men, technically, still had free will, it was not possible for any sane man to deny the presence of HaShem. At the conclusion of Pesach, at Shavuot, the Children of Israel received the Torah. Because every man could see and sense the presence of HaShem, it was impossible for them to accept the Torah of their own free will because the presence of HaShem essentially negated their free will. We were redeemed simply by following HaShem and Moshe.

At Purim, HaShem’s presence was so hidden that only the wise could discern His presence. HaShem was “seen” because the events of that time did not make any sense. After all, how could an unintelligent barber (Haman), with a severe ego problem, ever rise to be second only to the king? How could a megalomaniac ever be acceptable to the people? Just as an aside, we saw a similar situation fifty+ years ago in Germany.

HaShem’s presence was “seen” through the bizarre circumstance. The wise could see His hand, but to the general world everything was just coincidental. At Purim we were redeemed by fasting, prayer, and **repentance**.

This timeless lesson has direct relevance today. As believing Jews, we must recall the words of the Ramban. The B’ne Israel are punished for their failure to observe the Torah properly; and the appropriate response to crisis is loud communal prayer, accompanied, as in Nineveh,[[110]](#footnote-110) by fasting and **repentance**.

The B’ne Israel must pray, fast and do teshuva (**repentance**). We must think of Purim, when we fasted and repented on Mordechai’s instruction that our sins caused the grave threat. We must think of Pesach, when we followed Moshe and not conventional military strategy. We are not the Goyim! We serve HaShem who, alone, is able to redeem us. Let us change our hearts and our deeds that we might merit this redemption, today!

No wonder our verbal tally which connects our psalm to our Torah portion, is **shuv**: *Return* / *Again* / *Turn* - שוב, Strong’s number 07725. Shuv is the Hebrew root for repentance! This is the secret of redemption.

**Ashlamatah: II Sam 15:7-15, 37‎**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 7. ¶ And it came to pass at the end of forty years; and Absalom said to the king; "Allow me to go, I beg you, and pay my vow which I have vowed to the Lord in Hebron. | 7. ¶ And at the end of forty years Absalom said to the king: “Let me go now and fulfil my vow that I vowed before the LORD in Hebron, |
| 8. For your servant vowed a vow during my stay in Geshur in Aram, saying: 'If the Lord shall bring me back to Jerusalem, then I will serve the Lord'." | 8. for your servant vowed a vow when I was living in Geshur in Aram, saying: 'If indeed the LORD will bring me back to Jerusalem, I will worship before the LORD.'" |
| 9. And the king said to him: "Go in peace." And he arose and went to Hebron. **{P}** | 9. And the king said to him: "Go in peace." And he arose and went to Hebron. |
| 10. ¶ And Absalom sent spies throughout all the tribes of Israel saying, "As soon as you hear the sound of the shofar, then you shall say: 'Absalom is king in Hebron'." | 10. And Absalom sent spies among all the tribes of Israel, saying: "When you hear the sound of the trumpet, you will say: 'Absalom reigns in Hebron.'" |
| 11. And with Absalom went two hundred men [that were] invited; and went in their innocence; and did not know of anything. | 11. And with Absalom there went two hundred men summoned from Jerusalem, and they were going in their simplicity and did not know anything at all. |
| 12. And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, from Giloh, as he offered the sacrifices. And the conspiracy was strong, and the people with Absalom were steadily increasing. | 12. And Absalom sent Ahithophel the Gilonite, the counsellor of David, from his city, from Gilo, when he was sacrificing the sacrifices. And the rebellion was strong, and the people with Absalom kept increasing. |
| 13. And the messenger came to David saying, "The hearts of the people of Israel are after Absalom." | 13. And there came one who was telling unto David, saying: "The heart of the men of Israel has turned after Absalom." |
| 14. And David said to all his servants that were with him in Jerusalem: "Arise and let us flee, for there will be no escape for us from Absalom. Go quickly lest he hurry and overtake us, and bring upon us evil, and smite the city with the edge of the sword." | 14. And David said to all his servants who were with him in Jerusalem: "Arise and let us flee, for there will be no escape for us from before Absalom. Hurry to go, lest he hurry and overtake us and conceal against us the evil and strike the city by the edge of the sword." |
| 15. And the king's servants said to the king, "Whatever my lord the king shall choose, behold your servants [are ready to do]." | 15. And the servants of the king said to the king: "According to everything that my master the king says, behold your servants (will do)." |
| 16. And the king went forth, and all his household were right behind him. And the king led the ten women (who were) concubines to keep the house. | 16. And the king went forth, and all the men of' his house were with him; and the king left ten women, concubines, to keep the house. |
| 17. And the king went forth, and all the people were right behind him: and they remained standing at the farthest house. | 17. And the king went forth, and all the people who were with him. And they stood in a distant place. |
| 18. And all his servants passed on beside him, and all the archers and all the slingers, and all the Gittites, six hundred men that came after him from Gath, passed on before the king. **{S}** | 18. And all his servants were passing beneath his hand, and all the archers and all the slingers and all the Gittites - six hundred men who came with him from Gath - were passing before the king. |
| 19. **And the king said to Ittai the Gittite; 'Why do you also go with us? return, and abide with the king; for you are a foreigner, and if you are wont to wander, [go to] your own place.** | 19. **And the king said to Ittai the Gittite: "Why do you also go with us? Return and live with the king, for you are a foreigner. And if you are an exile, go to your own place.** |
| 20. **[Only] yesterday you came, and today I should move you about with us, seeing that I go wherever I can go? Return and take back your brothers with you, (and do) kindness and truth (to them)."** | 20. **Yesterday you came, and today will I make you wander to go with us? And I am going to the place that I know not where I am going. Return, and bring your brothers back with you, and do goodness and truth with them."** |
| 21. **And Ittai answered the king and said, 'As the Lord lives, and as my lord the king lives, that in the place where my lord the king shall be, whether for life or for death, for there shall your servant be.'** | 21. **And Ittai answered the king and said: "As the LORD lives and by the life of my master the king, in the place where my master the king is - whether for death or for life, there your servant will be."** |
| 22. **And David said to Ittai, "Go and pass over." And Ittai the Gittite passed over and [so did] all his men and all the little ones that were with him.** | 22. **And David said to Ittai: "Go, pass on." And Ittai the Gittite passed on, and all his men and all the children who were with him.** |
| 23. And all the land wept with a loud voice, and all the people passed over; and the king passed over the brook Kidron, and all the people passed over toward the way of the wilderness. | 23. All the inhabitants of the land> were weeping in a loud voice, and all the people were passing on, and the king passed on in the brook of Kidron, and all the people were passing over the face of the road in the wilderness. |
| 24. And lo, Zadok also [came], and all the Levites with him, bearing the ark of the covenant of God: and they set down the ark of God, and Abiathar went up, until all the people had finished passing out of the city. **{S}** | 24. And behold also Zadok and all the Levites with him were carrying the ark of the covenant of the LORD And they set down the ark of the LORD and Abiathar went up, until all the people had finished passing from the city. |
| 25. And the king said to Zadok, "Carry back the ark of God to the city; if I find favor in the eyes of the Lord, then He will bring me back, and He will show me it, and His habitation. | 25. And the king said to Zadok: "Bring the ark of the LORD back to the city. If I find favor before the LORD, He will bring me back and make me see before Him, and I will worship before Him in His sanctuary. |
| 26. But if so [He] says, 'I do not want you,' behold, here I am, let Him do to me as seems good in His eyes." **{S}** | 26. And if thus he will say: 'There is no pleasure before Me in you, behold here 1 am. Let him do to me as it is good before Him." |
| 27. And the king said to Zadok the priest: 'Do you (not) see? return to the city in peace, and Ahimaaz your son, and Jonathan the son of Abiathar, your two sons, [shall be] with you. | 27. And the king said to Zadok the priest-seer: "You return to the city in peace, and Ahimaaz your son and Jonathan, son of Abiathar, your two sons with you. |
| 28. See, I will tarry in the plains of the wilderness, until there comes word from you to announce to me.' | 28. See that 1 am delaying in the plains of the wilderness until the word will arrive from you to inform me." |
| 29. And Zadok and Abiathar returned the ark of God to Jerusalem, and they abode there. | 29. And Zadok and Abiathar brought the ark of the LORD back to Jerusalem, and they lived there. |
| 30. And David went up by the ascent of the [mount of] olives, weeping as he went up. And he had his head covered and he went barefoot; and (of) all the people that were with him every man covered his head, weeping as they went up. | 30. And David went up by the ascent of the Mount of Olives, going up and weeping, and his head was covered. And he was going up and barefoot, and all the people who were with him were covered each man as to his head, and they were going up and weeping as they went. |
| 31. And [someone] told David saying, "Ahithophel is among the conspirators with Absalom." And David said, "Make foolish, I beg you, the counsel of Ahithophel, O Lord." | 31. And it was told to David saying: "Ahithophel is among the rebels with Absalom." And David said: "Now ruin the counsel of Ahithophel, O LORD." |
| 32. And David was coming to the top where he would prostrate himself to God, and behold, towards him [came] Hushai the Archite with his shirt torn, and earth upon his head. | 32. And David came unto the top of the mount where one bows before the LORD, and behold Hushai the Archite came to meet him with his garment torn and dust cast on his head. |
| 33. And David said to him, "If you pass on with me you will be a burden to me. | 33. And David said to him: "If you pass on with me, you will be a burden on me. |
| 34. But if you return to the city and you say to Absalom, 'I, O king will be your servant, just as I was previously your father's servant,' and now I am your servant; then you will (be able) to frustrate for me the counsel of Ahithophel. | 34. And if you return to the city and say to Absalom, 'I will be your servant, O king. As 1 was the servant of your father from them, and now 1 will be your servant,' you will ruin for me the counsel of Ahithophel. |
| 35. And have you not there with you Zadok and Abiathar the priest? And it shall [therefore] be that everything you hear from the king's house, you shall tell to Zadok and Abiathar the priests. | 35. And are not Zadok and Abiathar the priests there with you? And every word that you will hear from the house of the king, you will tell Zadok and Abiathar the priests. |
| 36. And, behold, they have there with them their two sons, Ahimaaz to Zadok, and Jonathan to Abiathar, and through them you shall send to me everything you hear." | 36. And behold there with them are their two sons, Ahimaaz for Zadok and Jonathan for Abiathar. And you will send by their hand unto me everything that you hear." |
| 37. And Hushai the Archite, the friend of David, came into the city, and Absalom [was] coming to Jerusalem. **{S}** | 37. And Hushai, the friend of David, came to the city, and Absalom came to Jerusalem. |
|  |  |

