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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** |
| **Shebat 22, 5773 – Feb 01/02, 2013** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  Fri. Feb 01 2012 – Candles at 5:49 PM  Sat. Feb 02 2012 – Habdalah 6:45 PM | **Brisbane, Australia**  Fri. Feb 01 2012 – Candles at 6:25 PM  Sat. Feb 02 2012 – Habdalah 7:19 PM | **Chattanooga, & Cleveland, TN, U.S.**  Fri. Feb 01 2012 – Candles at 5:51 PM  Sat. Feb 02 2012 – Habdalah 6:50 PM |
| **Jakarta, Indonesia**  Fri. Feb 01 2012 – Candles at 6:00 PM  Sat. Feb 02 2012 – Habdalah 6:50 PM | **Manila & Cebu, Philippines**  Fri. Feb 01 2012 – Candles at 5:37 PM  Sat. Feb 02 2012 – Habdalah 6:28 PM | **Miami, FL, U.S.**  Fri. Feb 01 2012 – Candles at 5:46 PM  Sat. Feb 02 2012 – Habdalah 6:40 PM |
| **Olympia, WA, U.S.**  Fri. Feb 01 2012 – Candles at 4:56 PM  Sat. Feb 02 2012 – Habdalah 6:03 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Feb 01 2012 – Candles at 5:01 PM  Sat. Feb 02 2012 – Habdalah 6:00 PM | **San Antonio, TX, U.S.**  Fri. Feb 01 2012 – Candles at 5:54 PM  Sat. Feb 02 2012 – Habdalah 6:49 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. Feb 01 2012 – Candles at 4:43 PM  Sat. Feb 02 2012 – Habdalah 5:47 PM | **Singapore, Singapore**  Fri. Feb 01 2012 – Candles at 7:02 PM  Sat. Feb 02 2012 – Habdalah 7:52 PM | **St. Louis, MO, U.S.**  Fri. Feb 01 2012 – Candles at 5:04 PM  Sat. Feb 02 2012 – Habdalah 6:05 PM |

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

**Roll of Honor:**

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

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

His Honor Paqid Adon Mikha ben Hillel

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

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

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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!**

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**Shabbat:**

**“Sh’mot” - ‎ “**the **names‎”‎**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **שְׁמוֹת** |  |  |
| **“Sh’mot”** | Reader 1 – Sh’mot 1:1-7 | Reader 1 – Sh’mot 3:1-3 |
| **“the names”** | Reader 2 – Sh’mot 1:8-12 | Reader 2 – Sh’mot 3:4-6 |
| **“los nombres”** | Reader 3 – Sh’mot 1:13-22 | Reader 3 – Sh’mot 3:7-10 |
| Sh’mot (Ex.) 1:1 – 2:25 | Reader 4 – Sh’mot 2:1-4 |  |
| Ashlamatah: Is. 27:6-13 + 28:1, 5 | Reader 5 – Sh’mot 2:5-10 |  |
|  | Reader 6 – Sh’mot 2:11-15 | Reader 1 – Sh’mot 3:1-3 |
| Psalm 42:1-12 | Reader 7 – Sh’mot 2:16-22: | Reader 2 – Sh’mot 3:4-6 |
| N.C.: Mk 4:35-41;  Lk 8:22-25; Acts 11:19-26 | Maftir – Sh’mot 2:23-25 | Reader 3 – Sh’mot 3:7-10 |
| Isaiah 27:6-13 + 28:1, 5‎ |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Rashi & Targum Pseudo Jonathan**

**for: Sh’mot (Ex.) 1:1 – 2:25**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. And these are the names of the sons of Israel who came to Egypt; with Jacob, each man and his household came: | 1. AND these are the names of the sons of Israel who went into Mizraim with Ya’aqob, each with the men of his house entered in: |
| 2. Reuben, Simeon, Levi, and Judah. | 2. Reuben, Shimeon, Levi, and Yehudah; |
| 3. Issachar, Zebulun, and Benjamin. | 3. Issakar, Zebulon, and Benjamin; |
| 4. Dan and Naphtali, Gad and Asher. | 4. Dan and Naphtali; Gad and Asher. |
| 5. Now all those descended from Jacob were seventy souls, and Joseph, [who] was in Egypt. | 5. And the number of all the souls coming from the thigh of Ya’aqob, seventy souls, with Joseph and his sons, who were in Mizraim. |
| 6. Now Joseph died, as well as all his brothers and all that generation. | 6. And Joseph died, and after him died all his brethren, and all that generation. |
| 7. The children of Israel were fruitful and swarmed and increased and became very very strong, and the land became filled with them. | 7. And the souls of Israel increased, and multiplied children, and became strong, and prevailed greatly, and the land was filled with them. |
| 8. A new king arose over Egypt, who did not know about Joseph. | 8. And there arose a new king (other) than he who was formerly over Mizraim, who took no knowledge of Joseph, and walked not in his laws.  JERUSALEM: And a king arose (different from him who was) formerly over Mizraim, who took no knowledge of Joseph, and walked not in his laws. |
| 9. He said to his people, "Behold, the people of the children of Israel are more numerous and stronger than we are. | 9. And he said to his people, Behold now, the people of the house of Israel are many, and are stronger than we. |
| 10. Get ready, let us deal shrewdly with them, lest they increase, and a war befall us, and they join our enemies and depart from the land." | 10. Come, let us take counsel against them in these matters, to diminish them that they multiply not, so as that, should war be arrayed against us, they be not added to our adversaries, and destroy us that not one of us be left, and they afterward go forth from the land.  JERUSALEM: And they kill us, and go up in peace from the land. |
| 11. So they appointed over them tax collectors to afflict them with their burdens, and they built store cities for Pharaoh, namely Pithom and Raamses. | 11. And they set over them work-masters to afflict them in their servitude; and they built walled cities to become Pharoh's treasure-places, Tanis and Pilusin.  JERUSALEM: Tanis and Pilusin. |
| 12. But as much as they would afflict them, so did they multiply and so did they gain strength, and they were disgusted because of the children of Israel. | 12. But as much as they depressed them, so much they multiplied, and so much they prevailed, and the Mizraee were troubled in their lives before the sons of Israel. |
| 13. So the Egyptians enslaved the children of Israel with back breaking labor. | 13. And the Mizraee enslaved the sons of Israel, |
| 14. And they embittered their lives with hard labor, with clay and with bricks and with all kinds of labor in the fields, all their work that they worked with them with back breaking labor. | 14. and made their lives bitter by hard service in clay and bricks, and all the labour of the face of the field; and in all the work which they made them do was hardness. |
| 15. Now the king of Egypt spoke to the Hebrew midwives, one who was named Shifrah, and the second, who was named Puah. | 15. And Pharaoh told that he, being asleep, had seen in his dream, and, behold, all the land of Mizraim was placed in one scale of a balance, and a lamb, the young of a sheep, was in the other scale; and the scale with the lamb in it overweighed. Forthwith he sent and called all the magicians of Mizraim, and imparted to them his dream. **Immediately Jannis and Jambres, the chief of the magicians, opened their mouth and answered Pharoh, A certain child is about to be born in the congregation of Israel, by whose hand will be destruction to all the land of Mizraim.** Therefore did Pharoh, king of Mizraim, give counsel to the Yehudit midwives, the name of one of whom was Shifra, who is Yokeved, and the name of the other Puvah, who is Miriam her daughter.  JERUSALEM: And the king of Mizraim told the Hebrew midwives, the name of the first of whom was Shifra, and she was Yokeved, and the name of the second Puvah, she was Miriam. |
| 16. And he said, "When you deliver the Hebrew women, and you see on the birthstool, if it is a son, you shall put him to death, but if it is a daughter, she may live." | 16. And he said, When you attend Yehudit women, and see them bear, if it be a male child, you will kill him; but if a daughter, you may let her live. |
| 17. The midwives, however, feared God; so they did not do as the king of Egypt had spoken to them, but they enabled the boys to live. | 17. But the midwives feared before the LORD, and would not do according to what the king of Mizraim had said to them, but they saved the children. |
| 18. So the king of Egypt summoned the midwives and said to them, "Why have you done this thing, that you have enabled the boys to live?" | 18. And the king of Mizraim called the midwives, and said to them, Why have you done this thing, and have saved the children? |
| 19. And the midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women, for they are skilled as midwives; when the midwife has not yet come to them, they have [already] given birth." | 19. And the mid-wives said to Pharaoh, The Yehudit women are not as the Mizraite, **for they are sturdy (or, courageous) and wise-minded: before the midwife comes to them they lift up their eyes in prayer, supplicating mercy before their Father who is in heaven, who hears the voice of their prayer, and at once they are heard, and bring forth, and are delivered in peace.**  JERUSALEM: **Because they are vivacious, and before the midwife comes to them they pray before their Father who is in heaven, and He answers them, and they bring forth.** |
| 20. God benefited the midwives, and the people multiplied and became very strong. | 20. And the LORD did good to the midwives, and the people multiplied and prevailed greatly. |
| 21. Now it took place when the midwives feared God, that He made houses for them. | 21. And forasmuch as the midwives feared before the LORD, they obtained for themselves a good name unto the ages; and the Word of the LORD up-built for them a royal house, even the house of the high priesthood.  JERUSALEM: Because the midwives feared before the LORD, they obtained for themselves a good name in the midst of the ages, and made unto themselves houses, The house of the Levites and the house of the high priesthood. |
| 22. And Pharaoh commanded all his people, saying, "Every son who is born you shall cast into the Nile, and every daughter you shall allow to live." | 22. But when Pharaoh saw this, he commanded all his people, saying, Every male child that is born to the Yehudi you will cast into the river; but every daughter you may spare. |
|  |  |
| 1. A man of the house of Levi went and married a daughter of Levi. | 1. And Amram, a man of the tribe of Levi, went and returned to live in marriage with Yokeved his wife, whom he had put away on account of the decree of Pharaoh. And she was the daughter of a hundred and thirty years when he returned to her; but a miracle was wrought in her, and she returned unto youth as she was, when in her minority she was called the daughter of Levi.  JERUSALEM: And there went a man of the tribe of Levi and took Yokeved, who was beloved of him, (or, who was related to him,) to wife. |
| 2. The woman conceived and bore a son, and [when] she saw him that he was good, she hid him for three months. | 2. And the woman conceived and bare a son at the end of six months; and she saw him to be a child of steadfastness, (or, of steadfast life,) and hid him three months, which made the number nine. |
| 3. [When] she could no longer hide him, she took [for] him a reed basket, smeared it with clay and pitch, placed the child into it, and put [it] into the marsh at the Nile's edge. | 3. But she could conceal him no longer, for the Mizraee had become aware of him. And she took an ark of papyrus, and coated it with bitumen and pitch, and placed the child within it, and laid him among the reeds on the bank of the river. |
| 4. His sister stood from afar, to know what would be done to him. | 4. And Miriam his sister stood at a distance to take knowledge of what would be done to him. |
| 5. Pharaoh's daughter went down to bathe, to the Nile, and her maidens were walking along the Nile, and she saw the basket in the midst of the marsh, and she sent her maidservant, and she took it. | 5. And the Word of the LORD sent forth a burning sore and inflammation of the flesh upon the land of Mizraim; and the daughter of Pharaoh came down to refresh herself at the river. And her handmaids, walking upon the bank of the river, saw the ark among the reeds, and put forth the arm and took it, and were immediately healed of the burning and inflammation. |
| 6. She opened [it], and she saw him the child, and behold, he was a weeping lad, and she had compassion on him, and she said, "This is [one] of the children of the Hebrews." | 6. And she opened, and saw the child, and, behold, the babe wept; and she had compassion upon him, and said, This is one of the children of the Yehudi.. |
| 7. His sister said to Pharaoh's daughter, "Shall I go and call for you a wet nurse from the Hebrew women, so that she shall nurse the child for you?" | 7. And his sister said to Pharaoh's daughter, May I go and call for you a nursing woman from the Yehudit, to suckle the babe for you? |
| 8. Pharaoh's daughter said to her, "Go!" So the girl went and called the child's mother. | 8. And Pharoh's daughter said, Go; and the damsel went and called the child's mother. |
| 9. Pharaoh's daughter said to her, "Take this child and nurse him for me, and I will give [you] your wages." So the woman took the child and nursed him. | 9. And the daughter of Pharaoh said, Take this child and suckle it for me, and I will give you your wages And the woman took the child and suckled him. |
| 10. The child grew up, and she brought him to Pharaoh's daughter, and he became like her son. She named him Moses, and she said, "For I drew him from the water." | 10. And the child grew, and was brought to Pharoh's daughter, and he was beloved by her as a son; and she called his name Mosheh, Because, said she, I drew him out of the water of the river.  JERUSALEM: I uplifted him. |
| 11. Now it came to pass in those days that Moses grew up and went out to his brothers and looked at their burdens, and he saw an Egyptian man striking a Hebrew man of his brothers. | 11. And in those days when Mosheh was grown up, he went forth to his brethren, and saw the anguish of their souls, and the greatness of their toil. And he saw a Mizraite man strike a Jewish man of his brethren; |
| 12. He turned this way and that way, and he saw that there was no man; so he struck the Egyptian and hid him in the sand. | 12. and Mosheh turned, and considered in the wisdom of his mind, and understood that in no generation would there arise a proselyte from that Mizraite man, and that none of his children's children would ever be converted; and he smote the Mizraite, and buried him in the sand.  JERUSALEM: And Mosheh, by the Holy Spirit, considering both the young men, saw that, behold, no proselyte would ever spring from that Mizraite; and he killed him, and hid him in the sand. |
| 13. He went out on the second day, and behold, two Hebrew men were quarreling, and he said to the wicked one, "Why are you going to strike your friend?" | 13. And he went out the second day, and looked; and, behold, Dathan and Abiram, men of the Yehudi contended; and seeing Dathan put forth his hand against Abiram to smite him, he said to him, Wherefore do you smite your companion? |
| 14. And he retorted, "Who made you a man, a prince, and a judge over us? Do you plan to slay me as you have slain the Egyptian?" Moses became frightened and said, "Indeed, the matter has become known!" | 14. And Dathan said to him, Who is he who has appointed you a chief man and a judge over us? Will you kill me, said he, as you did the Mizraite? And Mosheh was afraid, and said, Verily, the thing has become known. |
| 15. Pharaoh heard of this incident, and he sought to slay Moses; so Moses fled from before Pharaoh. He stayed in the land of Midian, and he sat down by a well. | 15. And Pharoh heard this thing, and sought to kill Mosheh; and Mosheh escaped before Pharaoh, to dwell in the land of Midian. And he sat by a well. |
| 16. Now the chief of Midian had seven daughters, and they came and drew [water], and they filled the troughs to water their father's flocks. | 16. And the priest of Midian had seven daughters; and they came and drew, and filled the watering-troughs, to give drink to the flocks of their father. |
| 17. But the shepherds came and drove them away; so Moses arose and rescued them and watered their flocks. | 17. But the shepherds came and drove them away. And Mosheh arose in the power of his might, and rescued them, and gave the flocks drink. |
| 18. They came to their father Reuel, and he said, "Why have you come so quickly today?" | 18. And they came to Reuel, their grandfather, who said to them, How is it that you are come (so) early today? |
| 19. They replied, "An Egyptian man rescued us from the hand[s] of the shepherds, and he also drew [water] for us and watered the flocks." | 19. And they replied, A Mizraite man not only delivered us from the hand of the shepherds, but also himself drawing drew and watered the flock. |
| 20. He said to his daughters, "So where is he? Why have you left the man? Invite him, and let him eat bread." | 20. And he said to his son's daughters, And where is he? Why did you leave the man? Call him, and let him eat bread. |
| 21. Moses consented to stay with the man, and he gave his daughter Zipporah to Moses. | 21. But when Reuel knew that Mosheh had fled from before Pharaoh he cast him into a pit; but Zipporah, the daughter of his son, maintained him with food, secretly, for the time of ten years; and at the end of ten years brought him out of the pit. And Mosheh went into the bedchamber of Reuel, and gave thanks and prayed before the Lord, who by him would work miracles and mighty acts. And there was shown to him the Rod which was created between the evenings, and on which was engraved and set forth the Great and Glorious Name, with which he was to do the wonders in Mizraim, and to divide the sea of Suph, and to bring, forth water from the rock. And it was infixed in the midst of the chamber, and he stretched forth his hand at once and took it. Then, behold, Mosheh was willing to dwell with the man, and he gave Zipporah, the daughter of his son, to Mosheh. |
| 22. She bore a son, and he named him Gershom, for he said, "I was a stranger in a foreign land." | 22. And she bare him a male child, and he called his name Gershom, Because, said he, a sojourner have I been in a strange land which is not mine. |
| 23. Now it came to pass in those many days that the king of Egypt died, and the children of Israel sighed from the labor, and they cried out, and their cry ascended to God from the labor. | 23. And it was after many of those days that the king of Mizraim was struck (with disease), and he commanded to kill the firstborn of the sons of Israel, that he might bathe himself in their blood. And the sons of Israel groaned with the labour that was hard upon them; and they cried, and their cry ascended to the high heavens of the LORD. And He spoke in His Word to deliver them from the travail. |
| 24. God heard their cry, and God remembered His covenant with Abraham, with Isaac, and with Jacob. | 24. And their cry was heard before the LORD, and before the LORD was the covenant remembered which He had covenanted with Abraham, with Yithaq, and with Ya’aqob. |
| 25. And God saw the children of Israel, and God knew. | 25. And the LORD looked upon the affliction of the bondage of the sons of Israel; and the repentance was revealed before Him which they exercised in concealment, so as that no man knew that of his companion. |
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**Summary of the Torah Seder – Sh’mot (Ex.) 1:1 – 2:25**

