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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** | **C:\Users\Haggai\Pictures\Menorah 5.jpg** | **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** |

**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** |
| **Sivan 09, 5773 – May 17/18, 2013** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**Fri. May 17 2012 – Candles at 8:01 PMSat. May 18 2012 – Habdalah 8:59 PM | **Brisbane, Australia**Fri. May 17 2012 – Candles at 4:49 PMSat. May 18 2012 – Habdalah 5:43 PM | **Chattanooga, & Cleveland, TN, U.S.**Fri. May 17 2012 – Candles at 8:21 PMSat. May 18 2012 – Habdalah 9:22 PM |
| **Jakarta, Indonesia**Fri. May 17 2012 – Candles at 5:26 PMSat. May 18 2012 – Habdalah 6:17 PM | **Manila & Cebu, Philippines**Fri. May 17 2012 – Candles at 5:59 PMSat. May 18 2012 – Habdalah 6:51 PM | **Miami, FL, U.S.**Fri. May 17 2012 – Candles at 7:42 PMSat. May 18 2012 – Habdalah 8:38 PM |
| **Olympia, WA, U.S.**Fri. May 17 2012 – Candles at 8:24 PMSat. May 18 2012 – Habdalah 9:39 PM | **Murray, KY, & Paris, TN. U.S.**Fri. May 17 2012 – Candles at 7:39 PMSat. May 18 2012 – Habdalah 8:42 PM | **San Antonio, TX, U.S.**Fri. May 17 2012 – Candles at 8:02 PMSat. May 18 2012 – Habdalah 9:00 PM |
| **Sheboygan & Manitowoc, WI, US**Fri. May 17 2012 – Candles at 7:53 PMSat. May 18 2012 – Habdalah 9:03 PM | **Singapore, Singapore** Fri. May 17 2012 – Candles at 6:48 PMSat. May 18 2012 – Habdalah 7:39 PM | **St. Louis, MO, U.S.**Fri. May 17 2012 – Candles at 7:49 PMSat. May 18 2012 – Habdalah 8:53 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

Her Excellency Giberet Laurie Taylor

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

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Albert Carlsson and beloved wife Giberet Lorraine Carlsson

His Excellency Adon John Hope & beloved family

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

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

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

**Shabbat: “Mah Titsa’aq Elai” – “Why do you cry to Me”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| מַה-תִּצְעַק אֵלָי |  |  |
| **“Mah Titsa’aq Elai”** | Reader 1 – Shemot 14:15-18 | Reader 1 – Shemot 15:27-16:3 |
| **“Why do you cry to Me”** | Reader 2 – Shemot 14:19-22 | Reader 2 – Shemot 16:4-6 |
| **“¿Por qué clamas a mí?”** | Reader 3 – Shemot 14:23-25 | Reader 3 – Shemot 16:6-8 |
| Shemot (Exod.) 14:15 – 15:26 | Reader 4 – Shemot 14:26-28 |  |
| Ashlamatah: Is 65:24 – 66:2, 5 | Reader 5 – Shemot 14:29-31 |  |
|  | Reader 6 – Shemot 15:1-21 | Reader 1 – Shemot 15:27-16:3 |
| Psalm 52:1-11 | Reader 7 – Shemot 15:22-26 | Reader 2 – Shemot 16:4-6 |
| Abot: 2:21 |  Maftir: Shemot 15:24-26 | Reader 3 – Shemot 16:6-8 |
| N.C.: Mk 6:45-52; Acts 14:19-28 |  - Is 65:24 – 66:2, 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!**

**Contents of the Torah Seder**

* No Time to Pray but to Go Forward – Exodus 14:15-18
* The Pillar of Cloud blinds the Egyptians – Exodus 14:19-20
* The Sea Splits – Exodus 14:21-31
* The Song by the Sea – Exodus 15:1-19
* The Women Sing – Exodus 15:20-21
* Israel Tests G-d – Exodus 15:22-26

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exod.) 14:15 – 15:26**

| **Rashi** | **Targum** |
| --- | --- |
| 15. The Lord said to Moses, Why do you cry out to Me? **Speak to the children of Israel and let them travel.**  | 15. And the LORD said to Mosheh, Why do you stand praying before Me? Behold, the prayers of My people have come before your own: **speak to the sons of Israel, that they go forward;**JERUSALEM: And the Word of the LORD said to Mosheh, How long will you stand praying before Me ? Heard before Me are your prayers; but the prayers of My people have preceded yours. **Speak to the sons of Israel that they go forward; and you, lift, up your staff and stretch forth your hand.** |
| 16. And you raise your staff and stretch out your hand over the sea and split it, and the children of Israel shall come in the midst of the sea on dry land. | 16. and you, lift up your staff, and stretch forth your hand with it over the sea, and divide it: and the sons of Israel will go through the midst of the sea upon the ground. |
| 17. And I, behold! I shall harden the hearts of the Egyptians, and they will come after you, and I will be glorified through Pharaoh, and through all his force, through his chariots, and through his horsemen. | 17. For, behold, I will harden the design of the heart of the Mizraee, and they will go in after them; and I will be glorified upon Pharoh and upon all his hosts, upon his chariots and his horsemen; |
| 18. And the Egyptians shall know that I am the Lord, when I will be glorified through Pharaoh, through his chariots, and through his horsemen | 18. that the Mizraee may know that I am the LORD, when I am glorified upon Pharoh, upon his chariots and horsemen. |
| 19. Then the angel of God, who had been going in front of the Israelite camp, moved and went behind them, and the pillar of cloud moved away from in front of them and stood behind them. | 19. ¶ And the Angel of the LORD who led the way before the hosts of Israel went and came behind them; and the column of the Cloud went from before and stood behind them: because the Mizraee threw darts and stones at the Israelites, but the Cloud intercepted them |
| 20. And he came between the camp of Egypt and the camp of Israel, and there were the cloud and the darkness, and it illuminated the night, and one did not draw near the other all night long. | 20. and it came between the host of Israel and the host of the Mizraee; a cloud, one half of which was light and one half darkness. On the one side it darkened upon the Mizraee, and on the other side it shined upon Israel all night; and one host did not attack the other all the night.JERUSALEM: And the cloud was half light and half darkness: light, it enlightened upon Israel; and darkness, it darkened upon Mizraim. And those came not against these, to set battle in order, all the night. |
| 21. And Moses stretched out his hand over the sea, and the Lord led the sea with the strong east wind all night, and He made the sea into dry land and the waters split. | 21. ¶ And Mosheh stretched out his hand over the sea, with the great and glorious staff which was created at the beginning, and on which were engraved and set forth the Great and Glorious Name, and the ten signs which had smitten the Mizraee, and the three fathers of the world, and the six mothers, and the twelve tribes of Ya’aqob: and straightway the LORD brought a vehement east wind upon the sea all night, and made the sea dry; and divided the waters into twelve divisions according to the twelve tribes of Jacob.JERUSALEM: And he stretched forth. |
| 22. Then the children of Israel came into the midst of the sea on dry land, and the waters were to them as a wall from their right and from their left. | 22. And the children of Israel went through the midst of the sea upon the ground, and the waters were congealed like a wall, three hundred miles on their right hand and on their left. |
| 23. The Egyptians pursued and came after them all Pharaoh s horses, his chariots, and his horsemen, into the midst of the sea. | 23. And the Mizraee followed and went in after them, all the horses of Pharoh, and his chariots and horsemen, into the midst of the sea. |
| 24. It came about in the morning watch that the Lord looked down over the Egyptian camp through a pillar of fire and cloud, and He threw the Egyptian camp into confusion. | 24. And it was that in the morning watch, at the time that the powers on high come to offer praise, the LORD looked forth with anger upon the hosts of the Mizraee from the column of fire, to hurl upon them flakes of fire and hail, and from the column of cloud, and confounded the host of the MizraeeJERUSALEM: And it was in the time of the morning that the Word of the LORD looked upon the host of the Mizraee, and hurled upon them bitumen (naphtha), and fire, and stones of hail, and confused the host of the Mizraee. |
| 25. And He removed the wheels of their chariots, and He led them with heaviness, and the Egyptians said, Let me run away from the Israelites because the Lord is fighting for them against the Egyptians | 25. and He brake (or, made rough) the wheels of Pharoh's carriages, so that they drove them with hardship, and that they went on and left them behind. And the Mizraee said one to another, Let us flee from the people of the house of Israel; for this is the Word of the LORD who fought for them in Mizraim.JERUSALEM: And he unloosed the wheels of their carriages, so that they went, dragging them after them: the mules, going after their way before the wheels, were turned, so as that the wheels went before the mules, and they were cast into the sea. The Mizraee answered and said on to another, Let us flee from before the people of the sons of Israel; for this is the Word of the LORD who works victory for them in their battles; so that they set the back against Mizraim. |
| 26. Thereupon, the Lord said to Moses, Stretch out your hand over the sea, and let the water return upon the Egyptians, upon their chariots, and upon their horsemen | 26. ¶ And the LORD said to Mosheh, Stretch forth your hand over the sea, that the waters may return upon the Mizraee, upon their chariots and upon their horsemen.JERUSALEM: ¶ Stretch forth. |
| 27. So Moses stretched out his hand over the sea, and toward morning the sea returned to its strength, as the Egyptians were fleeing toward it, and the Lord stirred the Egyptians into the sea. | 27. And Mosheh stretched out his hand over the sea, and the sea returned at the time of the morning unto its strength; and the Mizraee fled from before its waves. And the Lord strengthened the Mizraee in the midst of the sea, that they should not (soon) die in the midst of it, that they might receive the punishment which had been sent to them.JERUSALEM: And Mosheh stretched forth his hand over the sea, and the sea returned at the time of the morning to its place. |
| 28. And the waters returned and covered the chariots and the horsemen, the entire force of Pharaoh coming after them into the sea; not even one of them survived. | 28. And the waves of the sea returned, and covered the chariots, and the horsemen and all the host of Pharoh who had gone in after them, into the sea, not one among them was left. |
| 29. But the children of Israel went on dry land in the midst of the sea, and the water was to them like a wall from their right and from their left. | 29. But the sons of Israel walked on the ground in the midst of the sea, and the waters to them were as walls on their right hand and on their left. |
| 30. **On that day the Lord saved Israel from the hand[s] of the Egyptians, and Israel saw the Egyptians dying on the seashore.** | 30. ¶ **That day the LORD redeemed and saved Israel from the hand of the Mizraee; and Israel saw the Mizraee, dead and not dead, cast upon the shore of the sea.** |
| 31. **And Israel saw the great hand, which the Lord had used upon the Egyptians, and the people feared the Lord, and they believed in the Lord and in Moses, His servant.** | 31. **And Israel saw the power of the mighty hand by which the LORD had wrought the miracles in Mizraim; and the people feared before the LORD, and believed in the Name of the Word of the LORD, and in the prophecies of Mosheh His servant.** |
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| 1. Then Moses and the children of Israel sang this song to the Lord, and they spoke, saying, I will sing to the Lord, for very exalted is He; a horse and its rider He cast into the sea.  | 1. ¶ Behold: then sang, Mosheh and the sons of Israel this song of praise before the LORD and saying they said: Thanksgiving and praise we bring before the LORD Most High, who is glorified above the glorious, and exalted above the exalted; who punishes by His Word whomsoever glorifies himself before Him. Therefore when Pharoh the wicked bare himself proudly before the LORD, and, being uplifted in his heart, followed after the people of the sons of Israel, their horses and their chariots He threw and buried in the sea of Suph. JERUSALEM: ¶ Then sang Mosheh and the sons of Israel the praise of this song, before the LORD, saying, to say: Thanksgiving and praise bring we before the LORD, who is high above the highest, and glorified above the glorious, and who punishes by His Word whomsoever glorifies himself before Him. The horses and their riders, because they bare themselves proudly and followed after the people of the house of Israel, He has thrown and buried in the sea of Suph. |
| 2. The Eternal’s strength and His vengeance were my salvation; this is my God, and I will make Him a habitation, the God of my father, and I will ascribe to Him exaltation. | 2. The LORD is Mighty, and greatly to be feared over all the world. He spake in His Word, and became to me a God of salvation. From their mothers' breasts even the children have given signs with their fingers to their fathers, and said This is our God, who nourished us with honey from the rock, and with oil from the stone of clay, at the time when our mothers went forth upon the face of the field to give us birth, and leave us there; and He sent an angel who washed us and enwrapped us; and now will we praise Him: He is the God of our fathers, and we will exalt Him.JERUSALEM: The Lord is Mighty, and greatly to be praised and feared over all the world. He spake in His Word, and for us became salvation. From their mothers' breasts have even the children given signs with their fingers unto the fathers, and have said to them, This is our Father, who nourished us with honey from the rock, and gave us oil from the stone of clay. The sons of Israel answered and said one to another, He is our God, and we will praise Him; the God of our fathers, and we will exalt Him. |
| 3. The Lord is a Master of war; the Lord is His Name. | 3. The sons of Israel said, The Lord is a man making war for us: from generation to generation He maketh known His power unto the people of the house of Israel. The Lord is His Name; according to His Name, so is His power; His Name shall be blessed for ever and ever.JERUSALEM: The Lord in the glory of His Shekinah is He who worketh victory for your arms. From one generation to another He maketh known His power to the people of the house of Israel. His Name is the Lord: as is His Name, so is His power; let His name be glorified for ever and ever. |
| 4. Pharaoh’s chariots and his army He cast into the sea, and the elite of his officers sank in the Red Sea. | 4. The chariots of Pharoh and his hosts He hath cast into the sea; the goodliest of his young men hath He thrown and drowned in the sea of Suph.JERUSALEM: Upon the chariots of Pharoh and his host He shot arrows in the sea; his goodly young men and his men of strength He hath drowned in the sea of Suph. |
| 5. The depths covered them; they descended into the depths like a stone. | 5. The deep covered them over, they went down and are buried in the depths of the sea, and are as silent as a stone. |
| 6. Your right hand, O Lord, is most powerful; Your right hand, O Lord, crushes the foe. | 6. Thy right hand, O Lord, how glorious is it in power? Thy right hand, O Lord, hath cut off the adversaries of Thy people who rose against them to do them hurt.JERUSALEM: How glorious is Thy right hand, 0 Lord, in power, which bath broken and shattered the walls of the enemies of Thy people! |
| 7. And with Your great pride You tear down those who rise up against You; You send forth Your burning wrath; it devours them like straw. | 7. And in the plenitude and greatness of Thy majesty Thou hast destroyed the walls of the enemies of Thy people. Thou wilt pour upon them Thy fierce anger, Thou wilt consume them as the burning fire prevails over the stubble. |
| 8. And with the breath of Your nostrils the waters were heaped up; the running water stood erect like a wall; the depths congealed in the heart of the sea. | 8. For by the Word from before Thee the waters became heaps; they stood, as if bound like skins that confine flowing water, and the depths were congealed in the flood of the great sea. |
| 9. [Because] the enemy said, I will pursue, I will overtake, I will share the booty; my desire will be filled from them; I will draw my sword, my hand will impoverish them. | 9. Pharoh the wicked, the hater and adversary, did say, I will follow after the people of the sons of Israel, and will lay waste their camp on the bank of the sea: I will set war in array against them, and kill them, small and great, despoil them of much spoil, bring them back into great captivity, and divide their substance among my people who make war: and when my soul is satisfied with the blood of their slain, I will sheathe my sword, having, destroyed them with my right hand.JERUSALEM: Pharoh the wicked, the hater and adversary, did say, I will follow after the people of the sons of Israel and will overtake them encamped at the side of the sea. I will lead them captive into great captivity, and despoil, them of great spoil; I will divide their substance among my men of war; and when my soul shall be satisfied with them, I will sheathe my sword, when I shall have destroyed them with my right hand. |
| 10. You blew with Your wind, the sea covered them; they sank like lead in the powerful waters. | 10. Thou didst blow with the wind from before Thee, O Lord, and the waves of the sea covered them; they went down, and sank as lead in the proud waters.JERUSALEM: The sea and the earth had controversy one with the other. The sea said to the earth, Receive thy children; and the earth said to the sea, Receive thy murderers. But the earth willed not to swallow them, and the sea willed not to overwhelm them. And by the Word from before Thee Thou. didst stretch forth Thy right hand in oath., and didst swear unto the earth that Thou wilt not require them of her in the world to come. Then did the earth open her mouth and swallow them up. |
| 11. Who is like You among the powerful, O Lord? Who is like You, powerful in the holy place? Too awesome for praises, performing wonders! | 11. Who is like Thee among the exalted gods, O Lord, who is like Thee, glorious in holiness, fearful in praises, doing wonders and manifestations for Thy people, the house of Israel ? |
| 12. You inclined Your right hand; the earth swallowed them up. | 12. The sea spake to the earth, Receive thy children: but the earth spake to the sea, Receive thy murderers. And the sea was not willing to overwhelm them, and the earth was not willing to swallow them up. The earth was afraid to receive them, lest they should be required from her in the day of the great judgment in the world to come, even as the blood of Habel will be required of her: whereupon Thou, O Lord, didst stretch forth Thy right hand in swearing to the earth that in the world to come they should not be required of her. And the earth opened her mouth and consumed them. |
| 13. With Your loving kindness You led the people You redeemed; You led [them] with Your might to Your holy abode. | 13. Thou hast led in Thy mercy the people whom Thou hast redeemed, and given them the heritage of the mountain of Thy sanctuary, the place of the dwelling of Thy holy Shekinah. |
| 14. People heard, they trembled; a shudder seized the inhabitants of Philistia. | 14. The nations will hear and be afraid; terror will lay hold upon them, even upon all the pillars of the inhabitants of the Palestinian land. |
| 15. Then the chieftains of Edom were startled; [as for] the powerful men of Moab, trembling seized them; all the inhabitants of Canaan melted. | 15. Behold, then will the princes of the Edomaee be confounded, the strong ones of Moaba will be seized with fear, their heart within them will melt away, even all the pillars of the inhabitants of the Kenaanian land. |
| 16. May dread and fright fall upon them; with the arm of Your greatness may they become as still as a stone, until Your people cross over, O Lord, until this nation that You have acquired crosses over. | 16. Through the power of Thy mighty arm, let the terrors of death fall upon them, let them be silent as a stone, till the time when Thy people, O Lord, shall have passed the streams of Arnona, till the time when Thy people whom Thou didst ransom shall have crossed the dividing current of Jabeka.JERUSALEM: Thou wilt make the terror of death to fall upon them and undoing, by the power of Thy mighty arm, that they shall be as silent as a stone, until this people whom Thou hast redeemed shall have gone over the dividing stream of Jobeka and that of Jardena; till this people shall have passed over whom Thou hast ransomed for Thy Name. |
| 17. You shall bring them and plant them on the mount of Your heritage, directed toward Your habitation, which You made, O Lord; the sanctuary, O Lord, [which] Your hands founded. | 17. Thou wilt bring them in, and plant them on the mountain of Thy sanctuary, the place which Thou hast provided before the throne of Thy glory, the house of Thy holy Shekinah, which Thou, O Lord, hast prepared, Thy sanctuary that with both hands Thou hast established.JERUSALEM: Thou wilt bring them in, and wilt plant them in the mountain of Thy inheritance, the dwelling of the glory of Thy holiness, which Thou 0 Lord, hast prepared for Thyself, the sanctuary of the Lord that with both hands He hath established.} |
| 18. The Lord will reign to all eternity | 18. When the people of the house of Israel beheld the signs and manifestations which the Holy One, whose Name be praised, had done at the sea of Suph, and the power of His hand, the children of the captives answering said one to the other, Come, and let us set the crown of majesty on the head of our Redeemer, who maketh to pass over, and passeth not; who changeth, and is not changed; whose is the crown of the kingdom; the King of kings in this world; whose, too, is the kingdom in the world to come, for ever and ever.JERUSALEM: When the house of Israel had beheld the signs and wonders that the Holy One, Blessed be He, had wrought for them at the border of the sea, let His great Name be blessed for ever and ever,­ they gave glory and thanksgiving and exaltation unto their God. The sons of Israel answered and said one to another, Come, let us set the crown upon the head of the Redeemer, who causeth to pass over, but is not passed; who changeth, but is not changed; the King of kings in this world; whose, too, is the crown of the kingdom of the world to come, and whose it will be for ever and ever. |
| 19. When Pharaoh’s horses came with his chariots and his horsemen into the sea, and the Lord brought the waters of the sea back upon them, and the children of Israel walked on dry land in the midst of the sea, | 19. ¶ For Pharoh's horses with his chariots and horsemen went into the sea, and the Lord made the waters of the sea to return upon them; but the sons of Israel walked upon the land in the midst of the sea, and there did spring up sweet fountains and trees yielding food and verdure and ripe fruits, (even) on the ground of the sea. |
| 20. Miriam, the prophetess, Aaron’s sister, took a timbrel in her hand, and all the women came out after her with timbrels and with dances. | 20. And Miriam the prophetess, the sister of Aharon, took a tambourine in her hand, and all the women came out after her, dancing with tambourines and playing on instruments.JERUSALEM: With tambourines dancing. |
| 21. And Miriam called out to them, Sing to the Lord, for very exalted is He; a horse and its rider He cast into the sea | 21. And Miriam sang to them, Let us give thanks and praise before the Lord, for might and supremacy are His; above the proud He is glorified, and above the lofty He is exalted. When the wicked, Pharoh in his pride followed after the people of the sons of Israel, his horses and his chariots did He cast and drown in the sea of Suph. |
| 22. Moses led Israel away from the Red Sea, and they went out into the desert of Shur; they walked for three days in the desert but did not find water. | 22. ¶ And Mosheh made Israel go forward from the sea of Suph, and they went forth into the wilderness of Chalutsa. And they journeyed three days in the desert, empty of instruction, and found no water.JERUSALEM: ¶ The way of Chalutsa. |
| 23. They came to Marah, but they could not drink water from Marah because it was bitter; therefore, it was named Marah. | 23. And they came to Marah, but could not drink the waters of Marah because they were bitter; therefore he called the name of it Marah. |
| 24. The people complained against Moses, saying, What shall we drink? | 24. And the people murmured against Mosheh, saying, What shall we drink? |
| 25. So he cried out to the Lord, and the Lord instructed him concerning a piece of wood, which he cast into the water, and the water became sweet. There He gave them a statute and an ordinance, and there He tested them. | 25. ¶ And he prayed before the Lord, and the Lord showed him the bitter tree of Ardiphne; and he wrote upon it the great and glorious Name, and cast it into the midst of the waters, and the waters were rendered sweet. And there did the Word of the Lord appoint to him the ordinance of the Sabbath, and the statute of honouring father and mother, the judgments concerning wounds and bruises., and the punishments wherewith offenders are punished; and there he tried (them) with the tenth trial,JERUSALEM: ¶ And Mosheh prayed before the Lord, and the Word of the Lord showed him the tree of Ardiphne, and he cast it into the midst of the waters, and the waters were made sweet. There did the Word of the Lord show unto him statutes and orders of judgment, and there He tried him with trials in the tenth trial. |
| 26. And He said, If you hearken to the voice of the Lord, your God, and you do what is proper in His eyes, and you listen closely to His commandments and observe all His statutes, all the sicknesses that I have visited upon Egypt I will not visit upon you, for I, the Lord, heal you | 26. and said, If you will truly hearken to the Word of the Lord your God, and do that which is right before Him, and will listen to His precepts and keep all His statutes, all those evil things that I laid upon the Mizraee I will not lay upon thee: but if thou wilt transgress against the word of the law, upon thee shall they be sent. If thou convert, I will remove them from thee; for I am the Lord thy Healer.JERUSALEM: For I am the Lord who healeth thee by My Word. |
|  |  |