**Rashi’s Commentary for: II Sam 15:7-15, 37‎**

**17** **at the farthest house** in a distant place.

**18** **beside him** he stood and they passed by.

**19** **with the king** with Absalom.

**for you are a foreigner** Now we flee without provision or food, and because you are a gentile you will not [readily] find [anyone] to take pity.

**and if you are wont to wander, [go to] your own place** and if you wish to wander from the king because you do not desire to be with him, return to your own place, for your travel with me is not advisable, since [just] yesterday you came.

**and today I should move you about with us?** For I have no place where I can settle you so that you be spared, since from day to day, I go wherever chance takes me. When I hear that the pursuers are here, I run there. Now Jonathan also translates וגם גולה אתה למקומך as: and if you are wont to wander, go you to your own place.

**kindness and truth** I thank you for the kindness and truth that you have done with me.

**22** **go and pass over** with the rest of the people, seeing that you do not desire to separate from me.

**23** **and all the people passed over** from the king and on. Since David was standing still, they are referred to as passing over.

**24** **set down** Heb. ויציקו, similar to ויציגו, to set down, [as indicated by Jonathan’s translation]: they set down the ark. They placed it to a side and the people passed by, since David desired to carry it with him.

**and Abiathar went up until all the people had finished, etc.** This is an inverted verse: “They set down the ark of God until all the people had finished passing!”

**went up** On that day he [Abiathar] was removed from the [High] Priesthood because he had inquired of the Urim and Tumim but was not answered and Zadok entered in his stead. So we learned in Seder Olam and Seder Yoma.

**27** **Do you [not] see** If you see that it is a sensible plan then return to the city, etc.

**Your two sons [shall be] with you** Through them you can inform me about what you hear from the house of the king, and based on your information I will be able to [plan an] escape.

**30** **by the ascent of the olives** by the Mount of Olives.

**his head covered** wrapped around in the manner of mourners. **covered** wrapped.

**31** **and [someone] told David** and the informer told to David.

**among the conspirators** Heb. סכל, make foolishfrustrated [by making foolish] similar to: “And the fool (והסכל) multiplies his words” (Eccl. 10:14).

**32** **coming to the top** to the top of the mount.

**where he would prostrate himself to God** Where he was wont to prostrate himself. When he would come to Jerusalem he would see from there the tent containing the ark and would prostrate himself.

**34** **just as I was previously father’s servant** as if [it were written]: “and I was previously your father’s servant”; for it is an inverted sentence.

**37 (was) coming to Jerusalem** contemplated coming to Jerusalem.

**Verbal Tallies**

**By: HH Rosh Paqid Adon Hillel ben David**

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

Shemot (Exodus) 4:18 – 6:1

II Shmuel (Samuel) 15:7-15, 37

Tehillim (Psalms) 44:1-27

Mk 5:21-24, Lk 8:49-56, Acts 12:1-12

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

**Return Again / Turn** - שוב, Strong’s number 07725.

This psalm, the third composition of the sons of Qorach, is a memoir dedicated to their beloved country, eretz Israel. They describe vividly the Divine assistance which allowed Israel to conquer the land, and they lament the Divine displeasure which caused Israel to lose it.

Bear in mind that the sons of Qorach are commenting on our Torah portion. What sons of Qorach say, they say through the lens of the Torah. Israel exists as our nation only because we went through the crucible of Egypt. Without the Egyptian gestation we would still be a family rather than a nation.

As we read the Torah portion we see that Moshe demands the release of the Bne Israel and Paro witholds his straw and makes the Bne Israel gather their own straw while maintaining the same quota of bricks. If their enslavement had been brutal before, now it is much worse. The psalmist captures this horrible state of affairs in two very poignant verses:

Psalm 44:25 Wherefore do You hide Your face, and forgets our affliction and our oppression? 26 For our soul is bowed down to the dust; our belly cleaves unto the earth.

