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

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

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| **Three and 1/2 year Lectionary Readings** | **First Year of the Triennial Reading Cycle** |
| **Sivan 21, 5780-June 12/13, 2020** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times see:** [**http://www.chabad.org/calendar/candlelighting.htm**](about:blank)

### **Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

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

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

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

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

Her Excellency Giberet Jacquelyn Bennett

His Excellency Adon Ya’aqob ben David

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

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

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

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

**Also a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**. **If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** [chozenppl@gmail.com](about:blank) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

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

### **Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

### Shabbat: “Hin’ni Mam’tir” – “Behold [I will cause to] rain”

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **הִנְנִי מַמְטִיר** |  |  |
| **“Hin’ni Mam’tir”** | Reader 1 – Sh’mot 16:4-6 | Reader 1 – Sh’mot 16:28-30 |
| **“Behold [I will cause to] rain”** | Reader 2 – Sh’mot 16:7-10 | Reader 2 – Sh’mot 16:31-33 |
| **“He aquí, haré llover”** | Reader 3 – Sh’mot 16:11-14 | Reader 3 – Sh’mot 16:34-36 |
| Sh’mot (Exodus) 16:4 – 27 | Reader 4 – Sh’mot 16:15-17 |  |
| Ashlamatah: Is. 58:2-11 | Reader 5 – Sh’mot 16:18-20 |  |
|  | Reader 6 – Sh’mot 16:21-23 | Reader 1 – Sh’mot 16:28-30 |
| Psalms 54:1-9 | Reader 7 – Sh’mot 16:24-27 | Reader 2 – Sh’mot 16:31-33 |
| N.C.: Mk 6:53-56 | Maftir – Sh’mot 16:24-27 | Reader 3 – Sh’mot 16:34-36 |

### **Contents of the Torah Seder**

* The Manna – Exodus 16:4-22
* The Sabbath- Exodus 16:23-27

#### Reading Assignment:

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol V: Redemption**

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

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

Vol. 5 – “Redemption,” pp. 269-284

### **Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exod.) 16:4 – 27**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 4. So the Lord said to Moses, **Behold! I am going to rain down** for you bread from heaven, and the people shall go out and gather what is needed for the day, so that I can test them, whether or not they will follow My teaching. | 4. ¶ And the LORD said to Mosheh, **Behold, I will cause the bread which has been laid up for you from the beginning to descend from heaven**: and the people will go out and gather the matter of a day by the day, that I may try them whether they will keep the commandments of My Law or not. |
| 5. And it shall be on the sixth day that when they prepare what they will bring, it will be double of what they gather every day | 5. And on the sixth day they will prepare what they set before them to eat on the day of the Sabbath; and they will mix in the houses and communicate in their dwellings, so that by carrying this to that, they may have double of that which they gather from day to day. |
| 6. [Thereupon,] Moses and Aaron said to all the children of Israel, [In the] evening, you shall know that the Lord brought you out of the land of Egypt. | 6. And Mosheh and Aharon said to all the sons of Israel, At evening you will know that the LORD has brought you out free from the land of Mizraim; |
| 7. And [in the] morning, you shall see the glory of the Lord when He hears your complaints against the Lord but [of] what [significance] are we, that you make [the people] complain against us? | 7. and in the morning will be revealed to you the glory of the Shekinah of the LORD; and we, what are we accounted, that you complain against us?  JERUSALEM: And we, what are we accounted? |
| 8. And Moses said, When the Lord gives you in the evening meat to eat and bread in the morning [with which] to become sated, when the Lord hears your complaints, which you are making [the people] complain against Him, but [of] what [significance] are we? Not against us are your complaints, but against the Lord | 8. And Mosheh said, By this you will know, when the LORD prepares you at evening flesh to eat, and in the morning bread to satisfy, that your complaining wherewith you complain against Him are heard before the LORD. And we, what are we accounted? Your complaints are not against us, but against the Word of the LORD. |
| 9. And Moses said to Aaron, say to the entire community of the children of Israel, draw near before the Lord, for He has heard your complaints. | 9. ¶ Mosheh said to Aharon, bid all the congregation of the sons of Israel to draw near before the LORD; for your murmurings are heard before Him. |
| 10. And it came to pass when Aaron spoke to the entire community of the children of Israel, that they turned toward the desert, and behold! the glory of the Lord appeared in the cloud. | 10. And it was while Aharon was speaking with all the congregation of Israel that they turned towards the desert, and, behold, the glory of the majesty of the LORD was revealed in the cloud of glory. |
| 11. The Lord spoke to Moses, saying, | 11. And the LORD spoke to Mosheh, saying |
| 12. I have heard the complaints of the children of Israel. Speak to them, saying, In the afternoon you shall eat meat, and in the morning, you shall be sated with bread, and you shall know that I am the Lord, your God. | 12. Hearing I have heard the murmurings of the sons of Israel before Me. Speak you with them, saying, Between the evenings (suns) you will eat flesh, and in the morning will you eat bread, and will know that I am the LORD your God. |
| 13. It came to pass in the evening that the quails went up and covered the camp, and in the morning, there was a layer of dew around the camp. | 13. ¶ And it came to pass, that in the evening the pheasants came up and covered the camp; and in the morning there was a fall of holy dew, prepared as a table, round about the camp: |
| 14. The layer of dew went up, and behold, on the surface of the desert, a fine, bare [substance] as fine as frost on the ground. | 14. and the clouds ascended and caused manna to descend upon the dew; and there was upon the face of the desert a minute (substance) in lines, minute as the hoar frost upon the ground.  JERUSALEM: As hoar frost. |
| 15. When the children of Israel saw [it], they said to one another, It is manna, because they did not know what it was, and Moses said to them, It is the bread that the Lord has given you to eat. | 15. And the sons of Israel beheld, and wondered, and said, a man to his companion, Man Hu? for they knew not what it was. And Mosheh said to them, It is the bread which has been laid up for you from the beginning in the heavens on high, and now the LORD will give it you to eat. |
| 16. This is the thing that the Lord has commanded, Gather of it **each one according to his eating capacity, an omer for each person, according to the number of persons, each one for those in his tent you shall take.** | 16. This is the word which the LORD has dictated: You are to gather of it, every man according to the number of your souls; **every man according to the mouth of the number of the persons of his tabernacle, are you to take.** |
| 17. And the children of Israel did so: they gathered, both the one who gathered much and the one who gathered little. | 17. And the sons of Israel did so and gathered manna more or less. |
| 18. And they measured [it] with an omer, and whoever gathered much did not have more, and whoever gathered little did not have less; each one according to his eating capacity, they gathered. | 18. but when they measured by the homer, nothing remained above the measure of him who had gathered much; and he who had gathered little, wanted nothing of the measure: every man according to the mouth of his eating, so they gathered. |
| 19. And Moses said to them, let no one leave over [any] of it until morning | 19. And Mosheh said to them, let no man make a reserve of it till the morning. |
| 20. But [some] men did not obey Moses and left over [some] of it until morning, and it bred worms and became putrid, and Moses became angry with them. | 20. But (some of them) hearkened not to Mosheh: Dathan and Abiram, men of wickedness, did reserve of it till the morning; but it produced worms and putrefied; and Mosheh was angry with them. |
| 21. They gathered it morning by morning, each one according to his eating capacity, and [when] the sun grew hot, it melted. | 21. And they gathered from the time of the dawn until the fourth hour of the day, every man according to his eating; but at the fourth hour, when the sun had waxed hot upon it, it liquefied, and made streams of water, which flowed away into the Great Sea; and wild animals that were clean, and cattle, came to drink of it, and the sons of Israel hunted, and ate them.  JERUSALEM: Became as streams. |
| 22. It came to pass on the sixth day that they gathered a double portion of bread, two omers for [each] one, and all the princes of the community came and reported [it] to Moses. | 22. ¶ And it came to pass on the sixth day they gathered double bread, two homers a man; and all the princes of the congregation came and told Mosheh. |
| 23. So he said to them, that is what the Lord spoke, Tomorrow is a rest day, a holy Sabbath to the Lord. Bake whatever you wish to bake, and cook whatever you wish to cook, and all the rest leave over to keep until morning. | 23. And Mosheh said to them, this which the LORD has told you, do. Tomorrow is the rest of the holy Sabbath before the LORD: That which is needful to have to bake for tomorrow, bake today; and what is needful to boil for tomorrow, boil today: and all whatever remains of that which we eat today lay it up, and it will be preserved until the morning. |
| 24. So they left it over until morning, as Moses had commanded, and it did not become putrid, and not a worm was in it. | 24. And they laid it up until the morning, as Mosheh had directed them; and it did not corrupt, and no worm was in it. |
| 25. And Moses said, eat it today, for today is a Sabbath to the Lord; today you will not find it in the field. | 25. And Mosheh said to them, eat today, because this is the Sabbath day before the LORD. This day you will not find any in the field. |
| 26. Six days you shall gather it, but on the seventh day [which is the] Sabbath on it there will be none | 26. Six days you will gather, but on the seventh day, which is the Sabbath, no manna will come down. |
| 27. It came about that on the seventh day, [some] of the people went out to gather [manna], but they did not find [any]. | 27. And it was that on the seventh day some of the wicked people went forth to gather manna, but they found none. |

**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/s is/are given using the seven Hermeneutic Laws of R. Hillel and as well as the laws of Hebrew Grammar and Hebrew expression.