**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 V: Redemption**

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

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Vol. 5 – “Redemption,” pp. 183-265

**Rashi Commentary for: ‎ Shemot (Exod.) 14:15 – 15:26**

**15** **Why do you cry out to Me** [This verse] teaches us that Moses was standing and praying. The Holy One, blessed be He, said to him, “This is no time to pray at length, when Israel is in distress.” Another explanation [of God’s question (Why do you cry out to me?) implies]: “The matter depends on Me and not on you,” as it is said further [in Scripture]: “Concerning My children and the work of My hands do you command Me?” (Isa. 45:11).-[from Mechilta, Exod. Rabbah 21: 8]

**Speak to the children of Israel and let them travel** They have nothing to do but to travel, for the sea will not stand in their way. The merit of their forefathers and their own [merit], and the faith they had in Me when they came out [of Egypt] are sufficient to split the sea for them.-[from Mechilta, Exod. Rabbah 21:8]

**19** **and went behind them** to separate between the Egyptians’ camp and the Israelites’ camp and to catch the arrows and the catapult stones of the Egyptians. Everywhere it says: “the angel of the Lord (ה'),” but here [it says]: “the angel of God (אֱלֽהִים).” Everywhere [in Scripture] אֱלֽהִים denotes [God’s attribute of] judgment. This teaches that at that moment, the Israelites were being judged whether to be saved or to perish with the Egyptians.

**and the pillar of cloud moved away** When it became dark, and the pillar of cloud delivered the camp to the pillar of fire, the cloud did not go away as it would customarily go away completely in the evening, but it moved away and went behind them [the Israelites] to make it dark for the Egyptians.

**20** **And he came between the camp of Egypt** This can be compared to a person walking along the road with his son walking in front of him. [When] bandits came to capture him [the son], he [the father] took him from in front of him and placed him behind him. A wolf came behind him; so he put him [his son] in front of him. [When] bandits came in front of him and wolves behind him, he put him [his son] on his arms and fought them off. Similarly [the prophet depicts the angel protecting Israel when they drew near to the Red Sea], “But I sent to train Ephraim, he took them on his arms” (Hos. 11:3).-[from Mechilta]

**and there were the cloud and the darkness** for the Egyptians.

**and it illuminated** [I.e.,] the pillar of fire [illuminated] the night for the Israelites, and it went before them as it usually went all night long, and the thick darkness [from the cloud] was toward the Egyptians.

**and one did not draw near the other** [I.e., one] camp to [the other] camp.- [from Mechilta, Jonathan]

**21** **with the strong east wind** [I.e.,] with the east wind, which is the strongest of the winds. That is the wind with which the Holy One, blessed be He, visits retribution upon the wicked, as it is said [in the following verses]: “With an east wind I will scatter them” (Jer. 18:17); “an east wind shall come, a wind of the Lord” (Hos. 13:15); “the east wind broke you in the heart of the seas” (Ezek. 27:26); “He spoke with His harsh wind on the day of the east wind” (Isa. 27:8).-[from Mechilta]

**and the waters split** All the water in the world.-[from Mechilta Exod. Rabbah 21:6]

**23** **all Pharaoh’s horses** Heb. כּֽל סוּס פַּרְעֽה, lit., in the singular. Now was there only one horse? This informs us that they [the horses] are all considered by the Omnipresent as one horse.-[from Mechilta Shirah 2]

**24** **It came about in the morning watch** Heb. בְּאַֽשְמֽרֶת. The three parts of the night are called, אַשְׁמוּרוּת, watches (Ber. 3b), and the one [watch] before morning is called אַשְׁמֽרֶת הַבּֽקֶר, the morning watch. I say that because the night is divided into the watches of the songs of the ministering angels, one group after another into three parts, it is called אַשְׁמֽרֶת, watch. This is what Onkelos [means when he] renders מַטְּרַת.

**looked down** Heb. וַיַּשְׁקֵף, looked, that is to say that He turned toward them to destroy them, and the Targum [Onkelos] renders: וְאִסְתְּכֵי. This too is an expression of looking, like “to the field of seers” (Num. 23:14), [which Onkelos renders:] לַחֲקַל סָכוּתָא

**through a of fire and cloud** The pillar of cloud descends and makes it [the earth] like mud, and the pillar of fire boils it [the earth], and the hoofs of their horses slip.-[from Mechilta]

**and He threw the Egyptian camp into confusion** Heb. וַיָּהָם, an expression of confusion, estordison in Old French. He confused them; He took away their intelligence. We learned in the chapters of Rabbi Eliezer the son of Rabbi Yose the Galilean [not found in our edition] [that] wherever it says מְהוּמָה [confusion], it means a tumultuous noise. And the “father” of them all, [the best example of the use of מְהוּמָה, is [in the verse:] “and the Lord thundered with a loud noise, etc., on the Philistines and threw them into confusion (וַיְהוּמֵּם)” (I Sam. 7:10).

**25** **And He removed the wheels of their chariots** With the fire the wheels were burned, and the chariots dragged, and those sitting in them were moved to and fro, and their limbs were wrenched apart.-[from an unknown source, similar to Mechilta]

**and He led them with heaviness** In a manner that was heavy and difficult for them. [This punishment was] in the measure that they [the Egyptians had] measured [to the Israelites], namely “and he made his heart heavy, he and his servants” (Exod. 9:34). Here too, “He led them with heaviness.”-[from an unknown source, similar to Mechilta]

**is fighting for them against the Egyptians** Heb. בְּמִצְרָיִם, [is like] against the Egyptians. Alternatively: בְּמִצְרָיִם[means] in the land of Egypt, for just as these [Egyptians] were being smitten in the sea, so were those remaining in Egypt being smitten.-[from Mechilta]

**26** **and let the water return** [I.e., the water] that is standing upright like a wall [will] return to its place and cover up the Egyptians.

**27** **toward morning** Heb. לִפְנוֹת בּֽקֶר, at the time the morning approaches [lit., turns (פּוֹנֶה) to come].

**to its strength** Heb. לְאֵיתָנוֹ. To its original strength.-[from Mechilta]

**were fleeing toward it** Because they were confused and crazed and running toward the water.

**and the Lord stirred** Heb. וַיְנַעֵר. As a person stirs (מְנַעֵר) a pot [of food] and turns what is on the top to the bottom and what is on the bottom to the top, so were they [the Egyptians] bobbing up and down and being smashed in the sea, and the Holy One, blessed be He, kept them alive to bear their tortures.-[from Mechilta]

**stirred** Heb. וַיְנַעֵר. [Onkelos renders it] וְֽשַנִּיק, which means stirring in the Aramaic language, and there are many [examples of this word] in aggadic midrashim.

**28** **and covered the chariots...the entire force of Pharaoh** Heb. לְכֽל חֵיל פַּרְעֽה So is the custom of Scriptural verses to write a superfluous “lammed,” such as in “all (לְכָל) its utensils you shall make copper” (Exod. 27:3); and similarly, “all (לְכֽל) the utensils of the Tabernacle for all its services” (Exod. 27:19); [and in the phrase] “their stakes and their ropes, along with all (לְכָל) their utensils” (Num. 4:32), and it [the “lammed”] is [used] merely to enhance the language.

**30** **and Israel saw the Egyptians dying on the seashore** For the sea spewed them out on its shore, so that the Israelites would not say, "Just as we are coming up on this side [of the sea], so are they coming up on another side, far from us, and they will pursue us."-[from Mechilta and Pes. 118b]

**31** **the great hand** The great mighty deed that the hand of the Holy One, blessed be He, had performed. Many meanings fit the term יָד, and they are all expressions derived from an actual hand, and he who interprets it must adjust the wording according to the context.

**Chapter 15**

**1** **Then...sang** Heb. אָז יָשִׁיר. [The future tense presents a problem. Therefore, Rashi explains:] Then, when he [Moses] saw the miracle, it occurred to him to recite a song, and similarly, “Then Joshua spoke (אָז יְדַבֵּר יְהשֻׁעַ)” (Josh. 10:12); and similarly, “and the house [which] he would make (יַעֲשֶׂה) for Pharaoh’s daughter” (I Kings 7:8), [which means] he decided to make it for her. Here too, יָשִׁיר [in the future tense means that] his heart dictated to him that he should sing, and so he did, “and they spoke, saying, I will sing to the Lord.’ ” Likewise, with [the above reference to] Joshua, when he saw the miracle [of the defeat of the Amorite kings (Josh. 10:11)], his heart dictated to him that he speak [praises to God], and so he did, “and he said in the sight of Israel” (Josh. 10:12). Likewise, the song of the well, with which [Scripture] commences: “Then Israel sang (אָז יָשִׁיר)” (Num. 21:17), it explains after it, “Ascend, O well!, sing to it.” [I.e., in these three instances, the “yud” of the future tense denotes the thought, and after each one, Scripture continues that the thought was brought to fruition.] “Then did Solomon build (אָז יִבְנֶה) a high place” (I Kings 11:7); the Sages of Israel explain that he sought to build [it] but did not build [it] (Sanh. 91b). We [thus] learn that the “yud” may serve to indicate a thought. This is to explain its simple meaning, but the midrashic interpretation is [as follows]: Our Rabbis of blessed memory stated: From here is an allusion from the Torah to the resurrection of the dead (Sanh. 91b, Mechilta), and so it is [i.e., the future tense is used] with them all, except that of Solomon, which they explained as [implying] “he sought to build but did not build.” One cannot say and explain this form like other words written in the future, but which mean [that they occurred] immediately, such as “So would Job do (וָעֲשֶׂה)” (Job 1:5); “by the command of the Lord would they encamp (יַחֲנוּ)” (Num. 9:23); “And sometimes the cloud would be (יִהְיֶה)” (Num. 9:21), because that is [an example of] something that occurs continually, and either the future or the past is appropriate for it, but that which occurred only once [i.e., the song that was sung], cannot be explained in this manner.-

**for very exalted is He** Heb. גָאֽה גָאָה, [to be interpreted] according to the Targum [He was exalted over the exalted, and the exaltation is His]. Another explanation: [The] doubling [of the verb] comes to say that He did something impossible for a flesh and blood [person] to do. When he fights with his fellow and overwhelms him, he throws him off the horse, but here, “a horse and its rider He cast into the sea,” [i.e., with the rider still on the horse]. Anything that cannot be done by anyone else is described as exaltation (גֵּאוּת), like “for He has performed an exalted act (גֵּאוּת)” (Isa. 12:5). Similarly, [throughout] the entire song you will find the repetitive pattern, such as: “My strength and my praise are the Eternal, and He was my salvation” (verse 2); “The Lord is a Master of war; the Lord is His Name,” (verse 3); and so on, all of them (in an old Rashi). Another explanation: גָאֽה גָאָה means for He is exalted beyond all songs, [i.e.,] for however I will praise Him, He still has more [praise]. [This is] unlike the manner of a human king, who is praised for something he does not possess.-[from Mechilta]

**a horse and its rider** Both bound to one another, and the water lifted them up high and brought them down into the depths, and [still] they did not separate.-[from Mechilta]

**He cast** Heb. רָמָה, [meaning] He cast, and similarly, “and they were cast (וּרְמִיו) into the burning, fiery furnace” (Dan. 3:21). The aggadic midrash, however, [states as follows]: One verse (verse 1) says: רָמָה בַיָם, [derived from רוּם, meaning “to cast up,”] and one verse (verse 4) says: יָרָה בַיָם [meaning “to cast down”]. [This] teaches us that they [the horse and rider] went up and [then] descended into the deep, [i.e., they were thrown up and down]. [The meaning of יָרָה is here] similar to: “who laid (יָרָה) its cornerstone” (Job 38:6), [which signifies laying the stone] from above, downward.-[from Mechilta, Tanchuma, Beshallach 13]

**2** **The Eternal’s strength and His vengeance were my salvation** Heb. עָזִי וְזִמְרָת יָ-ה. Onkelos renders: My strength and my praise, [thus interpreting] עָזִי like עֻזִי [my strength] with a “shuruk,” and וְזִמְרָת like וְזִמְרָתִי [my song]. But I wonder about the language of the text, for there is nothing like it [the word עָזִי] in Scripture with its vowelization except in three places [i.e., here and in Isa. 12:2 and Ps. 118:14], where it is next to וְזִמְרָת, but [in] all other places,it is vowelized with a “shuruk" [now called a "kubutz"], [e.g., in the phrase] "O Lord, Who are my power (עֻזִי) and my strength” (Jer. 16:19); “[Because of] his strength (עֻזוֹ), I hope for You” (Ps. 59:10). Likewise, any word [noun] consisting of two letters, vowelized with a “melupum,” [i.e., a "cholam,"] when it is lengthened by [the addition of] a third letter, and the second letter is not punctuated with a “sheva” the first [letter] is vowelized with a “shuruk,” e.g., עֽז strength, becomes עֻזִי, my strength, spittle (Job 30:10), רֽק becomes רֽקִי, my spittle (Job 7:19). allotment (Gen. 47:22), חֽק becomes חֽקִי, my allotment (Prov. 30:8). עֽל, yoke (Deut. 28:48), becomes עֻלוֹ, his yoke, “shall be removed...his yoke עֻלוֹ” (Isa. 10:27). כּֽל, all (Gen. 21:12), becomes כֻּלוֹ, all of it, “with officers over them all כֻּלוֹ” (Exod. 14:7). But these three [examples of the phrase], עָזִי וְזִמְרָת, [namely] the one [written] here, the one [written in] Isaiah (12:2), and the one [written in] Psalms (118:14) [all examples of the word ]עָזִי are vowelized with a short “kamatz.” Moreover, not one of them [i.e., of these examples] is written וְזִמְרָתִי but וְזִמְרָת, and next to each of them it says וַיְהִי-לִי לִיֽשוּעָה, were my salvation. Therefore, in order to reconcile the language of the text, I say that עָזִי is not like עֻזִי, nor is וְזִמְרָת like וְזִמְרָתִי, but עָזִי is a noun [and the final “yud” is only stylistic], like [the final “yud” in these examples:] “You Who dwell (הַישְׁבִי) in heaven” (Ps. 123:1); “who dwell (שֽׁכְנִי) in the clefts of the rock” (Obad. 1:3); “Who dwells (שֽׁכְנִי) in the thorn bush” (Deut. 33:16). And this is the praise [that Moses and the Israelites sing to God]: The strength and the vengeance of the Eternal--that was my salvation. [In brief, the “yud” at the end of the word is a stylistic suffix, which has no bearing on the meaning.] And the word וְזִמְרָת is connected to the word denoting the Divine Name, like “to the aid of (לְעֶזְרַת) the Lord” (Jud. 5:23); [and like the word בְּעֶבְרַת in] “By the wrath of (בְּעֶבְרַת) the Lord” (Isa. 9:18); [and the word דִבְרַת in:] “concerning the matter of (דִבְרַת)” (Eccl. 3:18). [In brief, the ַת or, ָת denotes the construct state of a feminine noun.] The expression וְזִמְרָת is an expression related to “and your vineyard you shall not prune (א תִזְמֽר)” (Lev. 25:4); “the downfall of (זְמִיר) the tyrants” (Isa. 25:5), an expression denoting mowing down and cutting off. [Thus the phrase means:] The strength and the vengeance of our God was our salvation. Now [since this is the meaning of the phrase,] do not be puzzled about the expression וַיְהִי, [i.e.,] that it does not say הָיָה [without a “vav” since this is the verb following עָזִי וְזִמְרָת and does not begin a clause as the conversive “vav” usually does], for there are verses worded this way, and this is an example: “[against] the walls of the house around [both] the temple and the sanctuary, he made (וַיַּעַשׂ) chambers around [it]” (I Kings 6:5). It should have said עָשָׂה, “chambers around [it]” [instead of וַיַּעַשׂ]. Similarly, in (II) Chron. (10:17): “But the children of Israel who dwelt in the cities of Judah-Rehoboam reigned (וַיִמְלֽךְ) over them.” It should have said: “Rehoboam (מָלַךְ) over them.” [Similarly,] “Because the Lord was unable...He slaughtered them (וַיִשְׁחָטֵם) in the desert” (Num. 14:16). It should have said: שְׁחָטָם. [Similarly,] “But the men whom Moses sent...died (וַיָמוּתוּ)” (Num 14:36, 37). It should have said: מֵתוּ. [Similarly,] “But he who did not pay attention to the word of the Lord left (וַיַעֲזֽב)” (Exod. 9:21). It should have said: עָזַב.

**this is my God** He revealed Himself in His glory to them [the Israelites], and they pointed at Him with their finger [as denoted by זֶה, this]. By the sea, [even] a maidservant perceived what prophets did not perceive.-[from Mechilta]

**and I will make Him a habitation** Heb. וְאַנְוֵה. Onkelos rendered it as an expression of habitation (נָוֶה) [as in the following phrases]: “a tranquil dwelling (נָוֶה)” (Isa. 33: 20); “a sheepfold (נְוֵה)” (Isa. 65:10). Another explanation: וְאַנְוֵהוּ is an expression of beauty (נוּ). [Thus the phrase means] I will tell of His beauty and His praise to those who enter the world, such as: [When Israel is asked:] "How is your beloved more than another beloved...? [Israel will say] My beloved is white and ruddy..." and the entire section [of Song of Songs] (Song of Songs 5:9, 10).-[from Mechilta]

**the God of my father** is this One, and I will exalt Him.

**the God of my father** I am not the beginning of the sanctity [i.e., I am not the first to recognize His sanctity], but the sanctity has been established and has remained with me, and His Divinity has been upon me since the days of my forefathers.-[from Mechilta]

**3** **The Lord is a Master of war** Heb. אִישׁ מִלְחָמָה, lit., a man of war, [which is inappropriate in reference to the Deity. Therefore,] Rashi renders: Master of war, like “Naomi’s husband (אִישׁ נָעֳמִי)” (Ruth 1:3) and so, every [instance in the Torah of] אִישׁ, husband, and אִישֵׁךְ, your husband, is rendered: בַּעַל, master. Similarly, “You shall be strong and become a man (לְאִישׁ)” (I Kings 2:2), [meaning] a strong man.-

**the Lord is His Name** His wars are not [waged] with weapons, but He wages battle with His Name, as David said [to Goliath before fighting him], “[You come to me with spear and javelin] and I come to you with the Name of the Lord of Hosts” (I Sam. 17:45). Another explanation: The Lord י-ה-ו-ה, denoting the Divine Standard of Clemency,] is His Name--Even when He wages war and takes vengeance upon His enemies, He sticks to His behavior of having mercy on His creatures and nourishing all those who enter the world, unlike the behavior of earthly kings. When he [an earthly king] is engaged in war, he turns away from all his [other] affairs and does not have the ability to do both this [i.e., wage war] and that [other things].-[from Mechilta]

**4** **He cast into the sea** Heb. יָרָה בַיָם. [Onkelos renders:] שְׁדִי .שְׁדִי בְיַמָּא is an expression of casting down (יָרָה), as [Scripture] says: “or shall surely be cast down (יָרֽה יִיָָּרֶה)” (Exod. 19:13), which Onkelos renders: אִשְׁתְּדָאָה יִשְׁתְּדִי. The “tav” serves in these [forms] in the hithpa’el form.

**and the elite of** Heb. וּמִבְחַר, a noun, like מֶרְכָּב, riding gear (Lev. 15:9); מִשְׁכָּב, bed (Lev. 15:23); מִקְרָא קֽדֶשׁ, holy convocation (Exod. 12:16, Lev. 23:3).