This verse is being read in the first regular Torah reading after Purim where our Sages teach that HaShem hid His face from His people. So in two short verses our psalmists manage to capture the essence of our Torah portion and tie it to the time of the year when we read this psalm.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Ex 4:18 – 6:1** | **Psalms**  **Psa 44:1-26** | **Ashlamatah**  **II Sam 15:7-15, 37** |
| --- | --- | --- | --- | --- |
| **yn"doa]** | Lord | Exod 5:22 | Ps 44:23 |  |
| **vyai** | men, man | Exod 4:19 Exod 5:9 |  | 2 Sam 15:11 2 Sam 15:13 |
| **~yhil{a/** | GOD | Exod 4:20 Exod 4:27 Exod 5:1 Exod 5:3 Exod 5:8 | Ps 44:1 Ps 44:4 Ps 44:8 Ps 44:20 Ps 44:21 |  |
| **~ai** | if |  | Ps 44:20 | 2 Sam 15:8 |
| **rm;a'** | said | Exod 4:18 Exod 4:19 Exod 4:21 Exod 4:22 Exod 4:23 Exod 4:25 Exod 4:26 Exod 4:27 Exod 5:1 Exod 5:2 Exod 5:3 Exod 5:4 Exod 5:5 Exod 5:6 Exod 5:10 Exod 5:13 Exod 5:14 Exod 5:15 Exod 5:16 Exod 5:17 Exod 5:19 Exod 5:21 Exod 5:22 Exod 6:1 |  | 2 Sam 15:7 2 Sam 15:8 2 Sam 15:9 2 Sam 15:10 2 Sam 15:13 2 Sam 15:14 2 Sam 15:15 |
| **#r,a,** | land, earth, ground | Exod 4:20 Exod 5:5 Exod 5:12 Exod 6:1 | Ps 44:3 Ps 44:25 |  |
| **rv,a]** | who, which | Exod 4:18 Exod 4:21 Exod 4:28 Exod 4:30 Exod 5:8 Exod 5:11 Exod 5:14 Exod 6:1 |  | 2 Sam 15:7 2 Sam 15:14 2 Sam 15:15 |
| **aAB** | came | Exod 5:1 Exod 5:15 Exod 5:23 | Ps 44:17 | 2 Sam 15:13 2 Sam 15:37 |
| **!Be** | son | Exod 4:20 Exod 4:22 Exod 4:23 Exod 4:25 Exod 4:29 Exod 4:31 Exod 5:14 Exod 5:15 Exod 5:19 | Ps 44:1 |  |
| **rb'D'** | words | Exod 4:28 Exod 4:30 Exod 5:9 Exod 5:13 Exod 5:19 |  | 2 Sam 15:11 |
| **hy"h'** | now it came | Exod 4:24 Exod 5:13 |  | 2 Sam 15:7 |
| **%l;h'** | departed, went, go | Exod 4:18 Exod 4:19 Exod 4:21 Exod 4:27 Exod 4:29 Exod 5:3 Exod 5:4 Exod 5:7 Exod 5:8 Exod 5:11 Exod 5:17 Exod 5:18 |  | 2 Sam 15:7 2 Sam 15:9 2 Sam 15:11 2 Sam 15:12 2 Sam 15:14 |
| **hNEhi** | behold | Exod 4:23 Exod 5:16 |  | 2 Sam 15:15 |
| **gr;h'** | kill | Exod 4:23 Exod 5:21 | Ps 44:22 |  |
| **xb;z"** | sacrifice | Exod 5:3 Exod 5:8 Exod 5:17 |  | 2 Sam 15:12 |
| **br,x,** | sword | Exod 5:3 Exod 5:21 | Ps 44:3 Ps 44:6 | 2 Sam 15:14 |
| **dy"** | hand | Exod 4:20 Exod 4:21 Exod 5:21 Exod 6:1 | Ps 44:2 |  |
| **[d;y"** | know | Exod 5:2 | Ps 44:21 | 2 Sam 15:11 |
| **hwhy** | LORD | Exod 4:19 Exod 4:21 Exod 4:22 Exod 4:24 Exod 4:27 Exod 4:28 Exod 4:30 Exod 4:31 Exod 5:1 Exod 5:2 Exod 5:3 Exod 5:17 Exod 5:21 Exod 5:22 Exod 6:1 |  | 2 Sam 15:7 2 Sam 15:8 |
| **~Ay** | days | Exod 5:3 Exod 5:6 Exod 5:13 Exod 5:14 Exod 5:19 | Ps 44:1 Ps 44:8 Ps 44:15 Ps 44:22 |  |
| **ac'y"** | went | Exod 5:10 Exod 5:20 | Ps 44:9 |  |
| **laer'f.yI** | Israel | Exod 4:22 Exod 4:29 Exod 4:31 Exod 5:1 Exod 5:2 Exod 5:14 Exod 5:15 Exod 5:19 |  | 2 Sam 15:10 2 Sam 15:13 |
| **yKi** | indeed,  because, yet | Exod 4:25 Exod 5:8 | Ps 44:19 |  |
| **lKo** | all, every | Exod 4:19 Exod 4:21 Exod 4:28 Exod 4:29 Exod 4:30 Exod 5:12 | Ps 44:8 Ps 44:15 Ps 44:17 Ps 44:22 | 2 Sam 15:10 2 Sam 15:11 2 Sam 15:14 2 Sam 15:15 |
| **aol** | no, none | Exod 5:7 Exod 5:18 | Ps 44:6 Ps 44:12 | 2 Sam 15:14 |
| **ble** | heart | Exod 4:21 | Ps 44:18 Ps 44:21 | 2 Sam 15:13 |
| **hm'** | why | Exod 5:4 Exod 5:15 Exod 5:22 | Ps 44:23 Ps 44:24 |  |
| **%l,m,** | king | Exod 5:4 | Ps 44:4 | 2 Sam 15:7 2 Sam 15:9 2 Sam 15:15 |
| **!mi** | any,  whenever,  because, presence | Exod 5:8 Exod 5:11 Exod 5:20 | Ps 44:16 |  |
| **an"** | please | Exod 4:18 Exod 5:3 |  | 2 Sam 15:7 |
| **dg:n"** | told, messenger | Exod 4:28 |  | 2 Sam 15:13 |
| **hk'n"** | beaten, strike | Exod 5:14 Exod 5:16 |  | 2 Sam 15:14 |
| **vp,n<** | life, soul | Exod 4:19 | Ps 44:25 |  |
| **!t;n"** | give, spoke,  saying | Exod 5:7 Exod 5:10 Exod 5:16 Exod 5:18 Exod 5:21 | Ps 44:11 |  |
| **db;['** | serve | Exod 4:23 Exod 5:18 |  | 2 Sam 15:8 |
| **db,[,** | servants | Exod 5:15 Exod 5:16 Exod 5:21 |  | 2 Sam 15:8 2 Sam 15:14 2 Sam 15:15 |
| **l[;** | therefore,  over | Exod 5:8 Exod 5:14 Exod 5:17 | Ps 44:22 |  |
| **-!P,** | lest | Exod 5:3 |  | 2 Sam 15:14 |
| **~ynIP'** | before, face | Exod 4:21 | Ps 44:3 Ps 44:15 Ps 44:16 Ps 44:24 |  |
| **hw"c'** | commanded | Exod 4:28 Exod 5:6 | Ps 44:4 |  |
| **lAq** | voice | Exod 5:2 | Ps 44:16 | 2 Sam 15:10 |
| **~Wq** | arose, arise,  rise |  | Ps 44:5 Ps 44:26 | 2 Sam 15:9 2 Sam 15:14 |
| **bWv** | return, turn | Exod 4:18 Exod 4:19 Exod 4:20 Exod 4:21 Exod 5:22 | Ps 44:10 | 2 Sam 15:8 |
| **~Wf** | put, make set | Exod 4:21 Exod 5:8 Exod 5:14 | Ps 44:13 Ps 44:14 |  |
| **~Alv'** | peace | Exod 4:18 | 2 Sam 15:9 |  |
| **xl;v'** | let, go | Exod 4:21 Exod 4:23 Exod 4:28 Exod 5:1 Exod 5:2 Exod 5:22 Exod 6:1 | Ps 44:2 | 2 Sam 15:10 2 Sam 15:12 |
| **~ve** | name | Exod 5:23 | Ps 44:5 Ps 44:8 Ps 44:20 |  |
| **[m;v'** | heard, hear | Exod 4:31 Exod 5:2 | Ps 44:1 | 2 Sam 15:10 |
| **~[;** | people | Exod 4:21 Exod 4:30 Exod 4:31 Exod 5:1 Exod 5:4 Exod 5:5 Exod 5:6 Exod 5:7 Exod 5:10 Exod 5:12 Exod 5:16 Exod 5:22 Exod 5:23 | Ps 44:12 | 2 Sam 15:12 |
| **ynI[\** | affliction | Exod 4:31 | Ps 44:24 |  |
| **br;** | many, increased | Exod 5:5 |  | 2 Sam 15:12 |
| **[[;r'** | brought harm  afflict | Exod 5:22 Exod 5:23 | Ps 44:2 |  |