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

#### Rashi’s Commentary for: Shemot (Exod.) 16:4 – 27

**4** **what is needed for the day** Heb. דְבַר יוֹם בְּיוֹמוֹ, lit., the thing of a day in its day. What is needed for a day’s eating they will gather on its day, but they will not gather today for the needs of tomorrow. -[from Mechilta]

**so that I can test them, whether...they will follow My teaching** [Through giving the manna I will test] whether they will keep the commandments contingent upon it, [i.e.,] that they will not leave any of it over, and that they will not go out on the Sabbath to gather [the manna].

**5** **and it will be double** for that day and for the morrow.

**double** of what they were accustomed to gather each day of the rest of the days of the week. I believe that [the meaning of] “what they will bring, and it will be double” is that after they bring it [the manna], by measuring [it], they will find it [to be] double of what they gather and measure every day. That is [the meaning of] “they gathered a double portion of bread” (verse 22). Their gathering was found to be a double portion of bread. That is [the meaning of] “Therefore, on the sixth day, He gives you bread for two days” (verse 29). He gives you a blessing (foison [in French, meaning plenty, abundance]) in the house to fill the omer twice for two days of bread.

**6** **evening** Heb. עֶרֶב. Like בָּעֶרֶב, toward evening. [According to Sifthei Chachamim, the correct reading is בָּעֶרֶב, in the evening.][from Onkelos and Jonathan]

**you shall know that the Lord brought you out of the land of Egypt** Since you [the people of Israel] said to us [Moses and Aaron], “For you have brought us out” (verse 3), you shall know that we are not the ones who brought [you] out, but [it was] the Lord [Who] brought you out, for He will cause the quail to fly to you.[See commentary on verse 13]

**7** **And [in the] morning, you shall see** This was not stated in reference to “and behold, the glory of the Lord appeared in the cloud” (verse 10), but this is what he [Moses] said to them: In the evening you shall know that He has the ability to grant your desire, and He will give [you] meat; but He will not give it to you with a smiling countenance, because you requested it inappropriately and with a full stomach. As for the bread, which you requested out of necessity, however, when it comes down in the morning, you shall see the glory of the radiance of His countenance. For He will bring it down to you lovingly, in the morning, when there is time to prepare it, and with dew over it and dew under it as if it were lying in a box.-[from Mechilta Yoma 75a,b]

**your complaints against the Lord** As [if it would say]: "your complaints, which are against the Lord."

**but [of] what [significance] are we** Of what importance are we? - [from Jonathan Mechilta]

**that you make [the people] complain** Heb. תַלִּינוּ, that you make everyone complain against us: your sons, your wives, your daughters, and the mixed multitude. Perforce, I must interpret תַלִּינוּ, in the sense of “you make do something,” [i.e., the hiph’il conjugation] because of its [the “lammed’s”] “dagesh” and the way it is read [i.e., the keri as opposed to the kethiv]; because if it were weak [i.e., not punctuated with a “dagesh”], I would interpret it as “you do something,” [i.e., in the kal conjugation,] like “and the people complained (וַיָלֶן) against Moses” (Exod. 17:3), or if it [the “lammed”] were punctuated with a “dagesh” and it did not have a “yud” [after it], and read תִלּוֹנוּ , [as it is written], I would explain it as meaning “you complain.” Now, however, it means: “you cause others to complain,” like [the verse written in reference to] the spies: “and they caused the entire congregation to complain (וַיַלִינוּ) against him” (Num. 14:36).

**8** **meat to eat** But not to be satiated. The Torah [here] teaches us a rule of behavior we should not eat meat to satiety. What did He see [what reason did He have] to bring down bread in the morning and meat in the evening? Because they requested bread appropriately, since it is impossible for a person to get along without bread, but they requested meat inappropriately, because they had many animals, and furthermore, it was possible for them to get along without meat. Therefore, He gave it to them at a time when it would be a burden for them to prepare it, [at an] inappropriate [time].-[from Mechilta Yoma 75b]

**which you are making [the people] complain against Him** [You are making] others who hear you complaining [complain].

**9** **Draw near** to the place where the cloud has descended.

**13** **the quails** Heb. הַשְׂלָיו, a species of bird that is very fat. -[from Yoma 75b]

**there was a layer of dew** the dew lay on the manna. But elsewhere it states: “When the dew descended [on the camp at night, the manna would descend upon it]” (Num. 11:9). [The explanation of the matter is that] the dew would descend on the earth, then the manna would descend upon it, and then [more] dew would descend upon the manna, and it was as if [the manna] was stored in a box.

**14** **The layer of dew went up, etc.** When the sun would shine, the dew upon the manna would rise toward the sun, as it is natural for dew to rise toward the sun. [This is similar to] even if you fill an egg shell with dew, close up its opening, and place it in the sun, it [the egg shell] will rise by itself in the air (Yoma 75b, Rashi s.v. כתיב). Our Rabbis, however, explained that the dew would rise from the earth (into the air) (Mechilta verse 4; Tanchuma, Beshallach 20; Exod. Rabbah 38:4), and when the layer of dew rose, the manna was revealed, “and they saw, and behold, on the surface of the desert, etc.”

**fine** Something thin.

**bare** Heb. מְחֻסְפָּס, [which means bare] but there is no similarity to it [this word] in the Bible. It may be said that מְחֻסְפָּס is an expression related to חֲפִיסָה “a leather bag and a case  דְּלֻסְקְמָא” [found] in the language of the Mishnah (B.M. 1:8). When it [the manna] was uncovered [by the ascension] of the layer of dew, they saw that there was something thin encased in its midst [as a leather bag encases something] between the two layers of dew. Onkelos, however, rendered: מְקַלַּף, peeled, an expression derived from “baring (מַחְשׂף) the white” (Gen. 30:37).

**as fine as frost** Heb. כַּכְּפֽר. כְּפֽר means gelede in Old French [meaning frost]. [Onkelos renders:] [hoarfrost] which was as fine as “gir,” [as in the phrase:] “like stones of gir” (Isa. 27:9). That is a type of black dye, as we say [in the Talmud] regarding covering the blood [of a slaughtered fowl or beast, i.e., the substances that we may use are:] “Gir and orpiment” (Chul. 88b). Which was thin as “gir,” like hoarfrost on the earth. [Onkelos explains:] it [the manna] was as fine as “gir” and lay congealed like frost on the earth. This is its meaning: It was as fine as hoarfrost, spread out thin, and joined together like hoarfrost. דַּקmeans tenves in Old French, [meaning thin] for it had a thin crust on the top. The words “like gir’” that Onkelos translated are added to the Hebrew text, but they have no [corresponding] word in the verse.

**15** **It is manna** Heb. מָן הוּא. It is a preparation of food, like “The king allotted (וַיְמַן) them” (Dan. 1:5).

**because they did not know what it was** that they were able to call it by its name.

**16** **an omer** The name of a measure.

**according to the number of persons**According to the number of people that a person has in his tent, they should take one omer per person.

**17** **both the one who gathered much and the one who gathered little** Some gathered [too] much [manna] and some gathered [too] little, but when they came home, they measured with an omer, each one what he had gathered, and they found that the one who had gathered [too] much had not exceeded an omer for each person who was in his tent, and the one who had gathered [too] little did not find less than an omer for each person. This was a great miracle that occurred with it [the manna]. **20** **men** [Specifically these were] Dathan and Abiram. -[from Jonathan and Exod. Rabbah 25:10]

**and it bred worms** Heb.  וַיָּרֻם תּוֹלָעִים, an expression derived from רִמָה, worm. -[from Onkelos, Jonathan]

**and became putrid** This verse is transposed, because first it became putrid and later it bred worms, as it says: “and it did not become putrid, and not a worm was in it” (verse 24), and such is the nature of all things that become wormy.-[from Mechilta]

**21** **and [when] the sun grew hot, it melted** What remained [of the manna] in the field melted and became streams from which deer and gazelles drank. And the nations of the world would hunt some of them [these animals] and taste in them the flavor of manna and know how great Israel’s praise was. -[from Mechilta]

**it melted** Heb. וְנָמָס. [Onkelos renders:] פָּשָׁר, an expression of lukewarm water (פּוֹשְׁרִים). Through the sun, it [the manna] would warm up and melt.

**it melted** Heb. וְנָמָס, [French] destemprer, [meaning] to melt, thaw out. There is a similarity to it [the word פָּשָׁר] in [tractate] Sanhedrin, at the end of [the chapter beginning with the words:] “Four death penalties” (67b).

**22** **they gathered a double portion of bread** When they measured in their tents what they had gathered, they discovered [it was] double, two omers for [each] one. The aggadic midrash, [however, explains it as] לֶחֶם מְֽשֻנֶּה, unusual bread. That day it was favorably different in its aroma and its flavor (Mechilta on verse 5). [Because if it [the Torah] means only to inform us that there were two [measures], is it not written "two omers for each one"? Rather, it means “different” in flavor and aroma.]- [also form Tanchuma Buber, Beshallach 24, and Mechilta d’Rabbi Shimon ben Yochai on verse 5]

**and reported [it] to Moses** They asked him, “Why is this day different from other days?” From here we can deduce that Moses had not yet told them the section regarding the Sabbath that he was commanded to tell them, [namely:] “And it will come about on the sixth day that they shall prepare, etc.” (verse 5) until they asked him this [question]. [At that point] he said to them, “That is what the Lord spoke,” (verse 23) which I was commanded to tell you. Therefore, [because Moses had waited to convey this commandment,] Scripture punished him that He said to him “How long will you refuse [to observe My commandments...]” (verse 28) and [in saying this He] did not exclude him [Moses] from the general community [of sinners].-[from Exod. Rabbah 25:17]

**23** **Bake whatever you wish to bake** Whatever you wish to bake in an oven, bake everything today for two days, and whatever [amount] of it you need to cook in water, cook today. [The word] אֲפִיָה, baking applies to bread and the expression בִּשׁוּל to cooked dishes.