**sank** Heb. טֻבְּעוּ. The term טְבִיעָה [for sinking] is used [in the Tanach] only [when referring] to a place where there is mud, like “I have sunk (טָבַעְתִּי) in muddy depths” (Ps. 69:3); “and Jeremiah sank (וַיִּטְבַּע) into the mud” (Jer. 38:6). This informs [us] that the sea became mud, to recompense them [the Egyptians] according to their behavior, [namely] that they enslaved the Israelites with [work that entailed] clay and bricks.-[from Mechilta]

**5** **covered them** Heb. יְכַסְיֻמוּ, like יְכַסוּם. The “yud” in the middle of it is superfluous. This is, however, a common biblical style [to add an additional “yud”], like “and your cattle and your flocks will increase (יִרְבְּיֻן)” (Deut. 8:13); “They will be sated (יִרְוְיֻן) from the fat of Your house” (Ps. 36:9). The first “yud,” which denotes the future tense, is to be explained as follows: They sank in the Red Sea, so that the water would return and cover them up. There is no word in Scripture similar to יְכַסְיֻמוּ in its vowelization. It would usually be vowelized יְכַסְיֻמוּ with a “melupum.” [Here too it is obvious that Rashi means a “cholam,” as I explained above (Exod. 14:12).]

**like a stone** Elsewhere (verse 10), it says, “they sank like lead.” Still elsewhere (verse 7), it says, “it devoured them like straw.” [The solution is that] the [most] wicked were [treated] like straw, constantly tossed, rising and falling; the average ones like stone; and the best like lead-[i.e.,] they sank immediately [and thus were spared suffering].-[from Mechilta]

**6** **Your right hand...Your right hand** twice. When the Israelites perform the will of the Omnipresent, [even] the left hand becomes a right hand.-[Rashi from Mechilta]

**Your right hand, O Lord, is most powerful** to save Israel, and Your second right hand crushes the foe. It seems to me, however, that that very right hand [also] crushes the foe, unlike a human being, who cannot perform two kinds of work with the same hand. The simple meaning of the verse is: Your right hand, which is strengthened with might--what is its work? Your right hand, O Lord, crushes the foe. There are many verses resembling it [i.e., where parts of the verse are repeated]: “For behold Your enemies, O Lord, for behold Your enemies will perish” (Ps. 92:10); “How long will the wicked, O Lord, how long will the wicked rejoice?” (Ps. 94:3); “The rivers have raised, O Lord, the rivers have raised their voice” (Ps. 93:3); “Not for us, O Lord, not for us” (Ps. 115:1); “I will answer, says the Lord; I will answer the heavens” (Hos. 2:23); “I to the Lord, I shall sing” (Jud. 5:3); “Had it not been for the Lord, etc. Had it not been for the Lord Who was with us when men rose up against us” (Ps. 124:1, 2); “Praise! Praise! Deborah. Praise! Praise! Utter a song” (Jud. 5:12); “A foot shall trample it, the feet of a poor man” (Isa. 26:6); “And He gave their land as an inheritance, an inheritance to Israel His people” (Ps. 135:12).

**is most powerful** Heb. נֶאְדָּרִיThe “yud” is superfluous, like “populous (רַבָּתִי עָם)...princess (שָׂרָתִי) among the provinces” (Lam. 1:1); “what was stolen by day” (גְּנֻבְתִי) (Gen. 31: 39).

**crushes the foe** Heb. תִּרְעַץ, [which means] it constantly crushes and breaks the foe. Similar to this, “And they crushed (וַיִרְעֲצוּ) and broke the children of Israel,” in Jud. (10:8). (Another explanation: Your right hand, which is strengthened with might-it breaks and strikes the foe.)

**7** **And with Your great pride** -(If the hand alone crushes the foe, then when it is raised with its great pride, it will [definitely] tear down those who rise up against Him. And if with His great pride alone His foes are torn down, how much more so, when He sends upon them His burning wrath, will it consume them.)

**You tear down** You always tear down those who rise up against You. And who are those who rise up against Him? These are the ones who rise up against Israel, and so does he [the Psalmist] say, “For behold, Your enemies stir.” And what is that stirring? “Against Your people they plot cunningly” (Ps. 83:3, 4). For this reason, he calls them the enemies of the Omnipresent.-[from Mechilta]

**8** **And with the breath of Your nostrils** Breath which comes out of the two nostrils of the nose. Scripture speaks anthropomorphically about the Shechinah, on the model of a mortal king, in order to enable the ears of the people to hear it [to understand God’s anger] as it usually occurs [in humans], so that they should be able to understand the matter. [Namely that] when a person becomes angry, wind comes out of his nostrils. Likewise, “Smoke went up from His nostrils” (Ps. 18:9), and similarly, “and from the wind of His nostrils they will be destroyed” (Job 4:9). And this is what it [Scripture] says: “For the sake of My Name, I defer My anger” (Isa. 48:9) [lit., I lengthen the breath of My nose]. [This means that] when his [a person’s] anger subsides, his breath becomes longer, and when he becomes angry, his breath becomes shorter; [the verse continues:] “and for My praise I restrain My wrath (אֶחֱטָם) for you” (Isa. 48:9). [I.e.,] I put a ring (חֲטָם) into My nostrils in front of the anger and the wind, [so] that they should not come out. “For you” means “for your sake.” [The word] אֶחֱטָם is like [the expression in the Mishnah:] “a dromedary with a nose ring” (בַּחֲטָם) in tractate Shabbath (51b). This is how it appears to me. And concerning every [expression of] אַף and חָרוֹן in the Bible [which are expressions of anger] I say this: [The expression] חָרָה אַף, anger was kindled, is like [the word חָרָה in:] “and my bones dried out (חָרָה) from the heat” (Job 30:30); חָרָה is an expression of fire and burning, for the nostrils heat up and burn at the time of anger. חָרוֹן (burning) is from the root חרה (to burn) just as רָצוֹן (will) is from the root רצה (to desire). And likewise, חֵמָה is an expression of heat (חֲמִימוּת). Therefore, it [Scripture] says: “and his anger (וַחֲמָתוֹ) burnt within him” (Esther 1:12), and when the anger subsides, we say, “His mind has cooled off (נִתְקָרְרָה דַעְתּוֹ).”

**the waters were heaped up** --Heb. נֶעֶרְמוּ. Onkelos rendered [this word] as an expression of cunning (עַרְמִימוּת). According to the clarity of Scripture, however, it is an expression related to “a stack (עֲרֵמַת) of wheat” (Song of Songs 7:3), and [the phrase that follows:] “the running water stood erect like a wall” proves this.

**the waters were heaped up** From the heat of the wind that came out of Your nose, the water dried up, and it became like piles and heaps of grain stacks, which are tall.

**like a wall** Heb. כְמוֹ-נֵד, as the Targum [Onkelos] renders: כְּשׁוּר, like a wall.-

**wall** Heb. נֵד, an expression of heaping and gathering, like “a heap (נֵד) of harvest on a day of sickness” (Isa. 17:11); “He gathers (כּֽנֵס) as a mound כַּנֵד” (Ps. 33:7). It does not say, “He brings in as a flask כַּנּֽאד,” but כַּנַּד. Now if כַּנַּד were the same as כַּנּֽאד, and כּֽנֵס were an expression of bringing in, it should have said, “He brings in as into a flask (מַכְנִיס כִּבְנֽאד)the waters of the sea.” Rather, כּֽנֵס is an expression of gathering and heaping, and so, “shall stand in one heap (נֵד)”; “stood in one heap (נֵד).” (Josh. 3:13, 16); and the expression of rising and standing does not apply to flasks, but to walls and heaps. Moreover, we do not find נּֽאד, meaning a flask, vowelized [with any vowel] but with a “melupum,” (meaning a “cholam,”) like [in the phrases:] “place my tears into Your flask (בְּנּֽאדֶךָ)” (Ps. 56: 9); “the flask of נּֽאד milk” (Jud. 4:19).

**congealed** Heb. קָפְאוּ, like “and curdle me (תַּקְפִּיאֵנִי) like cheese” (Job 10:10). [I.e.,] that they [the depths] hardened and became like stones, and the water hurled the Egyptians against the stone with [all its] might and fought with them [the Egyptians] with all kinds of harshness.

**in the heart of the sea** Heb. בְּלֶב יָם, in the strongest part of the sea. It is customary for the Scriptures to speak in this manner, [for instance:] “until the heart of (לֵב) the heavens” (Deut. 4:11); in the heart of (בְּלֵב) the terebinth" (II Sam. 18:14). [The heart in these examples is] an expression denoting the root and the strength of anything.-

**9** **[Because] the enemy said** --to his people, when he enticed them with [his] words, "I will pursue, and I will overtake them, and I will share the plunder with my officers and my servants."

**will be filled from them** Heb. תִּמְלָאֵמוֹ, equivalent to תִּמְלָא מֵהֶם, will be filled from them.

**my desire** --Heb. נַפְשִׁי, lit., my soul, my spirit, and my will. Do not be surprised at [one] word speaking for two [words]; i.e., תִּמְלָאֵמוֹ, instead of תִּמְלָא מֵהֶם, because there are many such words [in Tanach like this], e.g., “you have given me (נְתַתָּנִי) dry land” (Jud. 1:15), [which is] like נָתַתָּ לִי “and they could not speak with him (דַּבְּרוּ) peacefully” (Gen. 37:4), [which is] like דַּבֵּר עִמוֹ “my children have left me (יְצָאוּנִי) ” (Jer. 10:20), [which is] like יָצְאוּ מִמֶנִי “I will tell him (אַגִּידֶנּוּ) ” (Job 31:37), [which is] like אַגִיד לוֹ. Here too, תִּמְלָאֵמוֹ is equivalent to תִִִּמְלָאֵמוֹ נַפְשִׁי מֵהֶם.

**I will draw my sword** Heb. אָרִיק חַרְבִּי, lit., I will empty my sword. I will draw, and because one empties the sheath by drawing it [the sword], and it remains empty, an expression of emptying is appropriate, like “And it came to pass that they were emptying (מְרִיקִים) their sacks” (Gen. 42:35); “and they shall empty (יָרִיקוּ) his vessels” (Jer. 48:12). Do not say that the expression of emptiness [in these examples] does not apply to what comes out [of its container] but [instead applies] to the sheath, the sack, or the vessel from which it came out, but not to the sword or the wine, and [thus] to force an interpretation of אָרִיק חַרְבִּי like the language of “and he armed (וַיָרֶק) his trained men” (Gen. 14:14), [claiming that its] meaning [is] "I will arm myself with my sword.” [To this I answer that] we find the expression [of emptying] also applied to that which comes out, e.g., “oil poured forth (תּוּרַק) ” (Song of Songs 1:3); “and he has not been poured (הוּרַק) from one vessel to another vessel” (Jer. 48:11). It is not written: “the vessel was not emptied (הוּרַק)” but “the wine was not poured (הוּרַק) from one vessel to another vessel.” Similarly, “and they will draw (וְהֵרִיקוּ) their swords on the beauty of your wisdom” (Ezek. 28:7), referring to Hiram [the king of Tyre]- [following Onkelos, Jonathan].

**my hand will impoverish them** Heb. תּוֹרִישֵׁמוֹ, an expression of poverty (רֵישׁוּת) and destitution, like “The Lord impoverishes (מוֹרִישׁ) and makes rich” (I Sam. 2:7).

**10** **You blew** Heb. נָשַׁפְתָּ, an expression of blowing, and likewise: “and also He blew (נָשַׁף) on them” (Isa. 40:24).

**they sank** Heb. צָלֲלוּ, [which means] they sank; they went down to the depths, an expression of מְצוּלָה, deep.

**like lead**-Heb. כַּעוֹפֶרֶת, plomb in French, lead.

**11** **among the powerful** Heb. בָּאֵלִם, among the strong, like “and the powerful (אֵילֵי) of the land he took away” (Ezek. 17:13); “my strength אֱיָלוּתִי, hasten to my assistance” (Ps. 22:20).

**Too awesome for praises** [You are] too awesome for [one] to recite Your praises, lest they fall short, as it is written: “Silence is praise to You” (Ps. 65:2).

**12** **You inclined Your right hand** When the Holy One, blessed be He, inclines His hand, the wicked perish and fall, because all are placed in His hand, and they fall when He inclines it. Similarly, it [Scripture] says: “and the Lord shall turn His hand, and the helper shall stumble, and the helped one shall fall” (Isa. 31:3). This can be compared to glass vessels placed in a person’s hand. If he inclines his hand a little, they fall and break.-[based on Mechilta]

**the earth swallowed them up** From here [we deduce] that they merited to be buried as a reward for saying, “The Lord is the righteous One” (Exod. 9:27).-[from Mechilta]

**13** **You led** Heb. נֵהַלְתָּ, an expression of leading. Onkelos, however, rendered [it as] an expression of carrying and bearing, but he was not exact in explaining it in accordance with the Hebrew. [I.e., he explained the sense of the verse, but he did not translate the word literally.]

**14** **they trembled** Heb. יִרְגָזוּן, [which means] they tremble.

**the inhabitants of Philistia** [They trembled] since they slew the children of Ephraim, who hastened the end [of their exile] and went out [of Egypt] forcibly, as is delineated in (I) Chronicles (7:21). And the people of [the town of] Gath slew them [the children of Ephraim].-[from Mechilta]

**15** **the chieftains of Edom...the powerful men of Moab** Now they had nothing to fear at all, because they [the Israelites] were not advancing upon them. Rather, [they trembled] because of grief, that they were grieving and suffering because of the glory of Israel.

**melted** Heb. נָמֽגוּ, [as in the phrase] “with raindrops You dissolve it (תְּמֽגְגֶנָּה)” (Ps. 65:11). They [the inhabitants of Canaan] said, “They are coming upon us to annihilate us and possess our land.”-[from Mechilta]

**16** **May dread...fall upon them** Heb. אֵימָתָה, upon the distant ones.-[from Mechilta]

**and fright** Heb. וָפַחַד. Upon the nearby ones, as the matter that is stated: “For we have heard how the Lord dried up [the water of the Red Sea for you, etc.]” (Josh. 2:10).[from Mechilta]

**until...cross over, until...crosses over** As the Targum [Onkelos] renders.

**You have acquired** Heb. קָנִיתָ. [I.e., whom] You loved more than other nations, similar to an article purchased for a high price, which is dear to the person [who purchased it].

**17** **You shall bring them** Moses prophesied that he would not enter the land [of Israel]. Therefore, it does not say: “You shall bring us.” (It appears that it should read “that they would not enter the land, etc.” Indeed, this is the way it is stated in Baba Bathra 119b and in Mechilta: The sons will enter but not the fathers. Although the decree of the spies had not yet been pronounced, he [Moses] prophesied, not knowing what he was prophesying.-[Maharshal])

**directed toward Your habitation** The Temple below is directly opposite the Temple above, which You made.-[from Mechilta]

**the sanctuary** Heb. מִקְּדָשׁ. The cantillation sign over it is a “zakef gadol,” to separate it from the word ה' following it. [The verse thus means:] the sanctuary which Your hands founded, O Lord. The Temple is beloved, since, whereas the world was created with “one hand,” as it is said: “Even My hand laid the foundation of the earth” (Isa. 48:13), the sanctuary [will be built] with “two hands.” When will it be built with "two hands"? At the time when “the Lord will reign to all eternity” [verse 18]. In the future, when the entire ruling power is His.-[from Mechilta and Keth. 5a]

**18** **to all eternity** Heb. לְעֽלָם וָעֶד. [This is] an expression of eternity, and the “vav” in it is part of the root. Therefore, it is punctuated with a “pattach.” But in “and I am He Who knows, and [I am] a witness וָעֵד” (Jer. 29:23), in which the “vav” is a prefix, it is punctuated with a “kamatz.”

**19** **When Pharaoh’s horses came** Heb. כִּי בָא When they came.

**20** **Miriam, the prophetess, Aaron’s sister, took** When did she prophesy? When she was [known only as] “Aaron’s sister,” before Moses was born, she said, “My mother is destined to bear a son” [who will save Israel], as is found in Sotah 12b, 13a). Another explanation: [It is written] Aaron’s sister since he [Aaron] risked his life for her when she was afflicted with zara’ath; [thus] she is called by his name (Mechilta).

**a timbrel** Heb. הַתּֽף, a type of musical intrument.

**with timbrels and with dances** The righteous women of that generation were [so] certain that the Holy One, blessed be He, would perform miracles for them, they took timbrels out of Egypt.-[from Mechilta]

**21** **And Miriam called out to them** Moses said the Song to the men, and they answered after him, and Miriam said the song to the women [and they too repeated it].-[from Mechilta]

**22** **Moses led Israel away** lit., made Israel journey. He led them away against their will, for the Egyptians had adorned their steeds with ornaments of gold, silver, and precious stones, and the Israelites were finding them in the sea. The plunder at the sea was greater than the plunder in Egypt, as it is said: “We will make you rows of gold with studs of silver” (Song of Songs 1:11). Therefore, he had to lead them against their will.-[from Tanchuma Buber, Beshallach 16, Mechilta, Exod. 12:35, Song Rabbah 1:11]

**23** **They came to Marah** Heb. מָרָתָה, like לְמָרָָה. The “hey” at the end מָרָתָה is instead of a “lammed” [prefix] at the beginning [of the word], and the “thav” is instead of the “hey” [that is part] of the root in the word מָרָָה. But when a suffix is added, when it is attached to a “hey” that replaces a “lammed,” the “hey” of the root is transformed into a “thav.” Similarly, every “hey” that is part of the root of the word is transformed into a “thav” when a suffix is added, like “I have no wrath (חֵמָה) ” (Isa. 27:4), [becomes] “and his wrath (וַחֲמָתוֹ) burnt within him” (Esther 1:12). Note that the “hey” of the root is transformed into a “thav” when it is placed next to the added “vav.” Likewise,"bond servants and handmaids (וְאָמָה)“ (Lev. 25:44), [becomes] and "Here is my handmaid (אֲמָתִי) Bilhah” (Gen. 30:3); “a living (חַיָה) soul” (Gen. 2:7), [becomes] “and his living spirit (חַיָתוֹ) causes him to abhor food” (Job 33:20); “between Ramah (הָרָמָה)” (Jud. 4:5), [becomes] “And his return was to Ramah (הָרָמָתָה)” (I Sam. 7: 17).

**24** **complained** Heb. וַיִנוּ. This is in the niph’al conjugation. [In this case, the niph’al denotes the reflexive, as we see further in Rashi.] Likewise, in the Targum [Onkelos], it is also a niph’al expression: וְאִתְרַעֲמוּ. The nature of the term denoting complaint תְּלוּנָה [is that it] reverts to the person [complaining], מִתְלוֹנֵן [complains] or מִתְרוֹעֵם [storms], but one does not say לוֹנֵן or רוֹעֵם [Hebrew]. The Frenchman also says, “Decomplenst sey.” He reverts the statement to himself when he says, “Sey.”

**25** **There He gave them** In Marah, He gave them some sections of the Torah so that they would busy themselves with them, namely [they were given the laws governing] the Sabbath, the red cow, and laws of jurisprudence.-[from Mechilta and Sanh. 56b]

**and there He tested them** [He tested] the people and saw how stiff-necked they were, that they did not consult Moses with respectful language, “Entreat [God to have] mercy upon us that we should have water to drink,” but they complained.-[from Mechilta]

**26** **If you hearken** This is the acceptance [of the law] that they should accept upon themselves.

**and you do** --This means the performance [of the commandments].

**and you listen closely** [This means that] you [should] incline your ears to be meticulous in [fulfilling] them.

**all His statutes** Things that are only the decree of the King, without any [apparent] rationale, and with which the evil inclination finds fault, [saying,] “What is [the sense of] the prohibition of these [things]? Why were they prohibited?” For example, [the prohibitions of] wearing shatnes [a mixture of wool and linen] and eating pork, and [the ritual of] the red cow and their like.-[based on Yoma 67b]

**I will not visit upon you** And if I do bring [sickness upon you], it is as if it has not been brought, “for I, the Lord, heal you.” This is its midrashic interpretation (see Sanh. 101a, Mechilta). According to its simple meaning, [we explain:] “for I, the Lord, am your Physician” and [I] teach you the Torah and the mitzvoth in order that you be saved from them [illnesses], like this physician who says to a person, “Do not eat things that will cause you to relapse into the grip of illness.” This [warning] refers to listening closely to the commandments, and so [Scripture] says: “It shall be healing for your navel” (Prov. 3:8).-[from Mechilta]

**Welcome to the World of Remes Exegesis**

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

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

Rules seven to eleven are formed by a subdivision of the fifth rule of Hillel; rule twelve corresponds to the seventh rule of Hillel, but is amplified in certain particulars; rule thirteen does not occur in Hillel, while, on the other hand, the sixth rule of Hillel is omitted by Ishmael. These rules are found also on the morning prayers of any Jewish Orthodox Siddur together with a brief explanation for each one of them.

**Ramban’s Commentary for:**  **Shemot (Exodus) 14:15 – 15:26**

**15. AND THE ETERNAL SAID UNTO MOSES: WHEREFORE DO YOU CRY UNTO ME?** Rabbi Abraham ibn Ezra commented[[1]](#footnote-1) that Moses corresponds in function to all of Israel who were praying to G-d, as Scripture said, ***And the children of Israel cried out unto the Eternal***.[[2]](#footnote-2) But if so, why did G-d say, ***Wherefore do you cry?*** When it was indeed proper that they should pray! Perhaps [Ibn Ezra] will say that the sense thereof is: "Why do you let them pray? Speak to them so that they will go forward, for I have already told you, ***And I will be honored through Pharaoh***.[[3]](#footnote-3)

And our Rabbis have said[[4]](#footnote-4) that it was Moses who was crying and praying. This is the correct interpretation [and not, as Ibn Ezra said, that the reference here is to all of Israel]. Moses was at a loss concerning what he was to do. Although G-d had told him, ***And I will be honored through Pharaoh***,[[5]](#footnote-5) he did not know how to conduct himself at that moment when he was at the edge of the sea and the enemy was pursuing and overtaking [them]. He therefore prayed that G-d should instruct him in the manner that he should choose.[[6]](#footnote-6) This then is the meaning of ***Wherefore do you cry unto Me?*** meaning: "You should have asked what to do, and there is no need for you to cry, since I have already informed you, ***And I will be honored through Pharaoh***.[[7]](#footnote-7) Now Scripture did not relate that Moses was crying out to G-d, because he is included among Israel, [of whom it was already written above in Verse 10: ***And the children of Israel cried out unto the Eternal]***.