* **Israelites Multiply; Oppression in Egypt**  
  The children of Israel, after Joseph's death, increase – Ex. 1:1-7)  
  The more they are oppressed by a new king, the more they multiply (Ex. 1:8-14)  
  15. The godliness of the midwives in saving the male children alive (Ex. 1:15-21)  
  22. Pharaoh commands the male children to be cast into the river (Ex. 1:22)
* **Birth, Adoption and Escape of Moses**1. Moses is born, and placed in a basket in the reeds of Nile (Ex. 2:1-4)  
  5. He is found, and brought up by Pharaoh's daughter (Ex. 2:5-6)  
  7. who employs his mother to nurse him Ex. (2:7-10)  
  11. He kills an Egyptian (Ex. 2:11-12)  
  13. He reproves a Hebrew (Ex. 2:13-14)  
  15. He flees into Midian, and marries Zipporah (Ex. 2:15-21)  
  22. Gershom is born (Ex.2:22)  
  23. God respects the Israelites' cry (Ex. 2:23-25)

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

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

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

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

Vol. 4 – “Israel in Egypt,” pp. 3-74

**Rashi’s Commentary for: Sh’mot (Ex.) 1:1 – 2:25**

**Chapter 1**

**1** **And these are the names of the sons of Israel** Although [God] counted them in their lifetime by their names (Gen. 46:8-27), He counted them again after their death, to let us know how precious they are [to Him], because they were likened to the stars, which He takes out [From beyond the horizon] and brings in by number and by name, as it is said: who takes out their host by number; all of them He calls by name (Isa. 40:26). [From *Tanchuma Buber, Shemot* 2; *Exod. Rabbah* 1:3]

**5** **and Joseph, [who] was in Egypt** Now were not he and his sons included in the seventy? What then does this teach us? Did we not know that he was in Egypt? But [this clause comes] to inform you of Joseph’s righteousness. He, the Joseph who tended his father’s flocks, is the same Joseph who was in Egypt and became a king, and he retained his righteousness. [From *Sifrei*, *Ha’azinu* 334]

**7** **and swarmed** They bore six children at each birth.

**8** **A new king arose** [There is a controversy between] Rav and Samuel. One says: He was really new, and the other one says: His decrees were new. [From *Sotah* 11a, *Exod. Rabbah* 1:8] Since the Torah does not say: The king of Egypt died, and a new king arose, it implies that the old king was still alive, only that his policies had changed, and he acted like a new king. [*Rashi* on *Sotah* 11a]

**and who did not know** [means that] he acted as if he did not know about him.

**10** **Get ready, let us deal shrewdly with them** Heb. הָבָה. Every הָבָה [found in the Torah] is an expression of preparation and readiness. That is to say: Prepare yourselves for this.

**let us deal shrewdly with them** With the people [of Israel]. Let us act shrewdly regarding what to do to them. Our Rabbis, however, interpreted [that Pharaoh said], Let us deal shrewdly with the Savior of Israel [thus interpreting לוֹ as to him] by afflicting them [to di[e] with water, for He has already sworn that He would not bring a flood to the world. (But they [the Egyptians] did not understand that upon the whole world He would not bring [a flood] but He would bring it upon one nation In an old *Rashi* manuscript.) from *Sotah* 11a]

**and depart from the land** against our will. Our Rabbis, however, interpreted [i.e., depicted Pharaoh] as a person who curses himself but ascribes his curse to others. And it is as if it were written: and we will depart from the land, and they will take possession of it. [From *Sotah* 11a]

**11** **over them** Over the people.

**tax collectors** Heb. שָׂרֵי מִסִּים, lit., tax officers. מִסִּים denotes an expression of a tax (מַס), [so מִסִּיםdenotes] officers who collect the tax from them. Now what was the tax? That they build store cities for Pharaoh.

**to afflict them with their burdens** [I.e., with the burdens] of the Egyptians.

**store cities** Heb. עָרֵי מִסְכְּנֽת. As the *Targum* renders: קִרְוֵי בֵית אוֹצָרָא, cities of storehouses], and similarly, Go, come to this treasurer (הַסּוֹכֵן) (Isa. 22: 15), to the treasurer appointed over the storehouses. [From *Exod. Rabbah* 1:10]

**Pithom and Raamses** which were originally unfit for this, and they strengthened them and fortified them for storage.

**12** **But as much as they would afflict them** In whatever [way] they set their heart to afflict [them], so was the heart of the Holy One, blessed be He, to multiply [them] and to strengthen [them].

**so did they multiply and so did they gain strength** Heb. יִפְרֽץ כֵּן יִרְבֶּה וְכֵן, lit., so will they multiply and so will they gain strength. [It means, however,] so did they multiply and so did they gain strength. Its midrashic interpretation is, however: The Holy Spirit says this: You [Pharaoh] say, Lest they multiply, but I say, So will they multiply. [From *Sotah* 11a]

**and they were disgusted** They were disgusted with their lives. (Others explain: And the Egyptians were disgusted with themselves, and it is easy to understand why.) Our Rabbis, however, interpreted it to mean that they [the Israelites] were like thorns (כקוצים) in their eyes -[from Sotah 11a]

**13** **with back-breaking labor** Heb. בְּפָרֶךְ. With hard labor that crushes the body and breaks it.

**15** **to the midwives** Heb. לַמְיַלְּדֽת. This is an expression similar מוֹלִידוֹת, [meaning] causing to give birth, but there is a light form and there is a heavy form, similar to שׁוֹבֵר, breaks, and מְשַׁבֵּר, shatters, דּוֹבֵר, says, and מְדַבֵּר, speaks. So are מוֹלִיד and מְיַלֵּד. Rashi classifies the Hebrew conjugations, those that have a dagesh in the second root letter, and those that do not. Of the seven conjugations, three have a dagesh, and four do not. Since it is more difficult to pronounce the letters with the dagesh, those conjugations are referred to as the heavy form, and those without the dagesh are referred to as the light (קַלִּים) [*Sefer Hazikkaron*]

**Shifrah** This was Jochebed, [called Shifrah] because she beautified [מְשַׁפֶּרֶת] the newborn infant. [From *Sotah* 11b]

**Puah** This was Miriam, [called Puah] because she cried (פּוֹעָה) and talked and cooed to the newborn infant in the manner of women who soothe a crying infant. פּוֹעָה is an expression of crying out, similar to “Like a travailing woman will I cry (אֶפְעֶה) " (Isa. 42:14). *Rashi* on *Sotah* 11b explains that she played with the infant to soothe and amuse him.

**16** **When you deliver** Heb. בְּיַלְדְכֶן, like בְּהוֹלִידְכֶן. See Rashi on preceding verse.

**on the birthstool** Heb. הָאָבְנָיִם, the seat of the woman in childbirth, but elsewhere (Isa. 37:3) it is called מַשְׁבֵּר Similar to this, [we find] who does work on the אָבְנָיִם (Jer. 18:3), the seat [i.e., place] of the tools of a potter. (Compare commentary digest in Judaica Press Jer. 18.3.)

**if it is a son, etc**. Pharaoh cared only about the males, because his astrologers told him that a son was destined to be born who would save them. [From *Exod. Rabbah* 1:18]

**she may live** Heb. וָחָיָה, וְתִחְיֶה, she may live.

**17** **but they enabled the boys to live** They provided water and food for them. [From *Sotah* 11b] [The word וַתְּחַיֶּיןָ is found in verse 17 and again in verse 18.] The first is translated וְקַיָּמָא, and they enabled to live, and the second וְקַיֵּמְתִּין, and you enabled to live, because in Hebrew, for the feminine plural, this word and others like it are used as the third person past tense and the second person past tense, e.g. “And they said (וַתּֽאמַרְןָ), ‘An Egyptian man (אִישׁ מִצְרִי) ’”(Exod. 2:19), the past tense, like וַיּֽאמְרוּ for the masculine plural; you have spoken (וַתְּדַבֵּרְנָה) with your בְּפִיכֶם (Jer. 44:25), an expression like וַתְּדַבֵּרְנָה, the equivalent of דִבַּרְתֶּם for the masculine plural. Similarly, You have profaned (וַתְּחַלֶּלְנָה) Me before My people (Ezek. 13:19), the past tense, an expression like חִלַּלְתֶּם, the equivalent of וַתְּחַלּלוּ for the masculine plural. If it was necessary to supply the infants with food, *Ohr Hachayim* asks why the midwives did not do it prior to Pharaoh’s decree. He answers that the Torah means that despite Pharaoh’s decree, the midwives continued their previous practice, that is, supplying needy children with nourishment. He suggests further that they particularly sustained the male children lest one die and they be suspected of being responsible for his death. Rashi explains that in the Hebrew, there is a conversive vav, (turning past into future and future into past). Therefore, since the future forms of the feminine plural, both in the second person and in the third person, are identical, the same is true for the past forms with the conversive vav. [*Mizrachi*] In Aramaic, however, since there is no conversive vav, the two past forms are different. [*Divrei David*]

**19** **for they are skilled as midwives** Heb. חָיוֹת, as skillful as midwives. The *Targum* מְיַלְּדֽת is חַייָתָא Our Rabbis (*Sotah* 11b), however, interpreted it to mean that they [the Israelite women] are compared to beasts (חַיּוֹת) of the field, which do not require midwives. Now where are they compared to beasts? A cub [and] a grown lion (Gen. 49:9), a wolf, he will prey (Gen. 49:27), His firstborn bull (Deut. 33:17), a swift gazelle (Gen. 49:21). Whoever [was not compared to a beast as above] was included by Scriptures in [the expression] and blessed them (Gen. 49:18). Scripture states further: How was your mother a lioness? (Ezek. 19:2). [From *Sotash* 11b] [**20**

**God benefited** Heb. וַיֵּיטֶב, bestowed goodness upon them. This is the difference in a word whose root is two letters and is prefixed by “vav yud”: When it is used in the causative sense, the “yud” is vowelized with a “tzeirei,” which is a “kamatz katan” (or with a “segol,” which is a “pattach katan”), e.g., God benefited (וַיֵּיטֶב) the midwives ; and He increased (וַיֶרֶב) in the daughter of Judah (Lam. 2:5), He increased pain; And he exiled (וַַיֶּגֶל) the survivors (II Chron. 36:20), referring to Nebuzaradan, he exiled the survivors; and turned (וַיֶּפֶן) tail to tail (Jud. 15: 4), he turned the tails one to another. All these are the causative conjugation [lit., causing others to do]. When it is used in the simple, kal conjugation, however, the “yud” is vowelized with a “chirik,” e.g., and it was pleasing (וַיִּיטַב)in his eyes (Lev. 10:20), an expression meaning that it was good; and similarly, and the people multiplied (וַיִּרֶב)(Exod. 1:20), the people increased; And Judah went into exile (וַיִּגֶל) (II Kings 25:21), Judah was exiled; He turned (וַיִּפֶן) this way and that way (Exod. 2:12), he turned here and there. Do not refute me from וַיֵּלֶךְ, וַיֵּשֶׁב, וַיֵּרֶד, and וַיֵּצֵא, because these are not of the grammatical form of those, for the “yud” is the third radical in them, יָך, יָשׁב, יָרֽד, and יָצֽא, in which the “yud” is the third letter.

**God benefited the midwives** What was this benefit?

**21** **He made houses for them** The houses of the priesthood, the Levitic family, and the royal family, which are called houses, as it is written: And he built the house of the Lord and the house of the king, (I Kings 9:1) [sic] 5, the priesthood and the Levitic family from Jochebed and the royal family from Miriam, as is stated in tractate *Sotah* (11b).

**22** **all his people** He issued this decree upon them as well. On the day Moses was born, his astrologers told him [Pharaoh], Today the one who will save them has been born, but we do not know whether from the Egyptians or from the Israelites, but we see that he will ultimately be smitten through water. Therefore, on that day he issued a decree also upon the Egyptians, as it is said: Every son who is born, and it does not say: who is born to the Hebrews. They did not know, however, that he [Moses] would ultimately suffer because of the water of Meribah (Num. 20:7-13) [i.e., that he would not be permitted to enter the Holy Land]. [From *Sotah* 12a, *Exod. Rabbah* 1:18, *Sanh.* 101b]

**Chapter 2**

**1** **and married a daughter of Levi** He was separated from her because of Pharaoh’s decree (and he remarried her. This is the meaning of went, that he followed [lit., he went after] his daughter’s advice that she said to him, Your decree is harsher than פַּרְעֽה. Whereas Pharaoh issued a decree [only] against the males, you [issued a decree] against the females as well [for none will be born]. This [comment] is found in an old *Rashi*), and he took her back and married her a second time. She too was transformed to become like a young woman [physically], but she was [actually] 130 years old. For she was born when they came to Egypt between the חוֹמוֹת and they stayed there 210 years. When they left, Moses was 80 years old. If so, when she conceived him, she was 130 years old, yet [Scripture] calls her a daughter of Levi. [From *Sotah* 12a, *Exod. Rabbah* 1:19]

[**2** **that he was good** When he was born, the entire house was filled with light. [From *Sotah* 12a, *Exod. Rabbah* 1:20]

**3** **[When] she could no longer hide him** because the Egyptians counted her [pregnancy] from the day that he [Amram] took her back. She bore him after [only] six months and one day (*Sotah* 12a), for a woman who gives birth to a seven-month child may give birth after incomplete [months] (*Niddah* 38b, *R.H.* 11a). And they searched after her at the end of nine [months].

**reed** Heb. גּֽמֶא, גִמִי in the language of the Mishnah, and in French *jonc*, reed grass. This is a pliable substance, which withstands both soft [things] and hard [things]. [From *Sotah* 12a]

**with clay and pitch** Pitch on the outside and clay on the inside so that the righteous person [Moses] should not smell the foul odor of pitch. [From *Sotah* 12a]

**and put [it] into the marsh** Heb. וַתָּשֶׂם בָּסוּף. This is an expression meaning a marsh, *rosei(y)l*, in Old French [*roseau* in modern French], reed. Similar to it is reeds and rushes (קָנֶה וָסוּף) shall be cut off (Isa. 19:6). [From *Sotah* 12b]

**5** **to bathe, to the Nile** Heb. עַל הַיְאֽר. Transpose the verse and explain it: Pharaoh’s daughter went down to the Nile to bathe in it.