**Greek:**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Greek** | **English** | **Torah Seder**  **Ex 4:18-6:1** | **Psalms**  **Psa 44:1-** | **Ashlamatah**  **II Sam 15:7-15, 37** | **Peshat**  **Mk/Jude/Pet**  **Mk 5:21-24** | **Remes 1**  **Luke**  **Lk 8:49-56** | **Remes 2**  **Acts/Romans**  **Acts 12:1-12** |
| **ἄγγελος** | angel | Exo 4:24  Exo 4:26 |  |  |  |  | Act 12:7  Act 12:8  Act 12:9  Act 12:10  Act 12:11 |
| **ἀδελφός** | brother, brethren | Exo 4:18 |  |  |  |  | Act 12:2 |
| **ἀκολουθέω** | followed |  |  |  | Mar 5:24 |  | Act 12:8  Act 12:9 |
| **ἀκούω** | heard, hear |  | Psa 44:1 | 2Sa 15:10 |  |  |  |
| **ἀνήρ** | men |  |  | 2Sa 15:11  2Sa 15:13 |  |  |  |
| **ἀνίστημι** | rise, risen |  | Psa 44:23 Psa 44:26 | 2Sa 15:9  2Sa 15:14 |  | Luk 8:55 | Act 12:7 |
| **ἀπέρχομαι** | go forth, went forth | Exo 4:19  Exo 4:26  Exo 5:4 |  |  | Mar 5:24 |  |  |
| **ἀρχισυνάγωγος** | synagogue |  |  |  | Mar 5:22 | Luk 8:49 |  |
| **ἀφίστημι** | leave, left |  | Psa 44:18 |  |  |  | Act 12:10 |
| **βασιλεύς** | king | Exod 5:4 | Ps 44:4 | 2 Sam 15:7 2 Sam 15:9 2 Sam 15:15 |  |  | Act 12:1 |
| **βούλομαι** | wanting, willing | Exo 4:23 |  |  |  |  | Act 12:4 |
| **γίνομαι** | became, was, came to pass | Exo 4:4  Exo 4:6  Exo 4:24 |  | 2Sa 15:7  2Sa 15:12  2Sa 15:13 |  | Luk 8:56 | Act 12:5  Act 12:9  Act 12:11 |
| **γραμματεύς** | scribes | Exo 5:6  Exo 5:10  Exo 5:14  Exo 5:15  Exo 5:19 |  |  |  |  |  |
| **δίδωμι** | give, given | Exod 5:7 Exod 5:10 Exod 5:16 Exod 5:18 Exod 5:21 | Ps 44:11 |  |  | Luk 8:55 |  |
| **ἐγείρω** | roused, arise |  |  |  |  | Luk 8:54 | Act 12:7 |
| **εἴδω** | seeing, know, saw | Exo 4:31 Exo 5:2 |  | 2Sa 15:11 | Mar 5:22 | Luk 8:53 | Act 12:3 Act 12:9  Act 12:11 |
| **εἷς** | one |  |  |  | Mar 5:22 |  | Act 12:10 |
| **εἰσέρχομαι** | entered | Exo 5:1  Exo 5:15 |  | 2Sa 15:37 |  | Luk 8:51 |  |
| **ἐκβάλλω** | cast | Exo 6:1 | Psa 44:2 |  |  | Luk 8:54 |  |
| **ἐξαποστέλλω** | sent | Exo 4:21  Exo 4:23  Exo 5:1  Exo 5:2  Exo 6:1 |  |  |  |  | Act 12:11 |
| **ἐξέρχομαι** | go forth |  | Psa 44:9 |  |  |  | Act 12:9  Act 12:10 |
| **ἐπιστρέφω** | turn, return | Exod 4:18 Exod 4:19 Exod 4:20 Exod 4:21 Exod 5:22 |  | 2 Sam 15:8 |  | Luk 8:55 |  |
| **ἔπω** | said | Exod 4:18 Exod 4:19 Exod 4:21 Exod 4:22 Exod 4:23 Exod 4:25 Exod 4:26 Exod 4:27 Exod 5:1 Exod 5:2 Exod 5:3 Exod 5:4 Exod 5:5 Exod 5:6 Exod 5:10 Exod 5:13 Exod 5:14 Exod 5:15 Exod 5:16 Exod 5:17 Exod 5:19 Exod 5:21 Exod 5:22 Exod 6:1 |  | 2 Sam 15:7 2 Sam 15:8 2 Sam 15:9 2 Sam 15:10 2 Sam 15:13 2 Sam 15:14 2 Sam 15:15 |  | Luk 8:52  Luk 8:56 | Act 12:8  Act 12:11 |
| **ἔρχομαι** | come | Exo 5:20 | Psa 44:17 |  | Mar 5:22  Mar 5:23 | Luk 8:49 | Act 12:10 Act 12:12 |
| **ζάω** | live | Exo 4:18 |  |  | Mar 5:23 |  |  |
| **ἡμέρα** | days | Exod 5:3 Exod 5:6 Exod 5:13 Exod 5:14 Exod 5:19 | Ps 44:1 Ps 44:8 Ps 44:15 Ps 44:22 |  |  |  | Act 12:3 |
| **θεός** | GOD | Exod 4:20 Exod 4:27 Exod 5:1 Exod 5:3 Exod 5:8 | Ps 44:1 Ps 44:4 Ps 44:8 Ps 44:20 Ps 44:21 |  |  |  | Act 12:5 |
| **θνήσκω** | died | Exo 4:19 |  |  |  | Luk 8:49 |  |
| **ἰδού** | behold | Exod 4:23 Exod 5:16 |  | 2 Sam 15:15 | Mar 5:22 |  | Act 12:7 |
| **κακόω** | afflict | Exod 4:31 | Ps 44:24 |  |  |  | Act 12:1 |
| **λαλέω** | speak | Exo 4:30  Exo 5:23 |  |  |  | Luk 8:49 |  |
| **λαός** | people | Exod 4:21 Exod 4:30 Exod 4:31 Exod 5:1 Exod 5:4 Exod 5:5 Exod 5:6 Exod 5:7 Exod 5:10 Exod 5:12 Exod 5:16 Exod 5:22 Exod 5:23 | Ps 44:12 | 2 Sam 15:12 |  |  | Act 12:4  Act 12:11 |
| **λέγω** | says, | Exo 4:18  Exo 4:22  Exo 5:1  Exo 5:3  Exo 5:6  Exo 5:8  Exo 5:10  Exo 5:13  Exo 5:14  Exo 5:15  Exo 5:16  Exo 5:17  Exo 5:19 |  | 2Sa 15:8  2Sa 15:10  2Sa 15:13 | Mar 5:23 | Luk 8:49  Luk 8:50  Luk 8:54 | Act 12:7 Act 12:8 |
| **λόγος** | words | Exo 4:28  Exo 5:9 |  |  |  |  |  |
| **μήτηρ** | mother |  |  |  |  | Luk 8:51 | Act 12:12 |
| **οἰκία** | house |  |  |  |  | Luk 8:51 | Act 12:12 |
| **ὄνομα** | name | Exod 5:23 | Ps 44:5 Ps 44:8 Ps 44:20 |  | Mar 5:22 |  |  |
| **οὐδείς** | no one | Exo 5:8  Exo 5:11 |  | 2Sa 15:11 |  | Luk 8:51 |  |
| **ὄχλος** | multitude |  |  |  | Mar 5:21 Mar 5:24 |  |  |
| **παῖς** | child, servants | Exo 5:16 |  | 2Sa 15:15 |  | Luk 8:51  Luk 8:54 |  |
| **πᾶς** | all, every | Exod 4:19 Exod 4:21 Exod 4:28 Exod 4:29 Exod 4:30 Exod 5:12 | Ps 44:8 Ps 44:15 Ps 44:17 Ps 44:22 | 2 Sam 15:10 2 Sam 15:11 2 Sam 15:14 2 Sam 15:15 |  | Luk 8:52  Luk 8:54 | Act 12:11 |
| **πατάσσω** | struck, strike |  |  | 2Sa 15:14 |  |  | Act 12:7 |
| **πατήρ** | father |  | Psa 44:1 | 2Sa 15:7 |  | Luk 8:51 |  |
| **πιστεύω** | believe, trust | Exo 4:31 |  |  |  | Luk 8:50 |  |
| **πόλις** | cities |  |  | 2Sa 15:12  2Sa 15:14  2Sa 15:37 |  |  | Act 12:10 |
| **πολύς** | many | Exo 4:18 |  |  | Mar 5:21  Mar 5:23  Mar 5:24 |  |  |
| **πούς** | feet | Exo 4:25 |  |  | Mar 5:22 |  |  |
| **προστίθημι** | add, proceeded | Exo 5:7 |  |  |  |  | Act 12:3 |
| **συνάγω** | together | Exo 4:29  Exo 5:7  Exo 5:12 |  |  | Mar 5:21 |  |  |
| **σώζω** | deliver |  | Psa 44:3 Psa 44:6  Psa 44:7 |  | Mar 5:23  Mar 5:28 | Luk 8:50 |  |
| **τίθημι** | put |  | Psa 44:13 Psa 44:14 |  |  |  |  |
| **χείρ** | hands | Exod 4:20 Exod 4:21 Exod 5:21 Exod 6:1 | Ps 44:2 |  | Mar 5:23 | Luk 8:54 | Act 12:1  Act 12:7  Act 12:11 |

**NAZAREAN TALMUD**

**Sidra Of Shemot (Ex.) ‎4:18 – 6:1**

**“VaYelékh Mosheh” “And went Moses”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **(Luqas Lk 8:49-56)**  **Mishnah א:א** | **School of Hakham Tsefet**  **Peshat**  **(Mk 5:21-24)**  **Mishnah א:א** |
| **While he** Yeshua **was still speaking, someone came from** the house of **the Rosh HaKenesét, saying, “Your daughter has died; do not trouble the Rabbi (Hakham) anymore.” But when Yeshua heard** this**, he answered him, “Do not be afraid** any longer**; only trust (God), and she will be made well.”[[111]](#footnote-111) When he came to the house, he did not allow anyone to enter with him, except the Paqidim Tsefet and Yochanan and Ya’aqob, and the girl's father and mother. Now they were all weeping and lamenting for her; but he said, “Stop weeping, for she has not died, but is asleep.” And they** began **laughing at him, knowing that she had died. He, however,** with a strong hand **took her** with his Tallit **by the hand and called, saying, “Child, arise!” And her spirit returned, and she got up immediately; and he gave orders for** something**to be given her to eat. Her parents were amazed; but he instructed them to tell no one what had happened.** | **When Yeshua had crossed over again in the boat to the other side of the Kineret, a large congregation gathered[[112]](#footnote-112) around him** to welcome him**;[[113]](#footnote-113) and so he stayed by the seashore. The Rosh HaKenesét[[114]](#footnote-114) named Ya’ir[[115]](#footnote-115) came up, and on seeing him,[[116]](#footnote-116) and after showing his respect and honor for him as a Hakham implored him earnestly, saying, “My little daughter is at the point of death;** please **come and put your hands on her, so that she will get well[[117]](#footnote-117) and live.” And he** Yeshua **went off with him; and a large congregation was following him and pressing in on him.** |
| **School of Hakham Shaul**  **Remes**  **(2 Luqas - Acts 12:1-12)**  **Pereq א:א** | |
| **Now about that time Herod the king laid hands on some who belonged to the congregation in order to mistreat them. And he had Ya’aqob the brother of Yochanan put to death with a sword. When he saw that it pleased the Tzdukim** (Sadducees)**,[[118]](#footnote-118) he proceeded to arrest Hakham Tsefet also. Now it was during the days of Unleavened Bread. When he had seized him, he put him in prison, delivering him to four squads of soldiers to guard him, intending after the Passover to bring him out before the people. So Hakham Tsefet was kept in the prison, but prayer for him was being made fervently by the congregation to God.**  **On the very night when Herod was about to bring him forward, Hakham Tsefet was sleeping between two soldiers, bound with two chains, and guards in front of the door were watching over the prison. And behold, an angel of the Lord suddenly appeared and a light shone in the cell; and he struck Hakham Tsefet's side and woke him up, saying, “Get up quickly.” And his chains fell off his hands. And the angel said to him, “cloth yourself and put on your sandals.” And he did so. And he said to him, “Wrap your cloak around you and walk with me.”[[119]](#footnote-119) And he went out and continued to walk with the messenger, and he did not know that what was being done by the angel was real,[[120]](#footnote-120) but thought he was seeing a vision. When they had passed the first and second guard, they came to the iron gate that leads into the city, which opened for them by itself; and they went out and went along one street, and immediately the angel departed from him. When Hakham Tsefet came to himself, he said, “Now I know for sure that the Lord has sent forth His angel** (messenger) **and rescued me from the hand of Herod and from all the Tzdukim** (Sadducees) **that were expecting.”**  **And when he realized** this**, he went to the house of Miriam, the mother of Yochanan who was also called Mordechai, where many were gathered together and were praying for him.** | |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Ex 4:18 – 6:1** | **Psa. 44** | **II Sam 15:7-15, 37** | **Mk 5:21-24** | **Lk 8:49-56** |

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

**Yad Ha-Chazaqáh**

This week we find several extraordinary connections between the Nazarean Codicil and the Torah Seder. Firstly, the notion of “crossing over” is connected with Moshe’s departure from Yitro and return to Mitzrayim (Egypt). Yeshua has departed the coasts of the Gerasenes and returned to Kafar-Nahum.