**to keep** for storage.

**25** **And Moses said, “Eat it today, etc.”** In the morning, when they were accustomed to go out and gather, they came to ask, “Shall we go out or not?” He [Moses] said to them, “What you have in your possession eat.” In the evening, they came before him again and asked him whether they could go out. He said to them, “Today is the Sabbath.” He saw that they were concerned that perhaps the manna had ceased and would no longer come down. [So] he said to them, “Today you will not find it.” What is the meaning of "today"? [This implies that] today you will not find it, but tomorrow you will find it.-[from Mechilta]

**26** **but on the seventh day [which is the] Sabbath** It is a Sabbath; on it [this day] there will be no manna. This verse comes only to include Yom Kippur and [the] festivals [that no manna will fall on those days as well].- [from Mechilta]

## Ketubim: Tehillim (Psalms) 54:1-9

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor, on neginoth, a maskil of David. | 1. For praise, with a hymn. Good teaching composed by David. |
| 2. When the Ziphim came and said to Saul, "Is not David hiding with us?" | 2. When the men of Ziph came and said to Saul, "Is not David hiding with us?" |
| 3. **O God, with Your name save me,** and with Your might avenge me. | 3. **O God, by Your name redeem me,** and by the strength of Your might judge me. |
| 4. O God, hearken to my prayer, incline Your ear to the words of my mouth. | 4. O LORD, accept my prayer; listen to the utterance of my mouth. |
| 5. For strangers rose upon me and violent men sought my soul; they did not place God before them forever. | 5. For arrogant men have risen against me, and powerful men have sought my life; they have not put God before them forever. |
| 6. Behold, God is my Helper; the Lord is [help] to those who support my soul. | 6. Behold, the LORD is my helper, the LORD is among the supports of my soul. |
| 7. He will return the evil to those who lie in wait for me; cut them off with Your truth. | 7. May evil return to those who oppress me; in Your faithfulness bring them low. |
| 8. With generosity, I will slaughter sacrifices to You; I will thank Your name, O Lord, because it is good. | 8. With an offering I will sacrifice in Your presence; I will give thanks to Your name, O LORD, for it is good. |
| 9. **For He saved me from every distress,** and my eye saw my enemies. | 9. **For He has delivered me from every trouble;** and my eye has seen vengeance against my enemies. |

#### Rashi’s Commentary for: Psalms 54:1-9

**3** **and with Your might, avenge me** Heb. תדינני, Wreak my vengeance, as (Deut. 32:36): “When the Lord will avenge (ידין) His people.”

**7** **to those who lie in wait for me** Heb. לשררי, those who eye me, an expression of (Num. 24:17): “I see him (אשורנו), but not near.”

**with Your truth** Since You are truthful, and You said that You would wreak vengeance upon talebearers and those who pursue to kill, therefore, cut them off.

#### Commentary on the Psalms

### **By H. Em. R. Hillel ben David**

**Shemot (Exodus) 16:4-27**

**Yeshayahu (Isaiah) 58:2-11**

**Tehillim (Psalms) 54**

**Mk 6:53-56, Rom. 7:1-12,**

Psalms chapter 54 was written by David when the Ziphites[[1]](#footnote-2) came and betrayed David to King Saul.

In Psalm 52we read of *Doeg*, an individual, who became corrupted because he engaged in slander; in Psalm 54we learn of an entire community (Ziphites) which was ruined because it engaged in tale bearing. Psalm 53was placed between these two compositions because it related to them both. It describes the degraded man, who blasphemes, ‘There is no God!’Despite his vehement protestations of innocence, the slanderer described in this psalm, personified by the men of Ziph, is no better than the heretical *Nabal*,[[2]](#footnote-3) for the Sages said, ‘He who slanders is considered as if he denied the existence of HaShem’*.*[[3]](#footnote-4)

The treachery of the Ziphites surpassed that of Doeg, for the Ziphites, who were of the tribe of Judah, were David’s own relatives. Even Saul was amazed that the Ziphites would betray their kinsman to a king from the tribe of Benjamin. But these treacherous men will­ingly sacrificed their integrity in the hopes of satisfying their greed and ambition by currying favor with King Saul.

David was so depressed by their abominable conduct that he employed special musical instruments, (verse 1) to accompany this psalm, in order to lift his spirits to a level of prophetic ecstasy.[[4]](#footnote-5)

In order to understand David’s very strong feelings, as expressed in this Psalm, we need to understand what went on in Ziph (lower left side of the map).

While dwelling in the desert of Ziph, David nearly fell into the hands of Saul; for some persons, living in the neighboring districts, went up to Gibeah (upper left side of the map), and betrayed his retreat to the king. When David heard of Saul’s approach, he left Ziph, and sought safety in the more distant wilderness of Maon[[5]](#footnote-6) (south of Ziph near the bottom of the map).

Saul pursued and discovered him and would surely have enclosed him and all his men, had not the sudden alarm of a Philistine invasion compelled Saul to a hasty return.

The tale bearing characteristic was so evil in HaShem’s eyes that it delayed the building of the Temple and caused Saul and his army to constantly lose their wars,[[6]](#footnote-7) as we read in the Midrash:

***Midrash Rabbah - Leviticus XXVI:2*** *R. Jose of Milhayal and R. Joshua of Siknin in the name of R. Levi said: We find that children in David’s days, before they had yet experienced the taste of sin, knew how to expound the Torah by adducing forty-nine reasons for declaring a thing unclean and forty-nine reasons for declaring it clean, and David prayed for them. This is the import of what David says: Thou O Lord keep them (Ps. XII, 8), meaning: Do Thou, O Lord, preserve their learning in their hearts! Thou wilt preserve us from this generation forever (ib.), namely, from this generation which deserves extermination.[[7]](#footnote-8)* ***Yet after all this praise[[8]](#footnote-9) they used to go out to battle and fall! It was only because there were informers among them that they fell.*** *This is the import of what David says: My soul is among lions (Ps. LVII, 5). ‘Lions’ applies to Abner and Amasa who were lions in the Torah.[[9]](#footnote-10) I do lie down among them that are aflame--lohatim (ib.); this applies to Doeg and Ahitophel who were burning (lehutim) to spread slander. Even the sons of men, whose teeth are spears and arrows (ib.). These are the men of Keilah of whom it is written, Will the men of Keilah deliver me up into his hand (I Sam. XXIII, 1)? And their tongue a sharp sword (Ps. loc. cit.) applies to the Ziphites, of whom it is written, When the Ziphites came and said to Saul: Doth not David hide himself with us? (ib. LIV, 1). On that occasion David exclaimed: What with all this is the Shechinah doing on earth? Be Thou exalted, O God above the heavens (ib. LVII, 6); as much as to say: Remove Thy Presence from their midst!* ***The generation of Ahab, however, were all worshippers of idols, yet owing to the fact that there were no informers among them they used to go out to war and be victorious.***

***Midrash Rabbah - Deuteronomy V:10*** *When Israel entered the promised land, they were commanded three things,[[10]](#footnote-11) namely, to blot out the memory of Amalek, to set a king over them, and to build a Temple unto themselves. They set a king over them, and they blotted out the memory of Amalek, but* ***they did not build a Temple unto themselves, because there were informers amongst them.****[[11]](#footnote-12) A proof for this is the statement of R. Samuel b. Nahman:* ***The generation of Ahab were idolaters, and yet when they went out to war, they were victorious.******And why? Because there were no informers amongst them; therefore, when they went out to war, they were victorious.*** *The proof is this: When Jezebel sought to kill all the prophets of God what did Obadiah do? He hid them in caves, as it is said, How I hid a hundred men of the Lord’s prophets by fifty in a cave (I Kings XVIII, 13); and there was not a man to tell Ahab, Thus and thus did Obadiah do. But as for the generation of Saul, all of them were informers. The proof is this. When Saul was pursuing after David, all spoke evil concerning the latter to Saul, as it is said, When Doeg the Edomite came and told Saul... David is come to the house of Ahimelech (Ps. LII, 2);* ***When the Ziphites came and said to Saul: Doth not David hide himself with us (ib. LIV, 2). Therefore, they fell in battle.***

Now, if the Sages make every effort to find worthy features in a generation that was “idolatrous through and through”, how much more so does it behoove us to do likewise in our generation, about whom the least one can say is what the Sages said,[[12]](#footnote-13) “Rejection of idolatry is tantamount to acknowledgment of the entire Torah”.  It is incumbent upon us to find as many good points in this generation as possible.  For we have a situation today that, to the best of my knowledge, did not exist in olden days.  In Talmudic times, people who desecrated the Sabbath were also suspect regarding theft and robbery. Today high ethical and moral standards can be found.

There was a time when the Jews were hated for being the bearers of the Torah.  As soon as a Jew stopped living according to his religion and accepted the religion of his Gentile neighbors, the hatred ceased.  This is no longer true. Contemporary Jew-hatred is racial, directed against people in whose veins Jewish blood flows, irrespective of whether they live by the Torah or have had themselves baptized.  When Jew-hatred is aimed at a person solely because he is a Jew, regardless of his opinions and actions, so should *ahavat Israel*- love of fellow Jews - also be directed at every Jew solely because he is a Jew, regardless of his opinions and actions.  Let no one entertain the notion that someone treated as a Jew by the anti-Semites is going to be treated by us as an outsider.  Even in the Halacha we find that although we are not required to bewail the death of an apostate, we do mourn over him if he is killed by Gentiles because of his Jewish origins.  In Auschwitz the Germans did not check Jews for their opinions or degrees of observance.  Are *we* going to do so as a preliminary to observing the *mitzvot* of “You shall love your neighbor as yourself” and “Your brother shall live with you”?