**along the Nile** Heb. עַל יַד הַיְאֽר, next to the Nile, similar to: See, Joab’s field is near mine (רְאוּ חֶלְקַת יוֹאָב אֶל יָדִי) (II Sam. 14:30). יָדִי is a literal expression for hand, because a person s hand is near himself. [Thus, the word יָד denotes proximity.] Our Sages said (*Sotah* 12b): הֽלְכֽת is an expression of death, similar to: Behold, I am going (הוֹלֵךְ) to die (Gen. 25:32). They [her maidens] were going to die because they protested against her [when she wanted to take the basket]. The text supports them [the Sages], because [otherwise] why was it necessary to write: and her maidens were walking?

**her maidservant** Heb. אֲמָתָהּ, her maidservant. Our Sages (*Sotah* 12b), however, interpreted it as an expression meaning a hand. [The joint from the elbow to the tip of the middle finger is known as אַמָּה, hence the cubit measure bearing the name, אַמָּה, which is the length of the arm from the elbow to the tip of the middle finger.] Following [the rules of] Hebrew grammar, however, it should have been vowelized אַמָּתָהּ, with a dagesh in the mem. They, however, interpreted אֶת אֲמָתָהּ to mean her hand, [that she stretched out her hand,] and her arm grew many cubits (אַמוֹת) [so that she could reach the basket]. [From *Sotah* 12b, *Exod. Rabbah* 1:23]

**6** **She opened [it], and she saw him** Whom did she see? The child. Its midrashic interpretation is that she saw the Shechinah with him. [From *Sotah* 12b, *Exod. Rabbah* 1:23]

**and behold, he was a weeping lad** [Even though he was an infant] his voice was like that of a lad. [From *Sotah* 12b]

**7** **from the Hebrew women** This teaches [us] that she had taken him around to many Egyptian women to nurse, but he did not nurse because he was destined to speak with the Shechinah. [From *Sotah* 12b, *Exod. Rabbah* 1:25].

**8** **So the girl went** Heb. הָעַלְמָה. She went with alacrity and vigor like a youth. [From *Sotah* 12b]

**9** **Take** Heb. הֵילִיכִי. She prophesied but did not know what she prophesied. [She said,] This one is yours. [From *Sotah* 12b, *Exod. Rabbah* 1:25]

**10** **For I drew him from the water** Heb. מְשִׁיתִהוּ. The Targum renders: שְׁחַלְתֵּי, which is an Aramaic expression of drawing out, similar to [the expression] ְמַשְׁחֵל שֵׂינֵיתָא מֵחֲלָבָא, like one who draws a hair out of milk (*Ber.* 8a). And in Hebrew, מְשִׁיתִהוּ is an expression meaning I have removed (משׁ), like shall not move away (לֽא יָמוּשׁ) (Josh. 1:8), did not move away (לֽא מָשׁוּ) (Num. 14:44). Menachem classified in this way [i.e., under the root משׁ in *Machbereth Menachem*, p. 120]. I say, however, that it (מְשִׁיתִהוּ)does not belong in the classification of מָשׁ and לֽא יָמוּשׁ, but [it is derived] from the root מָשֽׁה, and it means taking out and similarly, He drew me out (יַמְשֵׁנִי) of many waters (II Sam. 22:17). For if it were of the classification of [the word] מָשׁ, it would be inappropriate to say מְשִׁיתִהוּ, but הֲמִישׁוֹתִיהוּ, as one says from קָם (to rise), הֲקִימוֹתִי (I set up), and from שָׁב (to return), הֲשִׁיבוֹתִי (I brought back), and from בָּא (to come), הֲבִיאוֹתִי (I brought). Or מַשְׁתִּיהוּ, like and I will remove וּמַשְׁתִּי) the iniquity of that land (Zech. 3:9). But מָשִׁיתִי is only from the root of a word whose verb form is formed with a “hey” at the end of the word, like מָשָׁה, to take out בָּנָה, to build; עָשָׂה, to do; צִוָּה, to command; פָּנָה, to turn. When one comes to say in any of these [verbs] פָּעַלְתִּי, I did, [i.e., first person past-tense], a “yud” replaces the “hey”: עָשִׂיתִי, I did; בָּנִיתִי, I built; פָּנִיתִי, I turned; צִוִּיתִי, I commanded.

**11** **Moses grew up** Was it not already written: The child grew up ? Rabbi Judah the son of Rabbi Ilai said: The first one (וַיִּגְדַּל) [was Moses growth] in height, and the second one [was his growth] in greatness, because Pharaoh appointed him over his house. [From *Tanchuma Buber, Va’era* 17]

**and looked at their burdens** He directed his eyes and his heart to be distressover them. [From *Exod. Rabbah* 1:27]

**an Egyptian man** He was a taskmaster appointed over the Israelite officers. He would wake them when the rooster crowed, [to call them] to their work. [From *Exod. Rabbah* 1:28]

**striking a Hebrew man** He was lashing and driving him, and he [the Hebrew man] was the husband of Shelomith the daughter of Dibri [who was mentioned in Lev. 24:10], and he [the taskmaster] laid his eyes on her. So he woke him [the Hebrew] at night and took him out of his house, and he [the taskmaster] returned and entered the house and was intimate with his wife while she thought that he was her husband. The man returned home and became aware of the matter. When that Egyptian saw that he had become aware of the matter, he struck [him] and drove him all day [From *Exod. Rabbah* 1:28]

**12** **He turned this way and that way** He saw what he [the Egyptian] had done to him [the Hebrew] in the house and what he had done to him in the field (*Exod. Rabbah* 1:28). But according to its simple meaning, it is to be interpreted according to its apparent meaning, i.e., he looked in all directions and saw that no one had seen him slay the Egyptian.

[**and he saw that there was no man** [I.e., he saw that] there was no man destined to be descended from him [the Egyptian] who would become a proselyte [i.e., a convert]. [From *Exod. Rabbah* 1:29]

**13** **two Hebrew men were quarreling** Dathan and Abiram. They were the ones who saved some of the manna [when they had been forbidden to leave it overnight, as in Exod. 16:19, 20]. [From *Exod. Rabbah* 1:29]

**quarreling** Heb. נִצִּים, fighting.

**Why are you going to strike** Although he had not struck him, he is called wicked for [merely] raising his hand [to strike him]. [From *Sanh.* 58b]

[**your friend** A wicked man like you. [From *Exod. Rabbah* 1:29] **14**

**Who made you a man** You are still a youth. [From *Tanchuma, Shemoth* 10]

**Do you plan to slay me** lit., Do you say to slay me. From here we learn that he slew him with the ineffable Name. [From *Tanchuma, Shemoth* 10]

[**Moses became frightened** [To be explained] according to its simple meaning [that Moses was afraid Pharaoh would kill him]. Midrashically, it is interpreted to mean that he was worried because he saw in Israel wicked men [i. e.,] informers. He said, Since this is so, perhaps they [the Israelites] do not deserve to be redeemed [from slavery]. [From *Tanchuma, Shemoth* 10]

**Indeed, the matter has become known** [To be interpreted] according to its apparent meaning [that it was known that he had slain the Egyptian]. Its midrashic interpretation, however, is: the matter I was wondering about, [i.e.,] why the Israelites are considered more sinful than all the seventy nations [of the world], to be subjugated with back-breaking labor, has become known to me. Indeed, I see that they deserve it. [From *Exod. Rabbah* 1:30]

**15** **Pharaoh heard** They informed on him.

**and he sought to slay Moses** He delivered him to the executioner to execute him, but the sword had no power over him. That is [the meaning of] what Moses said, “and He saved me from Pharaoh’s חֶרֶב ” (Exod. 18:4). [From *Mechilta, Yithro* 1, *Exod. Rabbah* 1:321]

**(He stayed in the land of Midian** Heb. וַיֵּשֶׁב, he tarried there, like Jacob dwelt וַיֵּשֶׁב (Gen. 37:1).)

**and he sat down by a well** Heb. וַיֵּשֶׁב, an expression of sitting. He learned from Jacob, who met his mate at a well. [From *Exod. Rabbah* 1:32, *Tanchuma, Shemoth* 10] [The comment on the sentence He stayed in the land of Midian does not appear in some editions of *Rashi*. Therefore, it is enclosed within parentheses. The first sentence of the second paragraph does not appear in the *Miraoth Gedoloth*. It does, however, appear in all other editions of *Rashi*. Perhaps it was unintentionally omitted. *Rashi* intends here to differentiate between the first וַיֵּשֶׁב and the second וַיֵּשֶׁב He explains that the first וַיֵּשֶׁב means staying, residing, or tarrying, signifying that Moses resided in Midian. The second וַיֵּשֶׁבdenotes, literally, sitting, meaning that Moses sat down by a well. The Sages of the *midrashim* teach us that Moses sat there intentionally, for he expected to meet his mate, just as Jacob had met Rachel and Eliezer had met Rebecca when he sought a mate for Isaac. Otherwise, Moses would not have sat by the well simply to watch how the flocks were being watered.]

**16** **Now the chief of Midian had** Heb. וּלְכֽהֵן מִדְיָן, i.e., the most prominent among them. He had abandoned idolatry, so they banned him from [living with] them. [From *Exod. Rabbah* 1:32, *Tanchuma, Shemoth* 11]

**the troughs** Pools of running water, made in the ground.

**17** **and drove them away** because of the ban. [From *Exod. Rabbah* 1:32, *Tanchuma, Shemoth* 11]

**20** **Why have you left the man** He recognized him [Moses] as being of the seed of Jacob, for the water rose toward him. [From *Exod. Rabbah* 1:32, *Tanchuma Shemoth* 11]

**and let him eat bread** Perhaps he will marry one of you, as it is said: except the bread that he ate (Gen. 39:6) [alluding to Potiphar’s wife]. [From *Exod. Rabbah* 1:32, *Tanchuma, Shemoth* 11] **21** **consented** Heb. וַיּוֹאֶל, as the *Targum* [*Onkelos*] renders: (וּצְבִי), and similar to this: Accept (הוֹאֶל) now and lodge (Jud. 19:6); Would that we had been content (הוֹאַלְנוּ)(Josh. 7:7); Behold now I have desired (הוֹאַלְתִּי) (Gen. 18:31). Its midrashic interpretation is: וַיּוֹאֶלis] an expression of an oath (אלה), he [Moses] swore to him that he would not move from Midian except with his consent. [From *Exod. Rabbah* 1:33, *Tanchuma, Shemoth* 12]

**23** **Now it came to pass in those many days** that Moses sojourned in Midian, that the king of Egypt died, and Israel required a salvation, and Moses was pasturing, and a salvation came through him. Therefore, these sections were juxtaposed [i.e., the section dealing with the king of Egypt’s affliction, and that dealing with Moses pasturing flocks]. [From an old *Rashi*]

**that the king of Egypt died**- He was stricken (נִצְטָרַע), and he would slaughter Israelite infants and bathe in their blood. [From *Exod. Rabbah* 1: 34]

**24** **their cry** Heb. נַאֲקָתָם, their cry, similar to From the city, people groan (יִנְאָקוּ) (Job 24:12).

**His covenant with Abraham** Heb. אֶת אַבְרָהָם, the equivalent of עִם אַבְרָהָם, with Abraham.

**25** **He focused His attention [lit., He set His heart] upon them** and did not conceal His eyes from them.

**Ketubim: Targum Tehillim (Psalms) 42:1-12**

| **Rashi** | **Targum on the Psalms** |
| --- | --- |
| 1. 1 For the conductor, a maskil of the sons of Korah. | 1. For praise, with good discernment, by the sons of Korah. |
| 2. As a hart cries longingly for rivulets of water, so does my soul cry longingly to You, O God. | 2. As the deer that longs for streams of water, thus my soul longs for You, O LORD. |
| 3. My soul thirsts for God, for the living God; when will I come and appear before God? | 3. My soul is thirsty for You, for the mighty, living, and enduring God. When will I enter and see the splendor of the presence of the LORD? |
| 4. My tears were my bread day and night when they say to me all day long, "Where is your God?" | 4. My tears have become my sustenance day and night, because the enemy says to me all day, "Where is your God?" |
| 5. These things I will remember, and I will pour out my soul [because of the pain which is] upon me, how I passed on with the throng; I walked slowly with them until the house of God with a joyful shouting and thanksgiving, a celebrating multitude. | 5. These miracles I remember; and I will pour out the thoughts of my soul whenever I pass beneath the shelter alone; I will be strong in the camps of the righteous/ generous, who are going to the sanctuary of the LORD with a voice of petition and praise, a tumult of peoples coming to keep festival in Jerusalem. |
| 6. Why are you downcast, my soul, and why do you stir within me? Hope to God, for I will yet thank Him for the salvations of His presence. | 6. Why will you be lowly, O my soul, and why will you rage against me? Wait for God, for again I will praise Him for the redemption that is from His presence. |
| 7. My God, my soul is downcast upon me; therefore, I will remember You from the land of Jordan and the peaks of Hermon, from the young mountain. | 7. O God, my soul will be for me lowly, therefore I will remember You [among those who dwell yonder in the land of Jordan, and those who dwell on the mountains of Hermon, and the people who accepted the Torah on mount Sinai, which is lowly and small. |
| 8. Deep calls to deep to the sound of Your water channels; all your breakers and waves passed over me. | 8. The upper deep calls to the lower deep, at the sound of the pouring of spouts thus all Your breakers and waves passed over me at the time we came forth from Egypt. |
| 9. By day, may the Lord command His kindness, and at night, may His resting place be with me, a prayer to the God of my life. | 9. By day the LORD will command His goodness, and by night His praise is with me, a prayer to the God who preserves my life. |
| 10. I will say to God, my Rock, "Why have You forgotten me? Why should I walk in gloom under the oppression of the enemy?" | 10. I will say to God my trust, "Why have you neglected me, why do I go about in darkness in the oppression of the enemy?" |
| 11. With murder in my bones, my oppressors have reproached me by saying to me all day long, "Where is your God?" | 11. Because they kill my bones whenever my oppressors mock me, when they say to me every day, "Where is your God?" |
| 12. Why are you downcast, my soul, and why do you stir within me? Hope to God, for I will yet thank Him for the salvations of my countenance and my God. | 12. Why will you be lowly, O my soul, and why will you rage against me? Wait for God, for again I will praise Him for the redemption that comes from His presence, for He is my God. |
|  |  |

**Rashi’s Commentary on Tehillim (Psalms) 42:1-12**

**1** **of the sons of Korah** Assir, Elkanah, and Abiasaf. At first, they were in their father’s counsel, but at the time of the controversy they parted, and when all those around them were swallowed up, and the earth opened its mouth, their place was left within the mouth of the earth, as the matter that is stated (Num. 26:11): “But the sons of Korah did not die.” There they uttered a song, and there they composed these psalms. [Then] they ascended from there, and the holy spirit rested on them, whereupon they prophesied concerning the exiles, the destruction of the Temple, and the Davidic dynasty.

**2** **As a hart cries longingly for rivulets** Heb. תערג. The expression of ערג applies to the voice of the hart as the expression of נהם, roaring, applies to a lion; שּׁקוק, growling, to a bear; געה, lowing, to oxen, and צפצוף chirping, to birds. [See Teshuvoth Dunash, p. 18.] Our Sages said: The hind is the most pious of the beasts. When the beasts are thirsty for water, they gather to her so that she should raise her eyes to heaven. And what does she do? She digs a pit and thrusts her antlers into it and lows. Thereupon, the Holy One, blessed be He, has compassion on her and the deep brings up water for her.

**As a hart cries longingly** “As a hind cries longingly” is not stated, nor, “As a hart cries longingly (יערג) [in the masculine].” Only, “As a hart cries longingly.” Scripture speaks of [both] a male and a female. The male cries longingly for water, as we explained, and the female when she kneels to give birth, [because] her womb is narrow. [When] she cries out, the Holy One, blessed be He, is compassionate and prepares a serpent, which bites her on her birth canal, whereupon her womb opens. Menachem (p. 138) connects תערגwith (Song 5:13): “His cheeks are like a bed of (כערוגת) spice,” but his view is impossible. Dunash (p. 18) too explained it as the sound of the hart.

**3** **when will I come and appear before God?** to make the pilgrimages on the festivals. Here he prophesied concerning the destruction of the Temple. “Why are you downcast?” is stated here three times, corresponding to the three kingdoms destined to curtail the Temple service, and Israel will cry out and be redeemed: the kingdoms of Babylon, Greece, and Edom.