**19. AND THE ANGEL OF G-D JOURNEYED.** Rabbi Abraham ibn Ezra commented that ***the angel of G-d*** is the great prince [Michael],[[8]](#footnote-8) who went in the cloud. It is to him that Scripture refers when it said, ***And the Eternal went before them***.[[9]](#footnote-9) When this angel, who went before the camp of Israel, journeyed and went behind them, the pillar of cloud journeyed with him. ***And, there was the cloud and the darkness[[10]](#footnote-10)*** between the camp of Egypt and the camp of Israel, ***but it gave light by night[[11]](#footnote-11)*** through the pillar of fire to Israel, as it did on other nights, in order to enable them to traverse the sea, for it was at night that they traversed it.

In my opinion, that which Scripture says, ***And the angel of G-d journeyed***, occurred at the beginning of the night. ***The angel of G-d, who went before the camp of Israel*** alludes to the Celestial Court of the Holy One, blessed be He, which is known as the attribute of justice, [which is called][[12]](#footnote-12) "angel" in certain places of Scripture. It was he who dwelled in the pillar of fire and went before them by night to give them light. Therefore Scripture here mentions [not the Tetragrammaton, which indicates the attribute of mercy, but] ***Ha-Elohim*** (G-d), [the name which denotes the attribute of justice]. It is possible that [the word ***malach (angel)***] is not in a construct state [meaning "the angel of"] but instead is in apposition.

Now I have seen in the Mechilta of Rabbi Shimon ben Yochai:[[13]](#footnote-13) "Rabbi Yonathan the son of Yochai asked Rabbi Shimon the son of Yochai, 'Why is it that in all places it is written***, the angel of the Eternal***,[[14]](#footnote-14) and here it is written, ***the angel of 'Elohim' (G-d)?***' Rabbi Shimon answered him, 'Elohim everywhere denotes "Judge" [literally: judgment], etc.'"[[15]](#footnote-15) The Rabbis thus alluded to that which we have said.

Thus [the angel] now journeyed in the pillar of fire from ***before the camp of Israel and went behind them, and the pillar of cloud from before them also journeyed and stood behind them.*** Thus the two pillars were behind the camp of Israel. Scripture then reverts [in Verse 20] to explain that the pillar of cloud ***came between the camp of Egypt and the camp of Israel***, that is to say, the pillar of cloud did not intervene between the pillar of fire and the camp of Israel, but rather it interposed between the camp of Egypt and the pillar of fire.[[16]](#footnote-16) ***And there was the cloud and the darkness*** between the two camps, with the pillar of fire giving light to Israel, even though it was behind them, because it was high, [thus illuminating the way for them to pass through the sea, as explained above.] The pillar of cloud did not obstruct the illumination from reaching them as it did to the Egyptians. This is the meaning of the verse, ***and it gave light by night***, since the pillar of fire illuminated the night for them.

This was not as on all other nights, when its function was ***to lead them the way***,[[17]](#footnote-17) for on that night it did not go before them, [but instead the pillar of fire remained stationary]. This was so because if the pillar of fire would have gone before Israel as on other nights [when they journeyed], and the pillar of cloud was between the two camps, then the Israelites would have passed through the sea quickly. Consequently, the Egyptians would not have seen them, and they would not have come after them. However, now [that the pillar of fire was stationary] the Israelites walked slowly, and since there was no great distance between the camps, the Egyptians saw the camp of Israel from the midst of the cloud, and they followed them. They saw the fire out of the midst of the cloud,[[18]](#footnote-18) but they were not able to approach them because of the two pillars which interposed.

This is the sense of the verse, ***And the one [camp] came not near the other all the night***.[[19]](#footnote-19) ***And it came to pass in the morning-watch, that the Eternal looked forth upon the host of the Egyptians through the pillar of fire and of cloud***,[[20]](#footnote-20) meaning: He removed the pillar of fire from the camp of Israel, as was customary on all days, and today He put it [in a position] overlooking the camp of Egypt. It was thus between the Egyptians and the pillar of cloud which served Israel by day.[[21]](#footnote-21) ***And He confounded the camp of Egypt[[22]](#footnote-22)*** by causing the pillar of fire to bear down upon them with its great heat reaching them, and ***the flame burned up the wicked***.[[23]](#footnote-23) Now I have already explained in the story of Creation[[24]](#footnote-24) that the element of fire is called "darkness," ***and the cloud and the darkness*** [mentioned in Verse 20] accordingly mean the pillar of fire and the pillar of cloud. To all Israel, the pillar of fire had given light because of its high position [as explained above], but now it darkened for the Egyptians, because it came together with the pillar of cloud, which caused it to darken just as the sun when covered by a cloud. Thus He did everything by means of these two pillars. This is the correct interpretation of these verses.

**21. AND MOSES STRETCHED OUT HIS HAND OVER THE SEA; AND THE ETERNAL CAUSED THE SEA TO GO BACK BY A STRONG EAST WIND ALL THE NIGHT.** It was His will, may He be blessed, to divide the sea by a strong drying wind, making it appear as if the wind dried the sea, something like that which is written, ***An east wind shall come, the wind of the Eternal coming up from the wilderness, and his spring shall become dry, and his fountain shall be dried up***.[[25]](#footnote-25) He thus caused the Egyptians to err and then destroyed them,[[26]](#footnote-26) for because of this, they thought that perhaps it was the wind which made the sea into dry land, but that it was not the power of G-d that did this for the sake of Israel. Although the wind does not split the sea into sections, they paid no attention even to this and they followed after the Israelites into the sea out of their desire to harm them. This is the intent of the expressions: ***and I will harden Pharaohs heart***;[[27]](#footnote-27) ***and they will go in after them***.[[28]](#footnote-28) He hardened their hearts [so that each one] would say: "***I will pursue my enemies and I will overtake them in the sea***,[[29]](#footnote-29) ***and there is none that can deliver out of my hand***."[[30]](#footnote-30) They did not remember now [what they themselves had said], ***for the Eternal fights for them against the Egyptians***.[[31]](#footnote-31)

**28. AND THE WATERS RETURNED, AND COVERED THE CHARIOTS, AND THE HORSEMEN, 'L'CHOL' (TO ALL) THE HOST OF PHARAOH.** [The word L'Chol should really have been kol without the letter lamed. However], it is the normal manner of expression of many verses to write a redundant lamed, as for example: ***'L'chol the instruments of the Tabernacle***;[[32]](#footnote-32) ***L'chol' the vessels thereof you will make of brass***;[[33]](#footnote-33) It is only an elegance in Scriptural style." Thus the language of Rashi.

But it is not so in this place.[[34]](#footnote-34) Instead its meaning is as follows: "And the waters covered the chariots and the horsemen ***and all the[[35]](#footnote-35)*** host of Pharaoh that went in after them into the sea."***The host*** is not identical with ***the chariots and the horsemen***, [as is suggested by Rashi's explanation], but rather they are his people that Pharaoh took with him,[[36]](#footnote-36) just as it is said above: ***all the horses and chariots of Pharaoh, and his horsemen, and his host***.[[37]](#footnote-37) A similar usage of the letter lamed in connection with the term ***"covering"*** is found in these verses: ***As the waters cover La'yam***;[[38]](#footnote-38) ***And you will make a covering 'La'Ohel***.’[[39]](#footnote-39) The term "covering" also appears [in conjunction] with the word ***al***, e.g., ***The fat that covers 'al' the inwards***.[[40]](#footnote-40) There are many cases like this.

**31. AND ISRAEL SAW THE GREAT HAND**. “I.e., the great power which the hand of the Holy One, blessed be He, had exercised. There are many meanings that are appropriate for the word ***yad (hand),*** but all of them signify the actual hand, and the interpreter must adapt the meaning according to the theme of the subject discussed." Thus the language of Rashi. But Onkelos did not explain ***the great hand*** as referring to power, for he translated: "***the might of the great hand.***" And Rabbi Abraham ibn Ezra commented that it means "the great blow." And so it also says, ***Behold, the hand of the Eternal is upon the cattle***,[[41]](#footnote-41) [which means that a great plague will overtake them]; ***The hand of G-d was very heavy there***,[[42]](#footnote-42) [which means that a great calamity befell the Philistines].

By way of the Truth, [the mystic teachings of the Cabala], the verse is stating that ***the great hand***, which is the attribute of justice that G-d exercised upon the Egyptians, became revealed to them, since it was there inflicting punishment upon the Egyptians. This is like the verse, ***And upon earth He made you to see His great fire***.[[43]](#footnote-43) This is ***the right hand*** which ***dashes in pieces the enemy***,[[44]](#footnote-44) and it is ***the arm of the Eternal***, concerning which Scripture says, ***Awake, awake, put on strength, O arm of the Eternal***;[[45]](#footnote-45) ***Are You not it that dried up the sea***?[[46]](#footnote-46)

15:1***.* 'AZ YASHIR MOSHEH' (THEN MOSES WILL SING).[[47]](#footnote-47)** Rashi comments: "[Then], when Moses saw the miracle, the thought came to his heart that he would sing a song,[[48]](#footnote-48) and thus he actually did, [as it is said], ***and they spoke, saying***. Similarly, ***az yedaber Yehoshua[[49]](#footnote-49)*** means that when he saw the miracle [mentioned there], his heart prompted him to speak, and thus he actually did, [as it is said], ***and he said in the sight of Israel***.[[50]](#footnote-50) The same interpretation applies to the Song of the Well, which begins with the words, ***az yashir Yisrael***,[[51]](#footnote-51) and Scripture explains after that, ***Spring up, O well, sing you unto it***.[[52]](#footnote-52) Likewise: ***az yivneh Shlomoh***;[[53]](#footnote-53) which the Sages of Israel explained it as meaning[[54]](#footnote-54) that he proposed to build but did not build it.[[55]](#footnote-55) This explanation serves to clarify the literal meaning of the text."

But what will the Rabbi [Rashi] say concerning these verses: ***'Ya'asu' [literally: "They will make"] a calf in Horeb***;[[56]](#footnote-56) ***How often 'yamruhu'[literally:"will they rebel"] against Him in the wilderness, and 'ya'atzivuhu' [literally: "they will grieve Him"] in the desert***![[57]](#footnote-57) The entire psalm is so written [in the future tense]: ***yaharog [literally: "He will destroy"] their vines with hail***;[[58]](#footnote-58) ***y'shalach [literally: "He will send"] among them swarms of*** ***flies*** [[59]](#footnote-59)— [when all of these verbs refer to past events]! Similarly: ***And from whence 'yavo'u' [literally: "will they come"] unto you***?[[60]](#footnote-60) ***Of the wounds which the Arameans 'yakuhu' [literally: "will smite him"]***.[[61]](#footnote-61) Likewise, ***Now Moses 'yikach-' [literally: "will take"] the tent[[62]](#footnote-62)*** does not denote a continuous event,[[63]](#footnote-63) since he took it only once.[[64]](#footnote-64) Instead, [we must conclude that**] it is the way of Scripture to use the future tense in place of the past form, and in many places the reverse is quite usual.** The reason for this is that it is a distinctive way of language for a narrator of an event to place himself at a certain point of time which he desires, and he then alludes to the event. At times, he places himself at the moment of the action, and he speaks of it in the present tense as if he is watching it from its very beginning. He would say, "Israel is singing," as if they were singing right before him, and so also in other cases. However, at times the narrator places himself after the event and says, "This has already been done." It is all a matter of conveying an event realistically. It is for this reason that this interchangeable use of the tenses occurs in matters of prophecy.

**KI GA'OH GA'AH' (FOR HE IS HIGHLY EXALTED).** "[He is exalted] high above songs, and however much I may praise Him, there still remain additional [splendor and praiseworthiness] in Him to be expressed." Thus the language of Rashi. [The Rabbi] thus interpreted ***ga'oh ga'ah*** as an expression of exaltation and supreme power. Perhaps this is so, such usage [of the word ***ga'oh]*** being found in the verses: ***And here will your high ('big'on') waves be stayed***;[[65]](#footnote-65) ***For the waters were risen ('ga'u***');[[66]](#footnote-66) ***And if it exalt itself ('v'yigeh'), You hunt me as a lion[[67]](#footnote-67)*** — all of which are expressions of power and ascendancy.

But the correct interpretation is the opinion of Onkelos, who rendered it literally an expression of pride. The verse is thus stating that He was ennobled above the horse that proudly goes to battle together with its mighty rider, for He threw both of them into the sea. Similarly, the verse, ***And in the greatness of Your 'g'oncha'***,[[68]](#footnote-68) and all other such cases are all expressions of pride, for he who indulges in a feeling of pride elevates himself in importance.

**2. THE ETERNAL IS MY STRENGTH AND SONG**. Rabbi Abraham ibn Ezra explained that the word ***ozi (my strength)*** is connected with the following word ***[v'zimrath — and song],*** thus rendering its sense: "my strength and the song of my strength is the Eternal."[[69]](#footnote-69) ***This is my G-d 'v'anveihu'***: I will make Him a habitation, [from the root ***naveh*** (habitation)]. ***This is my father's G-d, and I will exalt Him***, i.e., by recounting His greatness.

Now this is surely the plain meaning of the verse. But [it should be noted that] Moses does not mention here the full Divine Name, [i.e., the Tetragrammaton, which consists of four letters], but instead mentions only the first two letters. In the entire Torah, it is the manner of Moses our teacher to mention the entire Great Name which He communicated to him, as it is said, ***This is My Name for ever, and this is My memorial unto all generations***.[[70]](#footnote-70)

And the Rabbis have already explained the verse, ***The hand is upon the throne of Y-ah***,[[71]](#footnote-71) to mean that **"the Holy One, blessed be He, swore that His throne will not be perfect nor will His Name be complete until the seed of Amalek will be entirely blotted out."** [The question then arises: why is the full Divine Name not written here?]

By way of the Truth, [that is, the mystic lore of the Cabala], **the whole deliverance at the sea came through the angel of G-d — the one of whom it is written, *for My Name is in him[[72]](#footnote-72)*** — just as it is said, ***and Israel saw the great hand***.[[73]](#footnote-73) The ***"hand"*** alludes to the attribute of justice, which is *the great hand* that executes the vengeance. It is by this attribute that the sea was divided, as the prophet explained, ***Awake, awake, put on strength, O arm of the Eternal... Are You not it that dried up the sea, the waters of the great deep?[[74]](#footnote-74)*** and as I have written above.[[75]](#footnote-75) It is for this reason that Moses said that his strength and his song are this Name, [i.e., the first two letters of the Tetragrammaton, which allude to the attribute of justice], ***For in Y-ah the Eternal is an everlasting Rock***.[[76]](#footnote-76) And so did [the psalmist] explain: ***What ails you, O you sea, that you flee?... At the presence of the G-d of Jacob***.[[77]](#footnote-77) And so the Rabbis have said in the Mechilta:[[78]](#footnote-78) "When Israel went into the sea, the Shechinah (Divine presence)[[79]](#footnote-79) was with them, as it is said, ***And the angel of G-d journeyed***." [[80]](#footnote-80) And in Eleh Shemoth Rabbah, it is said:[[81]](#footnote-81) "The word ***oz (strength)*** [or ***ozi, "my strength,"*** as is mentioned in this verse], alludes only to judgment, as it is said, ***'v'oz' (And the strength) of a king is he who loves justice***."[[82]](#footnote-82)

***This is My G-d 'v'anveihu.'*** "I will elevate [the Great Name, i.e., the Tetragrammaton],[[83]](#footnote-83) to the G-d of the most high ***naveh (abode)***, this being the G-d of my fathers, to whom He had appeared as ***El Sha-dai***.[[84]](#footnote-84) And now I will exalt Him by the complete Name, for henceforth the Name will be ***ish milchamah***, ***[literally, "man of war,"*** but here alluding to the attribute of justice]. And His Name will be the Eternal, [meaning that the Name comprises justice with mercy],[[85]](#footnote-85) similar in meaning to the verse, ***Now will I be exalted; now will I lift Myself up***.[[86]](#footnote-86) **It is possible that the word *'zeh' (this)* alludes to the seven emanations in wisdom, this being associated with the verse*, 'zeh' (this) is My Name for ever, 'v'zeh' (and this) is My memorial***.[[87]](#footnote-87) And in the Mechilta we read:[[88]](#footnote-88) "My G-d. He dealt with me according to the attribute of mercy, while with my fathers He dealt according to the attribute of justice. And whence do we know that ***my G-d*** signifies the attribute of mercy? Because it is said, ***My G-d, my G-d, why have You forsaken me?[[89]](#footnote-89)*** ***Heal her now, O G-d, I beseech You***.[[90]](#footnote-90) ***The Eternal is 'El' (G-d), and He has given us light."[[91]](#footnote-91)*** If so, Scripture here says ***'zeh Eli' (this is my G-d),*** meaning that "with me He is El [G-d in His aspect of mercy] in this matter, since He was exalted with mercy to be compassionate in His justice."

**6. YOUR RIGHT HAND, O ETERNAL, GLORIOUS IN POWER, YOUR RIGHT HAND, O ETERNAL, DASHES IN PIECES THE ENEMY.** Rashi commented: "The literal sense of the text is as follows: ***'Your right hand that is glorious in power*** — what does it do? ***Your right hand, O Eternal, dashes in pieces the enemy***.' There are many Scriptural verses that follow this form. ***For behold Your enemies, O Eternal, for behold Your enemies will perish***;[[92]](#footnote-92) ***Eternal, how long will the wicked, how long will the wicked exult***?[[93]](#footnote-93) ***The floods have lifted up, O Eternal, the floods have lifted up their voice."[[94]](#footnote-94)*** In my opinion, however, this is not correct. **Verses repeat words in order to indicate that such will always be the case, without identifying what they refer to until they mention it the second time.** Had Scripture said here, "Your right hand, Your right hand, dashes in pieces the enemy" it would have been exactly like the other verses Rashi mentions. [But instead it says here, ***Your right hand, O Eternal, glorious in power***,' ***Your right hand, O Eternal, dashes ...*** and consequently it is unlike the other verses mentioned.] Rabbi Abraham ibn Ezra said that the verse means: "Your right hand, O Eternal, You Who are glorious in power, may Your right hand dash in pieces the enemy." In that case, the verse here is similar in form to the verses mentioned [by Rashi].

A more correct interpretation would be to explain it thus: "Your right hand, O Eternal, is glorious in power to humble all proud and lofty; Your right hand, O Eternal, dashes in pieces the enemy with great power." It mentions the right hand both in the masculine and feminine forms,[[95]](#footnote-95) just as in the verse, ***Behold, a hand was put forth unto me; and lo, a roll of a book was therein***,[[96]](#footnote-96) and is repeated as is customary in prophecies.

The student learned [in the mystic lore of the Cabala] will understand the way of the Truth in this verse from the first verses[[97]](#footnote-97) I have explained. And so did the Rabbis say it:[[98]](#footnote-98) **"With the very same hand with which He sank the Egyptians, He delivered Israel,"**[[99]](#footnote-99) for it is "the power" that saves, as it is said, ***And now, I pray, let the power of the Eternal be great***.[[100]](#footnote-100)

**9. THE ENEMY SAID.** "I.e., to his people, when he [Pharaoh] was persuading them with words: 'I will pursue them and I will overtake them, and I will divide the spoil with my captains and my servants.' "Thus the language of Rashi. Now I have seen in the Midrash Chazita:[[101]](#footnote-101) "Thus did Rabbi Yishmael teach: ***'The enemy said: I will pursue, I will overtake***. This should fittingly have been at the beginning of the Song, and why was it not written there? **It is because there is no strict chronological order in the narrative of the Torah**.' " Now Onkelos is of that opinion, for he translated, "***the enemy had said***," referring to the beginning of his plan to pursue after them.

In my opinion, by way of the plain meaning of Scripture, this is to be understood in connection with the preceding verses, [all of them together explaining how the destruction of the enemy came about.] First, Scripture said that they sank in the sea and that they went down into the depths.[[102]](#footnote-102) This happened when ***the waters returned, and covered the chariots, and the horsemen***.[[103]](#footnote-103) After that, Scripture reverts to tell how this came about. ***With the blast of Your nostrils***, which is a reference to ***the strong east wind***,[[104]](#footnote-104) ***the waters were piled up, and the deeps were congealed[[105]](#footnote-105)*** from the beginning. It was because of this that the enemy thought that he would pursue and overtake them in the sea and divide their spoil, and that his lust would be satisfied upon them. ***But You did blow[[106]](#footnote-106)*** upon them ***with Your wind, and the sea covered them***.

Now Moses mentioned this for in this thought of Pharaoh too were discernible the wonderful causation of G-d, Who strengthened the hearts of the Egyptians and turned their counsel into foolishness to come after the Israelites into the sea, as I have explained above.[[107]](#footnote-107) It is for this reason that following that verse, Moses said, ***Who is like unto You, O Eternal, among the mighty***,[[108]](#footnote-108) doing great and wondrous things in ways mutually opposed to each other, [such as was done here: with the same hand, He sank the Egyptians and delivered Israel, as mentioned above].