At the beginning of this commentary we noted that in Psalms chapter 54we learn of an entire community[[13]](#footnote-14) which was ruined because it engaged in tale bearing. Let’s spend a bit of time review tale-bearing and its consequences. The following is really Judaism 101.[[14]](#footnote-15) Let's review the organ of speech in order to understand the seriousness of slander.

The mouth is a place of connection, both physically between people, and spiritually. The mouth is used for three things: Speaking, eating, and kissing. If one organ is used for three things, then the three things must be the same. As we shall see, each of these three is used for connection.

**Speech**

Speech is the vehicle that an infinite neshama shares its heart with a finite world. The most explicit intimate connection that can exist between two people is speech. Speech, which comes from the mouth, is capable of allowing another person, at some level, to understand what is in our soul. So, it is also with the infinite G-d and His finite world. HaShem **spoke** to man through the *K’ruvim* in the Beit HaMikdash, which was where HaShem’s connection to the world is most manifest.

**Eating**

Eating connects the body and the neshama, the soul. Without food, the neshama would leave the body

The most intimate connection in this world is the connection between a neshama and the body. This most potent connection is maintained through eating. The Sages see the neshama and the body as the ultimate opposites, the ultimate male and female connection. The neshama is a spark of the infinite subsumed in a finite body. Finite and infinite truly are the opposites, which are cemented by eating. The combination of body and soul is something that we cannot understand. We must assume that it is a mystery known only to HaShem.

Food is the energy, which bonds two opposites together. Food was the last thing created. It was created as the energy, which binds these opposites.

One can understand food and eating by looking at what happens when one stops eating. If we stop eating for a short time, the neshama begins separating from the body and we manifest this separation by feeling weak. If we stop eating for a longer period, the body actually feels faint in response to the continued separation of the neshama from the body. If we continue this pattern, the neshama will completely separate from the body and we manifest this complete separation with death.

HaShem is spiritual as the neshama is spiritual; we as a people are physical like the body. Nevertheless, the Divine Presence can rest among us just as the neshama rests in the body. However, this was only true when the Beit HaMikdash stood and we brought korbanot, sacrifices. Through the “food” of the korbanot, the Divine Presence rested among us. However, now that the korbanot have been taken away, the Divine Presence has also been taken away from us just as the neshama leaves the body when there is no food.

The parallel of food in the spiritual world is the Korban(which means something that brings closeness from the root *kirbah*), a sacrifice. Sacrifices maintain contact, as it were, between HaShem’s infinite presence and the finite world. The place of sacrifice is the Beit HaMikdash*.* That is why the Holy place contained food, the bread of The Presence. The korbanot, the sacrifices were called HaShem’s food:

***Bamidbar (Numbers) 28:2*** *Command the children of Israel, and say unto them, My offering, [and] my bread for my sacrifices made by fire, [for] a sweet savour unto me, shall ye observe to offer unto me in their due season.*

***Vayikra (Leviticus) 3:11*** *And the priest shall burn it upon the altar: [it is] the food of the offering made by fire unto HaShem.*

***Vayikra (Leviticus) 3:16*** *And the priest shall burn them upon the altar: [it is] the food of the offering made by fire for a sweet savour: all the fat [is] HaShem ‘s.*

As the body and the neshama are connected by food, so also is HaShem (pictured by the neshama) connected to the earth (pictured by the body) by the korbanot (pictured by the food). This also gives us considerable insight into the mystery of the body of Mashiach, the bride, making love, as it were, with HaShem, the groom.

As long as we brought sacrifices the Divine Presence rested among us. When the Beit HaMikdash was destroyed, the divine presence no longer dwelt among us. The Soul of the world departed with the cessation of the food, the korbanot.

**Kissing**

Kissing is a most unusual, universal, human custom. It is a natural act of affection between two human beings. Between parent and child, between husband and wife, and even between friends. It is the way that two infinite souls connect in the physical, finite, world.

A kiss is to the upper world what marital intimacy is to the lower world. In both acts there is a flow of energy.

The Gemara says that heaven and Earth kiss. The Gemara is hinting at the nature of the connection, and the mouth in this metaphor, which is the BeitHaMikdash. This is also the place where the infinite, first connected to the finite. The foundation rock in the Kodesh HaKodashim, the Holy of Holies, is the place where creation began.

With this background, let’s look at the power of speech for the good and the bad.

When non-observant people talk about how difficult it is to observe Jewish law, they usually mention the difficulty of observing Shabbat or keeping kosher or other similarly detailed rituals. Yet the laws that are most difficult to keep, that are most commonly violated even by observant Jews, are the laws regarding improper speech. This is a very important area of Jewish law; entire books have been written on the subject.

The Power of Speech

Judaism is intensely aware of the power of speech and of the harm that can be done through speech. The Rabbis note that the universe itself was created through speech. Of the 43 sins enumerated in the Al Cheit confession recited on Yom Kippur, 11 are sins committed through speech. The Talmud tells that the tongue is an instrument so dangerous that it must be kept hidden from view, behind two protective walls (the mouth and teeth) to prevent its misuse.

The harm done by speech is even worse than the harm done by stealing or by cheating someone financially: money lost can be repaid, but the harm done by speech can never be repaired. For this reason, some sources indicate that there is no forgiveness for lashon HaRa. This is probably hyperbole, but it illustrates the seriousness of improper speech. A Chasidic tale vividly illustrates the danger of improper speech: A man went about the community telling malicious lies about the Rabbi. Later, he realized the wrong he had done, and began to feel remorse. He went to the Rabbi and begged his forgiveness, saying he would do anything he could to make amends. The Rabbi told the man, “Take a feather pillow, cut it open, and scatter the feathers to the winds.” The man thought this was a strange request, but it was a simple enough task, and he did it gladly. When he returned to tell the Rabbi that he had done it, the Rabbi said, “Now, go and gather the feathers. Because you can no more make amends for the damage your words have done than you can recollect the feathers.”

Speech has been compared to an arrow: once the words are released, like an arrow, they cannot be recalled, the harm they do cannot be stopped, and the harm they do cannot always be predicted, for words like arrows often go astray.

Tale-Bearing

There are two mitzvot in the Torah that specifically address improper speech:

***Vayikra (Leviticus) 19:16*** *Thou shalt not go up and down as a talebearer among thy people.*

and

***Vayikra (Leviticus)******25:17*** *ye shall not wrong one another.*

Which according to tradition refers to wronging a person with speech.

Tale-bearing is, essentially, any gossip. The Hebrew word for talebearer is “rakhil” (רכיל), which is related to a word meaning trader or merchant. The idea is that a talebearer is like a merchant, but he deals in information instead of goods. In our modern “Information Age”, the idea of information as a product has become clearer than ever before, yet it is present even here in the Torah.

It is a violation of this mitzva to say anything about another person, even it is true, even if it is not negative, even if it is not secret, even if it hurts no one, even if the person himself would tell the same thing if asked! It is said that the telling of gossip leads to bloodshed, which is why the next words in the Torah are “you shall not stand aside while your fellow’s blood is shed.” The story of Doeg the Edomite[[15]](#footnote-16) is often used to illustrate the harm that can be done by tale-bearing. Doeg saw Achimelech the Kohen give David bread and a sword, a completely innocent act intended to aid a leading member of Saul’s court. Doeg reported this to Saul. Doeg’s story was completely true, not negative, not secret, and Achimelech would have told Saul exactly the same thing if asked (in fact, he did so later). Yet Saul misinterpreted this tale as proof that Achimelech was supporting David in a rebellion and proceeded to slaughter all but one of the kohanim at Nob.

The person who listens to gossip is even worse than the person who tells it, because no harm could be done by gossip if no one listened to it. It has been said that lashon HaRa kills three: the person who speaks it, the person who hears it, and the person about whom it is told.[[16]](#footnote-17)

In Jewish law, all things are considered to be secret unless a person specifically says otherwise. For this reason, you will note that in the Torah, G-d constantly says to Moses, “Speak to the Children of Israel, saying” or “Speak to the Children of Israel and tell them”. If G-d did not specifically say this to Moses, Moses would be forbidden to repeat his words! Nor is there any time-limit on secrets. The Talmud tells the story of a student who revealed a secret that he had heard 22 years earlier, and he was immediately banished from the house of study![[17]](#footnote-18)

The gravest of these sins of tale-bearing is lashon HaRa,[[18]](#footnote-19) which involves discrediting a person or saying negative things about a person, even if those negative things are true. Indeed, true statements are even more damaging than false ones, because you can’t defend yourself by disproving the negative statement if it’s true! Some sources indicate that lashon HaRa is equal in seriousness to murder, idol worship, and incest/adultery, the only three sins that you may not violate even to save a life.

It is forbidden to even imply or suggest negative things about a person. It is forbidden to say negative things about a person, even in jest. It is likewise considered a “shade of lashon HaRa” to say positive things about a person in the presence of his enemies, because this will encourage his enemies to say negative things to contradict you!

One who tells disparaging things that are false is referred to as a *motzi sheim ra*, that is, one who spreads a bad report. This is considered the lowest of the low.

It is generally not a sin to repeat things that have been told “in the presence of three persons”. The idea is that if it is told in the presence of three persons, it is already public knowledge, and no harm can come of retelling it. However, even in this case, you should not repeat it if you know you will be spreading the gossip further.