**My soul thirsts** The people of Israel say this in the Babylonian exile.

**4** **My tears were my bread** From here we derive that distress satiates a person, and he does not seek to eat. Similarly, Scripture states regarding Hannah (I Sam. 1:7): “and she wept and did not eat.”

**5** **These things I will remember, etc., how I passed on with the throng** Pasoye in Old French. I remember this, and my soul pours out when I remember the festive pilgrimage, how I would pass on with the throngs of people and walk slowly with them until the House of God. סַךְ is an expression of a number. Another explanation: סַךְ is an expression of a human barrier. Another explanation: סַךְ is an expression of a covering and a booth, meaning covered wagons. סַךְ is an expression relating to צָב (Num. 7:3), “covered wagons” (עגלותצב). Covered like a booth, their name in the language of the Aggadah is סקפסטאות and אסקופיטי.

**I walked slowly with them** I walked slowly with them, as (Shab. 128b): “We may make calves and foals walk (מדדים),” and, “A woman may make her child walk (מדדה). This word serves in place of two words: אדדה עמהם, I walked with them, etay amut semble in Old French, to move together. Menachem (p. 62) associated it as an expression of affection (ידידות), as (Jer. 12:7): “I have delivered My soul’s beloved (ידידות) into the hand of her enemies.” But Dunash (p. 27) interpreted אדדם as an expression of silence (דממה), and likewise (above 37:7): “Wait (דום) for the Lord, etc.” Accordingly, the interpretation of אדדם is: “I will be dumb,” and I was silent until I came to the House of God with shouts of joy, as (above 39:2): “I will guard my mouth [as though with] a muzzle, etc.” and as (above 38:14): “But I am like a deaf man, I do not hear, and like a mute, etc.” דם is the radical of אדדם I would walk with them, as (Gen. 37:4): “And they could not speak with him in peace,” [equivalent to] לדבר עמו בשלום.

**a celebrating multitude** who were going to celebrate, and on this the liturgical poet (in the morning service of Parashat Shekalim, in the Yotzer of [the prayer] “Ayleh Ezcherah”): “A vast celebrating multitude, flooding like a river.” According to the Midrash Aggadah (Mid. Ps. 42:4), it is Greek, because they call a pool of water “chogegin.”

**6** **are you downcast** Heb. תשתוחחי, an expression of (below 44:26): “For our soul is cast down (שחה) to the dust.” When שַּׁח is used in the reflexive (מתפעל), the “tav” separates the radicals in the manner of every word whose root begins with “shin.”

**Hope** Wait and look forward to the redemption.

**7** **I will remember You from the land of Jordan** From what You did for us in the Jordan and the peaks of Hermon; after all the provocation with which we provoked You in Shittim, You dried the Jordan for us.

**from the young mountain** From Mount Sinai, which is younger than other mountains; after we provoked You there with the episode of the [Golden] Calf, You forgave our iniquities and went with us. All these I remember in my exile, when You have refrained from doing good for me, and Your decrees are being renewed one after the other.

**8** **Deep calls to deep** One trouble calls the next one.

**to the sound of Your water channels** (Tes canals in Old French, canaux in modern French) which spray retribution upon me like flooding waters, until all Your breakers and waves have passed over me. “Your breakers” is an expression of the waves of the sea, because the waves of the sea ascend, break, and fall.

**9** **By day, may the Lord command His kindness** May the light of the redemption come, and may the Lord command His kindness to us.

**and at night** In the darkness of the exile and the troubles.

**may His resting place be with me** Heb. שירה. May His resting place be in our midst. שּׁירה is an expression of camping, as we translate (II Sam. 17: 26): “And Israel encamped,” וּשְּׁרָא. I learned this from the Great Masorah, which associates this [word] with (I Kings 5:12): “And his songs (שירו) were a thousand and five,” in the “aleph-beth” of two words with different meanings (homonyms). This taught [me] that this is not an expression of song, but the Midrash Aggadah does interpret it as an expression of song, interpreting in this manner: Israel says to the Holy One, blessed be He: “We remember what You did for us in Egypt. You commanded us one commandment by day on the eve of the Passover, and we observed it, and at night, You redeemed us and we sang Hallel before You. But now we keep many commandments, yet You do not redeem us. Because of this, I will say to God, my Rock, ‘Why have You forgotten me?’ “

**10** **in gloom** Heb. קדר, an expression of blackness, as (Micah 3:6): “and...shall be darkened (וקדר) about them.”

**11** **With murder in my bones, my oppressors have reproached me** It seemed to me as though they were killing me, so confined within my bones was that with which my oppressors provoke and reproach me.

**12** **my countenance and my God** The Holy One, the light of my countenance, my GodI still have hope in Him. Why, then, should you stir?

**Meditation from the Psalms**

**Psalms ‎‎42:1-12**

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

**Shemot (Exodus) 1:1 – 2:25**

**Yeshayahu (Isaiah) 27:6-13 + 28:1, 5**

**Tehillim (Psalms) 42**

**Mk 4:35-41, Lk 8:22-25, Acts 11:19-26**,

The Book of Psalms comprises five books. Traditionally, this was done to correspond to the Torah. The Midrash equates David with Moshe:[[1]](#footnote-1)

*Who is the best of the prophets, and who is the best of the kings? The best of the prophets was Moshe; the best of the kings was David. You find that whatever Moshe did, David did. Moshe took Israel out of Egypt, and David took Israel out of bondage of the kingdoms; Moshe waged war against Sihon and Og, and David waged war against all those around him; Moshe ruled over Israel and Judah, and David ruled over Israel and Judah; Moshe built an altar, and David built an altar; this one sacrificed and that one sacrificed; Moshe gave Israel the five books of the Torah, and David gave Israel the five books of Psalms.**[[2]](#footnote-2)*

All of the psalms of praise were uttered, and begin, with ten synonyms of praise. This psalm, for example, tells us that it is a *maskil*:

***Tehillim (Psalms) 42:1****For the Leader; Maskil of the sons of Korah.*

The Gemara then tells us what are these ten synonyms of praise:

***Pesachim 117a*** *For R. Joshua b. Levi said: The Book of Psalms was uttered with ten synonyms of praise, viz.: nizzuah [victory], niggun [melody], maskil,[[3]](#footnote-3) mizmor [psalm], shir [song], ashre [happy], tehillah [praise], tefillah [prayer], hodayah [thanksgiving] [and] hallelujah. The greatest of all is ‘hallelujah,’ because it embraces the [Divine] Name and praise simultaneously.*

All forty-one of the psalms in the first book of Tehillim were written by David. The second book of Tehillim begins with a series of eight psalms[[4]](#footnote-4) ascribed to the sons[[5]](#footnote-5) of Korah.[[6]](#footnote-6) Thus Psalm forty-two’s superscription ascribes authorship to the sons of Korah.

***Bamidbar (Numbers) 26:9*** *And the sons of Eliab; Nemuel, and Dathan, and Abiram. This is that Dathan and Abiram, which were famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against HaShem: 10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign. 11 Notwithstanding the children[[7]](#footnote-7) of Korah died not.[[8]](#footnote-8)*

The three sons of Korah composed these psalms while perched on a ledge, below the earth and above Gehinnom.[[9]](#footnote-9)

***Megillah 14a*** *R. Samuel b. Nahmani said: This [Ramathaim-Zophim] means, a man who came from two heights which faced one another.[[10]](#footnote-10) R. Hanin said: It means, a man who came from ancestors of the most exalted position.[[11]](#footnote-11) And who were they? The sons of Korah, as it says, And the sons of Korah did not die.[[12]](#footnote-12) A Tanna taught in the name of our Teacher:[[13]](#footnote-13) A special place was assigned[[14]](#footnote-14) to them in Gehinnom and they stood on it.*

***Sanhedrin 110a*** *Notwithstanding the children of Korah died not.[[15]](#footnote-15) A Tanna taught: It has been said on the authority of Moses our Master: A place was set apart for them in the Gehenna, where they sat and sang praises [to God].*

Rashi adds a bit more: **of the sons of Korah:**Assir, Elkanah, and Abiasaf. At first, they were in their father’s counsel, but at the time of the controversy they parted, and when all those around them were swallowed up, and the earth opened its mouth, their place was left within the mouth of the earth, as the matter that is stated (Num. 26:11): “But the sons of Korah did not die.” There they uttered a song, and there they composed these psalms. [Then] they ascended from there, and the holy spirit rested on them, whereupon they prophesied concerning the exiles, the destruction of the Temple, and the Davidic dynasty.

The first Book of the Psalms is also distinguished by the use of the Name (yod-hay-vav-hay), *HaShem*, when speaking of God. This is the divine Name of mercy. The requests of the first book can only be sought through mercy, which is not restricted by the rules of strict consequences for human action.[[16]](#footnote-16)

The second Book of the Psalms is distinguished by the use of *Elohim* when speaking of God. This is the divine Name used in judgment, which restricts us to the rules of strict consequences for human actions.[[17]](#footnote-17)

In this psalm, the yearning is to be able to live up to these strict rules, so that God can manifest Himself through them. That is the only way to bring the world to its rectification. In comparison, the Names of mercy and mastery are used rarely in the second book.[[18]](#footnote-18)

In the tradition of the Sephardic Jews these Psalms (42 & 43) are recited throughout the holiday of Succoth. According to the Vilna Gaon, this psalm is the Song of the Day for the second day of the Succoth[[19]](#footnote-19) festival. The Festival of the Water Drawing began on this day in the Temple. The eighth verse refers specifically to this celebration; many other references to water-springs and Temple celebration are found throughout the psalm.

***Tehillim (Psalms) 42:8****Deep calls unto deep at the voice of Your cataracts;****{N}*** *all Your waves and Your billows are gone over me.*

The Gemara then goes on to spell out the connection to Succoth:

***Ta’anith 25b*** *R. Eliezer said: When on the Feast of Tabernacles the water libations are carried out, Deep says to Deep, ‘Let thy waters spring forth, I hear the voice of two friends’,[[20]](#footnote-20) as it is said, Deep calleth unto Deep at the voice of Thy cataracts etc.[[21]](#footnote-21) Rabbah said: I myself have seen Ridya.[[22]](#footnote-22) who resembles a three years’ old heifer, with its lips parted; he stands between the lower deep and the upper deep; to the upper deep he says. ‘Distil thy waters’, and to the lower deep he says. ‘Let thy waters spring forth’, as it is said, The flowers appear on the earth etc.[[23]](#footnote-23)*

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

Let me return to the beginning of our psalm in order to connect it to our Torah portion. Rabbi Yissocher Frand gives us a significant insight by looking at in a very interesting and enigmatic pasuk [verse]:

***Tehillim 42:2*** *Like the* ***ayal***(a type of deer, antelope, gazelle, hart, or hind) *screams out on the waters, so too my soul cries out to You, O G-d.*

*The Yalkut Shimoni points out a grammatical anomaly regarding this pasuk: The ayal is the male of the species (ayelet would be the feminine form) and yet the verb used in the pasuk is third person feminine (ta’arog) rather than third person masculine (ya’arog). So the Midrash asked, what is the subject of this pasuk, the male or the female of the species?*

*The Midrash elaborates: When this Ayelet is about to give birth, she crouches (as it were) on the birthing stool and cries out from the excruciating labor pains to the Holy One Blessed Be He. And He answers her. The Midrash continues: What is the meaning of the term “Afikei mayim” [the underground currents of water] and what does crying out from labor pains have to do with “Afikei mayim”? The Midrash explains that the Ayelet is the most good-natured animal of the animal kingdom (haChasidah she’bechayot). When the other animals are terribly thirsty, they gather around the Ayelet and she digs with her antlers into the ground to find underground water for them. Even when she is in labor and suffering excruciating pain, she still accommodates the needs of the other animals and cries out to the Almighty in prayer to provide a source of underground currents for them. The Almighty listens to her prayers, opens the underground springs and the waters rise to greet her, thereby providing water for all the animals in answer of the gazelle’s prayers.*

*Thus according to the Midrash , we have two independent incidents relating to the same Ayelet. The pasuk begins with the story of the Ayelet suffering from the labor pains and crying out to HaShem. The end of the pasuk speaks of this very Ayelet who cries out to HaShem to supply the needs of the other animals for water. This seems like a strange Midrash . What is it telling us?*

*The Midrash comments that this Ayaelet is suffering the terrible pain of labor. She has her own problems and then, while she is suffering, the other animals approach her and say “Do something for us”. They ask her to pray for them that HaShem grant them water. Her reaction should be “I have enough of my own problems. Do you not see I am in labor? Leave me alone! I can’t help you!” However, the Midrash tells us this is not her response. She leaves her own problems and prays for the other animals.*

*This, says the Midrash, is why the masculine form (Ayal rather than Ayelet) is used “k’Ayal ta’arog”. At that very moment, she makes herself like a male, oblivious to the pains of labor. She puts aside her own problems and prays for the rest of the animals that they should have what to drink. This is what David HaMelech concludes:*

***Tehillim 42:2*** *Like the* ***ayal***(a type of deer, antelope, gazelle, hart, or hind) *screams out on the waters, so too my soul cries out* (ta’arog) *to You, O G-d.*

Moshe Rabbenu (Moses our Teacher), when he hears the words “You are not going to go to Eretz Yisrael”, instead of pleading right then and there for the decree to be rescinded, first and foremost his concern was for the people, that they might be given a worthy successor and leader.[[24]](#footnote-24) This capacity, to put aside personal needs in favor of the needs of the community at large, is the mark of the true Jewish leader. That was the mark of Moshe Rabbenu, who is born in our Torah portion this week. That was the mark of David HaMelech[[25]](#footnote-25) when he put aside his troubles to meet the needs of the people. Curiously, it is also the mark of the Sons of Korah who were able to write this psalm in the midst of their own travail. One only achieves this by working on oneself *constantly* to raise oneself above one’s petty concerns.

The leader of Israel must be that *very special* category of individual who can rise above his own personal package of worries and focus on the needs of the of the community.