Both the Torah Seder and Nazarean Codicil contain a high official in their narrative.

**Shemot 5:14** And the **officers** (foremen) of the children of Israel whom Pharaoh's taskmasters had appointed over them were beaten, saying, "Why have you not completed your quota to make bricks like the day before yesterday, neither yesterday nor today?"

**Mk 5:22 The Rosh HaKenesét named Ya’ir…**

Both the Torah Seder and the Nazarean Codicil contain an encounter with death.

**Shemot 4:24** Now he was on the way, in an inn, that the Lord met him and sought to put him to death.

**Mk. 5:23 “My little daughter is at the point of death;**

Both the Torah Seder and the Nazarean Codicil have symbols of authority.

**Shemot 4:20** So Moses took his wife and his sons, mounted them upon the donkey, and he returned to the land of Egypt, and Moses **took the staff of God in his hand**.

**Lk 8:54** with a strong hand **took her** with his Tallit **by the hand**

The Greek phrase **κρατέω** – *krateo,* “take” as is translated by many scholars is actually a symbol of authority. **Κρατέω** – *krateo’s* closest Hebrew parallel is **חֲזַק** – *chazaq.* Therefore, we cannot believe that the text, albeit Tosefta means: “with a strong hand **took**” in the absolute literal sense. The truth said it is apparent that the toseftan text leans more towards Remes than Peshat.

**The Power of κρατέω** – *krateo,* as expressed in the Nazarean Codicil, is united with **δύναμις** – *dunamis* an explosive miracle working power. **Δύναμις** – *dunamis* is both explosive and virtuous power. Even though this type of power is equated with explosive power, it is often viewed from its feminine aspect. Both **κρατέω** – *krateo* and **δύναμις** – *dunamis* are related to virtue. This will be more evident in the near future when we see that it is **δύναμις** – *dunamis* that Yeshua feels departing from himself when the hemorrhaging woman touches his tzitzit. The Mishnaic phrase of the Nazarean Codicil “**put your hands on her,**” means little from a Peshat perspective. Therefore, we must take that language as analogous. Obviously, “putting hands on her” is a reference to conferring, through the power of agency a healing on the girl. In a matter of speaking, the agent/amabasador possesses no real personal power, per se. However, as is the case with **δύναμις** – *dunamis*, ambassadorial power is potential power. Even though we are confined primarily by Peshat hermeneutics, we can understand that the language refers to ambassadorial power. This is also evident because our Torah Seder is dominated by the same principle. Moshe and Aaron are principle agents in the redemption of the B’ne Yisrael from the tyranny of Mitzrayim. In the case of Moshe and Yeshua, we see that their ambassadorial power is the agency of “G-d’s hand” or **Yad Ha-Chazaqáh**. **Yad Ha-Chazaqáh** means a “strong hand” or “mighty hand.” Interestingly enough we associate the power of **κρατέω** – *krateo,* **חֲזַק** – *chazaq* with the officer in the congregation connected with Chesed. This is the Masoret of the Congregation. This all interconnects when we realize that Yair occupies this office. As Rosh HaKenesét, Yair is the principle agent for dispensing light or enlightenment from the Hakhamim to the Congregation. This is of special interest when we note that we are fast approaching Pesach and the Counting of the Omer. The counting of the Omer has a special duty in that during this time we are to concentrate on building special character traits. It is also important because we will be looking at how to build/grow a Nazarean Congregation. As Rosh HaKenesét, Yair knows the power of the Hakhamim. Therefore, he makes his appeal to the prototypical Hakham, Yeshua HaMashiach. Yair trusts in the principle of agency. Just as the seven men of the Congregation serve the bench, Yair knows the power of approaching the bench. The present course of events shows that the seven men of the congregation are fully dependent on the three Hakhamim for their power. We see that the Paqidim have a measure of power. However, that power is limited. The Bet Din has the power of agency, or **Yad Ha-Chazaqáh**. All Yair is asking Yeshua to do is exercise the principle of agency. He knows that by invoking this power his daughter will be healed.

Because **Yad Ha-Chazaqáh** represents the principle of agency and ambassadorial power, it also represents the moral code of that agency. Therefore, **Yad Ha-Chazaqáh** represents the Oral Torah. Both Moshe and Yeshua are ambassadors, which represent the Torah. In the present Torah Seder Moshe not only represents the Torah, he also represents prophecy. Moshe Rabbenu establishes the protocol as a prototypical Messiah. Therefore, we learn two things here from this principle. Firstly, Messiah must have the spirit of Prophecy. Secondly, as G-d’s agent, Messiah must deliver the B’ne Yisrael from the bondage of Mitzrayim, literally and allegorically. As the principle agent of the Torah, Moshe Rabbenu shows the world that the entire cosmos is subject to the Torah. When the “foreman” of the B’ne Yisrael, from our Torah Seder begins to complain to Moshe, he (Moshe) turns to G-d. G-d’s promise to Moshe is read as follows…

**כִּ֣י בְיָ֤ד חֲזָקָה֙ יְשַׁלְּחֵ֔ם וּבְיָ֣ד חֲזָקָ֔ה** – for with a **strong hand** he will send them out, and with a **strong hand** he will drive them out of his land."

We can read this to mean that the B’ne Yisrael will be delivered from Mitzrayim/Egypt by way of the “Exodus” **or** they will be delivered by their acceptance of the Torah. **The path of deliverance that the B’ne Yisrael accepted was that of the Torah.** To be specific, they accepted the Oral Torah before the written Torah. The command to kill the lamb and place its blood on the doorposts was given in oral form. It was acceptance of the Oral Torah, trough the ambassador Moshe, that brought them the necessary deliverance needed to walk out of Mitzrayim as freemen. Consequently, we hermeneutically deduce that **before redemption is initiated an Oral Torah precedes it.** Hermeneutically this means that **before the final redemption can take place there must be an acceptance of the Oral Torah**.

**“Stop weeping, for she has not died, but is asleep”**

**Question:** is the young girl is really dead, and how can Yeshua say she is only sleeping?

As noted above Messiah must have the spirit of Prophecy. Therefore, he will look beyond circumstantial situations. Again, this is the power and principle of agency. The ambassador must not allow circumstance to detour him in his mission. Messiah is perfectly aware of the circumstances. Tenacity, faithful obedience and vision drives him forward.

We find two passages from the Psalmist noteworthy this week.

***Psa 44:20 - even when You crushed us in a place of serpents, and You covered us with darkness*** (death like shadow).

The words of the Psalmist show that the B’ne Yisrael has fallen under a death-like shadow. This is the case for them in Mitzrayim (Egypt). This circumstance has overcome the daughter of Yair.

***Tehillim (Psalms) 44:24-27******Awake, why do You sleep, O Lord? Arouse yourself, cast not off forever. Why do You hide Your face, and forget our affliction and our oppression? For our soul is bowed down to the dust; our belly cleaves unto the earth. Arise for our help, and redeem us for Your mercy's sake.***

As noted in the footnotes above the name “Yair” can mean, “he enlightens.” If “Yair” were spelled with a **ע** – *Ayin* (**יָעִיר**) rather than a **א** – *Alef* (**יָאִיר**) it would mean “He Awakens.” The resultant prophetic meaning would be that he, “Messiah” awakens those covered with the death-like shadow. This fits the Nazarean Codicil’s narrative. Furthermore, it captures the essence of the Davidic Midrash purported in the Psalms.

Yair’s name is at the core of the Peshat message. Hakham Tsefet uses his name to enlighten us to the awakening of the B’ne Yisrael in their exile (Galut). The present Torah Seder shows us how the B’ne Yisrael has become lackadaisical. Their acceptance of mediocrity brought them to a place of tolerance. Rather than looking forward to Pesach – the festival of liberty they complained because the “Deliverer,” agent of G-d made things harder for them. Why did they need things to become intolerable before they realized that bondage is unacceptable in any form?

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

As we commence our commentary to the Remes portion of the Nazarean Codicil/Talmud we must admit that time will not allow us to cover the depth of allegorical nuances found here.

**Living in a Dream world**

Hakham Shaul depicts Hakham Tsefet in the present Remes pericope as though he were living in a dream world during his “deliverance” (Exodus). It must be noted that as we approach Pesach the idea of being delivered immediately after, or during Pesach is genius. We are also amazed at the nonchalant attitude of Hakham Tsefet. Hakham Shaul depicts him as perfectly confident that he has rid himself of all Chametz. Hakham Tsefet’s faithful obedience is so filled with confidence that he falls fast asleep between two soldiers. Before the soul can relinquish control, permitting sleep. This speaks volumes on Hakham Tsefet’s behalf. However, his sleeping in peace is connected with the Peshat pericope where Yeshua tells the mourners that the daughter of Yair is only sleeping, not dead. After everyone has, a big laugh Yeshua puts them all out allowing only his three most trusted Paqidim along with the father and mother. This calls to mind allegorical word play on the number five.