**10. 'NASHAPHTA' WITH YOUR WIND**. Rabbi Abraham ibn Ezra said that ***nashaphta*** is derived from the root ***nesheph (twilight)***,[[109]](#footnote-109) for it was at twilight that He brought the wind which caused the water to return and drown the pursuers. Rashi explained it "as an expression for 'blowing,' similar in usage to the verse, ***When 'nashaph' (He blows) upon them, they wither***."[[110]](#footnote-110) Rashi has explained it well.

My opinion, furthermore, is that the purport of ***nashaphta***, [written with the letter ***phei***] , is like [that written] with a ***beth***: ***You 'nashavta' (did blow) with Your wind***. The usage of the word is similar to: ***Because the breath of the Eternal 'nashva' (blows) upon it***;[[111]](#footnote-111) ***'yasheiv' (He blows) His wind, and the waters flow***.[[112]](#footnote-112) These two letters — [the ***phei*** or ***pei*** and the ***beth***] — are of similar usage, just as in the verses: ***'al gapei' (Upon) the highest places of the city***.[[113]](#footnote-113) which is like ***al gabei; 'im b'gapo' (if by himself)***.[[114]](#footnote-114) which is like ***im b'gabo***. Similarly: ***And substance 'yivzor' (he will scatter) among them***.[[115]](#footnote-115) ***'bizar' (He has scattered) the peoples***.[[116]](#footnote-116) These are expressions of ***pizur (scattering),*** [with the letter ***beth*** serving here as ***phei***][[117]](#footnote-117) In proper names, these letters also interchange, e.g., ***Shovach***, and ***Shophach***.[[118]](#footnote-118) And our Rabbis say in the Mishnah:[[119]](#footnote-119) "[If produce is proclaimed] ***hevkeir (ownerless)*** for the benefit of the poor [only], it is deemed ***hevkeir (ownerless)***."[[120]](#footnote-120) [The word ***hevkeir***] is like ***hephkeir*** (ownerless). From the expression, ***The grains 'avshu' (shrivel)[[121]](#footnote-121)*** comes the word ***ipush (musty).*** The term ben ***p'kua,[[122]](#footnote-122)*** [an animal taken alive out of the slaughtered mother's womb], is used in place of ***ben b'kua***, because the mother was "ripped open" and there was found in it a living offspring of nine months.

In my opinion also, ***'hichpishani' in ashes[[123]](#footnote-123)*** is like ***'hichbishani' (He presses me) [or "He made me cower"] in ashes***, the usage of the word being similar to: ***And replenish the earth, 'v'chivshuha' (and subdue it)***;[[124]](#footnote-124) ***'yichbosh' (He will subdue) our iniquities***.[[125]](#footnote-125) In the language of the Rabbis we also find: ***"a measure which is k'phushah***,"[[126]](#footnote-126) meaning ***k'vushah, [a measure into which the contents have been "compressed", and which therefore contains more than its normal measure].***

The purport of the verse is thus: "with Your strong and mighty wind, the waters of the sea were piled up, and when You blew the wind with which You control the sea, the sea covered them." This is the intent of the verse, ***And the sea returned to its strength when the morning appeared***,[[127]](#footnote-127) for He caused the wind to blow on it as He does at His strength ***when He rules the proud swelling of the sea***.[[128]](#footnote-128)

**'TZALALU' AS LEAD.** They went down into ***"the depths" (m'tzoloth) of the sea as lead***. Now Moses mentioned this in the Song twice: ***They went down into the sea like a stone***,[[129]](#footnote-129) and ***as lead***, [mentioned in the verse here], in order to emphasize that this too came upon them from the hand of G-d. There were many persons among the Egyptians who knew how to swim, and they were near dry land, and surely all those who rode on the horses could be expected to be saved since horses are accustomed to swimming in water. Similarly, those that handle the shield[[130]](#footnote-130) can save themselves in water, and here not one of them escaped! This is the meaning of the verse, ***And the Eternal overthrew ('vay'na'er') the Egyptians in the midst of the sea***.[[131]](#footnote-131) He lifted them with ***His***

***rough blast***,[[132]](#footnote-132) and He lowered them into the sea. The usage of the word is similar to that in the verses: ***And the wicked 'v'yina'aru' (will be shaken) out of it***;[[133]](#footnote-133) ***And the strong will be 'lin'oreth' (as tow)***,[[134]](#footnote-134) ***'n'oreth'*** being that which is separated and falls off from the flax when it is being prepared [for spinning].

**11. WHO IS LIKE UNTO YOU, O ETERNAL, 'BA'EILIM'.** "I.e., among the mighty ones, just as in the verses: ***And 'eilei' (the mighty) of the land he took away***;[[135]](#footnote-135) ***'eyaluthi' (O You my strength), hasten to help me***."[[136]](#footnote-136) Thus the language of Rashi.

Now it is true that the word ***eilim*** is an expression of power and strength, but ***Who is like unto You 'ba'eilim'*** is a reference to the angels who are called ***eilim***, the usage of the word being similar to that in the verse, ***This is 'Eili' (my G-d), and I will glorify Him***,[[137]](#footnote-137) and the Holy One, blessed be He, is called ***El Elyon (G-d the Most High)[[138]](#footnote-138)*** above all powers. Similarly, ***And he will speak strange things against the G-d of 'eilim'[[139]](#footnote-139)***- is like the expression, ***He is G-d of gods***.[[140]](#footnote-140) Also, ***Ascribe unto the Eternal, O you 'b'nei eilim' (sons of might)[[141]](#footnote-141)*** is like the expression ***b'nei ha'elohim***,[[142]](#footnote-142) since they are at times called ***eilim*** or ***b'nei eilim***, and sometimes also ***ha'elohim*** or ***b'nei elohim***. Thus: ***For the Eternal is greater than all 'ha'elohim***;'[[143]](#footnote-143) ***And the 'b'nei ha'elohim' came to present themselves before the Eternal***.[[144]](#footnote-144) Some scholars[[145]](#footnote-145) say that the word ***b'nei*** is not in the construct state, nor are these expressions: ***b'nei shileishim***,[[146]](#footnote-146) ***'anshei' (men) portrayed upon the wall***.[[147]](#footnote-147) And this is the meaning of ***Who is like You, 'ne'edar' (majestic) in holiness***? since there is no ***adir (lofty one)*** like Him in the celestial holy abode. And so we find in the Mechilta:[[148]](#footnote-148) "***Who is like unto You among those who serve before You in heaven***, as it is said, ***For who in the skies can be compared unto the Eternal, who among the sons of might can be likened unto the Eternal, a G-d to be feared in the great council of the holy ones?***"[[149]](#footnote-149)

**'NORA TH'HILOTH' (FEARFUL IN PRAISES).** "He is feared by those who recount His praises lest they enumerate fewer than there really are, [and thus fail to praise Him adequately], just as it is written, ***To You silence is praise***.[[150]](#footnote-150) Thus Rashi's language. Rabbi Abraham ibn Ezra also explained "that all who praise Him are fearful when praising His Name, for Who can make all His praise to be heard?[[151]](#footnote-151) And they are duty-bound to praise His Name, for He alone does wonders."

In my opinion, ***nora th'hiloth*** means: "fearful with praises, for He does fearful things and He is praised for them, as when He wreaks vengeance on those who transgress His will and thereby helps those who serve Him. Thus He is [both] feared and highly praised." And because earthly kings are feared because of their ***oppression and perverseness***.[[152]](#footnote-152) Moses said that G-d is feared through the very things for which He is praised. Similarly, ***To You 'dumiyah' is praise[[153]](#footnote-153)*** means, by way of the plain meaning of Scripture, "that hoping to You is praise, for all who hope to You obtain their wish, and they praise Your Name in Zion and there they perform their vows[[154]](#footnote-154) which they have vowed in the time of their trouble." The usage [of the word ***dumiyah*** as ***"hope***"] is similar to that found in these verses: ***Only to G-d 'dumi' (wait) you, my soul, for from Him comes my hope***;[[155]](#footnote-155) ***'vayidom hashemesh' and the moon stayed***.[[156]](#footnote-156) Similarly, ***Only to G-d 'dumiyah' my soul[[157]](#footnote-157)*** means: "only to G-d does my soul hope." Thus it appears to me.

In the name of other scholars,[[158]](#footnote-158) I have heard that it means: "to You, praise becomes silent, for no amount of praise can fathom Your great and fearful deeds." The usage is similar to the verse: ***And at night there is no 'dumiyah' (respite) for me***.[[159]](#footnote-159) Accordingly, the meaning of the expression, ***O G-d, in Zion[[160]](#footnote-160)*** is "the G-d Who is in Zion." That is to say, the One Who dwells there. The correct interpretation is as we have said, [i.e., that ***dumiyah*** signifies "hope"].

**12. YOU STRETCHED OUT YOUR RIGHT HAND - THE EARTH 'TIVLA'EIMO' (SWALLOWED THEM).** The meaning is that "after you blew with Your wind ***and the sea covered them***, You stretched out Your right hand and Your arm,[[161]](#footnote-161) ***and the earth swallowed them***." The purport thereof is that after they drowned, the sea cast them out as is the custom of the seas, and so Scripture says, ***And Israel saw the Egyptians dead upon the sea-shore***.[[162]](#footnote-162) There, [on the sea-shore], their bodies decomposed and they returned to the dust upon the earth as they were,[[163]](#footnote-163) and thus they were swallowed up and destroyed [by the earth]. The usage of the word ***tivla'eimo*** is similar to the expressions: ***Together round about, 'vativla'eini' (You do destroy me)***;[[164]](#footnote-164) ***The Eternal 'bila' (has swallowed up) unsparingly***;[[165]](#footnote-165) ***And the way of your paths 'bileiu***,'[[166]](#footnote-166) which means "they destroyed." Our Rabbis have said[[167]](#footnote-167) that the earth opened her mouth and swallowed them, for they were privileged to be buried by virtue of having said, ***The Eternal is righteous***.[[168]](#footnote-168) [Thus, according to this Midrash of the Rabbis, the bodies of the Egyptians were not totally destroyed, for they even merited a place for burial.] But the expression of G-d's "***outstretched right hand or arm***," [as stated here. ***You stretched out Your right hand***], is used in Scripture only as indicating vengeance and destruction! Perhaps the Rabbis [of the above-mentioned interpretation] will explain the verse as follows: "***You stretched out Your right hand*** to slay them in the sea, ***and the earth swallowed them up*** after that," this being the burial which they merited.

**13. YOU IN YOUR LOVE HAVE LED THE PEOPLE THAT YOU HAVE REDEEMED; YOU HAVE GUIDED THEM IN YOUR STRENGTH TO YOUR HOLY HABITATION**. **Rabbi Abraham ibn Ezra explained that this is a past tense in place of the future, as is customary in prophecies.** In my opinion, Moses is saying: "***You stretched out Your right hand[[169]](#footnote-169)*** upon the enemy, ***and the earth swallowed them***, ***but You in Your love have led — in a pillar of cloud, to lead them the way[[170]](#footnote-170)*** — ***the people that You have redeemed, and You have guided them*** in the strength of Your hands ***to Your holy habitation***," for it is to that holy habitation that they were going, and so also, ***And all nations will flow unto it***.[[171]](#footnote-171) ***Your holy habitation*** is a reference to the Sanctuary [in Jerusalem], as Moses says again, ***The Sanctuary, O Eternal, which Your hands have established***.[[172]](#footnote-172) And so the Rabbis have said in the Mechilta:[[173]](#footnote-173) "***Habitation*** is but a designation for the Sanctuary, as it is said, ***Look upon Zion, the city of our solemn gatherings; your eyes will see Jerusalem a peaceful habitation***."[[174]](#footnote-174)

**14. THE PEOPLES HAVE HEARD, THEY TREMBLE.** The purport thereof is: "when the people will hear [of Your visitation upon the Egyptians], they will tremble from the blow of Your hands, and pangs will take hold of the inhabitants of Philistia when they will hear [of those deeds]." It is possible that Moses is saying that the peoples have already heard all that G-d has done in the land of Egypt, and that they will always tremble from the disease He has put upon them.[[175]](#footnote-175) Thus Moses continues to pray that He should let fall upon them terror and dread[[176]](#footnote-176) so that they should not go out to war against Israel.

Rabbi Abraham ibn Ezra explained that the verse, ***Horror and dread will fall upon them***,[[177]](#footnote-177) refers only to Philistia, [mentioned in Verse 14] and Edom and Moab, [mentioned in Verse 15], but not to the inhabitants of Canaan, [who are also mentioned at the end of Verse 15]. This is because Moses said afterward, [i.e., at the end of Verse 16 before us], ***till Your people pass over, O Eternal***. It was over them [Philistia, Edom and Moab] that the Israelites passed before they came into the land of Canaan, and these peoples really did not war against them. Even when Edom ***came out against him with much people, and a strong hand***,[[178]](#footnote-178) it was only so that the Israelites should not pass over his land, but he did not war against them. But were it not for the terror and dread

that fell upon them, they would have wanted to battle against them out of their hatred of them. Now Moses did not mention Ammon, because Ammon and Moab are as one nation. It is possible that the dread of the Israelites fell on the Canaanite too, and he did not war against them until they had passed over [the Jordan], ***for the Canaanite, the king of Arad, who dwelt in the south[[179]](#footnote-179)*** [and who warred against Israel when they were still in the wilderness], was not a Canaanite by descent, according to the opinion of our Rabbis.[[180]](#footnote-180)

**18. THE ETERNAL WILL REIGN FOREVER AND EVER.** Moses is saying that just as He has now shown that He is King and Ruler by having brought deliverance to His servants and destruction upon those that rebel against Him, so may it be His will to do so in all generations forever, ***that He withdraw not His eyes from the righteous***,[[181]](#footnote-181) nor hide them [His eyes] from the wicked ones who inflict evil upon others. There are many verses that are to be interpreted in this way, such as: ***The Eternal will reign forever, your G-d, O Zion, unto all generations. Hallelujah***;[[182]](#footnote-182) ***Blessed be the Name of the Eternal from this time forth and forever***;[[183]](#footnote-183) ***And the Eternal will be King over all the earth***.[[184]](#footnote-184)

Now Onkelos was apprehensive [of translating this verse literally, which is stated in a future tense], since G-d's sovereignty is [indeed] to all eternity [and no prayer for its continuance is possible]. Therefore he rendered it in the present tense: "***The Kingdom of the Eternal endures forever and to all eternity***," just as is expressed in the verse, ***Your Kingdom is a Kingdom for all ages***.[[185]](#footnote-185) But I have not understood Onkelos' opinion in this matter, for it is written: ***May the Glory of the Eternal endure for ever***;[[186]](#footnote-186) ***And let the whole earth be filled with His Glory***;[[187]](#footnote-187) "Magnified and sanctified shall be [His great Name]";[[188]](#footnote-188) ***Yea, let it be established, and let Your Name be magnified forever***.[[189]](#footnote-189) It is possible that the meaning of these [future tenses] is similar to the secret of the benedictions.[[190]](#footnote-190)

**19. FOR THE HORSES OF PHARAOH WENT IN WITH HIS CHARIOTS AND WITH HIS HORSEMEN.** Rabbi Abraham ibn Ezra said that this verse is also part of the Song, for Moses and the children of Israel were singing and saying: ***For the horses of Pharaoh went in with his chariots and with his horsemen into the sea, and the Eternal brought back the waters of the sea upon them*** while the children of Israel were walking ***on dry land in the midst of the sea***, this being a miracle within a miracle.[[191]](#footnote-191)

But this verse is not written in the style of the Song, nor is it in the style of prophecies! [Therefore, Ibn Ezra's interpretation is not correct.] Instead, the verse is to be interpreted [as dating the Song]: ***Then sang Moses — when the horses of Pharaoh went in***. Immediately on that day — not the following day or at some later time — [he sang this Song]. It may be that the sense thereof is as follows: ***Then Moses sang, when the horses of Pharaoh went into the sea and G-d brought back the waters of the sea upon them while the children of Israel were yet walking on dry land in the midst of it.*** Thus the verse relates that they said the Song while they were walking in the midst of the sea on dry land. Scripture further tells[[192]](#footnote-192) that it was then that Miriam the prophetess took the timbrel in hand and sang them the first verse of the Song that they, [i.e., the women], should sing after Moses and Israel.

**20. AND MIRIAM THE PROPHETESS, THE SISTER OF AARON**. The correct interpretation appears to me to be that because Moses and Miriam were mentioned in the Song and Aaron was not, Scripture wanted to mention him. It therefore said the sister of Aaron as a mark of honor to him, i.e., that he was her older brother and that his sister the prophetess connected her genealogy to him, since he too was a prophet and a holy man of G-d. It is possible that it is the custom of Scripture to trace the genealogy of a family through the oldest brother. Similarly it is written, ***And the sons of Caleb the brother of Jerahmeel***,[[193]](#footnote-193) because he was the oldest brother, as it is said: ***The sons also of Hezron... Jerahmeel, and Ram, and Chelubai***.[[194]](#footnote-194)

**25. THERE HE MADE FOR THEM A STATUTE AND AN ORDINANCE, AND THERE HE TRIED THEM**. "At Marah He gave them some of the sections of the Torah so that they might engage in the study thereof, [such as]: the Sabbath, the Red Heifer,[[195]](#footnote-195) and the laws of justice. ***And there He tried them***, that is, the people."[[196]](#footnote-196) Thus the language of Rashi, and it is the opinion of our Rabbis.[[197]](#footnote-197)

But I wonder! Why does Scripture not explain these statutes and ordinances here, saying, "And the Eternal spoke to Moses: 'Command the children of Israel,' " as it says in the chapters mentioned above, ***Speak you unto all the congregation of Israel***?[[198]](#footnote-198) Indeed, it does so with regard to all commandments given in the Tent of Meeting, on the plains of Moab,[[199]](#footnote-199) and the Passover in the wilderness![[200]](#footnote-200) Now Rashi's expression, "He gave them... sections of the Torah so that they might engage in the study thereof," indicates that Moses did inform them of these statutes and that he taught these statutes to them, [saying], "In the future, the Holy One, blessed be He, will command you so," in the same way as Abraham our father learned the Torah.[[201]](#footnote-201) The purpose of it was to make them familiar with the commandments and to know if they would accept them ***with joyfulness and with gladness of heart***.[[202]](#footnote-202) This was "the trial" of which Scripture says, and there He tried them, and he [Moses] informed them that G-d would further command them the precepts of the Torah. This is the intent of the verse, "***If you will diligently hearken to the voice of the Eternal your G-d... and will give ear to His commandments***,[[203]](#footnote-203) which He will command you [in the future]."

In line with the plain meaning of Scripture, when the Israelites began coming into ***the great and dreadful wilderness... thirsty ground where there was no water***,[[204]](#footnote-204) Moses established customs for them concerning how to regulate their lives and affairs ***until they come to a land inhabited***.[[205]](#footnote-205) **A custom is called *chok*, this being associated with the expressions: *Feed me with 'chuki' (my customary) bread*;[[206]](#footnote-206) *'chukoth' (the customary ways or laws) of heaven and earth*.[[207]](#footnote-207) Custom is also called *mishpat (judgment or ordinance)* because it is something measured out accurately. A similar usage [of the word *mishpat*] is found in these verses: *So did David, and so has been 'mishpato' (his manner) all the while*;[[208]](#footnote-208) *After the former 'mishpat' (manner) when you were his butler*;[[209]](#footnote-209) *And the palace shall be inhabited upon 'mishpato'[[210]](#footnote-210)* i.e., upon its ascertained dimension.**

It may mean that Moses instructed them in the ways of the wilderness, namely to be ready to suffer hunger and thirst and to pray to G-d, and not to murmur. He taught them ordinances whereby they should live, to love one another, to follow the counsel of the elders, to be discreet in their tents with respect to women and children, to deal in a peaceful manner with the strangers that come into the camp to sell them various objects. He also imparted moral instructions, i.e., that they should not become like bands of marauders who do all abominable things and have no sense of shame, similar to that which the Torah commanded, ***When you go forth in camp against your enemies, then you will keep yoursef from every evil thing***.[[211]](#footnote-211) In the case of Joshua it is also said. ***So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem***.[[212]](#footnote-212) Here too the expression, [***a statute and an ordinance***], does not refer to the statutes and ordinances of the Torah, but rather to the customs and ways of civilized society, such as "the conditions which Joshua made [upon entering the Land]," which the Rabbis have mentioned,[[213]](#footnote-213) and other such similar regulations. And Scripture says, ***and there he tried them***, in order to inform us that he [Moses] led them by such a road on which there was no water, and he brought them to a place where the waters were bitter in order to test them, even as Scripture says, ***And He afflicted you, and suffered you to hunger***;[[214]](#footnote-214) ***And that He might prove you, to do you good at your latter end***.[[215]](#footnote-215)

**'VAYOREIHU HASHEM EITZ' (AND THE ETERNAL SHOWED HIM A TREE)**. The meaning thereof is that G-d showed Moses a tree and He told him, 'Throw this tree into the waters, and they shall become sweet." Now due to the fact that I have not found the expression of ***moreh***, [from which the word ***vayoreihu*** here is derived], except in the sense of instruction — [e.g., the verse], ***'vayoreini' and said to me***,[[216]](#footnote-216) which means "and he [my father] taught me," and so all other such expressions — it appears by way of the plain meaning of Scripture that this tree had a natural property to sweeten water, this being its uniqueness, and He taught it to Moses. Our Rabbis have said[[217]](#footnote-217) that the tree was [naturally] bitter, but that this was a miracle within a miracle, [i.e., that He healed the bitter waters with something which was bitter], just as the salt which Elisha cast into the waters.[[218]](#footnote-218) Now if so,[[219]](#footnote-219) the word ***'vayoreihu' (and He instructed him)*** indicates that the tree was not found in that place, and the Holy One, blessed be He, taught him where it was to be found, or perhaps He made it available to him by a miracle. I found further in the Yelamdenu:[[220]](#footnote-220) "See what is written there: ***Vayoreihu HaShem etz.*** It does not say ***vayar'eihu*** ***(and He showed him)*** but ***vayoreihu***, which means that He taught him His way." That is to say, He instructed him and taught him **the way of the Holy One, blessed be He, i.e., that He sweetens the bitter with the bitter.**

**26. IF 'SHAMO'A TISHMA' TO THE VOICE OF THE ETERNAL YOUR G-D.** Rabbi Abraham ibn Ezra explained that "[***shamo'a tishma*** here] means 'to understand'[[221]](#footnote-221) the purport of that which He has commanded you to do. ***And you will do that which is right in His eyes*** — **this implies the positive commandments** — ***and will give ear to His commandments*** — **this implies the negative commandments**." [Thus the language of Ibn Ezra.] And in the Mechilta, the Rabbis have said:[[222]](#footnote-222) "***And you will do that which is right in His eyes***, this means in business dealings. This teaches us that if a person is honest in his business dealings, and the spirit of his fellow creatures finds pleasure in him, it is accounted to him as though he had fulfilled the entire Torah."[[223]](#footnote-223) I will further explain this when I come to the verse ***'And you will do that which is upright and good***,' if the good G-d will show me goodness.[[224]](#footnote-224)

**I WILL PUT NONE OF THE DISEASES UPON YOU, WHICH I HAVE PUT UPON THE EGYPTIANS; FOR I AM THE ETERNAL THAT HEALS YOU.** Rashi wrote: "***I will put none of the diseases upon you***, and if I do place them [because you will not hearken to My voice], they will be as though they had not been placed, ***for I am the Eternal that heals you.*** This is the homiletic exposition. But according to the plain meaning of Scripture, the verse is to be understood in the sense of a person who says, 'I am the physician who warns you not to eat certain things which might bring a man back to his state of disease.' " Thus far the language of Rashi.