**Ashlamatah: Yeshayahu (Isaiah) 27:6-13 + 28:1, 5‎**

| **Rashi** | **JPS** |
| --- | --- |
| 1. ¶ On that day, the Lord shall visit with His hard and great and strong sword on leviathan the barlike serpent, and upon leviathan the crooked serpent, and He shall slay the dragon that is in the sea. **{S}** | 1. In that day the LORD will punish, With His great, cruel, mighty sword Leviathan the Elusive Serpent -- Leviathan the Twisting Serpent; He will slay the Dragon of the sea. |
| 2. On that day, "A vineyard producing wine," sing to it. | 2. In that day, They will sing of it: "Vineyard of Delight." |
| 3. I, the Lord, guard it, every moment I water it; lest He visit upon it, night and day I guard it. | 3. I the LORD keep watch over it, I water it every moment; That no harm may befall it, I watch it night and day. |
| 4. I have no wrath; would that I were thorns and brier against the [objects of My] war! I would tread upon it and ignite it together. | 4. There is no anger in Me: If one offers Me thorns and thistles, I will march to battle against him, And set all of them on fire. |
| 5. If they would grasp My fortress, they would make peace for Me, they would make peace for Me. | 5. But if he holds fast to My refuge, He makes Me his friend; He makes Me his friend. |
| 6. Those who came, whom Jacob caused to take root, Israel flourished and blossomed and they filled the face of the world with fruitage. **{P}** | 6. In days to come Jacob will strike root, Israel will sprout and blossom, And the face of the world will be covered with fruit. |
| 7. ¶ Like the smiting who smote him did He smite him: like the slaying of his slain ones, was he slain? | 7. Was he beaten as his beater has been? Did he suffer such slaughter as his slayers? |
| 8. In that measure, when they sent them out, it strove with it; He spoke with His harsh wind on the day of the east wind. | 8. Assailing them with fury unchained, His pitiless blast bore them off On a day of gale. |
| 9. Therefore, with this shall Jacob's iniquity be atoned for, and this is all the fruit of removing his sin; by making all the altar stones like crushed chalkstones; asherim and sun-images shall not rise. | 9. Assuredly, by this alone will Jacob's sin be purged away; This is the only price For removing his guilt: That he make all the altar-stones Like shattered blocks of chalk -- With no sacred post left standing, Nor any incense altar. |
| 10. For a fortified city is solitary, a dwelling is forsaken and abandoned like a pasture; there a calf shall graze, and there he shall lie and consume its branches. | 10. Thus fortified cities lie desolate, Homesteads deserted, forsaken like a wilderness; There calves graze, there they lie down And consume its boughs. |
| 11. When its branches dry out, they shall be broken; women shall come and ignite it, for it is not a people of understanding; therefore, its Maker shall not have compassion on it, and He Who formed it shall not grant it favor. **{P}** | 11. When its crown is withered, they break; Women come and make fires with them. For they are a people without understanding; That is why Their Maker will show them no mercy, Their Creator will deny them grace. |
| 12. ¶ And it shall come to pass on that day, that the Lord shall gather from the flood of the river to the stream of Egypt, and you shall be gathered one by one, O children of Israel. **{P}** | 12. And in that day, the LORD will beat out the peoples like grain from the channel of the Euphrates to the Wadi of Egypt; and you will be picked up one by one, O children of Israel! |
| 13. ¶ And it shall come to pass on that day, that a great shofar shall be sounded, and those lost in the land of Assyria and those exiled in the land of Egypt shall come and they shall prostrate themselves before the Lord on the holy mount in Jerusalem. **{P}** | 13. And in that day, a great ram's horn will be sounded; and the strayed who are in the land of Assyria and the expelled who are in the land of Egypt will come and worship the LORD on the holy mount, in Jerusalem. |
|  |  |
| 1. ¶ Woe is to the crown of the pride of the drunkards of Ephraim and the young fruit of an inferior fig is the position of his glory, which is at the end of a valley of fatness, crushed by wine. | 1. Ah, the proud crowns of the drunkards of Ephraim, Whose glorious beauty is but wilted flowers On the heads of men bloated with rich food, Who are overcome by wine! |
| 2. Behold God [has] a strong and powerful [wind], like a downpour of hail, a storm of destruction, like a stream of powerful, flooding water, He lays it on the land with [His] hand. | 2. Lo, my LORD has something strong and mighty, Like a storm of hail, A shower of pestilence. Something like a storm of massive, torrential rain will be hurled with force to the ground. |
| 3. With the feet, they shall be trampled, the crown of the pride of the drunkards of Ephraim. | 3. Trampled underfoot shall be The proud crowns of the drunkards of Ephraim, |
| 4. And his glorious beauty shall be the young fruit of an inferior fig, which is on the head of the valley of fatness; as a fig that ripens before the summer, which, if the seer sees it, he will swallow it while it is still in his hand. **{S}** | 4. The wilted flowers -- On the heads of men bloated with rich food -- That are his glorious beauty. They shall be like an early fig Before the fruit harvest; Whoever sees it devours it While it is still in his hand. |
| 5. On that day, the Lord of Hosts shall be for a crown of beauty and for a diadem of glory, for the rest of His people. | 5. In that day, the LORD of Hosts will become a crown of beauty and a diadem of glory for the remnant of His people, |
| 6. And for a spirit of justice to him who sits in judgment, and for might for those who bring back the war to the gate. **{S}** | 6. and a spirit of judgment for him who sits in judgment and of valor for those who repel attacks at the gate. |
| 7. These, too, erred because of wine and strayed because of strong wine; priest and prophet erred because of strong wine, they became corrupt because of wine; they went astray because of strong wine, they erred against the seer, they caused justice to stumble. | 7. But these are also muddled by wine And dazed by liquor: Priest and prophet Are muddled by liquor; They are confused by wine, They are dazed by liquor; They are muddled in their visions, They stumble in judgment. |
| 8. For all tables were filled with vomit and ordure, without place.**{P}** | 8. Yea, all tables are covered With vomit and filth, So that no space is left. |
|  |  |

**Rashi’s Commentary on Yeshayahu (Isaiah) 27:6-13 + 28:1, 5‎**

**Chapter 27**

**1** **on leviathan the barlike serpent** Jonathan renders: On the king who aggrandized himself like Pharaoh the first king, and upon a king who was as haughty as Sennacherib the second king. בָּרִיחַ is an expression of ‘straight’ like a bar, since he is the first. (The matter of simplicity is related to oneness. Since Pharaoh was the first great king, he is referred to as ‘the barlike serpent,’ a straight, penetrating serpent, that does not coil.)

**crooked** An expression of ‘double,’ since he is the second one. (I.e. the bend in the serpent indicates duality, thus the number two.) And I say that these are three important nations: Egypt, Assyria, and Edom. He, therefore, stated concerning these as he said at the end of the section (v. 13), “And those lost in the land of Assyria shall come, as well as those lost in the land of Egypt,” and since the nations are likened to serpents that bite.

**leviathan the barlike serpent** That is Egypt.

**leviathan the crooked serpent** That is Assyria.

**and He shall slay the dragon that is in the sea** That is Tzor that is the head of the children of Esau, and it is situated in the heart of the seas, and so Kittim are called the islands of the sea, and they are the Romans [according to certain manuscripts]. ([Some editions read:] They are the Greeks.)

**2** **On that day** At the time of the redemption, they shall sing to Israel, “This is a wine producing vineyard. It has yielded its good wine.” חֶמֶרvinos in O.F., winish.

**3** **I, the Lord, guard it** in the time of exile.

**every moment I water it** Little by little I water it with the cup of retribution that comes upon it, lest I visit upon it at once and I destroy it. Therefore, night and day I ponder about it. Jonathan renders: Were it not that I visit upon them the iniquities that they are accustomed to commit before Me, I would guard it day and night.

**4** **I have no wrath** I have no mouth (var. excuse) to arouse My wrath on the nations, for Israel sins as well, and the standard of justice accuses.

**would that I were thorns and briers against [the objects of My] war** Against those with whom I wage war, namely Ishmael (ms. Esau). Would that I could visit upon them and the standard of justice would not be able to protest, i.e., that Israel would repent, and that would give Me thorns and briers against the enemies! I would tread upon the standard of justice and I would visit upon them even more and additional punishment over their iniquity, and I would ignite them together. Jonathan rendered it in this manner, as referring to the nations. Our Sages of blessed memory explained it concerning Israel, and it refers back to the vineyard, as follows:

**I have no wrath** Despite all the angers with which this vineyard has provoked Me, I cannot pour out My wrath to destroy it because of the oath I swore to their forefathers. If only it were like days long past! Were it not for the oath, I would be thorns and briers and I would tread upon the vineyard, and I would ignite it together.

**5** **If they would grasp My fortress** (אוֹ), lit., or they would grasp My fortress,) an expression of ‘if.’ Comp. “(Ex. 21:36) If (אוֹ) it was known that he was a goring ox.” If My people grasp My fortress, i.e., My Torah, that they seek no other fortress but My fortress, then they shall grant Me peace, to calm My thoughts and My ire which trouble Me because I do not avenge Myself upon My adversaries, and I will, indeed, take revenge from them.

**they would make peace for Me** from the standard of justice, so that it will be unable to accuse and to say, “Why are these different from those?” (I.e., Why are the Jews different from the other nations?)

**6** **Those who came, whom Jacob caused to take root** Do you not know what I did at first? Those who came to Egypt which Jacob caused to take root, flourished and blossomed there until they filled the face of the world with fruitage.

**7** **Like the smiting of him who smote him did He smite him** Have you seen My might, that like the smiting of the one who smote Jacob, I smote him. They drowned them in the water, and I drowned them in the water. There are some other rhetorical questions that warrant an affirmative answer, e.g. (I Sam. 2:27), “Did I appear to the house of your father?” Also (Ezek. 8:6), “Do you see what they are doing?”

**like the slaying of** Israel, who were the slain ones of Pharaoh, were Pharaoh and his people slain?

**8** **In that measure** (בְּסַאסְּאָה) in that measure.

**when they sent them out, it strove with it** When Egypt sent Israel out, it strove with it, the seah of the measure with its seah.

**He spoke with His harsh wind** (הָגָה) He spoke with His harsh speech.

**on the day of the east wind** On the day (concerning which Scripture states) (Ex. 14:21): “And the Lord led the sea with a strong east wind.”

**9** **Therefore** Now, too, with this, Jacob’s iniquity would be atoned for, to merit to be redeemed as then.

**and this is all the fruit** that is best for Me to remove his sin, if he makes all the altar stones of his high places, like crushed chalk-stones. מְנֻפָּצוֹת means crushed. Comp. (Ps. 137:9) “And crushes (וְנִפֵּץ) your babies.” Comp. (Jer. 13:14) “And I will crush them (וְנִפַּצְתִּים) one against the other.” גִּיר is a kind of dye.

**asherim and sun images shall not rise** So that they shall not retain their idolatry.

**10** **For a fortified city is solitary** For, when they do this, a fortified city of Ishmael (ms. Esau) will be solitary and the dwelling will be forsaken by its inhabitants and abandoned like a pasture.

**there a calf shall graze** Ephraim shall inherit it, for he is called a calf, as it is said (Jer. 31:17): “Like an untamed calf.”

**and shall consume its branches** (סְעִיפֶיהָ) its branches.

**11** **When its branches dry out** The branches of its roots. Comp. (Ps. 80:12) “It sent forth its branches (קְצִירֶיהָ).” Also (Job 14:9): “And produce branches (קָצִיר).” I.e., when the little merit that Edom has for honoring his father, is depleted, then its branches shall be broken.

**women shall come and ignite it** A people weak as women shall ignite them. Jonathan renders in this manner. מְאִירוֹת means ‘ignite.’ Comp. (Mal. 1:10) “And you shall not light (תָּאִירוּ) My altar in vain.” Dunash too interpreted it in this manner, for since the wood will be dry, it will be easy to ignite. Menahem, however, interpreted it to mean ‘gather.’ Comp. (Song 5:1) “I gathered (אָרִיתִי) my myrrh.” Also (Ps. 80:13): “All passersby gathered from it (וְאָרוּהָ).” (Machbereth Menahem p. 32) Dunash replied, “Does it not say, ‘When its branches dry out’? And with dry grapes, no one gathers fruit.” (Teshuvoth Dunash p. 45)] Likewise, our Sages, who prohibited accepting charity from them because of this reason, for they stated in Baba Bathra ch. 1, (10b,) “Does he not believe, ‘When its branches dry out, they shall be broken?’”

**12** **that the Lord shall gather** יַחְבּֽט, lit., shall beat. Jonathan renders: shall fall dead. I.e., the nations from the banks of the Euphrates to the stream of Egypt. I say, however, that these two expressions, (viz.) beating and gathering, coincide with one another, like one who bears his olive trees and goes back and gathers them and (ms. or) others gather them from the ground, so will the Holy One, blessed be He, commence the gathering, as it is said: A great shofar shall be sounded.

**from the flood of the river** These are those lost in the land of Assyria.

**to the stream of Egypt** Those are the ones exiled in the land of Egypt.

**the river** Euphrates. They are those in Assyria who live by the Euphrates.

**to the stream of Egypt** These are those who live in Egypt, He shall gather them like one who gathers olives.

**and you shall be gathered** from the exiles.

**one and one** Whoever finds one of you will bring him as an offering.

**13** **those lost in the land of Assyria** Since they were scattered in a distant land, within the Sambatyon River, he calls them, ‘lost.’

**Chapter 28**

**1** **the drunkards of Ephraim** who would become intoxicated with the wine of the state of Prugitha, as (the Rabbis) stated (Shabbath 147b): The water of Damascus and the wine of Prugitha robbed away the ten tribes.

**and the young fruit of an inferior fig is the position of his glory** And the position of the planting of his glory - the young fruit of his blossom shall be

**inferior figs** (נֽבֵל) They are the spoiled figs, as we learned in Berachoth (40b): For noveloth. And our Sages explained: Burned by the heat.

**young fruit** (צִיץ) synonymous with נֵץ, as the Targum renders: (Num. 27: 13) וַיָּצֵץצִיץ, “and it produced young fruit,” as וְאָנֵץנֵץ. **which is** planted.

**at the head of a valley of fatness** That is Kinnereth, whose fruits are sweet, and there they crush themselves with wine.

**crushed with wine** הֲלוּמֵי יַיִן. This may also be interpreted as follows: צבי תפארתו אשר על ראש וכו', (his glorious beauty, which is, etc.): His glorious beauty, which is on the head of the ten tribes, anointed with pride with the best oils, as it is said (Amos 6:6): “With the best oils they anoint themselves.” גֵּיא is an expression of pride, as (supra 16:6): “Moab, they have become very proud.” (And that blossom will be like a wilting blossom) crushed by wine. So he calls them because of their drunkenness, and it is said concerning them (Amos 6:6): “Those who drink with basins of wine.”

**2** **Behold** The Lord has a strong and powerful wind, which is like a downpour of hail and a storm of קֶטֶב מְרִירִי, bitter destruction.

**He lays it on the land with [His] hand** He shall place it on their land with His strong hand and cast down the inferior figs from fig trees.

**4** **as a fig that ripens before the summer** like the ripening of the young fruits of an inferior fig.

**before the summer** the time of the ripening of other figs, which, because of its early ripening, he pounces on it and swallows it while it is still in his hand. So (Dan. 9:14), “He hastened the evil and brought it upon us.” **5** **On that day** When the transgressors are destroyed.

**for a crown of beauty** for the remaining righteous men among them.

**6** **And for a spirit of justice** will the Holy One, blessed be He, be, i.e., to teach justice, to him who sits in judgment.

**and for might** will He be for those who bring back the war, the war of Torah.

**7** **These too** who sit in judgment and return the war in this generation, i.e., the best and most esteemed among them, erred because of wine, for now there is no good in them.

**they erred against the seer** They mocked the words of the prophets. Jonathan renders: with eating delicacies, which they saw as a pleasure to them.

**they caused justice to stumble** (פָּקוּ פְּלִילֶיהָ), they caused justice to stumble. פָּקוּ is an expression similar to (Nahum 2:11), “The stumbling (פִּיק) of knees”; (I Sam. 25:31) “A stumbling block (פּוּקָה).”

**8** **For all tables** I.e., all their tables are of sacrifices for the dead, i.e., the pagan deities, which are like vomit and ordure.

**without a place** (I.e.) the mind cannot tolerate them.

**Verbal Tallies**

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

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

**Shemot (Exodus) 1:1 – 2:25**

**Yeshayahu (Isaiah) 27:6-13 + 28:1, 5**

**Tehillim (Psalms) 42:1-11**

**Mk 4:35-41, Lk 8:22-25, Acts 11:19-26**

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

Children / sons - בן, Strong’s number 01121.

Israel - ישראל, Strong’s number 03478.

Come / came - בוא, Strongs’s number 0935.

Egypt - מצרים, Strong’s number 04714.

Jacob - יעקב, Strong’s number 03290.

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

Children / sons - בן, Strong’s number 01121.

Come / came - בוא, Strongs’s number 0935.

Household / House - בית, Strong’s number 01004.

**Shemot** (Exodus) 1:1 Now these are the names of the **children** <01121> of **Israel** <03478>, which **came** <0935> (8802) into **Egypt** <04714>; every man and his **household** <01004> **came** <0935> (8804) with Jacob.

**Yeshayahu** (Isaiah) 27:6 He will cause them that **come** <0935> (8802) of **Jacob** <03290> to take root: **Israel** <03478> will blossom and bud, and fill the face of the world with fruit.

**Yeshayahu** (Isaiah) 27:12 And it will come to pass in that day, that the LORD will beat off from the channel of the river unto the stream of **Egypt** <04714>, and you will be gathered one by one, O you **children** <01121> of **Israel** <03478>.

**Tehillim** (Psalms) 42:1 « To the chief Musician, Maschil, for the **sons** <01121> of Korah. » As the hart pants after the water brooks, so pants my soul after You, O God.

**Tehillim** (Psalms) 42:2 My soul thirsts for God, for the living God: when will I **come** <0935> (8799) and appear before God?