When Tale-Bearing is Allowed

There are a few exceptional circumstances when tale-bearing is allowed, or even required. Most notably, tale-bearing is required in a Jewish court of law, because it is a mitzva to give testimony and that mitzva overrides the general prohibition against tale-bearing. Thus, a person is required to reveal information, even if it is something that was explicitly told in confidence, even if it will harm a person, in a Jewish court of law.

A person is also required to reveal information to protect a person from immediate, serious harm. For example, if a person hears that others are plotting to kill someone, he is required to reveal this information. That is another reason why the commandment not to go about as a talebearer is juxtaposed with “you shall not stand aside while your fellow’s blood is shed”.

In limited circumstances, one is also permitted to reveal information if someone is entering into a relationship that he would not enter if he knew certain information. For example, it may be permissible to tell a person that his prospective business partner is untrustworthy, or that a prospective spouse has a disease. This exception is subject to significant and complex limitations; however, if those limitations are satisfied, the person with the information is required to reveal it.

In all of these exceptions, a person is not permitted to reveal information if the same objective could be fulfilled without revealing information. For example, if you could talk a person out of marrying for reasons other than the disease, you may not reveal the disease.

Wronging a Person through Speech

***Vayikra (Leviticus) 25:17*** *You shall not wrong one another.*

This has traditionally been interpreted as wronging a person with speech. It includes any statement that will embarrass, insult or deceive a person, or cause a person emotional pain or distress.

Here are some commonly used examples of behavior that is forbidden by this mitzva:

* You may not call a person by a derogatory nickname, or by any other embarrassing name, even if he is used to it.
* You may not ask an uneducated person for an opinion on a scholarly matter (that would draw attention to his lack of knowledge or education).
* You may not ask a merchant how much he would sell something for if you have no intention of buying.
* You may not refer someone to another person for assistance when you know the other person cannot help (in other words, it’s a violation of Jewish law to give someone the run-around!).
* You may not deceive a person, even if no harm is done by the deception; for example, you may not sell non-kosher meat to a non-Jew telling him that it is kosher, even though no harm is done to the non-Jew by this deception.
* You may not sell a person damaged goods without identifying the damage, even if the price you give is fair for the goods in their damaged condition.
* You may not offer a person a gift or invite a person to dinner if you know that the person will not accept.
* You may not compliment a person if you do not mean it.

Hopefully, this background can help us avoid the problems that the Ziphim experienced.

## Ashlamatah: Yeshayahu (Isaiah) 58:2-11

| **Rashi** | **Targum** |
| --- | --- |
| 2. Yet they seek Me daily and they wish to know My ways, like a nation that performed righteousness and did not forsake the ordinance of its God: they ask Me ordinances of righteousness; they desire nearness to God. | 2. Yet before Me they seek teaching daily, as if they wished to know ways which are correct before Me, as if they were a people that did virtue and were not forsaken from the judgment of their God: they ask before Me a true judgment, as if they wished to draw near to the fear of the LORD. |
| 3. "Why have we fasted, and You did not see; we have afflicted our soul and You do not know?" Behold, on the day of your fast you pursue business, and [from] all your debtors you exact [payment]. | 3. They say, “Why have we fasted, as is disclosed before You? Why have we afflicted ourselves, as is known before You?” Prophets say to them: “Behold, in the day of your fasts you seek your own pleasures and bring near all your stumblings. |
| 4. Behold, for quarrel and strife you fast, and to strike with a fist of wickedness. Do not fast like this day, to make your voice heard on high. | 4. Behold, you fast only for quarrel and for contenton and to hit with the wicked fist. You will not fast with fasts like these to make their voice to be heard on high. |
| 5. Will such be the fast I will choose, a day of man's afflicting his soul? Is it to bend his head like a fishhook and spread out sackcloth and ashes? Will you call this a fast and an acceptable day to the Lord? | 5. Is this it, the fast that I take pleasure in, a day for a man to afflict himself? Is it to bow down his head like a rush that is bowed down, and to lodge upon sackcloth and ashes? Do you call this a fast, and a day that is a pleasure before the LORD? |
| 6. Is this not the fast I will choose? To undo the fetters of wickedness, to untie the bands of perverseness, and to let out the oppressed free, and all perverseness you shall eliminate. | 6. Is not this it, the fast that I take pleasure in; disperse a wicked congregation, undo bands, writings of perverted judgment, let those who were robbed depart free, and remove every perverted judgment? |
| 7. Is it not to share your bread with the hungry, and moaning poor you shall bring home; when you see a naked one, you shall clothe him, and from your flesh you shall not hide. | 7. Will you not nurture from your bread the hungry, and bring needy outcasts into the midst of your house; when you will see the naked, cover him, and not suppress your eye from a relative of your flesh? |
| 8. Then your light shall break forth as the dawn, and your healing shall quickly sprout, and your righteousness shall go before you; the glory of the Lord shall gather you in. | 8. Then your light will be revealed as the dawn, and the healing of your stroke go up speedily; your virtues will go before you, in glory before the LORD you will be gathered. |
| 9. Then you shall call and the Lord shall answer, you shall cry and He shall say, "Here I am," if you remove perverseness from your midst, putting forth the finger and speaking wickedness. | 9. Then you will pray, and the LORD will accept your prayer; you will beseech before Him and He will carry out your request. If you take away from your midst perversion of judgment, pointing with the finger, and speaking sayings of oppression, |
| 10. And you draw out your soul to the hungry, and an afflicted soul you sate, then your light shall shine in the darkness, and your darkness shall be like noon. | 10. if your soul is kindled before the hungry and satisfies the soul of the afflicted then will your light arise in the darkness and your gloom will be as the noonday. |
| 11, And the Lord shall always lead you, and He shall satisfy your soul in drought, and strengthen your bones; and you shall be like a well-watered garden and like a spring of water whose water does not fail. | 11. And the LORD will lead you continually, and satisfy your soul in the years of drought, and your body will live in everlasting life; and your soul will be full of pleasures like a channeled garden which is watered, like a spring of water, whose waters cease not. |
|  |  |

#### Rashi’s Commentary for: Yeshayahu (Isaiah) 58:2-11

**2 Yet they seek Me daily** Like the matter that is stated (Ps. 78:36): “And they beguiled Him with their mouth.”

**and they wish to know My ways** They wish to ask instructions of the wise men as if they wished to fulfill them.

**like a nation that performed righteousness, etc.** In this manner they constantly ask Me ordinances of righteousness, but they do not intend to fulfill them, and when they fast and are not answered, they say, “Why have we fasted, and You did not see?” But I say, “Behold, on the day of your fast you pursue business,” all the affairs of your necessities you toil to pursue, even robbery and violence.

**3 and [from] all your debtors** Heb. (A’ats’veikhem) [lit. your griefs.] Your debtors, who are grieved because of you exact payment from them on the day of your fast.

**4 Do not fast like this day** like the manner of this day, to break your hearts in order that your voice be heard on high.

**5 Is it to bend** Heb. (Chalakof). This ‘hey’ is the interrogative. That is to say, “Perhaps I require bending the head like a fishhook (K’Ag’mon) ?” (Ag’mon) is a sort of bent needle with which they catch fish, and they call it ajjm in O.F.

**Will you call this a fast** Heb. (Halazeh). An interrogative form. Therefore, the ‘hey’ is punctuated with a ‘hataf-pattah.’

**6 fetters** Heb. (Charetsubot), an expression of tying and binding.

**perverseness**, perversion of justice.

**and all perverseness you shall eliminate**. Jonathan renders: And all perversion of justice you shall eliminate.

**7 moaning** **poor.** Sighing and moaning about their distress. Comp. (Lam. 3:19) “my affliction and my sighing åîøåãé ”; (Ps. 55:3) “I mourn in my grief.”

**and from your flesh** and from your kinsman.

**8 as the dawn** Like the ray of dawn that breaks through the clouds. and your healing

**and your healing** shall quickly sprout. Comp. (Jer. 30:17) “I will bring up healing for you.”

**10 And you draw out your soul to the hungry** with consolations of good words.

**11 in drought.** at the time of thirst and drought. So did Jonathan render.

**strengthen** Heb. [lit. arm.] Comp. (Num. 31:5) “Armed for war.”

**Abarbanel On**

## Pirqe Abot

**Pereq 1, Mishnah 7**

**Nitai of Arbel said: Distance yourself from an evil neighbor and do not associate with the wicked and do not abandon the belief in retribution.**

Along the same lines that Yehoshua ben Perahyah clarified the exposi­tion of his teacher Yosi ben Yoezer, so does Nitai of Arbel come to explain the teachings of Yosi ben Yohanan of the earlier *Mishnah*in which he advocates, "Let your house be wide open and let the poor be members of your household." According to Abarbanel, Nitai came to qualify Yosi ben Yohanan's dictum and to say that it is untenable that a mail 'should entertain all persons in his home, saints and scoundrels. One must be selective and discriminating in choosing companions and **associates.**

Abarbanel becomes exacting in the meaning and significance of the dictum, "Do not abandon the belief in retribution." What does the word PURA’ANUT refer to? There are two possible interpretations. Firstly, Abarbanel suggests that the word PURA’ANUT refers to the evil and the wicked from whom Nitai warns us to distance ourselves. One cannot say, "I have no fears; I have very strong convictions; even if I associate with transgressors, I will not be infected with their disease and I will not become a sinner." It is in this light that the *Mishnah*(Nega'im 12:6) admonishes, "Woe is to the wicked and woe is to his neighbor." Thus, "Do not abandon your belief in retribution" means to tell us that in due time you too will be infected. Secondly, Abarbanel cites Rambam's opinion that the word PURA’ANUT relates to the punishment the wicked will receive. Nitai was cautioning us not to abandon our belief in retribu­tion because eventually everyone is repaid for his good and evil deeds. Punishment may not come as quickly and decisively as one would expect; but come it will.