But according to the plain meaning of Scripture, ***rophecha*** is not an adjective, [or more precisely, a noun-adjective, as Rashi would have it, meaning "Your physician Who teaches you how disease should not befall you." Instead, the meaning of the verse is "***that I am the One Who heals you***."] Besides, it is not customary that a master should assure his servants that "if you will do all my will and desire, I will not slay you with sore diseases." None of the Divine assurances of the Torah are expressed in that way! Rather, the verse here constitutes an admonition by which He warned them not to be among those that rebel against Him as the Egyptians had been. By hearkening to His voice, they will be saved from all sickness, since that sickness deservedly comes upon all those who rebel against His will, even as it befell the Egyptians when they did not hearken to Him. This is similar to that which He said that He will put ***upon you all the diseases of Egypt which you were in dread of, and they will cleave unto you***.[[225]](#footnote-225) And He further said, ***For I am the Eternal that heals you***. This constitutes a promise "that I will remove from you sickness that comes in the natural course of events, even as I healed the waters [at Marah]."

Rabbi Abraham ibn Ezra commented that this sign, [i.e., making the bitter waters sweet], which was the first one done for them in the wilderness, was in contrast to the first plague that came upon the Egyptians. The waters of the [Nile] river were sweet and He changed them to be of evil effect, while these waters of Marah were bitter and He healed them. Thus it was shown that G-d does things which are contrary to each other, and therefore you should fear Him and not rebel against Him so that He should not afflict you as He did [afflict] them. You should love Him for He will bestow goodness upon you, even as He healed the waters for you. [Thus far Ibn Ezra's comment.]

Now on the matter of Scripture making use here of two expressions, saying, "***His commandments, His statutes***," and concluding, ***I will put none of the diseases upon you, for I am the Eternal***, [thus using the third-person and first-person pronouns in the same verse], I have already ***written you three times***[[226]](#footnote-226) on the explanation thereof. [Here] it can be understood from the word ***L’kol (to the voice)*** and the word ***'ani' (I)***, which convey the thought that if we will listen to the voice of our G-d to keep G-d's commandments and His statutes, the Glorious Name will be our healer. It is on the basis [of the verse] that the Sages instituted [the formula of] benedictions [which contain two different pronouns, thus: "***Blessed art You O Eternal, our G-d, King of the universe,] Who hast sanctified us with His commandments and has commanded us***." The benedictions contain an expression of acknowledgment of G-d's Sovereignty, [saying as we do, "our G-d, King of the universe"], **and the commandments have been given to us** ***from everlasting even to everlasting***.[[227]](#footnote-227) The student learned [in the mystic lore of the Cabala] will understand.

And I will enlighten you [on this matter]. All benedictions which contain an expression of His Sovereignty are so formulated that they show respect to the Sovereign of the universe, ***Who has sanctified us [by His commandments]*** and Who has done [a certain deed] for us. But where a benediction follows another one, in which case the Sovereignty of G-d is not mentioned,[[228]](#footnote-228) it is formulated in the second-person, such as [the benedictions beginning] : "***You are Mighty***," "***You are Holy***,"[[229]](#footnote-229) and so all the others. The prayer of ***Alenu L'shabe'ach*** ("***It is for us to praise the Lord of all thing***s," a prayer which begins the three special sections of the New Year Additional Service], was designated in the third-person [even though it is not preceded by a benediction in which G-d's Sovereignty is mentioned], because we mention therein, "***And we bend the knee and bow low and offer thanks before the Supreme King of kings***." [[230]](#footnote-230) Understand this.

**Ketubim: Tehillim (Psalms) 52:1-11**

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor, a maskil of David. | 1. For praise; for good teaching; composed by David.  |
| 2. When Doeg the Edomite came and told Saul and said to him, "David came to the house of Ahimelech." | 2. When Doeg the Edomite came and told Saul, and said to him, "David has come to the house of Ahimelech." |
| 3. Why do you boast of evil, you mighty man? God's kindness is constant. | 3. How the mighty man will praise himself with a wicked tongue, to shed innocent blood; but the grace of God is all the day. |
| 4. Your tongue plots destruction, as a sharpened razor, working deceit. | 4. Your tongue will devise tumult in your heart, forming words of slander like a sharp knife. |
| 5. You loved evil more than good, falsehood more than speaking righteousness forever. | 5. You love evil more than good, lying more than speaking righteousness/generosity always. |
| 6. You loved all destructive words, a deceitful tongue. | 6. You love all the words of destruction, the tongue of guile. |
| 7. God, too, shall tear you down forever; He will break you and pluck you from [your] tent, and uproot you from the land of the living forever. | 7. Also God will demolish you forever; He will shatter you and make you wander so that you cannot dwell in a tent; and He will uproot you from the land of the living forever. |
| 8. And righteous men will see and fear, and laugh at him. | 8. And the righteous/generous will see the punishment of the wicked, and they will be afraid in the presence of the LORD, and on his account they will laugh. |
| 9. "Behold the man who does not place his strength in God and trusts his great wealth; he strengthened himself in his wickedness." | 9. And they will say, "Behold, the man who did not make the word of the LORD his strength; he trusted in his riches; he was strong in his money." |
| 10. But I am like a fresh olive tree in the house of God; I have trusted in the kindness of God forever and ever. | 10. But I, like a luxuriant olive tree in the sanctuary of God, have trusted in the grace of God forever and ever. |
| 11. I will thank You forever and ever when You have done [this], and I will hope for Your name, for it is good, in the presence of Your devoted ones. | 11. I will give thanks in Your presence forever, for You have accomplished the vindication of my case; and I will await Your name, for it is good, before Your pious ones (Heb. “Chasidim”). |
|  |  |

**Rashi’s Commentary for: Psalm 52:1-11**

**3** **Why do you boast of evil, you mighty man?** Why do you boast and brag of the evil that you do, you who are mighty in Torah?

**God’s kindness is constant** to rescue the one whom you pursue. Another explanation: God’s kindness is constant. Had Abimelech not given me bread, do you think that I would have died of hunger? God always shows kindness toward Israel, and if he had not given me [to eat], others would have given me.

**4** **sharpened** Heb. מְלֻטֳשּׁ.

**working deceit** Cutting the flesh with the hair.

**7** **shall tear you down** Heb. יתצך, an expression of demolition (נתיצה).

**He will break you** Heb. יחתך, an expression of breaking.

**and pluck you** Heb. ויסחך, and shall tear you out.

**and uproot you** He shall uproot after you, to tear out all the roots; esraciner or esraziner in Old French, to uproot, deraciner in modern French.

**8** **and laugh at him** And this is the ridicule they will say about him: “Behold! This is the man who does not place his trust in the Holy One, blessed be He. See what happened to him.”

**9** **he strengthened himself in his wickedness** Heb. יעז בהותו.

**10** **But I** who am now being pursued by you, will be like an olive tree, fresh with children and grandchildren, in the house of the Holy One, blessed be He.

**11** **when You have done [this]** When You do this for me. This verse is addressed to the Holy One, blessed be He.

**Meditation from the Psalms**

**Psalms ‎‎52:1-11**

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

The superscription of psalm 52 ascribes authorship to David and was written: ***when Doeg[[231]](#footnote-231) the Edomite came and told Saul, and said unto him: 'David is come to the house of Ahimelech***'.[[232]](#footnote-232)

For those who are not familiar with this event, let me do a brief recap: After parting from Jonathan, David fled from Saul's jealous anger and went to Nob. He went to Ahimelech, the High Priest, claiming to be on a clandestine royal mission. Ahimelech fed David and his men with the showbread, and gave David the sword of Goliath. Doeg was present and witnessed Ahimelech's service to David.[[233]](#footnote-233)

Later, Saul asked about the whereabouts of David, and his herdsman spoke up: ***Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub***.[[234]](#footnote-234)

However, Doeg omitted to inform King Saul that David had pretended to be on a secret mission on behalf of the king. He did not inform the king that Ahimelech was deceived by David, and that Ahimelech provided support because he thought he was serving the king.

Therefore Saul, with only part of the story, summoned the High Priest and his entire company and, in a rage, ordered them all killed. His officials refused to raise their hands against the priests and Saul turned to Doeg, who carried out the executions. Saul followed that up with an attack on the city of Nob, the city of the priests, and the families of the priests – men, women, and children – were put to the sword. Only Abiathar escaped, and fled to join David.

The death of Ahimelech, as the great-grandson of Eli, is seen as fulfilling part of the curse on the House of Eli that none of his male descendants would live to old age.[[235]](#footnote-235)

David later showed remorse for his part in the incident: And David said unto Abiathar, I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul: **I have occasioned the death of all the persons of your father's house**.[[236]](#footnote-236)

The superscription for Psalm 52 records that David wrote it after Doeg the Edomite betrayed Ahimelech to Saul. Now we can understand what was going on in David’s heart when he wrote Psalm 52. We can also begin to understand that *speaking[[237]](#footnote-237)* was the cause of the death of all the priests of Nob. Doeg's slanderous speech incensed King Saul. David’s speaking in private with Ahimelech gave Doeg the ammunition for his slander.

It was David’s *coming*[[238]](#footnote-238) to Ahimelech that began the crisis and it was Doeg’s *going*[[239]](#footnote-239) to King Saul that heightened the crisis. Finally, it was Doeg’s *going* back to Nob that resulted in the death of all of the priests of Nob.

Now that we have this background on the Psalm, lets compare this to our Torah portion which we are reading on the Shabbat closest to Shavuot.

Last week we concluded the parasha with the Bne Israel wanting to divide into three camps: One camp wanted to return to Mitzrayim, one camp wanted to fight, and the third camp which trusted HaShem to handle the situation. HaShem’s response in this week’s parasha is: ***And HaShem said unto Moses: ‘Wherefore do you cry unto Me?’ speak unto the children of Israel, that they go forward.*** HaShem wanted the Bne Israel to go forward into the sea – the sea that was not yet split!

Last week, the B’ne Israel slandered Moshe with these words: ***'Because there were no graves in Egypt, have you taken us away to die in the wilderness? Wherefore have you dealt thus with us, to bring us forth out of Egypt?’*** It was this slander that showed the terrible degradation that they had experienced in Mitzrayim. However, unlike King Saul, HaShem knew the whole story and had mercy on those who slandered Moshe. He did not coddle them, but He did test their emunah - their faithful obedience when He commanded them to go forward.

Doeg’s slander which resulted in the death of the priests of Nob was not reflected in our parasha. HaShem’s mercy resulted in the birth of the nation of Israel, a kingdom of Priests, with not one of them killed. The mighty miracle of the splitting of the sea and the destruction of the Egyptians resulted in the greatest song ever sung.[[240]](#footnote-240) Hear we find the most elevated and refined speech a man can produce. A song that praises the Creator and Redeemer. So great was this song that it will be sung again:

***Revelation 15:3*** *And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.*

This is how we are to use our speech! Slander produces death, but song’s of praise produce life.

HaShem spoke on Shavuot with the greatest words that man has ever heard. With these words He forged a covenant with righteous/generous men throughout history. Every righteous/generous man who would ever lived, was there to receive the Torah and enter into the most sublime covenant that the world has ever seen. And for the first, and only, time in history, HaShem spoke and the entire nation heard His words. The speaking of those words would forge the covenant that would bring life to the whole world.

Since our psalm speaks extensively about slander, lets conclude this commentary by looking at the words of the Midrash:

***Midrash Tehillim Psalms 120:2-4*** *In my distress I called unto the Lord ... Deliver my soul, O Lord, from lying lips, and from a deceitful tongue (Ps. 120:1-2). The children of Israel said to the Holy One, blessed be He: Even as You have delivered us from all kinds of distress, deliver us from this one, and we will have no other distress, for lying lips—ín them is our distress. Hence it is said Deliver my soul, O Lord, from lying lips, etc.*

*Of all the organs of a man’s body, some are fixed in place and some have freedom of movement; his feet make him free to come and go, his hands make it possible for him to give and take. Only the tongue is neither fixed nor free. Being set inside it is isolated and hemmed in. And yet the tongue can smite the great and the small, the near and the far. It could smite all the more fatally, if it were outside a man’s body, or if like some other parts it could give and take, or if like the feet it were free to come and go.*

***III.*** *What will it profit you, or what will be added unto you, you false tongue? (Ps. 120:3): What will your falseness profit you, or what good can it do you? The tongue sins, but not for its own advantage.*

*The Holy One, blessed be He, says to the tongue: When a thief steals, he steals to eat. Though it is written You will not steal (Εx. 20:13), a thief will steal for the need of the moment, as it is said Men do not despise a thief, if he steal to satisfy his soul when he is hungry (Prov. 6:30). And though it is written You will not commit adultery (Ex. 20:13), a man will commit adultery and for the moment satisfy his appetite, as is said He that commits adultery with a woman lacks understanding; he that does it destroys his own soul (Prov. 6.32). Though the adulterer destroys his own soul, yet for the moment he satisfies his lust. But you, O tongue, what good have you done yourself by your slaying? I will tell you, O evil/lawless tongue, how I am going to act towards you! Even as you did act towards the world from the beginning—as a serpent you spoke evil to Adam—so will I act towards you. You were also the serpent tongue of the wilderness, when, as it is written, The people spoke against God and against Moses (Num. 21:5). And how did the Lord act towards them? The Lord sent fiery serpents among the people (ibid. 21:6). Why serpents? Because it was a serpent that spoke evil/lawlessness, as is said They have sharpened their tongues like a serpent; vipers’ venom is under their lips (Ps. 140:4). And so I made those evil-tongued children of Israel into the dust that I had decreed for the serpent: Dust will you eat (Gen. 3:14).*

***IV.*** *What will it profit you, or what will be added unto you, you false tongue? (Ps. 120:3). The evil/lawless tongue is called “triple-slaying.” Why? Because it slays three: the one who owns it, the one who listens to it, and the one of whom it speaks. And so you find in the story of Doeg that it slew three. It slew Doeg himself, for he has no portion in the world-to-come; it slew Ahimelech the priest, for it is said And Nob the city of the priests [Doeg] smote with the edge of the sword (1 Sam. 22:19); it also slew Saul, who listened to it and accepted its words, for it is said So Saul died, and his three sons (ibid.) And the wicked/lawless kingdom (Rome) slays with its tongue as does a serpent, for it is said The voice thereof will go like a serpent (Jer. 46:22).*

*The tongue is like an arrow. Why? Because if a man takes his sword in hand to slay his fellow, who thereupon pleads with him and begs for mercy, the would-be slayer can repent and return the sword to its sheath. But an arrow—once the would-be slayer aims and lets it go, he cannot bring it back even if he wants to bring it back. Hence it is said Sharp are the arrows of the mighty, like coals of broom (Ps. 320:4), for a broom-shrub once set on fire makes coals that cannot be extinguished.*

*Once it happened that two men going through the wilderness sat down under a broom-shrub, gathered some fallen twigs of the broom, broiled for themselves what they wanted to eat, and ate their victuals. A year later when they came back into the wilderness to the place of the broom-shrub and found the ashes of the fire which they had kindled, they said: “It is now twelve months since we came through here and ate in this place.” Thereupon they raked up the ashes, and as they walked over them, their feet were burnt by the coals under the ashes, for they were still unextinguished. Hence the evil tongue is said to be like coals of broom, as in the verse Sharp are the arrows of the mighty, like coals of broom (Ps. 120:4).*

*A wicked/lawless man can slay other men with his tongue. Like an arrow which a man is unaware of until it reaches him, so is the evil tongue. A man is unaware of it until its arrows from the kingdom of Esau come suddenly upon him. A man remains unaware of it until suddenly a sentence of death or imprisonment is released against him. For while the man is given over to his own affairs, the scribes libel him wherever he may be and so slay him. Hence it is said Sharp are the arrows of the mighty. Thus Moses said to Israel: You will not be afraid of the terror by night (Ps. 91:5)—that is, of the terror of the kingdom of Esau; and he went on to say, Nor of the arrow that flies by day (ibid.)—that is, the arrow of the scribes of Esau. Hence it is said Sharp are the arrows of the mighty.*

**Ashlamatah: Yeshayahu (Isaiah) 65:24 – 66:2, 5**

| **Rashi** | **Targum** |
| --- | --- |
| 13. ¶ Therefore, so said the Lord God, "Behold, My servants shall eat, but you shall be hungry; behold, My servants shall drink, but you shall thirst; behold, My servants shall rejoice, but you shall be ashamed.  | 13. ¶ Therefore thus says the LORD God: "Behold, My servants, the righteous/generous, will eat, but you, the wicked, will be hungry; behold, my servants, the righteous/generous, will drink, but you, the wicked, will be thirsty; behold, my servants, the righteous/ generous, will rejoice, but you will be put to shame; |
| 14. Behold, My servants shall sing from joy of heart, but you shall cry out from sorrow of heart, and from a broken spirit you shall wail. | 14. behold, my servants, the righteous/generous, will sing from goodness of heart, but you will cry from pain of heart, and will wail from breaking of spirit. |
| 15. And you shall leave your name for an oath for My elect, "And the Lord God shall slay you," but to His servants He shall call another name. | 15. You will leave your name to My chosen for an oath, and the LORD God will slay you with the second death; but His servants, the righteous/generous, He will call by a different name. |
| 16. For whoever himself on the earth shall bless himself by the true God, and whoever swears on the earth shall swear by the true God, for the first troubles have been forgotten and they have been hidden from My eyes. | 16. He who blesses in the land will bless by the living God, and he who takes an oath in the land will swear by the living God; because the former troubles will be forgotten and hid from before Me. |
| 17. For behold, I create new heavens and a new earth, and the first ones shall not be remembered, neither shall they come into mind. | 17. For behold, I create new heavens and a new earth; and the former things will not be remembered or be brought into mind. |
| 18. But rejoice and exult forever [in] what I create, for behold I create Jerusalem a rejoicing and its people an exultation. | 18. But they will be glad in the age of the ages which I create; for behold, I create Jerusalem gladness, and her people rejoicing. |
| 19. And I will rejoice with Jerusalem, and I will exult with My people, and a sound of weeping or a sound of crying shall no longer be heard therein. | 19. I will be glad in Jerusalem and My people will rejoice in her; the sound of those who weep and the sound of those who cry will not be heard in her. |
| 20. There shall no longer be from there a youth or an old man who will not fill his days, for the youth who is one hundred years old shall die, and the sinner who is one hundred years old shall be cursed. | 20. No more will there be a suckling that lives but a few days, or an old man who does not fill out his days, for a youth who sins will be dying a hundred years old, and the sinner a hundred years old will be expelled. |
| 21. And they shall build houses and inhabit them, and they shall plant vineyards and eat their fruit. | 21. They will build houses and inhabit them; they will plant vineyards and eat their fruit. |
| 22. They shall not build, and another inhabit; they shall not plant, and another eat, for like the days of the tree are the days of My people, and My elect shall outlive their handiwork. | 22. They will not build and others inhabit; they will not plant and others eat; for like the days of the tree of life will the days of My people be, and My chosen will wear out the work of their hands. |
| 23. They shall not toil in vain, neither shall they bear for terror, for they are seed blessed by the Lord, and their offspring shall be with them. | 23. They will not be weary in vain, or bring up children for death; for they will be the seed which the LORD blessed. and their sons' sons with them. |
| 24. **And it shall be, when they have not yet called, that I will respond; when they are still speaking, that I will hearken.** | 24. **Before they pray before Me I will accept their prayer. and before they beseech before Me I will do their request.** |
| 25. A wolf and a lamb shall graze together, and a lion, like cattle, shall eat straw, and a serpent-dust shall be his food; they shall neither harm nor destroy on all My holy mount," says the Lord. **{S}** | 25. The wolf and the lamb will feed together, the lion will eat straw like an ox; and dust will be the serpent's food. They will not hurt or destroy in all My holy mountain. says the LORD." **{S}** |
|  |  |
| 1. So says the Lord, "The heavens are My throne, and the earth is My footstool; which is the house that you will build for Me, and which is the place of My rest? | 1. Thus says the LORD: "The heavens are the throne of My glory and the earth is a highway before Me; what is the house which you would build before Me, and what is the place of the dwelling of My Shekhinah? |
| 2. And all these My hand made, and all these have become," says the Lord. **"But to this one will I look, to one poor and of crushed spirit, who hastens to do My bidding.** | 2. All these things My might has made, did not all these things come to be, says the LORD? **But in this man there is pleasure before Me to regard him, he that is poor and humble in spirit, and trembles at My word.** |
| 3. Whoever slaughters an ox has slain a man; he who slaughters a lamb is as though he beheads a dog; he who offers up a meal-offering is [like] swine blood; he who burns frankincense brings a gift of violence; they, too, chose their ways, and their soul desired their abominations. | 3. He who slaughters an ox is like him who kills a man; he who sacrifices a lamb, like him who bludgeons a dog: he who presents an offering, [like him who offers] swine’s blood; their offering of gifts is a gift of oppression. They have taken pleasure in their own ways, and their soul takes pleasure in their abominations. |
| 4. I, too, will choose their mockeries, and their fears I will bring to them, since I called and no one answered, I spoke and they did not hearken, and they did what was evil in My eyes, and what I did not wish they chose. **{S}** | 4. Even I will wish breaking for them, and from what they dreaded they will not be delivered; because, when I sent my prophets, they did not repent, when they prophesied they did not attend; but they did what is evil before Me, and took pleasure in that which I did not wish. **{S}** |
| 5. **Hearken to the word of the Lord, who quake at His word, "Your brethren who hate you, who cast you out, said, "For the sake of my name, the Lord shall be glorified," but we will see your joy, and they shall be ashamed.** | 5. **Listen to the word of the LORD, you righteous/ generous who tremble at the words of His pleasure: "Your brethren, your adversaries who despise you for My name's sake say, 'Let the glory of the LORD increase, that we may see your joy'; but it is they who will be put to shame.** |
| 6. There is a sound of stirring from the city, a sound from the Temple, the voice of the Lord, recompensing His enemies. | 6. A sound of tumult from the city of Jerusalem! A voice from the temple! The voice of the Memra of the LORD, rendering recompense to His enemies. |
| 7. **When she has not yet travailed, she has given birth; when the pang has not yet come to her, she has been delivered of a male child.** | 7. **Before distress comes to her she will be delivered; and before shaking will come upon her. as pains upon a woman in travail. her king will be revealed.** |
| 8. Who heard [anything] like this? Who saw [anything] like these? Is a land born in one day? Is a nation born at once, that Zion both experienced birth pangs and bore her children? | 8. Who has heard such a thing? Who has seen such things? Is it possible that a land will be made in one day? Will its people be created in one moment? For Zion is about to be comforted and to be filled with the people of her exiles. |
| 9. "Will I bring to the birth stool and not cause to give birth?" says the Lord. "Am I not He who causes to give birth, now should I shut the womb?" says your God. **{S}** | 9. I. God. created the world from creation, says the LORD; I created every man; I scattered them among the peoples; I am also about to gather your exiles, says your God. **{S}** |
|  |  |