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Ex 1:1 – 2:25** | **Psalms**  **Psa 42:1-11** | **Ashlamatah**  **Is 27:6-13 + 28:1, 5** |
| --- | --- | --- | --- | --- |
| dx'a, | one | Exod 1:15 |  | Isa 27:12 |
| hL,ae | these | Exod 1:1 | Ps 42:4 |  |
| ~yhil{a/ | GOD | Exod 1:17 Exod 1:20 Exod 1:21 Exod 2:23 Exod 2:24 Exod 2:25 | Ps 42:1 Ps 42:2 Ps 42:3 Ps 42:4 Ps 42:5 Ps 42:6 Ps 42:10 Ps 42:11 |  |
| rm;a' | said | Exod 1:9 Exod 1:15 Exod 1:16 Exod 1:18 Exod 1:19 Exod 1:22 Exod 2:6 Exod 2:7 Exod 2:8 Exod 2:9 Exod 2:10 Exod 2:13 Exod 2:14 Exod 2:18 Exod 2:19 Exod 2:20 Exod 2:22 | Ps 42:3 Ps 42:9 Ps 42:10 |  |
| #r,a, | land, earth | Exod 1:7 Exod 1:10 Exod 2:15 Exod 2:22 | Ps 42:6 | Isa 27:13 |
| hV'ai | women, woman | Exod 1:19 Exod 2:2 Exod 2:9 |  | Isa 27:11 |
| aAB | came, come go | Exod 1:1 Exod 1:19 Exod 2:10 Exod 2:16 Exod 2:17 Exod 2:18 | Ps 42:2 | Isa 27:6 Isa 27:11 Isa 27:13 |
| tyIB; | household, house | Exod 1:1 Exod 1:21 Exod 2:1 | Ps 42:4 |  |
| !Be | sons | Exod 1:1 Exod 1:7 Exod 1:9 Exod 1:12 Exod 1:13 Exod 1:16 Exod 1:22 Exod 2:2 Exod 2:10 Exod 2:22 Exod 2:23 Exod 2:25 | Ps 42:1 | Isa 27:12 |
| hy"h' | event, came, been | Exod 1:10 Exod 1:21 Exod 2:10 Exod 2:11 Exod 2:22 Exod 2:23 | Ps 42:3 | Isa 27:12 Isa 27:13 Isa 28:5 |
| %l;h' | went, walk, go | Exod 2:1 Exod 2:5 Exod 2:7 Exod 2:8 Exod 2:9 | Ps 42:9 |  |
| rh; | mount, mountain |  | Ps 42:6 | Isa 27:13 |
| gr;h' | kill | Exod 2:14 Exod 2:15 |  | Isa 27:7 |
| rk;z" | remember | Exod 2:24 | Ps 42:4 Ps 42:6 |  |
| hwhy | LORD |  | Ps 42:8 | Isa 27:12 Isa 27:13 Isa 28:5 |
| ~Ay | days | Exod 2:11 Exod 2:13 Exod 2:18 Exod 2:23 | Ps 42:3 Ps 42:10 | Isa 27:8 Isa 27:12 Isa 27:13 Isa 28:5 |
| bqo[]y: | Jacob | Exod 1:1 Exod 1:5 Exod 2:24 |  | Isa 27:6 Isa 27:9 |
| laer'f.yI | Israel | Exod 1:1 Exod 1:7 Exod 1:9 Exod 1:12 Exod 1:13 Exod 2:23 Exod 2:25 |  | Isa 27:6 Isa 27:12 |
| lKo | all, every | Exod 1:5 Exod 1:6 Exod 1:14 Exod 1:22 | Ps 42:3 Ps 42:7 Ps 42:10 | Isa 27:9 |
| !Ke | more, so, therefore | Exod 1:12 | Ps 42:1 Ps 42:6 | Isa 27:9 Isa 27:11 |
| ~x,l, | something, food | Exod 2:20 | Ps 42:3 |  |
| hm' | what | Exod 2:4 Exod 2:13 Exod 2:20 | Ps 42:5 Ps 42:9 Ps 42:11 |  |
| ~yIm; | water | Exod 2:10 | Ps 42:1 |  |
| alem' | filled | Exod 1:7 Exod 2:16 |  | Isa 27:6 |
| ~yIr;c.mi | Egypt | Exod 1:1 Exod 1:5 Exod 1:8 Exod 1:13 Exod 1:15 Exod 1:17 Exod 1:18 Exod 2:23 |  | Isa 27:12 Isa 27:13 |
| hk'n" | beating | Exod 2:11 Exod 2:12 Exod 2:13 |  | Isa 27:7 |
| vp,n< | persons, soul | Exod 1:5 | Ps 42:1 Ps 42:2 Ps 42:4 Ps 42:5 Ps 42:6 Ps 42:11 |  |
| dA[ | longer, again, yet | Exod 2:3 | Ps 42:5 Ps 42:11 |  |
| l[; | over, upon, above | Exod 1:8 Exod 1:11 Exod 2:5 Exod 2:14 | Ps 42:4 Ps 42:5 Ps 42:6 Ps 42:7 Ps 42:11 | Isa 27:11 |
| ~ynIP' | presence, before face |  | Exod 2:15 Ps 42:2 Ps 42:5 Ps 42:11 | Isa 27:6 |
| hw"c' | commanded | Exod 1:22 | Ps 42:8 |  |
| ~Wq | arose, arise | Exod 1:8 Exod 2:17 |  | Isa 27:9 |
| ar'q' | called | Exod 1:18 Exod 2:7 Exod 2:8 Exod 2:10 Exod 2:20 Exod 2:22 | Ps 42:7 |  |
| hv,q' | hard, fierce | Exod 1:14 |  | Isa 27:8 |
| ha'r' | see, saw | Exod 1:16 Exod 2:2 Exod 2:5 Exod 2:6 Exod 2:11 Exod 2:12 Exod 2:25 | Ps 42:2 |  |
| ~Wf | appointed, put, made | Exod 1:11 Exod 2:3 Exod 2:14 |  | Isa 27:9 |
| xl;v' | sent drive away, forlorn | Exod 2:5 |  | Isa 27:8 Isa 27:10 |
| ~yYIx; | lives | Exod 1:14 | Ps 42:8 |  |
| bz:[' | left behind | Exod 2:20 |  | Isa 27:10 |
| ry[i | cities | Exod 1:11 |  | Isa 27:10 |
| ~[; | people | Exod 1:9 Exod 1:20 Exod 1:22 |  | Isa 27:11 Isa 28:5 |
| hf'[' | do, done, establish, happen | Exod 1:17 Exod 1:18 Exod 1:21 Exod 2:4 |  | Isa 27:11 |
| h['r' | shepherds, graze | Exod 2:17 Exod 2:19 |  | Isa 27:10 |

**Greek:**

| **Greek** | **English** | **Torah Seder**    **Ex 1:1 – 2:25** | **Psalms**    **Ps 42:1-11** | **Ashlamatah**    **Is 27:6-13 + 28:1, 5** | **Peshat**  **Mk/Jude/Pet**  **Mk 4:35-41** | **Remes 1**  **Luke**  **Lk 8:22-25** | **Remes 2**  **Acts/Romans**  **Acts 11:19-26** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἅγιον** | holy |  |  | Isa 27:13 |  |  | Act 11:24 |
| **ἀκούω** | heard | Exo 2:15 |  |  |  |  | Act 11:22 |
| **ἀλλήλων** | one another |  |  |  | Mar 4:41 | Luk 8:25 |  |
| **ἄνεμος** | wind |  |  |  | Mar 4:37  Mar 4:39  Mar 4:41 | Luk 8:23 Luk 8:24  Luk 8:25 |  |
| **ἀνήρ** | man, men | Exo 2:13 |  |  |  |  | Act 11:20  Act 11:24 |
| **ἀπόλλυμι** | destroy, perish |  |  | Isa 27:13 | Mar 4:38 | Luk 8:24 |  |
| **γαλήνη** | calm |  |  |  | Mar 4:39 | Luk 8:24 |  |
| **διεγείρω** | awakened, awoke |  |  |  | Mar 4:38  Mar 4:39 | Luk 8:24 |  |
| **διέρχομαι** | went through |  |  |  | Mar 4:35 | Luk 8:22 | Act 11:19 Act 11:22 |
| **εἴδω** | know, seeing, saw, seen | Exo 1:8  Exo 2:2  Exo 2:5 |  |  |  |  | Act 1:23 |
| **εἷς** | one | Exo 1:15 |  | Isa 27:12 |  | Luk 8:22 |  |
| **εἰσέρχομαι** | entered | Exo 1:1  Exo 1:19 |  |  |  |  | Act 11:20 |
| **ἐξαποστέλλω** | sent out |  |  | Isa 27:8 |  |  | Act 11:22 |
| **ἐξέρχομαι** | went forth | Exo 1:5  Exo 1:10  Exo 2:11  Exo 2:13 |  |  |  |  | Act 11:25 |
| **ἐπιστάτης** | supervisors, Master | Exo 1:11 |  |  |  | Luk 8:24 |  |
| **ἐπιτιμάω** | reproached |  |  |  | Mar 4:39 | Luk 8:24 |  |
| **ἔπω** | said | Exo 1:9  Exo 1:15  Exo 1:16  Exo 1:18  Exo 1:19  Exo 2:7  Exo 2:8  Exo 2:9  Exo 2:14  Exo 2:18  Exo 2:19  Exo 2:20 |  |  | Mar 4:39  Mar 4:40 | Luk 8:22  Luk 8:25 |  |
| **εὑρίσκω** | finding, found |  |  |  |  |  | Act 10:27  Act 11:26 |
| **ζωή** | life | Exo 1:14 | Psa 42:8 |  |  |  |  |
| **ἡμέρα** | days | Exod 2:11 Exod 2:13 Exod 2:18 Exod 2:23 | Ps 42:3 Ps 42:10 | Isa 27:8 Isa 27:12 Isa 27:13 Isa 28:5 | Mar 4:35 | Luk 8:22 |  |
| **καταβαίνω** | came down, went down | Exo 2:5 |  |  |  | Luk 8:23 |  |
| **κῦμα** | wave, waved |  | Psa 42:7 |  | Mar 4:37 |  |  |
| **λαῖλαψ** | tempest |  |  |  | Mar 4:37 | Luk 8:23 |  |
| **λέγω** | saying, says | Exo 1:22 Exo 2:10  Exo 2:13  Exo 2:22 | Psa 42:3  Psa 42:10 |  | Mar 4:35 Mar 4:38  Mar 4:41 | Luk 8:24  Luk 8:25 |  |
| **μαθητής** | disciples |  |  |  |  | Luk 8:22 | Act 11:26 |
| **μέγας** | great | Exo 1:9 Exo 2:11 |  | Isa 27:13 | Mar 4:37  Mar 4:39  Mar 4:41 |  |  |
| **ὄχλος** | multitude |  |  |  | Mar 4:36 |  | Act 11:24  Act 11:26 |
| **πᾶς** | all, every | Exod 1:5 Exod 1:6 Exod 1:14 Exod 1:22 | Ps 42:3 Ps 42:7 Ps 42:10 | Isa 27:9 |  |  | Act 11:23 |
| **πέραν** | other side |  |  |  | Mar 4:35 | Luk 8:22 |  |
| **πίστις** | belief, trust |  |  |  | Mar 4:40 | Luk 8:25 | Act 11:24 |
| **πλοῖον** | boat |  |  |  | Mar 4:36  Mar 4:37 | Luk 8:22 |  |
| **πνεῦμα** | spirit |  |  | Isa 27:8 |  |  | Act 11:24 |
| **πολύς** | many, great, much | Exo 1:12  Exo 2:11  Exo 2:23 |  | Isa 27:10 Isa 27:11 |  |  | Act 11:21 |
| **προστίθημι** | add | Exo 1:10 |  |  |  |  | Act 11:24 |
| **συνάγω** | gather together |  |  | Isa 27:12 |  |  | Act 11:26 |
| **ὕδωρ** | water | Exod 2:10 | Ps 42:1 |  |  | Luk 8:24  Luk 8:25 |  |
| **ὑπακούω** | obey |  |  |  | Mar 4:41 | Luk 8:25 |  |
| **φοβέω** | feared | Exo 1:17  Exo 1:21  Exo 2:14 |  |  | Mar 4:41 | Luk 8:25 |  |
| **χείρ** | hand | Exo 2:22 |  |  |  |  | Act 11:21 |

**NAZAREAN TALMUD**

**Sidra Of “Sh’mot” (Ex.) 1:1 – 2:25**

**“Sh’mot” “The Names”**

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

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

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| **School of Hakham Shaul**  **Tosefta**  **(Luqas Lk 8:22-25)**  **Mishnah א:א** | | **School of Hakham Tsefet**  **Peshat**  **(Mk 4:35-41)**  **Mishnah א:א** |
| **One day he got into a boat with his disciples, and he said to them, "Let us go across to the other side of the lake." So they set out, and as they sailed he fell asleep. And a windstorm came down on the lake, and they were filling with water and were in danger. And they went and woke him, saying, "Master, Master, we are perishing!" And he awoke and rebuked the wind and the raging waves, and they ceased, and there was a calm. He said to them, "Where is your faithfulness** (faithful obedience)**?" And they were afraid, and they marveled, saying to one another, "Who then is this, that he commands even winds and water, and they obey him?** | **On that day, when evening[[26]](#footnote-26) had come, he said to them, “Let us go across to the other side.” And leaving the congregation and other boats were with him, they took him with them in the boat, just as he was. And** (suddenly) **a great windstorm arose, and the waves were breaking** (over) **into the boat, so that the boat was already filling. But he was in the stern, asleep on the cushion.[[27]](#footnote-27) And they woke him and said to him, “Rabbi** (your Eminence)**,[[28]](#footnote-28) don’t you care that we are about to die?” And he woke up and commanded[[29]](#footnote-29) the storm to desist** (be silent/still) **saying to the sea, “Peace! Be still!** (Shut up)**” And the wind ceased, and there was a great calm. He said to them, “Why are you so timid** (afraid)**?[[30]](#footnote-30) How is it that you have no faithfulness** (faithful obedience)**?” And great sense of awe[[31]](#footnote-31)** (of HaShem) **came upon them,** **and they said to one another, “Who then is this, that even the wind and the sea** (faithfully) **obey him and hear** (listen to him)**?”** | |
| **School of Hakham Shaul**  **Remes**  **(2 Luqas -Acts 11:19-26)**  **Pereq א:א** | | |
| **Now those who were dispersed** (sown) **because of the persecution that arose over** (the account with) **Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking the word** (Oral Torah i.e. the Master’s Mesorah) **to no one except Jews. But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Hellenists also, preaching the Master Yeshua. And the hand of the God was with them, and a great number who believed turned to the Master. The report of this came to the ears of the congregation in Yerushalayim, and they sent Bar-Nechamah[[32]](#footnote-32) to Antioch. When he came and saw the loving-kindness of God, he was glad, and he exhorted them all to remain faithfully obedient to the Master with steadfast purpose, for he was a good man, full of the Spirit of Prophecy and of faithfully obedient. And a great many people were added to the Master. So Bar-Nechamah went to Tarsus to look for Paqid Shaul, and when he had found him, he brought him to Antioch. For a whole year, they met with the congregation and taught a great many people. And in Antioch the talmidim were first called Christians.** | | |

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

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| **\*Ex 1:1 – 2:25** | **Ps. 42** | **Is 27:6-13 + 28:1, 5** | **Mk 4:35-41** | **Lk 8:22-25** | **Acts 11:19-26** |

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

**Yeshua and Yonah**

Hakham Tsefet in the presents the present pericope couched in hyperbolic terms. This hyperbolic Peshat/Midrash is a Peshat *aggadah* (story) with deep So’od substructures. Some aspects of the story we cannot reveal from Peshat hermeneutic. However, we will concentrate on those items, which Hakham Tsefet wanted us to learn.