Interestingly, sleep is seen as a portion of death and the dream is associated with a measure of prophecy.[[121]](#footnote-121) The Talmud teaches that one who dreams that a soldier guards him, “it is as though he was guarded by heaven.”[[122]](#footnote-122) If he is in chains, it is an indication of “increased protection.” One who sees the chain or collar (***kolar***)[[123]](#footnote-123) about his neck should cry aloud that wisdom (Chokhmah) has hewn out her **seven pillars**.[[124]](#footnote-124) Hakham Shaul depicts Hakham Tsefet as though he were in a dream. The language of the text is laced with allegorical nuances that demonstrate that Hakham Tsefet is in a semi-dream/prophetic state. This is Hakham Shaul’s way of relating the information of the Talmud cited in our footnotes. Interestingly, as was pointed out in our last class there was not a “Talmud” in existence during the writing of the Gemara of 2 Luqas (Acts). However, we may surmise two things. Firstly, the information given to us in the present Talmudic citation was commonly known among the Nazarean Jews of the first century. Secondly, it may have been possible that the redactors of the Talmud were acquainted with the Nazarean Codicil.

Why does Hakham Shaul depict Hakham Tsefet in a semi-dream/prophetic state? What information can we learn from this Gemara? While the answer is complex and beyond the limits of Remes, we can derive some of the simpler aspects from the Nazarean Codicil’s meaning. Sleep is commonly associated with death as noted above. However, sleep is also associated with exile. Hakham Tsefet’s dream world is a subtle inference that the Jewish people would be going into exile. The messenger beckons to Hakham Tsefet to “follow me.” This coded language can also be read, “walk into the future.” The statement is furthered when Hakham Shaul records Hakham Tsefet following the messenger. The repetition of the phrase tells us the Hakham Tsefet “walked into the future.”

The Dream of Abraham Abinu prepared his children for the Egyptian exile. Yosef dreamed that he would be ruler over his brothers. Little did he know this dream led the B’ne Yisrael into exile. Consequently, we can see from these examples that Hakham Tsefet’s semi-dream/prophecy speaks of the coming Great Exile. Hakham Tsefet’s semi-dream/prophecy world is very significant. His dream takes place during the week of Pesach (Unleavened Bread). If the dream is a way of foretelling a coming exile, Hakham Tsefet’s dream world is of special significance. Firstly, he is only partially awake and asleep. Therefore, there is a measure ambiguity to this narrative. Secondly, he is incarcerated during Pesach. This leads us to believe that he was most likely incarcerated just prior to Pesach. His liberty would have then taken place on the same evening that the Egyptian Passover took place. It is not impossible that he was liberated on the 17th of Nisan. This would match the crossing of the Yam Suf (Sea of Reeds). Regardless, the allegorical point is that Hakham Tsefet, like Abraham, and Yosef have dreams that relate to the exile (galut). The special significance in the allegorical narrative of our present pericope is that the period perfectly matches Abraham’s dream/vision. Abraham saw his descendants entering exile. Yosef’s dream led his family into exile even though they were “bowing” to him his dream foretold of the coming the exile. Hakham Tsefet’s semi-dream walk can only be an allegorical reference to the coming Galut Gadol (great exile).

However, sleep speaks also of the resurrection. While we are sleeping, there is a measure of life that clings to the body. This allegorical allusion teaches that even in death there is life. Yeshua’s raising of Yair’s daughter bespeaks the resurrection. Hakham Tsefet is stirred to life “awakened” (Yair) by a heavenly messenger. This also bespeaks the resurrection. Therefore, we have the overlapping idea of exile and redemption. On the other hand, we should say that the present pericope weaves the two together.

**The Power of Exile**

Exile has powerful lessons and purpose. As noted above, the Chazal teach us that sleep is one sixtieth of death. However, just as we can say that sleep is one sixtieth of death we could say that living in exile is one sixtieth of death as well. Conversely, a dream is one sixtieth of prophecy. This means that when we are in exile we have access to a measure of prophecy that we would not normally have. We must also note that the Shekinah (Divine Presence) is with us in exile. ﻿“Wherever God made His Torah to abide, there He made His Divine Presence to abide.”[[125]](#footnote-125)

In the absence of the Temple, there is a certain level of leniency granted to us. This is also because we are in exile. Were we in Eretz Yisrael (the land of Yisrael) with the Temple standing the Torah laws applicable to ritual purity would be much more stringent. Some Rabbis are of the opinion that in our present Galut we live in a state of incessant ritual impurity.[[126]](#footnote-126) Our redeeming factor is the Torah. From the writings of the Prophet Yechezkel the Chazal have learned that we are ritually purified through Torah Study.[[127]](#footnote-127)

**Ezek. 36:25 “Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols.”**

Why are we granted this leniency/chesed?

This leniency is requisite because we live among the dead and unclean. By these words, we refer to the Gentiles and Gentile lands. We have learned from Hakham Tsefet not to call any man common or unclean.[[128]](#footnote-128) From this, we learn that no Gentile living in Eretz Yisrael can be called common or unclean. Perhaps we should say that we can call no man (Gentile) living in Gan Eden common or unclean. This causes us to surmise that it is the duty of every Nazarean Jew to…

1. Teach the Torah, which cleanses from ritual impurity
2. Restore the earth to its Edenic state through constant Torah Teachings[[129]](#footnote-129)

**(Ezek. 36:26-29) “Moreover, I will give you a renewed heart and renew My Mesorah** (Orally breathed Torah) **within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. I will put My Mesorah within you and cause you to walk in My statutes, and you will carefully observe My ordinances. You will live in the land that I gave to your forefathers** (Adam –Gan Eden)**; so you will be My people, and I will be your God. Moreover, I will save you from all your uncleanness”**

Salvation from uncleanness comes through Torah study, as shown above. While there may be a general leniency/chesed extended to us in the present Galut, it is our duty to be overly zealous towards Torah and the Mitzvot. This is especially true with regard to teaching the mechanics of the Torah i.e. Mesorah.

**“Wrap your cloak around you and walk with me”** (walk into the future).

We have commented minimally on this phrase above. Here we will minimize a conclusory remark that points to the future (now). The term “cloak” is a general term that can refer to any article of clothing. However, in allegory we note that this “cloak” refers to the tallit. Therefore, we see a reference to Zechariah’s prophecy.

**Zech. 8:23 “Thus says the LORD of hosts, 'In those days ten men from all the nations will take hold, take hold of the tzitzith (fringe) of a Jewish man, saying, “"Let us walk as you walk you, for the Shema declares that God is with you.”'**

The text of our allegorical pericope has Hakham Tsefet (a Jewish man) walk past two (Gentile) guards, or walk through two exiles. He is finally led to ONE street where he re-enters the city.

In the present Peshat pericope the **Rosh HaKenesét,** Yair is the “telling” (magid) we need to hear. As noted, Yair is the principle Paqid of the Congregation. And his name means “he will enlighten” or “he will awaken.” Hakham Shaul is perfectly aware of the potential play on spellings of Yair’s name. Hakham Tsefet “awakens” to find himself liberated from his exile. This “dreamlike” world and narrative is especially interesting. The event takes place as noted above. However, the association with the dreams of Abraham and Yosef depict the B’ne Yisrael entering Galut. Their liberty from Mitzrayim was at Pesach. The present quasi-dream of Hakham Tsefet foretells of a coming Galut. If Pesach is a time of liberty, why should Hakham Shaul be telling us that the Galut Gadol is about to be initiated? And why was it that Abraham and Hakham Shaul seeing the B’ne Yisrael at Pesach rather than their deliverance?

**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 Exod. 4:18?
3. What questions were asked of Rashi regarding Exod. 4:21?
4. What questions were asked of Rashi regarding Exod. 4:25?
5. What questions were asked of Rashi regarding Exod. 4:26?
6. What questions were asked of Rashi regarding Exod. 5:4?
7. What questions were asked of Rashi regarding Exod. 5:14?
8. What questions were asked of Rashi regarding Exod. 5:19?
9. What questions were asked of Rashi regarding Exod. 6:1?
10. Concerning Song of Songs 2:9, our Sages explain: ***“My beloved is like a gazelle****.*Just as a gazelle appears [and hides] and reappears, so did the first redeemer, [i.e., Moses], appear to the children of Israel, then he disappeared, and then he appeared to them again.” What is the meaning of this comment and its prophetic implications?
11. Why is Pesach always, exactly, thirty days after Purim?
12. Pesach intimates that **“unity must be concentrated in one place.”** What are the implications of this text? And does the Nazarean Codicil assert that Pesach is about **“unity concentrated in one place”?**
13. In Shabbath 88a our Sages state ***that at the time of the giving of the Torah at Har Sinai, the Jewish people only accepted Torah from fear of HaShem; at Purim time, they re-accepted Torah out of love***. What has greater merit in the eyes of G-d accepting and obeying Torah out of fear of G-d, or out of love of G-d? Please explain.
14. What did Ittai the Gittite said to King David, and what did King David thought upon hearing this answer‎? And what implications does this answer of Ittai the Gittite has for us?
15. What is the relationship between the statement of ‎ Ittai the Gittite and the idea that **“Pesach intimates that “unity must be concentrated in one place”?**
16. In Lk 8:49-56 we read that the Master “with a **strong hand** took her with his Tallit by the hand.” Allegorically speaking what is the Master prophesying here?
17. In Acts 12;1-12 the Angel of Ha-Shem said to Hakham Tsefet: “Wrap your cloak (Tallit) around you and walk with me.” Allegorically speaking, what did the angel commanded Hakham Tsefet? And what does this have to do with the **“strong hand”?**
18. How can we surmise that the events narrated in Acts 12:1-12 took place just before Pesach and in the month of Nisan?
19. ‎If Pesach is a time of liberty, why should Hakham Shaul be telling us that the Galut Gadol is about to be initiated?
20. And why was it that Abraham and Hakham Shaul seeing the B’ne Yisrael at Pesach rather than their deliverance??‎