**Rashi’s Commentary on Yeshayahu (Isaiah) 65:24 – 66:2, 5**

**13** **My servants** The righteous [of Israel].

**but you** who rebel against Me.

**15** **your name for an oath** From your name shall be taken a curse and an oath for generations, “If it does not befall me as it befell So- and-so.”

**and...shall slay you** an eternal death.

**but to His servants He shall call another name** A good name and a mention for a blessing.

**16** **For whoever blesses himself on the earth** For My fear shall be over all of them, and the earth shall be full of knowledge, and whoever praises himself or lauds himself on the earth, will bless himself by the true God, he will praise himself that he is a servant of the true God, the God of truth, Who realized and observed this, His promise.

**for the first troubles have been forgotten** Therefore, they shall call Me the true God.

**17** **new heavens** The princes above shall be renewed, and the princes of Israel shall be the upper princes and the princes of the heathens (the nations [Parshandatha]) will be lower, **and so on the earth**. ([K’li Paz reads:] The princes above shall be renewed, to raise up the humble and to humble the high ones, **and so on the earth.**) And some say that there will actually be new heavens, and that is correct, for Scripture proves it (infra 66:22): “For as the new heavens, etc.”

**20** **a youth** Heb. עוּל יָמִים, a youth. Comp. (Lam. 2:11) “young children (עוֹלֵל).” [Hence,] עוּל יָמִים means young in years.

**who is one hundred years old shall die** He shall be subject to punishments to be liable to death for a capital sin. So it is explained in Gen. Rabbah (26:2).

**shall be cursed** for a sin requiring an anathema.

**22** **like the days of the tree** **Jonathan renders: the tree of life.**

**25** **shall eat straw** and will not have to destroy animals.

**and a serpent** Indeed, dust is his food, which is always available for him. And the Midrash Aggadah explains: And a lion, like cattle, shall eat straw. Since we find that Esau will fall into the hands of the sons of Joseph, as it is said (Obadiah 18): “The house of Esau shall become stubble, and the house of Joseph a flame etc.” But [that they should fall] into the hands of the remaining tribes, who were compared to beasts, we do not find. It is, therefore, stated: “And a lion, like cattle, shall eat straw.” Those tribes that were compared to a lion, such as Judah and Dan, like Joseph, who was compared to an ox, shall devour Esau who was compared to straw.

**Chapter 66**

**1** **The heavens are My throne** **I do not need your Temple.**

**which is the house** **that is fitting for My Shechinah?**

**2** **And all these** The heavens and the earth, and for this reason I confined My Shechinah among you when you obeyed Me, for so is My wont, to look at one poor and of crushed spirit, who hastens to do My bidding. But now, I have no desire for you, for whoever slaughters an ox, has smitten its owner and robbed him of it. Therefore, whoever slaughters a lamb seems to Me as one who beheads a dog, and whoever offers up a meal offering is before Me like swine blood, and מַזְכִּיר, he who burns incense. Comp. (Lev. 5:12) “its memorial part (אַזְכָּרָתָהּ).” Also (ibid. 24:7), “and it shall be for the bread as a memorial (לְאַזְכָּרָה).”

**3** **brings a gift of violence** Heb. מְבָרֵךְ, blesses Me with a gift of violence, brings a gift of violence. This is its explanation, and the expression of בְּרָכָה applies to a gift that is for a reception. Comp. (Gen. 33:11) “Please take my gift (בִּרְכָתִי).” Also (supra 36:16), “Make peace (בְרָכָה) with me and come out to me.”

**they, too, chose their ways** They desire these evil ways, and I, too, will choose and desire their mockeries. Now if you ask the meaning of גַּם, too, so is the style of the Hebrew language to say twice גַּם one next to the other. Comp. (Deut. 32:25) “Both a young man and a virgin (גַּם בָּחוּר גַּם בְּתוּלָה) ”; (I Kings 3:26) “neither mine nor yours (גַּם לִי גַּם לָךְ) ”; (Ecc. 9:1) “neither love nor hate גַּם שִׂנְאָה) (גַּם אַהֲבָה ”; (Num. 18:3) “and neither they nor you shall die (גַּם הֵם גַּם אַתֶּם).” Here, too, both they chose and I will choose.

**4** **their mockeries** Heb. בְּתַעֲלוּלֵיהֶם, to mock them, an expression like (ibid. 22:29) “For you mocked (הִתְעַלַּלְתְּ) me.”

**and their fears** What they fear.

**since I called** Hearken and return to Me.

**and no one answered** saying, “I heard.”

**5** **who quake at His word** The righteous who hasten with quaking to draw near to His words.

**Your brethren...said** **The transgressors of Israel mentioned above.** Another explanation:

**Your brethren...who cast you out, said Who said to you (Lam. 4:15), “Turn away, unclean one.”**

**who hate you, who cast you out** **Who say (supra 65:5), “Keep to yourself, do not come near me.”** [Because of the confusion, we quote other readings. Some manuscripts, as well as K’li Paz, read:]

**Your brethren...said** **The transgressors of Israel mentioned above.**

**who hate you, who cast you out** **who say (supra 65:5), “Keep to yourself, do not come near me.”** Another explanation:

**Your brethren...said** The children of Esau.

**who cast you out** **Who said to you (Lam. 4:15), “Turn away, unclean one.”**

**For the sake of my name, the Lord shall be glorified** With our greatness, the Holy One, blessed be He, is glorified, for we are closer to Him than you are.

**but we will see your joy** The prophet says, But it is not so as their words, for “we will see your joy, and they shall be ashamed.” Why? For sound a sound of their stirring has come before the Holy One, blessed be He, from what they did in His city, and a sound emanates from His Temple and accuses those who destroyed it, and then the voice of the Lord, recompensing His enemies.

**7** **When she has not yet travailed** When Zion has not yet travailed with birth pangs, she has borne her children; that is to say that her children will gather into her midst, which was desolate and bereft of them, and it is as though she bore them now without birth pangs, **for all the nations will bring them into her midst.**

**she has been delivered of a male child** Heb. וְהִמְלִיטָה. Any emerging of an embedded thing is called הַמְלָטָה. And הַמְלָטָה is esmoucer, or eschamocier in O.F., to allow to escape.

**8** **Is a land born in one day?** Can a pain come to a woman in confinement to bear a land full of sons in one day?

**9** **Will I bring to the birth stool and not cause to give birth** Will I bring a woman to the birth stool and not open her womb to bring out her fetus? That is to say, Shall I commence a thing and not be able to complete it? Am I not the One Who causes every woman in confinement to give birth, and now will I shut the womb? This is a question.

**Correlations**

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

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

**Shemot (Exodus) 14:15 – 15:26**

**Yeshayahu (Isaiah) 65:24 – 66:2, 5**

**Tehillim (Psalms) 52**

**Mk 6:45-52, Acts 14:19-28**

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

LORD - יהוה, Strong’s number 03068.

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

Speak / Speaking - דבר, Strong’s number 01696.

Hand - יד, Strong’s number 03027.

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

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

Speak / Speaking - דבר, Strong’s number 01696.

Go / Come / Came - בוא, Strong’s number 0935.

**Shemot (Exodus) 14:15** And the LORD <03068> said <0559> (8799) unto Moses, Wherefore criest thou unto me? speak <01696> (8761) unto the children of Israel, that they go forward:

16 But lift thou up thy rod, and stretch out thine hand <03027> over the sea, and divide it: and the children of Israel shall go <0935> (8799) on dry ground through the midst of the sea.

**Yeshayahu (Isaiah) 65:24** And it shall come to pass, that before they call, I will answer; and while they are yet speaking <01696> (8764), I will hear.

**Yeshayahu (Isaiah) 65:25** The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent’s meat. They shall not hurt nor destroy in all my holy mountain, saith <0559> (8804) the LORD <03068>.

**Yeshayahu (Isaiah**) **66:2** For all those things hath mine hand <03027> made, and all those things have been, saith the LORD <03068>: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

**Tehillim (Psalms) 52:1** « To the chief Musician, Maschil, A Psalm of David, when Doeg the Edomite came <0935> (8800) and told Saul, and said <0559> (8799) unto him, David is come <0935> (8804) to the house of Ahimelech. »

**Tehillim (Psalms) 52:3** Thou lovest evil more than good; and lying rather than to speak <01696> (8763) righteousness. Selah.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Ex 14:15 – 15:26** | **Psalms****Psa 52:1-11** | **Ashlamatah****Is 65:24 – 66:2, 5** |
| --- | --- | --- | --- | --- |
| **dx'a,** | one | Exod 14:28 |  | Isa 65:25 |
|  **lk;a'** | consumes, eats | Exod 15:7 |  | Isa 65:25 |
| **lae** | God | Exod 15:2Exod 15:11 | Ps 52:1Ps 52:5 |  |
|  **~yhil{a/**  | GOD | Exod 14:19Exod 15:2Exod 15:26 | Ps 52:7Ps 52:8 |  |
| **rm;a'** | said, saying | Exod 14:15Exod 14:25Exod 14:26Exod 15:1Exod 15:9Exod 15:24Exod 15:26 |  | Isa 65:25Isa 66:1Isa 66:5 |
| **#r,a,** | earth, land | Exod 15:12 | Ps 52:5 | Isa 66:1 |
|  **tyIB;**  | house |  | Ps 52:1Ps 52:8 | Isa 66:1 |
| **rb;D'** | tell, speaking | Exod 14:15 | Ps 52:3 | Isa 65:24 |
| **rb'D'** | words |  | Ps 52:4 | Isa 66:2Isa 66:5 |
| **hy"h'** | came, come to pass | Exod 14:24Exod 15:2 |  | Isa 65:24Isa 66:2 |
| **hNEhi** | behold | Exod 14:17 | Ps 52:7 |  |
| **rh;** | mountain | Exod 15:17 |  | Isa 65:25 |
| **hz<** | other, this, then | Exod 14:20Exod 15:1Exod 15:2 |  | Isa 66:1Isa 66:2 |
| **dy"** | hand | Exod 14:16Exod 14:21Exod 14:26Exod 14:27Exod 14:30Exod 14:31Exod 15:9Exod 15:17Exod 15:20 |  | Isa 66:2 |
| **hwhy** | LORD | Exod 14:15Exod 14:18Exod 14:21Exod 14:24Exod 14:25Exod 14:26Exod 14:27Exod 14:30Exod 14:31Exod 15:1Exod 15:3Exod 15:6Exod 15:11Exod 15:16Exod 15:17Exod 15:18Exod 15:19Exod 15:21Exod 15:25Exod 15:26 |  | Isa 65:25Isa 66:1Isa 66:2Isa 66:5 |
|  **~Ay**  | day | Exod 14:30Exod 15:22 | Ps 52:1 |  |
| **db;K'** | honored, glorified | Exod 14:17Exod 14:18 |  | Isa 66:5 |
| **lKo** | all, every | Exod 14:17Exod 14:20Exod 14:21Exod 14:23Exod 14:28Exod 15:15Exod 15:20Exod 15:26 | Ps 52:1Ps 52:4 | Isa 65:25Isa 66:2 |
| **aol** | no, not, none | Exod 15:22Exod 15:26Isa 65:25 |  | Isa 65:25 |
| **hm'** | why, what | Exod 14:15Exod 15:24 | Ps 52:1 |  |
| **!mi** | behind, more | Exod 14:19 | Ps 52:3 |  |
| **d[;** | ever | Exod 15:18 | Ps 52:8 |  |
| **~l'A[**  | forever | Exod 15:18 | Ps 52:8Ps 52:9 |  |
| **vd,qo** | holiness | Exod 15:11Exod 15:13 |  | Isa 65:25 |
| **ar'q'** | named, called | Exod 15:23 |  | Isa 65:24 |
| **ha'r'** | saw, see | Exod 14:30Exod 14:31 | Ps 52:6 | Isa 66:5 |
| **bro** | greatness | Exod 15:7 | Ps 52:7 |  |
|  **x;Wr**  | wind, blast,spirit | Exod 14:21Exod 15:8Exod 15:10 |  | Isa 66:2 |
| **~Wf**  | turned,return | Exod 14:21Exod 15:25Exod 15:26 | Ps 52:7 |  |
| **~ve** | name  | Exod 15:3Exod 15:23 | Ps 52:9 | Isa 66:5 |
| **[m;v'** | heard, hear | Exod 15:14Exod 15:26 |  | Isa 65:24Isa 66:5 |
| **ds,x,**  | lovingkindness | Exod 15:13 | Ps 52:1Ps 52:8 |  |
| **arey"** | feared | Exod 14:31Exod 15:11 | Ps 52:6 |  |
| **hn"['** | answered | Exod 15:21 |  | Isa 65:24 |
| **hf'['** | used, working | Exod 14:31Exod 15:11Exod 15:26 | Ps 52:2Ps 52:9 | Isa 66:2 |

**Greek:**

| **Greek** | **English** | **Torah Seder****Ex 14:15 – 15:26** | **Psalms****Psa 52:1-9** | **Ashlamatah****Is 65:24 –** **66:2, 5** | **Peshat****Mk/Jude/Pet****Mk 6:45-52** | **Remes 1****Luke****XXXXX** | **Remes 2****Acts/Romans****Acts 14:19-28** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἄνεμος** | wind | Exo 14:21  |  |  | Mark 6:48Mark 6:51 |  |  |
| **ἄρτος** | bread |  |  | Isa 65:25 | Mark 6:52 |  |  |
| **γῆ** | land | Exo 15:12 | Ps 52:5 | Isa 66:1 | Mark 6:47 |  |  |
| **δύναμαι** | able | Exo 15:23  |  |  |  |  |  |
| **ἔθνος** | nation | Exo 15:14 |  |  |  |  | Acts 14:27 |
| **εἰσέρχομαι** | entered | Exo 14:16 Exo 14:17 Exo 14:20 Exo 14:22 Exo 14:23 Exo 15:19  |  |  |  |  | Acts 14:20Acts 14:22 |
| **ἐξέρχομαι** | come forth | Exo 15:20  |  |  |  |  | Acts 14:20 |
| **ἔρχομαι** | coming, came | Exo 15:23  |  |  | Mark 6:48 |  | Acts 14:24 |
| **ἕως** | until | Exo 15:16 |  |  | Mark 6:45 |  |  |
| **θάλασσα** | sea | Exo 14:16 Exo 14:21 Exo 14:22 Exo 14:23 Exo 14:26 Exo 14:27 Exo 14:28 Exo 14:29 Exo 14:30 Exo 15:1 Exo 15:4 Exo 15:8 Exo 15:10 Exo 15:19 Exo 15:22 |  |  | Mark 6:47Mark 6:48Mark 6:49 |  |  |
| **θεός** | GOD | Exod 14:19Exod 15:2Exod 15:26 | Ps 52:7Ps 52:8 |  |  |  | Acts 14:22Acts 14:26Acts 14:27 |
| **θνήσκω** | died | Exo 14:30  |  |  |  |  | Acts 14:19 |
| **καρδία** | heart | Exo 14:17 |  |  | Mark 6:52 |  |  |
| **κατά** | down on, according to | Exo 14:22 |  |  |  |  | Acts 14:23 |
| **κύριος** | master LORD | Exod 14:15Exod 14:18Exod 14:21Exod 14:24Exod 14:25Exod 14:26Exod 14:27Exod 14:30Exod 14:31Exod 15:1Exod 15:3Exod 15:6Exod 15:11Exod 15:16Exod 15:17Exod 15:18Exod 15:19Exod 15:21Exod 15:25Exod 15:26 |  | Isa 65:25Isa 66:1Isa 66:2Isa 66:5 |  |  | Acts 14:23 |
| **λαλέω** | saying spoke | Exod 14:15 | Ps 52:3 | Isa 65:24 | Mark 6:50 |  | Acts 14:25 |
| **λέγω** | saying  | Exod 14:15Exod 14:25Exod 14:26Exod 15:1Exod 15:9Exod 15:24Exod 15:26 |  | Isa 65:25Isa 66:1Isa 66:5 | Mark 6:50 |  |  |
| **λόγος** | words |  |  | Isa 66:2 Isa 66:5 |  |  | Acts 14:25 |
| **μαθητής** | disciples |  |  |  | Mark 6:45 |  | Acts 14:20Acts 14:22Acts 14:28 |
| **μέσος** | midst | Exo 14:16 Exo 14:22 Exo 14:23 Exo 14:27 Exo 14:29 Exo 15:8 Exo 15:19  |  |  | Mark 6:47 |  |  |
| **νύξ** | night | Exo 14:20 Exo 14:21 |  |  | Mark 6:48 |  |  |
| **ὅλος** | entire | Exo 14:20 Exo 14:21 | Psa 52:1  |  |  |  |  |
| **ὁράω** | see, saw |  | Psa 52:6 | Isa 62:2 Isa 66:5  | Mark 6:48Mark 6:49Mark 6:50 |  |  |
| **ὄρος** | mountains | Exod 15:17 |  | Isa 65:25 | Mark 6:46 |  |  |
| **ὄχλος** | place |  |  |  | Mark 6:45 |  | Acts 14:19 |
| **παρέρχομαι** | go by | Exo 15:16 |  |  | Mark 6:48 |  |  |
| **πᾶς** | all, every | Exod 14:17Exod 14:20Exod 14:21Exod 14:23Exod 14:28Exod 15:15Exod 15:20Exod 15:26 | Ps 52:1Ps 52:4 | Isa 65:25Isa 66:2 | Mark 6:50 |  |  |
| **προσεύχομαι** | pray |  |  |  | Mark 6:46 |  | Acts 14:23 |
| **φοβέω** | fear | Exod 14:31Exod 15:11 | Ps 52:6 |  | Mark 6:50 |  |  |
| **φυλακή** | watch | Exo 14:24 |  |  | Mark 6:48 |  |  |
| **ψυχή** | soul | Exo 15:9 |  |  |  |  | Acts 14:22 |

**Pirqe Abot**

**Mishnah 2:21**

**He used to say: The work is not yours to complete, and you are not free to desist from it. If you have learned much Torah, you will be given much reward. Your Employer is trustworthy to pay you the wages for your work. And know that the reward for the righteous/generous is in the Ultimate Future.**

Rabbi Tarfon is providing a lesson for people who study Torah. **He is addressing five different groups of people**, each with a different approach to study. With each phrase, he refutes the opinion of one of these groups.