Hakham Tsefet has formulated his language so that we must look at each phrase carefully. Sabin notes the following…

As in the similes that Jesus tells, in the present simile he enacts is composed of echoes of Scripture. In this case, the direct echo is of some of the Psalms that reflect on God’s power over creation:

*LORD, God of hosts, who is like You? ...*

*You rule the raging sea;*

*You still its swelling waves (Ps. 89:9a, 10)*

*You still the roaring of the seas,*

*The roaring of their waves (Ps. 65:8)*

*[The LORD] hushed the storm to a murmur;*

*The waves of the sea were stilled (Ps. 107:29)*

Mark, steeped in the Hebrew Bible himself, surely assumed that when he quotes the disciples saying: “Who then is this whom even wind and sea obey?” (4:41), his audience would have heard the answer in the memory of these psalms.”[[33]](#footnote-33)

Here we agree to a point with Noonan Sabin, in that what we find in this section is the Master turning himself into a simile providing an analogy as to what the Kingdom/Governance of G-d is like!

While there is merit to the Psalms quoted above as the background to this section, we find greater merit in the book of the Prophet Yonah (Jonah) as the immediate background to this section, and the story of Moshe being found in the present Torah Seder from a the hidden background. These things have been discussed at length in the Torah Seder of [Ab 25, 5769](http://www.betemunah.org/sederim/ab2569.html). Therefore, we highly encourage the reader to look at that data as a further explanation to these events.

**Against the Tide**

The pressing question for the present pericope conjoined with the Torah Seder “Sh’mot” is what does Moshe, Yonah and Yeshua all have in common? Or, why does Hakham Tsefet juxtapose these three characters? We can understand that the connecting element is “water” on the most simplistic level. Each of these men is in a “boat” of sorts. Therefore, it is not difficult to conjoin them by means of boats and water. However, this still leaves the daunting question of why Hakham Tsefet connects these characters.

In subtle amazement, the Nazarean Codicil has made the transition from B’resheet to Sh’mot by a change in scenery. This is amazing because we will finish the fourth chapter of Mordechai (Mark) with our initiation of Sh’mot. The astute can see that there is an abrupt change in scenery and nomenclature of the Nazarean Codicil. We have traversed the sown grounds of fields and come into the “herb garden.” Now we are exiled to a boat in the dark with raging winds and waves. The change of scenery is very relevant.

Hakham Tsefet has as a core to his teachings that Yeshua is the “Prophet like Moshe.”[[34]](#footnote-34) Therefore, we opine that Hakham Tsefet’s juxtaposes Moshe and Yeshua keeping in mind the theme of Yonah. However, this compounds the matter of why we have a direct tie to Yonah.

**Our Father Abraham**

We can connect Moshe with Yonah and Yeshua as noted above. However, we can also associate Abraham with the present pericope in a multifarious number of ways.

Sh’mot will demonstrate G-d’s faithfulness to His prophecy given to Abraham at the “Covenant of the pieces.” Therefore, we find a natural connection between Moshe and Abraham. It now behoves us to determine the Abrahamic connection to Yeshua and Yonah.

Firstly, both Yonah and Moshe were prophets. Secondly, both Abraham and Yonah had a mission to the Gentiles. Abraham rescued many souls in his day by his great hospitality and monotheistic belief in the One G-d of all humanity. His efforts turned many Gentiles to HaShem. Similarly, Yonah was specifically sent to the Gentiles of Nineveh. However, his attitude needed some slight adjustment. Interestingly, we read his story at Yom Kippur, situated at the end of our days of repentance. Consequently, we can connect Yonah with Abraham.

Now the task at hand, is to connect Abraham with Yeshua. Abraham was the first to be called a “Hebrew,”[[35]](#footnote-35) one from “the other side.” The present Marqan text begins with this same phrase.

**When evening[[36]](#footnote-36) had come, he said to them, “Let us go across to the other side.”**

Hakham Tsefet gives a subtle clue as to where we need to look for the hermeneutic key for our pericope and Torah Seder. How does this information teach us what Hakham Tsefet was trying to say? And, how does all of this relate to the Torah Seder?

The calamity of destructive winds and a life-threatening storm bespeak a very particular adversary.

While there are ten classes of angels,[[37]](#footnote-37) generally they fall they divide into three groups.

1. The First group is the mechanism of the Universe – Pro-Torah angels. These angels promote and enforce Torah observance since the Universe was created by the Torah/Nomos.[[38]](#footnote-38) This group of angels will be very “pro-Jewish” per se.
2. The Second group of angels is the group that desires the destruction of humanity by and at large. Among those angels is the fallen light-bearer Lucifer.
3. The final group of angels is the group, which rebelled when G-d desired to give the Torah to humanity, specifically the Jewish people.

**Severah**

Because the first group of angels has influence over “nature” per se we must logically deduce that angelic powers have varied abilities to manipulate nature. The Midrash tells us that not even a single blade of grass grows without an angel (constellation) striking it to make it grow.[[39]](#footnote-39) These “**constellations**” are Divine messengers.

As noted there are Cosmic Messengers (angels) who assure Torah observance in the world. There are also Divine Messengers on earth, the Hakhamim, who have the same occupation. In other words, the Hakhamim are the Cosmic Messengers who ensure Torah observance in the world. The Hakhamim are the Cosmic Police Officers who manage the security and stability of the world every day.

**b. Chag 13b – 14a** R. Nahman b. Isaac said: The words, Asher Kummetu, indicate blessing: these are the scholars who wrinkle[[40]](#footnote-40) themselves over the words of the Torah in this world, [wherefore] the Holy One, blessed be He, will reveal a secret (So’od) to them in the ever coming world, for it is said: To whom a secret is poured out as a stream. ﻿Every day ministering angels are created from the fiery stream (of words that emanate from G-d’s mouth), and utter song, and cease to be, for it is said: They are new every morning: great is Thy faithfulness.

Each word of G-d is an “angel.” Each word of G-d is a message, messenger. Therefore, when the bent ones (wrinkled ones explained in the footnote above) study the Torah they become its message and messenger. They capture the essence of the cosmic message and become the messenger. If it were not for these Cosmic Police Officers, the world would be destroyed immediately.

The Chazan as the “angel” of the **congregation** and the Hakham as the initiation of that message borne by the Chazan are the apothecary of the congregation. The Hakham as *R. Simon said: There is not a single herb but has a constellation (mazal – angel) in the heavens, which strikes it and says, Grow!* The Hakham is the father of the congregation.

**Abraham and Yeshua**

**B’resheet 15:5** And He took him outside, and He said, "Please look heavenward and count the stars, if you are able to count them." And He said to him, "So will be your seed."

Rashi’s comments on B’resheet 15:5 below …

**5 And He took him outside** According to its simple meaning: He took him out of his tent, outdoors, to see the stars. But according to its midrashic interpretation, He said to him, “Go out of your astrology,” for you have seen in the signs of the zodiac that you are not destined to have a son. Indeed, Abram will have no son, but Abraham will have a son. Similarly, Sarai will not give birth, but Sarah will give birth. I will give you another name, and your destiny will change (Ned. 32a, Gen. Rabbah 44:10). Another explanation: He took him out of the terrestrial sphere and lifted him above the stars. This explains the expression of **הבטה**, looking down from above (Gen. Rabbah 44:12).

In a matter of speaking G-d was telling Abraham that he was the master of his own destiny. Abraham and his progeny would not need to look UP to the constellations; they would look down from above. Therefore, in Peshat language, the agency of the Jewish people is greater than the agency of the Constellations.

In a similar manner, Moshe Rabbenu did not accept the direct agency of the angels.

**Eph 4:8** Therefore He (G-d) says, "You have ascended on high, you have led captivity captive; you have received gifts among men, yes, among the rebellious also, that the Lord God might dwell (tabernacle) there"(Psa. 68:18).

This verse relates to Moshe when he ascended the mountain and was given by G-d, not only the Torah, but also the ability to share his given gifts to men in the form of the 70 Elders of Israel and Y’hoshua (a figure of Yeshua). Conversely Yeshua as the second Moshe (Deut. 18:15) relives this experience again, and reinvigorates these gifts which were temporarily weakened because of the multitude of sins amongst our people.

Moshe Rabbenu ascended and took the Torah from those cosmic forces,[[41]](#footnote-41) which wanted to keep the Torah for themselves. This instigated that rivalry of angels mentioned above. Therefore, we see Yeshua as G-d’s appointed agent acting as Abraham, Moshe, Y’hoshua and the prophets. We will elaborate on these things from a Remes perspective below.

**Peroration**

We must expect Messiah to conduct himself after the manner of protocols established by our forefathers. However, these protocols being established in our ancestors, we should expect the Master to function as Messiah within the norms of Judaism. His argument with the wind and the waves is an argument with the cosmic opponents that every Jewish person must battle. Yonah was defunct in his duties as a prophet. Therefore, the winds and waves, the cosmic forces, which ensure Torah observance, possessed legitimate authority to operate against him. In the Peshat of our Marqan pericope, the cosmic energies (angels) were not the same angels as those faced by Yonah. The cosmic energies of the Marqan pericope were those angels who rebelled when G-d determined to give the Jewish people the Torah. We can deduce this from simple logic. Groups 2-3 in the numbered list above contested Yeshua as the personification of the Torah to humanity.

**Commentary to Hakham Shaul School of Remes**

**Children of the Western world**

From a cursory view, the text of 2 Luqas (Acts) 11:19-26 appears as a sequence of events the bears a history of the early Nazarean community. However, when dealing with a Talmudic[[42]](#footnote-42) piece of literature we must always ask the how the Remes (Talmudic) text expounds on the Peshat (Mishnah). As such, we must look at the Remes literature of the Nazarean Codicil with the same type of eyes. Hakham Shaul as the talmid of Hakham Tsefet is keenly aware of the Torah Seder and accompanying materials. The theme of suffering, persecution and adversarial contention exists in every part of the Torah Seder. Hakham Shaul shows persecution as it affected the Hellenistic Jews who believed Yeshua to be the Messiah. The affliction and persecution forced their dispersion. In similar manner, the other branches of Judaism were eventually forced out of Eretz Yisrael.

The Hellenistic Jews of 2 Luqas (Acts) believed that Yeshua was the Messiah. This is borne in the text by showing that they interacted with the other Jews of Phoenicia and Cyprus and Antioch. They had “great success” as Hakham Shaul has stated. Their success among the Jewish people already in diaspora seemed to be well received and required the care and guidance of a Hakham. We note here that the early Nazarean community was very well organized. In the previous account of Peresh (Philip) taking, the Master Mesorah into Shomron required Hakham Tsefet and Yochanan to set things in order. Here Bar-Nechamah is sent with Hakham Shaul as a Paqid.

We understand that there must have been a faction between the Hellenistic Jews and the other Jews of Yerushalayim. It would appear that the group that contested these Grecian Jews was the Shammaite School. The two groups were mutually legalists. However, the Hellenistic Jews held that Yeshua was the Messiah in opposition to the Shammaite School who was yet to be convinced.

However, this information is cursory and elemental. The true information of the Talmudic Pericope is in its “hint.”

**Don’t You care that we are about to Die?**

The core of our Remes pericope is the notion of the persecution itself, which is mentioned in the opening sentence saying, **“Now those who were dispersed[[43]](#footnote-43)** (sown) **because of the persecution.”** This idea finds its source in the Mishnaic phrase “**don’t you care that we are about to die.**”

The persecution forces the Jewish people into their Cosmic role of tikun. They “war” against chaos with order and protocol. We find the protocol leading the way into the Diaspora in nearly every account where the Master Mesorah is accepted. Therefore, the early Nazarean believed heavily in structure and hierarchy. The Hakhamim as Cosmic Police Officers begins first in the Esnoga. When there is imbalance chaos will always have an opportunity to manifest itself. In the present Remes we have Bar-Nechamah and Paqid Shaul sent to Antioch. Severah[[44]](#footnote-44) tells us that there was an imbalance of Din (Justice) in these congregations. Bar-Nechama is an allegorical hint to Chesed. Therefore, logic demands that the congregations were lacking in chesed (G-d’s loving-kindness). We can also deduce this fact by knowing that Stephen was very strict in his views of the Torah and the Master’s Mesorah. Consequently, we learn from this that the Master’s Mesorah can be used as a weapon of legalism by those who are not balanced in the practices and beliefs.

The dynamic tension in the world (cosmos) is there by “Divine Design.” It was G-d’s way to build the cosmos with controlled chaos. Man lives in a world that borders on the future, or coming world. This dynamic tension is given as a driving force. Work by definition is an obstacle to overcome, specifically changing that which already exists into its true potential and purpose. Therefore, the present world largely is an obstacle to “overcome.” Many facets of the Olam HaBa, the ever “coming world” already exist in the Olam HaZeh (present world). However, there are those facets of the Olam HaBa (spiritual world) that must be introduced by a Divine interface. Largely speaking, that interface is man who has elements of both worlds build into his nature. By observance of the negative mitzvot, man avoids damaging the present world. However, this is not “dynamic” or “constructive.” When men engage in the positive mitzvot, they bridge the gap between the ever-coming world and the present bringing this world closer to the intended goals of the Olam HaBa. Men usually suffer a great deal of negativity when they fail to have a vision for the future. Therefore, the Torah hints at that world with sublime suggestions. This balance is to keep man in perfect balance. This was something that the Hellenistic Jews lacked.

The earth itself is a living dynamic. The earth wants to eject the neutral and evil and foster that which “builds.” The present world is in a measure the world to come, (Oalm HaBa) in that it is ever being transformed. Man’s work is that of tending the garden. The fact that “tending,” “tilling” or any other form of “work” is carried out on the planet shows that it has not yet reached its potential.

**B’resheet (Gen.) 2:15** The Lord God took the man and put him in the Garden of Eden (of delight) to nurture it and conserve it.[[45]](#footnote-45)

The Hebrew word “*gan*” means “garden.” The LXX translates this as *paradeisos*, from the Old Persian *pairi-daeza* meaning “an enclosed park.” Eventually this word has been brought down to the English word “paradise.” As can be seen, Adam (humanity) has a job of cultivating and nurturing the “Garden.” This means that the “Garden of Delight” that Adam tended was NOT in the finalized form that G-d intended. Again, man is the bridge between the present and the coming world. Man was placed in Gan Eden to make it into the final product that G-d intended. He was the interface between the present and the ever-coming world. Only when man has vision can he work in “delight.” If he does not realize his role as that of nurturing and conserving, he will live in drudgery. We must come to terms with the fact that every shovel of dirt that is moved, ever stroke of the keyboard and turn of the screw is a means of bringing the ever-coming world into the present.

The idea of “Eden” comes down to us as “*luxuriance*” associated with the present English word “luxury” which is rooted in the Latin word “*luctari*” meaning "wrestle, strain." This stems from the concept that “pleasure” must be earned. We realize that this is hard to comprehend from a western mindset.

**Moshe and Yeshua – Human models of interface**

The Tanakh is filled with positive example of men who were the interface between the ever-coming world and the present world. However, the two quintessential models are Moshe and his echo Yeshua (Messiah). Again, we cite Hakham Shaul’s letter to the Ephesians.

**Eph 4:8** Therefore He (G-d) says, "You have ascended on high, you have led captivity captive; you have received gifts among men, yes, among the rebellious also, that the Lord God might dwell (tabernacle) there"(Psa. 68:18).

This verse relates to Moshe when he ascended the mountain and was given by G-d, not only the Torah, but also the ability to share his given gifts to men in the form of the 70 Elders of Israel and Y’hoshua (a figure of Yeshua). Conversely Yeshua as the second Moshe (Deut. 18:15) relives this experience again, and reinvigorates these gifts which were temporarily weakened because of the multitude of sins amongst our people. Moshe’s “leading captivity captive” refers to the fact that he was able to wrestle the Torah from the hands of the angels who refused to allow it to be given to humanity.

The transcendental image of Moshe and Yeshua, demonstrates the elevation of a human being to a status that borders on metaphysical. Along these lines, the Rambam states in Hilchot Yesodei HaTorah 7:6 regarding Moshe, that “His mind was [always] connected to G-d. The Ramban further states that the Divine insight of prophecy only came to the Prophets through the medium of an angel, dream or vision.[[46]](#footnote-46) Moshe was able to commune with G-d face to face. Both Moshe and Yeshua thought of themselves as tools in HaShem’s hands. They made cosmic efforts in building the world and bringing it to the state of Edenic Delight forfeited by Adam HaRishon.