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Coming Festival: Passover (Pesach)**

**Monday Evening/Wednesday Evening March 25/27, 2013 &**

**Sunday Evening/Tuesday Evening March 31/April 02, 2013**

**For further information see:**

[**http://www.betemunah.org/chametz.html**](http://www.betemunah.org/chametz.html) **&** [**http://www.betemunah.org/passover.html**](http://www.betemunah.org/passover.html)

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**Next Shabbat: Shabbat “HaGadol”**

**Sabbath “The Great”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **הַגָּדוֹל** |  |  |
| **“HaGadol”** | Reader 1 – Shemot 6:2-5 | Reader 1 – Shemot 7:8-10 |
| **“The Great”** | Reader 2 – Shemot 6:6-9 | Reader 2 – Shemot 7:10-12 |
| **“El Grande”** | Reader 3 – Shemot 6:10-13 | Reader 3 – Shemot 7:8-12 |
| Shemot (Ex.) ‎ \*Ex. 6:2 – 7:7 | Reader 4 – Shemot 6:14-19 |  |
| Ashlamatah: Is 52:6-13 + 53:4-5 | Reader 5 – Shemot 6:20-22 |  |
| Special: Malachi 3:4-24\* | Reader 6 – Shemot 6:23-28 | Reader 1 – Shemot 7:8-10 |
| Psalm 45:1-18 | Reader 7 – Shemot 6:29-7:7 | Reader 2 – Shemot 7:10-12 |
|  | Maftir: Shemot 7:5-7 | Reader 3 – Shemot 7:8-12 |
| N.C.: Mk 5:25-34; Lk 8:49-56;  Acts 12:13-19 | - Malachi 3:4-24\* |  |