**Miscellaneous Interpretations**

**Rabbenu Yonah:** The sage of this *Mishnah*cautions us in three matters: Remove yourself from a bad neighbor, do not associate with the wicked and do not abandon your belief in retribution. The first is to advise us that when a person goes to buy a home his criterion should not be only beauty and spaciousness. He should also inquire concerning the social environment of the area and if there is anyone with a bad reputation in the neighborhood, he should avoid settling there.

Concerning the second matter not to associate with the wicked, Rabbenu Yonah is persuaded that there is something to the concept of guilt by association. One cannot be accused of having committed a crime simply on the basis of being a friend of the criminal, but one *can*be accused and indicted for the moral support one gives to the transgressor by virtue of one's friendship with him.

Rabbenu Yonah interprets the "belief in retribution" in the following manner: A person may be tempted to contemplate association with a wrongdoer because he is successful in his enterprises and will be able to give advice on how to succeed. However, the moment the sinner fails to succeed, he will distance himself from him. This line of reasoning is dubious because one never knows when retribution **will**come into play and the sudden downfall of the wicked will occur. The righteous entrepreneur will find himself unexpectedly swept away by the catastrophe which **will**befall the wicked.

**Rashi**claims that "Do not abandon your belief in retribution" is an individual and separate statement. If a man is wealthy, he must not rely on his wealth because calamity can strike at any time. To constantly live in this psychological bind is beneficial because it helps one to appreciate the omnipotence of God. It is also true that if one is a victim of unpleasant circumstances, he should not abandon his hope for better times.

**Rabbi Mattityahu ba-Yitzhari**shows a great deal of compassion when he explains his thoughts on, "Do not abandon your belief in retribution." Although Nitai admonishes us on the importance of distancing ourselves from a bad neighbor and not associating with the wicked, he strongly urges us that when a crisis does hit a wicked person, we must come to his assistance and help him extricate himself from his difficulties. There is always the possibility that by observing the correct conduct of the righteous, the wrongdoer will mend his ways and return to

the fold.

**Rabbi Yosef lbn Shoshan:**Often people become frustrated and disheartened when they see the unrighteous succeed and are prompted to cry out that there is no justice in the world and that God has forsaken mankind. This attitude must be eliminated because we must not abandon our belief in retribution. God in His own good time will do what is necessary to correct all injustices.

**Midrash Sbemuel is**disturbed by the phraseology in our *Mishnah.*Logically, one would assume that a wicked person is worse than a bad neighbor. One is incorrigible; the other only moderately bad. Yet, Nitai applies the word distance yourself - far, far away - from the bad neighbor, and advises merely not to associate with the wicked.

Sociologically speaking, there is no great need to warn someone to distance himself from a person who is reputed to be nefarious and disorderly. It sufficed Nitai to call for a simple dissociation from the wicked; their evil and malevolence themselves will bring about the desired effect. On the other band, in the case of a moderately erring person who may be putting up a smoke screen around his true characteristic - for that type of a person we must be fully alert and remove. ourselves from his vicinity altogether. A person who hides behind a facade can be dreadfully dangerous.

Commenting on, "Do not abandon your belief in retribution, Midrash Shemuel is innovative in his proposal that PURA’ANUT is a synonym for sins. According to him, the thrust of Nitai's maxim is the following: After you have taken my advice to stay away from bad neighbors and wicked people, do not say to yourself that the causes for sinfulness are gone and that you are no longer vulnerable to sin. Be prudent and always beware of the evil inclination which can surreptiti­ously and unexpectedly trap you into waywardness. Do not trust yourself and do not abandon your belief in the power of transgression.

But who is totally immune to the evil inclination? What human being can defy the overpowering nature of sin. According to Midrash Shemuel, the sage of our Mishnah spells it out: There is no question that the evil inclination will eventually grasp you in its talons. What is important is that *you*should not take the initiative in selecting this bad neighbor and associating with this devilish companion. Moreover, if in the end you do succumb to the evil inclination, do not assume that the world has come to an end; with proper repentance Almighty God will forgive you.

Midrash Shemuet continues with another interpretation of this Mishnah, we sometimes have a neighbor who is observant and righteous in his religious commitment but is nevertheless a detriment to the well-being of the community. At the slightest provocation he initiates arguments, he is not ashamed of exhibiting his jealousy and unwarranted hatred of others, and he cannot tolerate the success of others. Nitai recommends that you distance yourself from such a person. But the opposite side of the coin is also true.Community wise, your neighbor may be charitable, amiable and sympathetic, but his religious behavior is wanting. From him, too, you must distance yourself. A man should not say that he will associate himself only with the good aspects of his neighbor; he will definitely be influenced by the bad ones too.

#### Correlations:

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

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

**Shemot (Exodus) 16:4-27**

**Yeshayahu (Isaiah) 58:2-11**

**Tehillim (Psalms) 54**

**Mk 6:53-56**

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

Said / Say - אמר, Strong’s number 0559.

LORD - יהוה, Strong’s number 03068.

Rate / Words - דבר, Strong’s number 01697.

Daily / Every Day - יום, Strong’s number 03117.

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

Said / Say - אמר, Strong’s number 0559.

LORD - יהוה, Strong’s number 03068.

Bread - לחם, Strong’s number 03899.

Daily / Every Day - יום, Strong’s number 03117.

**Shemot (Exodus) 16:4** Then **said <0559> (8799)** the **LORD <03068>** unto Moses, Behold, I will rain **bread <03899>** from heaven for you; and the people shall go out and gather a certain **rate <01697>** **every day <03117> <03117>**, that I may prove them, whether they will walk in my law, or no.

**Tehillim (Psalms) 54:1** « To the chief Musician on Neginoth, Maschil, A Psalm of David, when the Ziphims came and **said <0559> (8799)** to Saul, Doth not David hide himself with us? » Save me, O God, by thy name, and judge me by thy strength.

**Tehillim (Psalms) 54:6** I will freely sacrifice unto thee: I will praise thy name, O **LORD <03068>**; for it is good.

**Tehillim (Psalms) 55:21** The words of his mouth were smoother than butter, but war was in his heart: his **words <01697>** were softer than oil, yet were they drawn swords

**Tehillim (Psalms) 55:23** But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their **days <03117>**; but I will trust in thee.

**Yeshayahu (Isaiah) 58:2** Yet they seek me **daily <03117> <03117>**, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

**Yeshayahu (Isaiah) 58:7** Is it not to deal thy **bread <03899>** to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