In the present Pericope of Mordechai we see that man was not to be subordinate to the angels. Rather he was to be their co-workers. We again, draw attention to the three groups of angels mentioned above. We need to ask ourselves which group of angels, which adversary is Yeshua silencing in the present Pericope of Mordechai?

1. The First group is the mechanism of the Universe – Pro-Torah angels. These angels promote and enforce Torah observance since the Universe was created by the Torah/Nomos.[[47]](#footnote-47) This group of angels will be very “pro-Jewish” per se.
2. The Second group of angels is the group that desires the destruction of humanity by and at large. Among those angels is the fallen light-bearer Lucifer.
3. The final group of angels is the group, which rebelled when G-d desired to give the Torah to humanity, specifically the Jewish people.

It is easily pointed out that the first group would have promoted and undergirded the work of the Master. The second group would have rebelled against him simply because he was a man. The final group would have sought his destruction because he was Pro-Torah and Pro-Jewish. Therefore, we must deduce that those forces, which he contended with, are from the second and third groups.

How could Yeshua stand against these forces and tell them to be silent?

**B’resheet 15:5** And He took him outside, and He said, "Please look heavenward and count the stars, if you are able to count them." And He said to him, "So will be your seed."

Rashi’s comments on B’resheet 15:5 below …

**5 And He took him outside** According to its simple meaning: He took him out of his tent, outdoors, to see the stars. But according to its midrashic interpretation, He said to him, “Go out of your astrology,” for you have seen in the signs of the zodiac that you are not destined to have a son. Indeed, Abram will have no son, but Abraham will have a son. Similarly, Sarai will not give birth, but Sarah will give birth. I will give you another name, and your destiny will change (Ned. 32a, Gen. Rabbah 44:10). Another explanation: He took him out of the terrestrial sphere and lifted him above the stars. This explains the expression of **הבטה**, looking down from above (Gen. Rabbah 44:12).

The place of the Jewish soul is above the constellations. Why, how can this be? This is because those who possess the Torah have the keys of the Kingdom/Governance of G-d. The Torah is the Kingdom/Governance of G-d.

**Eph. 6:12** For we do not wrestle against flesh and blood, but against the rulers (*arche*), against the authorities (*exousia*), against the cosmic powers **over this age of darkness**, against the spiritual forces of evil in the heavenlies.

Scholars and theologians have failed to read the text as it truly reads. The age, which Hakham Shaul was referring to was his own. That age of darkness has passed. We no longer live in a world of “darkness.” This is the result of Moshe Rabbenu and Yeshua efforts, which brought us the Torah and Oral Torah. The path to Gan Eden is once again available. Yet we are left with the question of how we can “”wrestle” with these cosmic forces. When we present the Torah truth to the world and build the world according to the 248 positive mitzvot, we have successfully overcome the two groups of angels with which we must contend. The Laws of the cosmos are in our favour.

**Peroration**

The Yonah and Yeshua story are very similar on several points. However, the enemy that Yonah and Yeshua faced were not the same. In the case of Yonah, the enemy he faced was those angels, which strive for Torah observance that he rebelled against. The cosmic storm swallowed Yonah in the allegorical from of a **giant** fish. In the case of Yeshua, the **great** cosmic storm was the angels, which contended with Moshe Rabbenu and humanity over the possession of the Torah. We need not wonder who has won. Nor, do we have to go around clad in a suit of armour to win heavenly battles. The battle is easy when we understand we have two things to accomplish in building this world towards its objective. Firstly, **Study** Torah, secondly **Keep** the Torah, and thirdly **Teach** Torah.

**Amen V’Amen**

**Questions for Understanding and Reflection**

1. How were the readings for last Shabbat fulfilled for you during last week?
2. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
3. What questions were asked of Rashi regarding Ex. 1:1?
4. What questions were asked of Rashi regarding Ex. 1:8?
5. What questions were asked of Rashi regarding Ex. 1:15?
6. What questions were asked of Rashi regarding Ex. 1:19?
7. What questions were asked of Rashi regarding Ex. 1:16?
8. What questions were asked of Rashi regarding Ex: 1:21?
9. What questions were asked of Rashi regarding Ex. 2:3?
10. What questions were asked of Rashi regarding Ex. 2:7?
11. What questions were asked of Rashi regarding Ex. 2:13?
12. What are the 10 synonyms for “praise” according to the Talmud ?
13. What Hebrew name for “G-d” is used mostly in the second book of Psalms, and why?
14. In Psalm 42:2, who is the subject of this verse, the male or the female of the species?
15. Who is “Leviathan the barlike serpent, who is Leviathan the crooked serpent, who is Leviathan, and who is “the dragon that is in the sea”? Also, when we read about the serpent in the book of Revelation, what category of serpent is this?
16. In prophecy what is the “east wind” and what function does it have?
17. What common point do Moshe, Yeshua Abraham and Yonah have in common?
18. What common theme runs throughout the Torah Seder and Nazarean Talmud?
19. What special relationship do the Jewish people have with the constellations?
20. In your opinion, how do we overcome the cosmic forces of Ephesians 6:12?, defend your answer with Scriptural support.

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

**“HaSheqel Machatsit” - ‎ “Half a Shekel‎”**

**&**

**Mevar’chim HaChodesh Adar – Proclamation of the New Moon of Adar**

**Sat Evening Feb. 09 – Mon. Evening Feb 11‎**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **מַחֲצִית הַשֶּׁקֶל** |  |  |
| **“HaSheqel Machatsit”** | Reader 1 – Sh’mot 30:1-5 | Reader 1 – Sh’mot 3:1-3 |
| **“half a shekel”** | Reader 2 – Sh’mot 30:6-10 | Reader 2 – Sh’mot 3:4-6 |
| **“medio siclo”** | Reader 3 – Sh’mot 30:11-16 | Reader 3 – Sh’mot 3:7-10 |
| Shemot (Ex.) 30:1-38 +  B’Midbar (Num.) 28:9-15 | Reader 4 – Sh’mot 30:17-21 |  |
| Ashlamatah: II Kings 11:17–12:17 | Reader 5 – Sh’mot 30:22-25 |  |
| Special: I Samuel 20:18,42 | Reader 6 – Sh’mot 30:26-33 | Reader 1 – Sh’mot 3:1-3 |
| Psalm 104:1-35 | Reader 7 – Sh’mot 30:34-38 | Reader 2 – Sh’mot 3:4-6 |
| N.C.: Matityahu (Matt.) 17:24-27 | Maftir – Sh’mot 28:9-15 | Reader 3 – Sh’mot 3:7-10 |
| I Samuel 20:18,42 |  |

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Midrash Psalm 1:2 [↑](#footnote-ref-1)
2. Mikraoth Gedoloth Psalms, volume 2, translation of text, Rashi, and other commentaries by Rabbi A.J. Rosenberg. [↑](#footnote-ref-2)
3. V. e.g., superscriptions to Ps. XLII, XLIV, and XLV; perhaps lit., ‘a psalm giving instruction.’ [↑](#footnote-ref-3)
4. There are 11 psalms that begin with an attribution to Korah. They come in two groups. The first group is Psalms 42-49 (except psalm 43, which does not have an attribution at its beginning) and the second is Psalms 84-88 (except psalm 86, which begins with “A prayer by David”). [↑](#footnote-ref-4)
5. Verbal tally with our Torah portion. [↑](#footnote-ref-5)
6. Bamidbar (Numbers) 16:1-35 [↑](#footnote-ref-6)
7. Assir, Elkanah, and Abiasaf. Ibid. 2 [↑](#footnote-ref-7)
8. Rashi: **Korah’s sons, however, did not die** They were originally involved in the conspiracy, but during the dispute they contemplated repentance; therefore, an elevated area was set apart for them in Gehinnom, and they stayed there.-[Sanh. 110b] [↑](#footnote-ref-8)
9. 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-9)
10. The literal meaning. [↑](#footnote-ref-10)
11. Lit., ‘height of the world’. [↑](#footnote-ref-11)
12. Bamidbar (Numbers) 26:11. [↑](#footnote-ref-12)
13. Rab (?). [↑](#footnote-ref-13)
14. Lit., ‘fenced in’. [↑](#footnote-ref-14)
15. Bamidbar (Numbers) 26:11. [↑](#footnote-ref-15)
16. Da’ath Sofrim, Commentary to the Book of Psalms, by Rabbi Chaim Dov Rabinowitz, translated from Hebrew by Rabbi Y.Starrett, edited by Shalom Kaplan. [↑](#footnote-ref-16)
17. Ibid. 16 [↑](#footnote-ref-17)
18. Ibid. 16 [↑](#footnote-ref-18)
19. Maaseh Rav 234. [↑](#footnote-ref-19)
20. The two friends are the two vessels used for the libation of water and wine respectively. V. Suk. 48a. [↑](#footnote-ref-20)
21. Tehillim (Psalms) 42:8. [↑](#footnote-ref-21)
22. In Persian mythology the angel who has charge over rain. V. Kohut, Aruch s.v. רידיא and Yoma, Sonc. ed. ,21a note. [↑](#footnote-ref-22)
23. Shir HaShirim (Song of Songs) 2:12. The verse is taken to point to the resurrection of nature as the result of the rain. [The verse continues, ‘and the voice of the turtle (תור) is heard in our land’תור, is taken in its Aramaic sense of ‘ox’, thus alluding to Ridya’s resemblance to a three years’ old heifer.] [↑](#footnote-ref-23)
24. Recall that this is the focus of our reading on Rosh Chodesh in the septennial cycle. [↑](#footnote-ref-24)
25. HaMelech is the Hebrew transliteration for ‘The King’. [↑](#footnote-ref-25)
26. The crossing of the sea at night was not an impossible task since mariners have been accustomed to these practices from antiquity. However, the present crossing at night gives the story more peril. The setting at evening is set by Hakham Tsefet/Yeshua to teach his talmidim a specific lesson. [↑](#footnote-ref-26)
27. Yeshua being asleep in the stern of the boat is reminiscent of Yonah in his travels to Nineveh. However, in the present pericope Yeshua is not fleeing the Shekinah (presence) of G-d. Actually, Yeshua is using this setting as a vehicle for teaching his talmidim a very specific truth. [↑](#footnote-ref-27)
28. **διδάσκαλος** – *didaskalos* shows clear reverence as one who is preeminent. We must not think of a “teacher” in the “classroom” setting. The Hebraic idea of teaching is that of impartation. The Hakham inseminates Hokhmah. How Hokhmah is received is a matter of discussion. The appropriate address here should be “Your Eminence.” [↑](#footnote-ref-28)
29. Yeshua’s command of the storm is presented in the form of expelling demons, or resisting demonic force. [↑](#footnote-ref-29)
30. **δειλός** – *deilos* here denote timidity rather than genuine fear. [↑](#footnote-ref-30)
31. Lit. “fear a fear.” Pro. 9:10 The fear of the Lord *is* the beginning of wisdom: and the knowledge of the holy *is* understanding. [↑](#footnote-ref-31)
32. A Levite named Yosef, who was surnamed Bar-Nechamah by the emissaries (Nazarean Hakhamim/Rabbis) which is, being translated, “The son of consolation,” a native of Cyprus. Cf. 2 Luqas (Acts) 4:36 [↑](#footnote-ref-32)
33. Noonan Sabin, M. (2006), *New Collegeville Bible Commentary: The Gospel According to Mark*, Collegeville, Minnesota: Liturgical Press, pp. 47-48. [↑](#footnote-ref-33)
34. cf. D’varim (Deut) 18:15 [↑](#footnote-ref-34)
35. cf. B’resheet (Gen.) 14:13 עִבְרִי `Ibriy – one who has crossed over or one from beyond. [↑](#footnote-ref-35)
36. The crossing of the sea at night was not an impossible task since mariners have been accustomed to these practices from antiquity. However, the present crossing at night gives the story more peril. The setting at evening is set by Hakham Tsefet/Yeshua to teach his talmidim a specific lesson. [↑](#footnote-ref-36)
37. cf. Rambam, M. M. (1998). *Mishneh Torah, Hilchot Yesodei HaTorah* (Vol. 1:4). (R. E. Touger, Trans.) Moznaim Publishing Corp. p 166 ff . - 1. Chayot (Hayyot), 2. Ofanim, 3. Erelim, 4. Chashmalim, 5. Seraphim, 6. Malachim, 7. Elohim, 8. B’nai Eleohim (Sons of God), 9. Cherubim, and 10. Ishim. [↑](#footnote-ref-37)
38. Specifically through and by the Oral Torah. For example G-d said “Let there be light.” These words, though written were first Oral! [↑](#footnote-ref-38)
39. **Midrash Rabbah - Genesis X:6** The son of Sira said: God caused drugs to spring forth from the earth; with them the physician heals the wound and the apothecary compounds his preparations. R. Simon said: **There is not a single herb but has a constellation in the heavens, which strikes it and says, Grow**, as it is written, Do you know the ordinances of the heavens? Can you establish the **dominion** thereof (*mishtaro*) in the earth (Job XXXVIII, 33)? Can you bind the chains of the Pleiades, or loose the bands on Orion (ib. 31)? R. Hanina b. Papa and R. Simon said: Pleiades binds the fruit and Orion draws it out between knot and knot, as it is written, Can you lead forth the constellations (*mazaroth*) in their season (ib. 32)? R.Tanhum b. R. Hiyya and R. Simon said: [*Mazaroth* connotes] the constellation, which ripens (*me-mazzer*) the fruits. [↑](#footnote-ref-39)
40. This “**wrinkling**” is reminiscent of the fetus who studies Torah in his mother’s womb in the form of a curled Torah scroll. The Gemara elaborates on the embryo in the mother’s womb as it is stated… **b. Nid 30b** ﻿﻿R. Simlai delivered the following discourse: What does an embryo resemble when it is in the bowels of its mother? Folded writing tablets. Its hands rest on its two temples respectively, its two elbows on its two legs and its two heels against its buttocks. Its head lies between its knees, its mouth is closed and its navel is open, and it eats what its mother eats and drinks what its mother drinks, but produces no excrements because otherwise it might kill its mother. As soon, however, as it sees the light the closed organ opens and the open one closes, for if that had not happened the embryo could not live even one single hour. A light burns above its head and it looks and sees from one end of the world to the other, as it is said, t*hen his lamp shined above my head, and by His light I walked through darkness*. And do not be astonished at this, for a person sleeping here might see a dream in Spain. And there is no time in which a man enjoys greater happiness than in those days, for it is said, *O that I were as the months of old, as in the days when God watched over me*; now which are the days that make up months and do not make up years? The months of pregnancy of course. It is also taught all the Torah from beginning to end, for it is said, *And he taught me, and said unto me: Let your heart hold fast to my words, keep my commandments and live*, and it is also said, *When the converse of God was upon my tent*. [↑](#footnote-ref-40)
41. cf. b. Shabb 88b [↑](#footnote-ref-41)
42. Here is reference to the “Talmud” is general. We are referring to Talmudic styles texts rather than speaking specifically of the Talmud itself. The Remes texts of 2 Luqas (Acts) bears a proto-Talmudic style that we later incorporated into the Talmud. We suggest that the Nazarean Codicil follows this typical method as a result of first century Jewish thought. In other words, the Nazarean Codicil follows this format because this is the way that first century Jewish orthodoxy thought. [↑](#footnote-ref-42)
43. We have talked at length about dispersion in the previous pericopes. Therefore, to better understand our approach the reader should review the past several Torah Sederim. [↑](#footnote-ref-43)
44. Hermeneutic of logic. [↑](#footnote-ref-44)
45. Our translation [↑](#footnote-ref-45)
46. Rambam, M. M. (1998). *Mishneh Torah, Hilchot Yesodei HaTorah*  (Vol. 1:4). (R. E. Touger, Trans.) Moznaim Publishing Corp. pp. 252 – 8 [↑](#footnote-ref-46)
47. Specifically through and by the Oral Torah. For example G-d said “Let there be light.” These words, though written were first Oral! [↑](#footnote-ref-47)