**\* To be read by the Highest Torah Scholar available to the congregation**

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. In Verse 18 it says that Moses bid farewell to Jethro because he was ready to return to Egypt. Why then was it necessary now that G-d command him to return there? For this reason, Ibn Ezra renders Verse 19 as meaning: "now the Eternal had said." [↑](#footnote-ref-1)
2. Above, 3:10. *Come now therefore, and I will send you unto Pharaoh*. [↑](#footnote-ref-2)
3. Verse 18. [↑](#footnote-ref-3)
4. Numbers 26:8. It states "sons" in the plural, but mentions only one son. A similar case is here, as Ramban explains. [↑](#footnote-ref-4)
5. Above, 2:22. [↑](#footnote-ref-5)
6. See Ramban further in this verse. [↑](#footnote-ref-6)
7. Above 3:1. [↑](#footnote-ref-7)
8. Verse 18. [↑](#footnote-ref-8)
9. 1 Samuel 21:9. Ramban evidently understands here the word "king" as referring to G-d. [↑](#footnote-ref-9)
10. Verse 25. [↑](#footnote-ref-10)
11. Verse 24. And see Rashi: "and the angel sought, etc." [↑](#footnote-ref-11)
12. Further, 18:4. [↑](#footnote-ref-12)
13. Shemoth Rabbah 5:8. [↑](#footnote-ref-13)
14. Verse 24. Ibn Ezra refers to the language of the verse: *and the Eternal met him*. [↑](#footnote-ref-14)
15. Further, 18:2. [↑](#footnote-ref-15)
16. Shemoth Rabbah 4:4. [↑](#footnote-ref-16)
17. Further. 20:2. [↑](#footnote-ref-17)
18. See Isaiah 44:26. [↑](#footnote-ref-18)
19. Verse 20. [↑](#footnote-ref-19)
20. Psalms 85:14. [↑](#footnote-ref-20)
21. Ezekiel 44:5. [↑](#footnote-ref-21)
22. Above, 3:20. [↑](#footnote-ref-22)
23. Verse 22. [↑](#footnote-ref-23)
24. The intent of Ramban is as follows: In Chapter 11, Verse 1, it is said concerning the final plague: *And the Eternal said unto Moses: Yet one plague more will I bring upon Pharaoh, and upon Egypt; afterwards he will let you go hence.* But nothing was mentioned to Moses about what that plague was. Ramban suggests that Verses 22-23 here concerning the final plague were said to Moses now with the understanding that later, before the tenth plague, he was to relay the warning to Pharaoh, but not that he said it to Pharaoh as soon as he came to see him. Hence it was not necessary for Scripture to say in Chapter 11, Verse 1, what that "one plague more" was. [↑](#footnote-ref-24)
25. The staff turning into a serpent, Moses' hand becoming leprous, and the waters turning into blood (Verses 3-9). [↑](#footnote-ref-25)
26. Ibid. [↑](#footnote-ref-26)
27. Further, 7:9. [↑](#footnote-ref-27)
28. Ramban thus distinguishes between the nachash mentioned here in Verse 3, and tanin mentioned further in 7:9. Rashi however explains there that tanin means nachash. In the J.P.S. translation, both terms are translated as "serpents." In other translations, nachash is translated as "snake," and tanin as "reptile." Some such distinction between the terms is to be made according to Ramban. [↑](#footnote-ref-28)
29. Shemoth Rabbah 5:6. [↑](#footnote-ref-29)
30. They are: ***Dam*** (blood), ***Tz'phardei'a*** (frogs), ***Kinim*** (lice), ***Arab*** (beasts), ***Dever*** (murrain), ***Sh'chm*** (boils), ***Barad*** (hail), ***Arbeh*** (locusts), ***Choshech*** (darkness), ***Makath-b'choroth*** (slaying of the firstborn). [↑](#footnote-ref-30)
31. Another name for the Midrash Rabbah on the Song of Songs. The quote is found there, 4:12. [↑](#footnote-ref-31)
32. See above, 3:13. [↑](#footnote-ref-32)
33. See my Hebrew commentary for elucidation of this Cabalistic subject. [↑](#footnote-ref-33)
34. Ibid. [↑](#footnote-ref-34)
35. Further, 12:33. [↑](#footnote-ref-35)
36. Only the Egyptians were to suffer that punishment if they failed to permit the Israelites to go to worship the Eternal. [↑](#footnote-ref-36)
37. See Ramban on Genesis 4:3 (Vol. I, p. 88, and Note 423). [↑](#footnote-ref-37)
38. Habakkuk 3:5. This explains the verse here: ***Let us go...and sacrifice... lest He fall upon us with pestilence***. Ramban then proceeds to explain the end of the verse: ***or with the sword.*** [↑](#footnote-ref-38)
39. Verse 1. [↑](#footnote-ref-39)
40. Ibid. [↑](#footnote-ref-40)
41. This is a reference to the difference of opinion among the Rabbis of the Talmud (Sotah 11 a) regarding the verse. ***Now there arose a new king over Egypt, who knew not Joseph*** (above, 1:8). One Rabbi said that he was really a new king; the other said that it was the same king but he decreed new edicts, and comported himself as though he did not know him. [↑](#footnote-ref-41)
42. Genesis 41:39. [↑](#footnote-ref-42)
43. Ibid., Verse 38. [↑](#footnote-ref-43)
44. See above. [↑](#footnote-ref-44)
45. Verse 2. [↑](#footnote-ref-45)
46. In Verse 3 before us. [↑](#footnote-ref-46)
47. Numbers 23:4. [↑](#footnote-ref-47)
48. Proverbs 13:18. Now Rashi explained ***taphri'u*** as meaning: "taking them away." Ramban therefore calls attention to Onkelos, who interpreted it as meaning "idle," "making to nought all their work." [↑](#footnote-ref-48)
49. Ibid., 1:25. [↑](#footnote-ref-49)
50. Rashi's interpretation, mentioned further on in the text, is: ***"Go to your work which you have to do at home, etc."*** Now although Ramban will later agree with this explanation of Rashi, his point here is that in line with the simple meaning of Scripture, "the burdens" are a reference to the labors imposed upon them as slaves. [↑](#footnote-ref-50)
51. Further, 7:9. [↑](#footnote-ref-51)
52. Above, 1:14. [↑](#footnote-ref-52)
53. I Kings 1 1:25. [↑](#footnote-ref-53)
54. Shemoth Rabbah 5:2. [↑](#footnote-ref-54)
55. Verse 8. [↑](#footnote-ref-55)
56. In other words, "attend to your work of teaching them their laws, but do not divert them from doing my work with such a plan as going on a journey." [↑](#footnote-ref-56)
57. Above, 3:19 and 4:21. [↑](#footnote-ref-57)
58. Ibid., 3:7. [↑](#footnote-ref-58)
59. Ibid., Verse 8. [↑](#footnote-ref-59)
60. Verse 23. [↑](#footnote-ref-60)
61. How then could Ibn Ezra explain that Moses' primary complaint was that he had thought G-d would merely ease their burden? [↑](#footnote-ref-61)
62. Above, Verse 2. [↑](#footnote-ref-62)
63. See Jeremiah 29:28. [↑](#footnote-ref-63)
64. Verse 14. [↑](#footnote-ref-64)
65. Verse 15. [↑](#footnote-ref-65)
66. Esther 4:2. [↑](#footnote-ref-66)
67. Verse 20. [↑](#footnote-ref-67)
68. Shemoth Rabbah 5:23. [↑](#footnote-ref-68)
69. Verse 10. [↑](#footnote-ref-69)
70. Shemoth Rabbah 5:24. [↑](#footnote-ref-70)
71. Verse 20. [↑](#footnote-ref-71)
72. Above, 4:19. [↑](#footnote-ref-72)
73. Shir Hashirim Rabbah 2:22. [↑](#footnote-ref-73)
74. Song of Songs 2:9. [↑](#footnote-ref-74)
75. Verse 20. [↑](#footnote-ref-75)
76. In the Midrash above: "Yehudah B'rabbi." In the Hebrew text of Ramban: "And Rabbi Yehudah Br'." But see Hyman's Toldoth Tannaim V'amoraim that the correct reading is: "Rabbi Yehudah Beribi" or "Yudan Beribi". [↑](#footnote-ref-76)
77. Further, 6:1. [↑](#footnote-ref-77)
78. See Isaiah 13:22. [↑](#footnote-ref-78)
79. 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-79)
80. Psalm 44:24. [↑](#footnote-ref-80)
81. Psalm 121:4. [↑](#footnote-ref-81)
82. Since his reign was blessed with peace and prosperity, he felt it was unnecessary for the Levites to use the words. [↑](#footnote-ref-82)
83. The Targum for this psalm uses ‘redeem’ and ‘redemption’ five times in this short psalm. [↑](#footnote-ref-83)
84. Chazal (Hebrew: חז”ל‎) is an acronym for the Hebrew” **H**akhameinu **Z**ikhronam **L**iv’rakha”, (**ח**כמינו **ז**כרונם **ל**ברכה, literally “Our Sages, may their memory be blessed”).  [↑](#footnote-ref-84)
85. Halachot is the plural Hebrew transliteration of ‘halacha’ which means “way of walking”, and is the common way to refer to the Torah Laws that are incumbent on Jews at a particular time. [↑](#footnote-ref-85)
86. Shulchan Aruch 429:1 [↑](#footnote-ref-86)
87. Pesachim 6, Avodah Zarah 5b, Rosh HaShana 7a [↑](#footnote-ref-87)
88. Mishnah Berurah 2 [↑](#footnote-ref-88)
89. Megillah 6b [↑](#footnote-ref-89)
90. Esther 9:29 [↑](#footnote-ref-90)
91. A mitzva is the fulfillment of a Torah command, a good deed. [↑](#footnote-ref-91)
92. Likkutei Moharan II, 74 [↑](#footnote-ref-92)
93. **Kabbalah / Kabala** (Hebrew:קַבָּלָה‎ (lit. “receiving”) is a discipline and school of thought concerned with the esoteric or mystical aspects of Rabbinic Judaism. [↑](#footnote-ref-93)
94. Sefer Yetzirah 1:7, Yeshayahu (Isaiah) 46:10. [↑](#footnote-ref-94)
95. Moshe is a transliterated Hebrew word that is normally translated as ‘Moses’. [↑](#footnote-ref-95)
96. Paro is a transliterated Hebrew word that is normally translated as ‘Pharaoh’. [↑](#footnote-ref-96)
97. Shemot 12:4 [↑](#footnote-ref-97)
98. Shemot 12:5 [↑](#footnote-ref-98)
99. Shemot 12:8-9 [↑](#footnote-ref-99)
100. Shemot 12:46 [↑](#footnote-ref-100)
101. The point is stressed in the Mechilta on the same verse. [↑](#footnote-ref-101)
102. Shemot 19:17 [↑](#footnote-ref-102)
103. Shabbath 88a [↑](#footnote-ref-103)
104. Repentance [↑](#footnote-ref-104)
105. It provides an excuse for non-observance, since it was forcibly imposed in the first place. [↑](#footnote-ref-105)
106. Esther 19:27 [↑](#footnote-ref-106)
107. Shemot 19:2 [↑](#footnote-ref-107)
108. All the verbs in the very same verse, describing the movements of the Children of Israel before their arrival at Sinai, use plural forms - “they journeyed”, “they arrived”, and “they encamped.” [↑](#footnote-ref-108)
109. Mechilta and Rashi on Shemot. [↑](#footnote-ref-109)
110. As seen in Sefer Yonah [↑](#footnote-ref-110)
111. See **σῴζω** in Marqan text [↑](#footnote-ref-111)
112. **συνάγω** – *sunago* to gather around. This word is associated with Synagogue. Interestingly we see that there are several subtle hints at the Synagogue. There is a verbal tally with Shemot 4:29 [↑](#footnote-ref-112)
113. Taylor, V. (1955). *The Gospel According to Mark.* New York St Martin's Press: MacMillian & Co LTD. p. 287 [↑](#footnote-ref-113)
114. **ἀρχισυνάγωγος** – *archisunagogos* this phrase means the “Ruler” or preeminent Synagogue authority. The pericope of Marqas puts **ἀρχισυνάγωγος** – *archisunagogos* in the plural showing us that there is more than one “Synagogue Official.” The Toseftan pericope shows that this “Ruler” is the Rosh HaKenesét. Therefore, it is most likely that the **ἀρχισυνάγωγος** – *archisunagogos* is the Rosh HaKenesét of the Synagogue. Verbal tally with Shemot 5:14 [↑](#footnote-ref-114)
115. **יָאִיר** – Yair he will enlighten, **יָעִיר** – Yair he will arouse, to **awaken**. We have a play on Hebrew words here. Yair, as noted means to enlighten, which has a positive thematic connection to our Torah Seder. Moshe enlightens the B’ne Yisrael to their coming deliverance. Yeshua eventually goes to Yair’s house where he “awaken – arouses” his daughter. [↑](#footnote-ref-115)
116. While we can see from this statement that Yeshua was very popular, we also note that the Ruler of the Synagogue knew who Yeshua was. We can attribute this to the fact that Yeshua attended Synagogue in every community where he ministered regularly. Verbal tally to Shemot 4:31 [↑](#footnote-ref-116)
117. Here the use of **σῴζω** – *sozo* relates itself to Hebrew **שׁלום** – *shalom*, which contains the idea of being made whole. However, the true parallel is **ישׁע** – *yasha*. In the Tanakh **שׁלום** – *shalom*, is often used for wholeness. Cf. B’resheet 43:7 “(Gen. 43:27) "Is your old father well” (הֲשָׁלוֹם אֲבִיכֶם) [↑](#footnote-ref-117)
118. **Ἰουδαῖος** – *Ioudaios* can refer to any group of Jews. Therefore, we must contextualize to determine who is being discussed here. The only logical group that fits the criteria is the Tzdukim (Sadducees.) Neusner points out the fact that there was no such thing as a “normative” Judaism in the early first century. Therefore, the phrase **Ἰουδαῖος** – *Ioudaios* cannot be a generalization pointing at ALL Jews. Neusner, J. (1982). *First Century Judaism in Crisis, Yohanan ben Zakkai and the Renasissance of Torah* (Augmented Edition ed.). KTAV Publishing House, Inc. p. 39 [↑](#footnote-ref-118)
119. **ἀκολουθέω** – *akoloutheo,* **אַחֲרֵי הָלַךְ** literally walk into the future. cf. Daniel 2:29, 45. Here the phrase is Aramaic meaning “come to pass.” Therefore, we must see that the messenger is telling Hakham Tsefet to walk into the future. Or, we see that he is telling the future i.e. dream/vision/prophecy. [↑](#footnote-ref-119)
120. He did not realize that what he was experiencing by/from the messenger was TRUTH – Torah! [↑](#footnote-ref-120)
121. Berakhot 57b Stiensaltz, R. A.-I. (2012). *Koren Tamud Bavli, Berakhot.* Jerusalem: Koren Publishers Jerusalem Ltd. p. 372 [↑](#footnote-ref-121)
122. Ibid p. 369 Berakhot 57a [↑](#footnote-ref-122)
123. Ibid [↑](#footnote-ref-123)
124. cf. Pro. 9:1 [↑](#footnote-ref-124)
125. Songs Rabbah VIII:15 [↑](#footnote-ref-125)
126. The Jewish Virtual Library’s article on [Galut](http://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0007_0_07029.html) states, “The very soul of the Jew is affected in the *galut*, which renders him "unclean with iniquities" (Song R. 8:14).” [↑](#footnote-ref-126)
127. Songs Rabbah I:19 ﻿So the Torah cleanses an unclean man of his uncleanness, as it says, The words of the Lord are pure words (Ps. XII, 7) [↑](#footnote-ref-127)
128. Cf. 2 Luqas (Acts) 10:28 [↑](#footnote-ref-128)
129. See Neusner, J. (2001). *Recovering Judaism, The Universal Dimension of Judaism.* Fortress Press. [↑](#footnote-ref-129)