**Yeshayahu (Isaiah) 58:9** Then shalt thou call, and the **LORD <03068>** shall answer; thou shalt cry, and he shall **say <0559> (8799)**, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Ex. 16:4 – 17:16** | **Psalms**  **54** | **Ashlamatah**  **Isa 58:2-11** |
| --- | --- | --- | --- | --- |
| lk;a' | eat, ate | Exod. 16:8 Exod. 16:12 Exod. 16:16 Exod. 16:18 Exod. 16:21 Exod. 16:25 Exod. 16:32 Exod. 16:35 |  | Isa. 58:14 |
| ~yhil{a/ | God | Exod. 16:12 | Ps. 54:1 Ps. 54:2 Ps. 54:3 Ps. 54:4 | Isa. 58:2 |
| ~ai | if, or | Exod. 16:4 |  | Isa. 58:9 Isa. 58:13 |
| rm;a' | said, spoke |  | Ps. 54:1 | Isa. 58:9 |
| #r,a, | land, earth | Exod. 16:6 Exod. 16:14 Exod. 16:32 Exod. 16:35 |  | Isa. 58:14 |
| rv,a] | who, which, what | Exod. 16:5 Exod. 16:8 Exod. 16:15 Exod. 16:16 Exod. 16:23 Exod. 16:32 |  | Isa. 58:11 |
| rf'B' | meat, flesh | Exod. 16:8 Exod. 16:12 |  | Isa. 58:7 |
| rb;D' | spoke, speak | Exod. 16:10 Exod. 16:11 Exod. 16:12 Exod. 16:23 |  | Isa. 58:9 Isa. 58:13 Isa. 58:14 |
| rb'D' | portion, what, words | Exod. 16:4 Exod. 16:16 |  | Isa. 58:13 |
| %l;h' | walk | Exod. 16:4 |  | Isa. 58:8 |
| hNEhi | behold, see | Exod. 16:4 Exod. 16:10 Exod. 16:14 | Ps. 54:4 | Isa. 58:9 |
| hz< | this | Exod. 16:16 |  | Isa. 58:5 Isa. 58:6 |
| [d;y" | know, known | Exod. 16:6 Exod. 16:12 Exod. 16:15 |  | Isa. 58:3 |
| hwhy | LORD | Exod. 16:4 Exod. 16:6 Exod. 16:7 Exod. 16:8 Exod. 16:9 Exod. 16:10 Exod. 16:11 Exod. 16:12 Exod. 16:15 Exod. 16:16 Exod. 16:23 Exod. 16:25 Exod. 16:28 Exod. 16:29 Exod. 16:32 Exod. 16:33 Exod. 16:34 | Ps. 54:6 | Isa. 58:5 Isa. 58:8 Isa. 58:9 Isa. 58:11 Isa. 58:13 Isa. 58:14 |
| ~Ay | days | Exod. 16:4 Exod. 16:5 Exod. 16:22 Exod. 16:25 Exod. 16:26 Exod. 16:27 Exod. 16:29 Exod. 16:30 | Ps. 55:23 | Isa. 58:2 Isa. 58:3 Isa. 58:4 Isa. 58:5 Isa. 58:13 |
| lKo | all, whole, entire, every | Exod. 16:6 Exod. 16:9 Exod. 16:10 Exod. 16:22 Exod. 16:23 | Ps. 54:7 | Isa. 58:3 Isa. 58:6 |
| hs'K' | covered | Exod. 16:13 |  | Isa. 58:7 |
| aol | no, not | Exod. 16:18 Exod. 16:24 Exod. 16:26 Exod. 16:27 |  | Isa. 59:1 Isa. 59:6 |
| ~x,l, | bread, loaves, food | Exod. 16:4 Exod. 16:8 Exod. 16:12 Exod. 16:15 Exod. 16:22 Exod. 16:29 Exod. 16:32 |  | Isa. 58:7 |
| hm' | what, how | Exod. 16:7 Exod. 16:8 Exod. 16:15 |  | Isa. 58:3 |
| !mi | anyone | Exod. 16:19 Exod. 16:27 | Ps. 55:3 Ps. 55:21 | Isa. 58:13 |
| ac'm' | find, found | Exod. 16:25 Exod. 16:27 |  | Isa. 58:3 Isa. 58:13 |
| vp,n< | person, soul, living being | Exod. 16:16 | Ps. 54:3 Ps. 54:4 | Isa. 58:3 Isa. 58:5 Isa. 58:10 Isa. 58:11 |
| !yI[; | sight, eye | Exod. 17:6 | Ps. 54:7 |  |
| l[; | against, over, upon | Exod. 16:7 Exod. 16:8 Exod. 16:29 | Ps. 54:3 |  |
| hP, | as much as, mouth | Exod. 16:16 Exod. 16:18 Exod. 16:21 | Ps. 54:2 | Isa. 58:14 |
| ~ynIP' | before, face | Exod. 16:9 Exod. 16:14 Exod. 16:33 Exod. 16:34 |  | Isa. 58:8 |
| vd,qo | holy | Exod. 16:23 |  | Isa. 58:13 |
| ar'q' | named, called | Exod. 16:31 | Ps. 55:16 | Isa. 58:5 Isa. 58:9 Isa. 58:13 |
| ha'r' | see, saw | Exod. 16:7 Exod. 16:10 Exod. 16:15 Exod. 16:29 Exod. 16:32 | Ps. 54:7 | Isa. 58:3 Isa. 58:7 |
| byrI | quarrel, strife |  | Ps. 55:9 | Isa. 58:4 |
| [b;f' | full, satisfy | Exod. 16:8 Exod. 16:12 |  | Isa. 58:10 Isa. 58:11 |
| tB'v; | Sabbath | Exod. 16:23 Exod. 16:25 Exod. 16:26 Exod. 16:29 |  | Isa. 58:13 |
| bWv | recompense, turn |  | Ps. 54:5 | Isa. 58:13 |
| ~ve | named | Exod. 16:31 | Ps. 54:1 Ps. 54:6 |  |
| [m;v' | hears, heard | Exod. 16:7 Exod. 16:8 Exod. 16:9 Exod. 16:12 Exod. 16:20 | Ps. 54:2 | Isa. 58:4 Isa. 59:1 Isa. 59:2 |
| dAbK' | glory | Exod. 16:7 Exod. 16:10 |  | Isa. 58:8 |
| hf'[' | did, done, make | Exod. 16:17 |  | Isa. 58:2 Isa. 58:13 |

**Greek**

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| --- | --- | --- | --- | --- | --- |
| **GREEK** | **ENGLISH** | **Torah Reading**  **Ex. 16:4 – 27** | **Psalms**  **54:1-9** | **Ashlamatah**  **Isa 58:2-11** | **Peshat**  **Mk 6:53-56** |
| ἀκούω | hear, heard, harken to | Exo16:20 |  | Isa 58:4 | Mk. 6:55 |
| γῆ | land, earth | Exo 16:6 Exo 16:14 Exo 16:32  Exo 16:35 |  | Isa 58:14 | Mk. 6:53 |
| ἐξέρχομαι | come forth, go forth | Exo 16:4  Exo 16:27 |  |  | Mk. 6:54 |
| ἔρχομαι | come, came | Exo 16:35 | Psa 54:0 |  | Mk. 6:53 |
| ποιέω | do, done, make, did | Exo 16:17  Exo 17:4  Exo 17:6 Exo 17:10 |  | Isa 58:2  Isa 58:13 | Mar 7:8 |
| σώζω | deliver |  | Psa 54:1 |  | Mk. 6:56 |

**Nazarean Talmud**

**Sidra of Shmot (Ex.) 16:4-27**

**“Hin’inMam’tir” “Behold [I will cause to] Rain”**

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

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| **Hakham Tsefet’s School of Peshat**  **Mordechai (Mk) 6:** **53-56**  **Mishnah א:א** |
| **When they had crossed over, they came to the coast of the Kinneret, and moored to the shore. When they got out of the boat, immediately the people knew[[19]](#footnote-20) him, and spread** (his fame) **about that whole country and began to carry here and there on their pallets those who were sick, to the place they heard he was. Wherever he entered villages, or cities, or countryside, they were laying the sick in the marketplaces, and imploring him that they might just touch the tzitzit of his tallit; and as many as touched it were being cured.** |

|  |  |
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| **Hakham Tsefet’s School of Tosefta**  **Luqas (Lk) 11:37 – 44**  Mishnah **א:א** | **Hakham Tsefet’s School of Peshat**  **Mordechai (Mk) 7:1-8**  Mishnah **א:א** |
| **And as he was speaking, one of the P’rushim** (Pharisees) **asked him to have a meal with him, and he went in** and **reclined at the table. And the P’rush** (Pharisee)**,** when he **saw** it**, was astonished that he did not first wash before the [**wine’s**] meal. But the Master said to him, “Now you** Shammaite **P’rushim (Pharisees) cleanse the outside of the cup and of the dish, but your inside is full of greediness and wickedness. Fools! Did not the one who made the outside make the inside also? But** first **give** as **charitable giving the things that are within [your power], and [then wash hands] and behold, everything will be clean for you.** | **And the P’rushim** (Pharisees) **and some of the Soferim** (scribes) **who had come from Yerushalayim gathered to him. And they saw that some of his talmidim were eating their bread with unclean, that is, unwashed hands** and **they found fault. (For the P’rushim** (Pharisees) **and all the Jews do not eat unless they wash their hands** (ritually)**,** thus**holding fast to the traditions of the Zechanim. And** when they come **from the marketplace, they do not eat unless they wash** (their hands)**. And there are many other** traditions**which they have received** and **hold fast to** for example, **the washing of cups and pitchers and copper kettles and dining couches.) And the P’rushim** (Pharisees) **and the Soferim (**scribes) **asked him, “Why do your talmidim not live per the tradition of the Zechanim, but eat their bread with unclean hands?” So, he said to them, “Yesha’yahu (Isaiah) prophesied correctly about you painted ones** (hypocrites)**, as it is written, “Then the Lord said, "Because this people draw near with their words and honour Me with their lip service, But they remove their hearts far from Me, And their reverence for Me consists of traditions learned *by rote*, (Isa. 29:13)**  **And he said to them, “You splendidly ignore the commandment of God so that you can keep your** (Shammaite) **tradition. For Moshe Rabbenu said, “Honour your father and your mother,” and, “The one who speaks evil of father or mother must certainly die. But you say, If a man says to his father or to his mother, “Whatever benefit you would have received from me *is* korban” (that is, a gift *to God*), you no longer permit him to do anything for his father or his mother,** thus**making void the Torah of God by your** (Shammaite) **tradition that you have handed down, and you do many similar** things **such as this."** |

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

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| **Ex 16:4-27** | **Psa 54:1-9** | **Isaiah 58:2-11** | **Mk 6:53-56** |

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

**מָן** **(Manna)**[[20]](#footnote-21) **What’s for breakfast, lunch and dinner.**

Manna, what? Manna patty, Manna waffles, Manna bagels, Fillet of Manna, BaManna bread and Manna burgers (what no cheese?)[[21]](#footnote-22)

Hakham Tsefet begins the Nazarean Codicil by presenting a situation where a Hakham is put to the test. This aligns the Nazarean Codicil with the present Torah Seer where in chapter 17 G-d asks **מַה תְּנַסּוּן אֶת יְהֹוָה** (why do you put me to the test). In the opening chapter of the Torah Seder we see that G-d is putting the B’ne Yisrael to the test (**ניסוי**). Therefore, we can see that being tested takes up a significant part of our Torah Seder. Remarkably the **מָן**  (Manna) is rooted in the idea of **מה** (what) questioning and testing. Likewise, the **מָן**  (Manna) is a test of faithfulness as is the Sabbath portion.

# Healing for Fame

In reading the narrative for the Marqan text, we see that it would seem, superficially to be aimed at aggrandizing Yeshua and his fame in the region of the Galil. Firstly, this was never Yeshua’s desire as Messiah. Nor can we attribute to him any desire for such fame. He did not want any of his activities publicized nor did he want it known that he was Messiah and asked people who received miracles not to publicize them. Furthermore, we cannot imagine Yeshua as some Televangelist moving from place to place, performing miracles with the touch of a hand or by his breathing on them for the sake of fame. We are not saying that Messiah could not have performed miracles in this manner. Our point is that Yeshua would have healed by addressing the spiritual root of the problem. He would have looked at the soul of the person in need and addressed the spiritual problem rather than applying pop-psychology to adulate himself before the masses.

Why do we have so many people trying to touch the fringes of Yeshua’s tallit? And, exactly what is Hakham Tsefet trying to say? The “*otiot*” (signs - **אותות**) represent those aspects of our lives that are special points of connection for very specific purposes. Shabbat as we have seen is “a lesson to teach us the power which exists in the uncreated G-d.”[[22]](#footnote-23) This simple statement has sublime connotations and inferences. By reaching out and “taking hold” of Yeshua’s fringes, the healing being realized was not the healing of a simple cold or flu. The miraculous healings that the Master performed were restorations of spiritual deficiencies, foremostly. In the case of reaching out and taking hold of the fringes, we can see that there was something missing in their connection to G-d through not keeping the mitzvot. **Furthermore, by taking hold of the fringes of the Master we can see that they were subordinating themselves to the Master’s household and family.**

The inferences can be seen by considering all the “*otiot*” (signs - **אותות**) shown throughout the Torah. This week’s Torah Seder, if we pay special attention suggests the **acceptance of Rabbinic authority, i.e. the Oral Torah, acceptance of the rulings of the Bate Din, the Principle of a Mediator** (Agency). Moshe stands at a mediator between the people and G-d. Thus, we have the “test” (**ניסוי**) to determine faithfulness to G-d in this special structure. The Nazarean Codicil suggests several possibilities when the Peshat, Tosefta and Remes materials are all considered.

Chief among the possible implications would be failure to wear fringes, keep Shabbat and **failure to submit to a Bet Din**. We would opine that the latter seems to be the best-case scenario when reviewing all the possibilities. How can we posit such a scenario? G-d brings fault on those who “test” Him, why do you put me to the test, (**מַה תְּנַסּוּן אֶת יְהֹוָה**)?

Considering the fringes, the following questions come to mind: (1) How do we tie the Tsitsiyot? (2) How many strings are required in the Tsitsiyot? (3) How long must the strings of the Tsitsiyot be? (4) How many kinds of knots and how many of each must there be in the Tsitsiyot to make it Kosher? (5) of what fibers, can the Tsitsiyot be made of? Of what colors should the Tsitsiyot be, and what dies are acceptable to us for the Tsitsiyot? Unfortunately, nowhere in the Scriptures are answers provided to these important questions. For the answers to these questions, we need to go to received tradition from our Jewish Sages – i.e. the Oral Law.

Therefore, we believe that the central theme of the Torah Seder is focused on the reception of the Oral Torah from the Sages/Hakhamim. Thus, the great question is “**לְמַעַן אֲנַסֶּנּוּ הֲיֵלֵךְ בְּתוֹרָתִי אִם לֹא**” “I can test them, whether they will follow (walk in) My teaching,” as they are handed down through My agents. We can also look at the life of Messiah as a model life of a Jewish Hakham. In the words of Yochanan…

Yochanan (Jn)14:12 “Amen, V’Amen, I tell you, the one who faithfully obeys me (my Mesorah), the works which I do, that one will do also, **and greater than these he will do**, because I go to my Father (the Creator).”

Not only are we commanded and given the power to do the works (miracles, teachings, healings, halakhic rulings) like the Master did, but we are promised that if we are faithfully obedient to him and to Torah: **“greater than these we will do.”** The competition here is not who does greater miracles, but who is being faithfully obedient to Torah, Mesorah and to the Master, living life as he did. This is where the rubber meets the road, the rest is but distractions. Because the Hakhamim are caretakers/**guardians** of the Jewish soul, we must realize that we can equate their actions to the practices of Yeshua. They can heal the ailments of the soul by means of applying the healing balm of the Torah to the spiritual wounds and deficiencies, as it is said: “***The Law of the LORD is perfect, restoring the soul; the testimony of the LORD is sure, making wise the simple***” (Psalm 19:8).

**Hakham Tsefet presents a Hakham** (Prophet – Sage – Teacher**) being put to the test.**

How does a Hakham conduct himself when his actions are aggrandized by others? How does a Hakham act when healings and miracles (signs) take place? Do signs and miracles make a Hakham? Do signs and miracles make a man Messiah? The second portion of our Peshat test this week continues the testing in that a Hakham is tested in the matter of faithfulness to His mentors and teachers. The answer to these questions has been wonderfully articulated by the Rambam in “*Hilchot Yesodei Hatorah: The Laws [Which Are] the Foundations of the Torah*” specifically in Chapter Ten.

Any prophet who arises and tells us that God has sent him does not have to [prove himself by] performing wonders like those performed by Moses, our teacher, or like the wonders of Elijah or Elisha, which altered the natural order.

Rather, the sign of [the truth of his prophecy] will be the fulfillment of his prediction of future events, as [implied by Deuteronomy 18:21]: "How shall we recognize that a prophecy was not spoken by God...?"

Therefore, if a person whose [progress] in the service of God makes him worthy of prophecy arises [and claims to be a prophet] - if he does not intend to add [to] or diminish [the Torah], but rather to serve God through the mitzvot of the Torah - we do not tell him: "Split the sea for us, revive the dead, or the like, and then we will believe in you." Instead, we tell him, "If you are a prophet, tell us what will happen in the future." He makes his statements, and we wait to see whether [his "prophecy"] comes to fruition or not.

Should even a minute particular of his "prophecy" not materialize, he is surely a false prophet. If his entire prophecy materializes, we should consider him a true [prophet].

We should test him many times. If all his statements prove true, he should be considered to be a true prophet, as [I Samuel 3:20] states concerning Samuel, "And all of Israel, from Dan to Beersheba, knew that Samuel had been proven to be a prophet unto God."[[23]](#footnote-24)

Hakham Tsefet in his depiction of the Master as a “Prophet, Hakham, Teacher and Sage gives us a Maimonidean approach to the Yeshua. Did Yeshua prove he was Messiah by signs, miracles and healings. G-d forbid! Had he used this as an attempt to aggrandize himself he would have been no more than the **painted one** (hypocrites).

# Implicit Mitzvot

The Nazarean Jew should not neglect wearing Tsitsit (Arba Kanfot and Tallith).

**Some Questions to Ponder:**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

### **Next Week:**

**Shabbat: “Ad Ani, Mantem” –“How Long do you refuse?”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **עד-אנה, מאנתם** |  |  |
| **“Ad Ani, Mantem”** | Reader 1 – Sh’mot 16:28-30 | Reader 1 – Sh’mot 18:1-4 |
| **“How Long do you refuse?”** | Reader 2 – Sh’mot 16:31-33 | Reader 2 – Sh’mot 18:5-9 |
|  | Reader 3 – Sh’mot 16:34-35 | Reader 3 – Sh’mot 18:1-9 |
| Sh’mot (Exodus) 16:28 – 17:16 | Reader 4 – Sh’mot 17:1-3: |  |
| Ashlamatah: | Reader 5 – Sh’mot 17:4-7 |  |
| Is. 58:13-59:7 + :20 | Reader 6 – Sh’mot 17:8-13 | Reader 1 – Sh’mot 18:1-4 |
| Psalms 54:1-9 + 55:1-24 | Reader 7 – Sh’mot 17:14-16 | Reader 2 – Sh’mot 18:5-9 |
| Mk 7:1-8; Lk 11:37-44 | Maftir – Sh’mot 17:14-16 | Reader 3 – Sh’mot 18:1-9 |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

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1. Ziphim comes from the root: zayif- *falsifiers*. [↑](#footnote-ref-2)
2. Shmuel Alef (I Samuel) chapter 25. [↑](#footnote-ref-3)
3. Baalei Brit Avraham - *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-4)
4. Alshich [↑](#footnote-ref-5)
5. “Maon”means *habitation.* [↑](#footnote-ref-6)
6. see Shmuel alef (I Samuel) chapter 22 [↑](#footnote-ref-7)
7. Because, as he goes on to state, they were addicted to slander. [↑](#footnote-ref-8)
8. Though there was so much merit among the children, a consideration which might be expected to save the generation from calamity. [↑](#footnote-ref-9)
9. But informers against David; cf. Mah. [↑](#footnote-ref-10)
10. Sanhedrin 20b. [↑](#footnote-ref-11)
11. The presence of informers causes the Shechinah to depart; hence they were not worthy of a Temple for the Shechinah to dwell in. [↑](#footnote-ref-12)
12. Kiddushin 40a [↑](#footnote-ref-13)
13. Ziphites [↑](#footnote-ref-14)
14. See http://www.jewfaq.org/speech.htm. [↑](#footnote-ref-15)
15. Shmuel alef (I Samuel) Chapters 21-22. [↑](#footnote-ref-16)
16. Arachin 15b [↑](#footnote-ref-17)
17. Sanhedrin 31a [↑](#footnote-ref-18)
18. literally, “the evil tongue”. [↑](#footnote-ref-19)
19. Da’at in Hebrew. A So’odic seed into the understanding and “Knowledge of Messiah.” [↑](#footnote-ref-20)
20. **מָן** man - manna, because they did not know what it was. **מָן הוּא**. It is a preparation of food. Cf. Rashi 16;15 [↑](#footnote-ref-21)
21. Inspired by Keith Green’s “So You Wanna Go Back to Egypt” Written by Keith Gordon Green, Melody Green • Copyright © Universal Music Publishing Group (May 7, 1980) [↑](#footnote-ref-22)
22. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. pp. 261-262 [↑](#footnote-ref-23)
23. (Rambam), Maimonides, and Rabbi Eliyahu Touger. *Mishneh Torah: Hilchot Yesodei Hatorah: The Laws [Which Are] the Foundations of the Torah*. Moznaim Publishing Corporation, 1989. pp. 282-295 [↑](#footnote-ref-24)