**The first group** says, "***We are young and have neither our own homes, fixed incomes, nor self-sufficiency***. First we wish to prepare for ourselves homes and permanent places. We then wish to make a good quantity of money to invest in business, so that we can have a good standard of living. When we are old, we will have ample time to study Torah, and we will then not have to depend on others for support."

Rabbi Tarfon refutes this argument by saying, ***"The day is short."***

You should remember that the seventy years, which is man's allotted lifespan, is a relatively short time. You cannot be certain how many additional years you will have to be able to study the entire Torah. And it goes without saying that it is not even certain that you will live the full seventy years. From day to day, you never know what will happen. It is therefore foolish to leave your study of Torah for when you are old.

Moreover, even if you were guaranteed seventy years of life, this would still be a short time in which to learn the entire Torah. Because of the uncertainty of life, you may ultimately remain completely without knowledge of the Torah.

**There is another group** of people who have the attitude, ***"It is good to study Torah at all times, both in youth and in old age. But it is sufficient to study a few minutes in the morning, and a short time at night. In this manner, we still have time for both business and pleasure."***

To this attitude, the master replies, ***"The work is great."*** The study of the Torah is a very extensive task. If you do not spend day and night studying the Torah, you will never even begin to master it. How can two short periods a day even begin to be enough?

**There is a third group** of people who devote their lives to Torah, studying it day and night, with no other worldly occupation. But even so, they say, "***We cannot overdo it, since if we spend all day studying, we may become sick. We will therefore study one hour, take off an hour to rest, and take off another hour to eat."*** They thus take a nonchalant attitude toward their studies.

To this group, the master says, ***"The workers are lazy."*** He is saying, "How willing will your employer be to pay a full salary if you are lazy and nonchalant in doing his work? Obviously, if a businessman hires an employee and sees him working without enthusiasm, he will not offer him a high wage. An employer wants to see his subordinates work with enthusiasm.

How much more so is this true when the Employer is God Himself, and the work He gave us is the study of the Torah! **You must study with enthusiasm, since otherwise, you are denigrating the Torah and demonstrating that you do not hold it in high regard.** This is especially true since your Employer is constantly watching you.

**There is a fourth group** that has the attitude, ***"God should only give us strength to study His Torah day and night all our lives. But we cannot do it because of our financial condition. If we had a generous livelihood, we would be able to spend our time studying Torah."***

To this, Rabbi Tarfon says, ***"The reward is great."*** The argument of this group is sheer nonsense. They have enough food to get by with, and therefore have an obligation to study. The only reason that they neglect their studies is because they wish to have larger incomes. Do they not realize that the reward for Torah study is very great? For virtually nothing they wish to lose their infinite reward in the World to Come?

**Finally, there is a fifth group** that has the attitude ***"I wish God would let me study. I wish that I had health and strength to be able to study Torah day and night. But what can I do? I am a weak, infirm person, wracked with pain and troubles, which do not allow me to study Torah. In order to study, I require serenity and tranquility of mind.”***

To this argument, the master says, ***"The Employer is urgent."*** Do not use your troubles as an excuse to abandon your study of Torah. You must realize that your logic is backward, since it is because of your neglect of Torah study ***(bittul Torah)*** that God sends you troubles and suffering ***(yesurin).***

When a businessman hires workers, as long as they work diligently, he does not bother with them. But when he sees that they are working without enthusiasm, working one hour and idling the next, then he berates them and presses them to do their job.

God acts in the same way toward man. When people are idle and do not do His work, which is the study of Torah, or when they do not study with enthusiasm, He presses them with troubles and suffering so that they will do His work with diligence. But when He sees them working with enthusiasm, he has no need to pressure them.

**He used to say ...**

Rabbi Tarfon also used to say, ***"The work is not yours to finish."***

He was returning to the groups mentioned earlier, each of which had a particular view regarding Torah study.

To the **first group**, he had said, **"The day is short."** To this they might reply, "Since human life is so short, how could 1 ever hope to finish studying the Torah, even if I lived a full seventy years, studying day and night? Since 1 can never finish studying the Torah, what will I gain by devoting my life to it? What difference will it make if I put off studying until myoid age?"

To this Rabbi Tarfon says, ***"It is not your responsibility to complete the work."*** If you had an obligation to learn the Torah in its entirety, and would not receive any reward without completing it, then you would have an argument. Since you could never finish the Torah anyway, why not put it off for your old age? It would be all the same anyway.

But you have no obligation to know the entire Torah. **Your only obligation is to keep studying it all your life, and to gain as much as you can from your study.**

I must also remind you that you are not a free man to desist from your study. You cannot say that you will study whenever you wish. You are not free to abandon your study. Rather you are like a slave purchased by his master.

A slave cannot tell his master, "I will serve you when I want to, but otherwise I will not." The same is true with you. You are obligated to serve God day and night, and you do not have the freedom to be idle for even a moment.

You should not think that you will always be like a slave. Even though a slave may work day and night for his master, he does not expect any pay, since the money with which the master has purchased the slave is sufficient. But if you learn much Torah, then you are worth more, and God will pay you the difference. ***"If you learn much Torah, you will be given much reward."***

**Actually, we learned earlier that we should serve God out of love, and not with the intention of receiving reward (1:3).** But although you must serve God out of love, and not in order to receive a prize, still God is trustworthy to pay you an ample reward according to the work that you perform.

However, you must realize ***“that the reward for the righteous/generous is in the Ultimate Future."*** You may wonder about what was said earlier, that the suffering that befalls you is a consequence of your failure to study Torah attentively, taking away many hours from your study. You may question this, since you see many people who never touch a book, and do as much evil as they can, and still they are hale and hearty, with prosperity and tranquillity, without any suffering or troubles.

Do not regret the good you have done. The reward for the righteous/generous and good Jews is not in this world, but in the World to Come. In this world they have nothing. Therefore, when they make a slight error, such as not studying Torah diligently enough, God punishes them in this world, giving them suffering and troubles. But in the case of the wicked, God gives them much good in this world and much prosperity, so that they are repaid for any good deeds they might have done. All their good is paid in this world, and then in the future world they are punished for all their bad deeds and for their failure to repent.

**Nazarean Talmud**

**Sidra of Shmot (Ex.) 14:15-15:26**

**“Mah Titsa’aq Elai” “Why do you cry to Me”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul****Tosefta****Luqas (Lk) 9:10b-17**Mishnah **א:א** | **School of Hakham Tsefet****Peshat****Mordechai (Mk) 6:45-52**Mishnah **א:א**  |
| **And he took them along** and**withdrew[[241]](#footnote-241) privately to a town called Beit Tsaidah. But** when **the congregation found out, they followed him, and welcoming them, he speak to them of chief/principal** thingsand **about the kingdom/Governance of God through Bate Din as opposed to human kings], and he cured those who were in need of healing.****Now the day began to be far spent, and the twelve** (talmidim) **came up** and**said to him, “Send the congregation away so that they can go into the surrounding villages and farms to obtain lodging and find provisions, because we are here in a desolate place.” But he said to them, “You give them** something **to eat!” And they said, “We have no more than five loaves and two fish, unless perhaps we go** and **purchase food for all these people.” For there were about five thousand men. So he said to his talmidim, “Have them sit down in groups of about fifty each.” And they did so, and had** them **all sit down. And taking the five loaves and the two fish,** and **looking up to heaven, he Blessed saying HaMotzi and broke them and began giving** them **to the talmidim to set before the congregation. And** they **all ate and were satisfied, and what was left over was picked up by them twelve baskets of broken pieces.** | **And he immediately[[242]](#footnote-242) made[[243]](#footnote-243) his talmidim get into the boat and go on ahead to the other side,[[244]](#footnote-244) to Bet Tsaida, while he himself dismissed[[245]](#footnote-245)** (set at liberty)[[246]](#footnote-246) **the congregation. And after he had separated[[247]](#footnote-247)** (himself) **from them, he went away to the mountain to pray. And when evening came, the boat was in the middle of the sea and he was alone on the land. And he saw them** only **making headway with great effort because the wind was against them. Around the fourth watch of the night, he came to them, walking on the sea, and he was wanting to pass by** (over) **them. But when they saw him walking on the sea, they thought that it was a phantom, and they cried out.[[248]](#footnote-248) For they all saw him and were disturbed.[[249]](#footnote-249) But immediately he spoke with them and said to them, “Have courage, it is me! Do not be afraid!” And he went up with them into the boat, and the wind abated. And they were awestruck within themselves, because they did not understand concerning the loaves, but their hearts were blind[[250]](#footnote-250).** |
| **School of Hakham Shaul****Remes****2 Luqas (Acts) 14:1-7**Mishnah **א:א** |
| **¶ But** Shammite **Jews arrived from Antioch and Iconium, and when they had won over the congregations and stoned Hakham Shaul, they dragged him outside the city,[[251]](#footnote-251) thinking he was dead. But after the talmidim** (of the Master) **surrounded him, he got up and went into the city. And on the next day he departed with BarNechamah for Derbe. And after they had proclaimed the Mesorah of Messiah in that city and made many talmidim** (stand)**, they returned to Lystra and to Iconium and to Antioch, strengthening the souls of the talmidim** (making them stand)**, encouraging them to continue in faithful obedience and saying, “Through many persecutions it is necessary for us to enter into the kingdom/Governance of God** through Bate Din as opposed to human kings.” **And when they had appointed Zekhanim** (Seven Paqidim) **for them in every Esnoga/Synagogue, after praying with fasting, they entrusted them to the Lord** (G-d)**, in whom they[[252]](#footnote-252) had been faithfully obedient to.****And they passed through Pisidia and came to Pamphylia. And after they proclaimed the Torah/Mesorah in Perga, they went down to Attalia, and from there they sailed away to Antioch where they had experienced the Loving-kindness of God for the work that they had completed. And when they arrived and called the Esnoga/Synagogue together, they reported all that God had done with them, and that he had opened a door of faithful obedience for the Gentiles. And they stayed no little time with the talmidim.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Ex 14:15-15:26** | **Psa 52** | **Is 65:24 – 66:2, 5** | **Mk 6:45-52** | **Lk 9:10b-17** | **Acts 14:19-28** |

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

Again, we do not need great help realizing that the present Marqan pericope of Hakham Tsefet’s Peshat is anchored firmly in the present Torah Seder.

**And he immediately made his talmidim get into the boat and go on ahead to the other side…**

The subtlety of the text does not tell us why the talmidim were “made” to get into the boat and begin their journey to the “other side.” However, we can easily note that the language shows a bit of hesitancy on the part of the talmidim. This may have been because they were awestruck by the miracle of loaves and fishes. Nevertheless, the Marqan phrase “immediately” (**εὐθέως**) again shows a moral expediency. Scholars want to dismiss the expediency here and fail to understand the immediacy.[[253]](#footnote-253) Likewise, they fail to understand the gravity of the whole scenario as posited alongside the Torah Seder where the B’ne Yisrael is in the midst of crossing the Yam Suf. However, the whole pericope is laced with this **immediacy.** While, the Midrash of Matityahu posits another “Midrashic” scenario the Peshat of Hakham Tsefet shows the **immediacy** of the B’ne Yisrael as they are wedged between the **immediacy** of the water and the army of Paro (Pharaoh). In our Remes commentary below, we will posit an allegory for this **immediacy** other than the apparent Peshat dilemma.

Having participated in the miracle of “loaves and fishes,” Yeshua’s talmidim must have experienced an overwhelming of their souls. The talmidim were most certainly overwhelmed and at a loss to explain what they had just experienced. Yeshua’s forceful “making” his talmidim leave with this **immediacy** shows his Hokhmah (wisdom) and Binah (understanding) of the forces of nature, i.e the spheres, their duties and their moedim.[[254]](#footnote-254) Their movement is the cause of all events natural and that, which appears to be supernatural. The etymology of the word “supernatural” is “*supra*” meaning above and “*natura*” referring to nature. However, the spheres are the complex infrastructure of the cosmic universe as G-d has created it. Consequently, these forces/spheres, which influence the cosmos with what would appear as “supernatural,” are in fact only themselves the natural cause of ostensible miraculous events.

The “miracle” of the loaves and fishes has subliminal insinuation that the B’ne Yisrael placed their complete trust in HaShem. This is determined by the fact that they embarked on this spiritual quest with only a few unleavened cakes in their sacks. What would 600,000 Jewish pilgrims eat as they journeyed towards the land that flowed with milk and honey?

**Get in the Boat Now!**

By way of analogy, we are presented with the question of how Yeshua’s talmidim in a boat is in any way associated with the B’ne Yisrael’s crossing the Yam Suf.

Rabbi Yaakov Culi answers our question for us. Hakham Culi tells us that there were 50 miracles, which occurred at the Yam Suf. The first he cites is the “Seven Ananei HaKabod” as being enveloped in the Shekinah (Divine Presence) by seven clouds that coalesced into one solid cloud. “They were protected from the weather, snakes and scorpions on all sides.” Citing Shemot Rabbah, Culi states, “The clouds carried them along day and night [as if] they were in a huge ship.”[[255]](#footnote-255) Therefore, Hakham Tsefet’s analogy of a boat with “**twelve**” talmidim now becomes readily apparent. The “twelve” tribes traveled day and night in the huge ship of G-d’s Kabod – glory, which is always associated with a cloud. Perhaps this imagery is what initiated the Christian falsehood of the afterlife where they are to float on the clouds while the angels feed them grapes.

Hakham Shaul must be referring to the “Seven Ananei HaKabod” when he states…

**1 Co. 10:2 And were all immersed in Moshe in the cloud and in the sea;**

**While he himself dismissed[[256]](#footnote-256)** (set at liberty)[[257]](#footnote-257) **the congregation…**

This sentence may also be read, that Yeshua himself “set the congregation free.” This is a play on the name “Yeshua,” which has over thirty definitions, all of which deal with the idea of tikun and redemption. This is Hakham Tsefet’s way of showing us our place in the schedule of the Septennial Torah readings. Consequently, Hakham Tsefet has shown us the contiguity of Shabuoth and the crossing of the Yam Suf. However, the key point we are to derive from this statement by way of analogy is that the B’ne Yisrael are “set free” from the tyrannical bondage of Mitzrayim.

**And after he had separated[[258]](#footnote-258)** (himself) **from them…**

Again, by way of analogy, Hakham Tsefet refers to the splitting of the Yam Suf. Here at the Yam Suf a new revelation of HaShem unfolded. The previous 10 plagues had shown G-d as the personification of strict justice. At the Yam Suf the B’ne Yisrael experienced the compassionate loving-kindness of HaShem.

**Around the fourth watch of the night, he came to them, walking on the sea, and he was wanting to pass by** (over) **them. But when they saw him walking on the sea, they thought that it was a phantom, and they cried out.**

Before we pass judgment on Yeshua’s talmidim, we should consider what it would be like to be in their situation. They are in the midst of a storm tossed sea and suddenly the see a man walking on water? It would have been a most remarkable situation. However, we note here the same phrase that we find in the Torah Seder. The talmidim **“cried out.”** Just as Moshe had **“cried out”** to G-d, so did the talmidim. In both cases, the frightened parties are comforted by the reassurance that G-d is in control.

In both scenarios, we have an overwhelming voice to tell us that we must trust in HaShem. In the Torah Seder we see a congregation going into the desert with little provisions and are wedged between Paro (Pharaoh) and the Yam Suf. However, we must commend their faithful obedience in striking out. They did not stop to make sure that they had enough to eat and that they had everything that they needed for the journey. In similar fashion, those who followed Yeshua into the deserted place did not stop to pack a lunch. In the So’od commentary of Yochanan, we see that a “lad” who did pack his lunch.[[259]](#footnote-259) This “lunch” was the source of blessing for the whole congregation. Interestingly, it was Hakham Tsefet’s brother, Adam bar Yona (Andrew) who knew where that lunch was and exactly what was in the “sack.”

After reviewing the miracles of feeding multitudes and walking on the water, we are left with the question as to what all of this means.

In brief, we suggest that the Master’s feeding the multitude is a message to his talmidim, “body” that it is their responsibility to feed the multitudes both spiritually, with the Mesorah and to feed them physically as well. Yeshua represents the entire body. Therefore, the whole body must be involved in feeding those in need. In a manner of speaking, the opening phrase of the Torah Seder applies to us as His (G-d’s) servants. We cry to G-d saying the people are hungry. G-d’s reply is, why come to me “feed my sheep”!

**Commentary to Hakham Shaul’s School of Remes[[260]](#footnote-260)**

**The Messenger of G-d**

**And after they had proclaimed the Mesorah of Messiah in that city and made many talmidim** (stand)**,**

Our Remes commentary stresses making talmidim. Therefore, following the principal opening of Abot we understand that Hakham Shaul was in the business of making talmidim “stand.”[[261]](#footnote-261) As such, we can see a talmid that has learned to stand and teaches others to follow the Master’s Mesorah. Through that message, i.e the Mesorah many talmidim have stood and are strengthened by the “Mighty Hand” of G-d.

**He himself dismissed[[262]](#footnote-262)** (set at liberty)[[263]](#footnote-263) **the congregation. And after he had separated[[264]](#footnote-264)** (himself) **from them, he went away to the mountain…**

The Peshat words of Hakham Tsefet make the foundation for the Remes commentary of Hakham Shaul. Allegorically we associate Yeshua with the **“messenger (angel) of G-d”** in Shmot (Ex.) 14:19.

**Shmot (Ex.) 23:21 Take heed of him, and hearken unto his voice; be not rebellious against him; for he will not pardon your transgression; for My name[[265]](#footnote-265) is in him.**

The “messenger of G-d” refers to a messenger of justice. Justice, Din is alluded to because the title “Elohim” is used rather than the title “HaShem” referring to the quality of chessed. Here we see that the title can be equated with Yeshua.

**Mordechai** (Mk. 1:1) **א**:**א ¶ The chief part of the Masorah (Tradition/Oral Law) is Yeshuah ‎the Messiah, the Son of God (i.e. Ben Elohim = the King/Judge); ‎as it is written in the prophets, “Behold, I send My messenger before your face, which will ‎prepare your way (Hebrew: Derekh/Halakha) before you” (Exodus 23:30; & Malachi 3:1).**

The “messenger” sent before your face/presence is given to the quality of Din. This is derived because he is given the title “Ben Elohim” which needs to be interpreted a “talmid of Justice.” We saw last week that the phrase “son” also refers to a talmid. This title suits Yeshua well since he is the personification of the Torah/Mesorah.

Note that the “Messenger” goes before the congregation to establish Halakha. In our Torah Seder, the principle of justice moves to a place where it vindicates the B’ne Yisrael. In its normal position it goes before the B’ne Yisrael establishing

The B'ne Yisrael always have the Messianic presence with them. This presence is their guardian angel/messenger. This guardian/shomer guarantees their success in the world. We experience this presence in each generation. Therefore, we are not subject to the cosmic spheres as the nations are. These spheres might be said to be their guardian but as the Jewish people, we look to HaShem and His Messiah for guardianship.

The Messianic mission is to guard the world by means of the Mesorah. Adam was placed in the garden fed by the river from Eden. As it flowed from that garden it separated into the river PRDS. Adam was to guard/shomer the orchard of G-d's planting. Likewise, he was to cultivate that paradise. In allegorical terms, he was to build a fence around that garden. This he initially did by telling his talmidah, wife not to touch the forbidden tree. The Sages of blessed memory/Hakhamim tell us that Adam failed to do this properly. Therefore, access to the garden of paradise was lost, except through the rivers PRDS.

Guardianship of the garden is fraught with great distress. This is the message of our Torah Seder and clearly postulated by the Remes portion of our Nazarene Codicil. We learn from the Sages that only one fifth of the B'ne Yisrael made it out of Mitzrayim. Even that generation died in the wilderness, leaving only their children to begin anew in the Promised Land, a new Eden.

Because the B'ne Yisrael are the vanguard of the Mesorah they become the Messianic harbinger. Consequently, they are also the Messiah to the Gentile world and the guardian/shomer angel in every generation. Are the B’ne Yisrael their own guardian? The answer is a simple yes! They guard themselves and their souls through the careful observance of the Mesorah. Should we forsake the Torah/Mesorah then we submit to the forces of the cosmos that govern the Gentile Nations. In the past, we have discussed the three groups of angels. There are angels that are pro-Torah, angels of rivalry over the creation of man and those angles enraged at Israel’s reception of the Torah. In these groups, it would appear that two-thirds of the angelic world is opposed to the Jewish people. This thought can be quite disconcerting. However, we must remember that the angels that remained faithful to their station are greater than the fallen and rebellious angles who forfeited their power and authority when they rebelled.

**Shmot (Exo.) 13:21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: (Exo.) 14:19 And the messenger of God, which went before the camp of Israel, removed and went behind them…**

**m. Abot 2:10** They [each] said three things. R. Eliezer says, “Let the respect owing to your fellow be as precious to you as the respect owing to you yourself.” “And don’t be easy to anger.” “And repent one day before you die.” “And warm yourself by the **fire of the Hakhamim**, **but be careful of their coals, so you don’t get burned**.” “For their bite is the bite of a fox, and their sting is the sting of a scorpion, and their hiss is like the hiss of a snake.” “And everything they say is like fiery coals.”[[266]](#footnote-266)

Many scholars have made “fire” a symbol for judgment. We can concur if we realize that the judgment they refer to is the Torah and the Oral Torah of the Hakhamim (Bate Din). However, should they like to make the concept of fire strictly negative, they will have missed the point. Yeshua’s immersion in the Oral Torah, “fire” is a purifying agent.

R. Judah applied the verse[[267]](#footnote-267) to the students of the Torah. LOCKS BLACK LIKE A RAVEN: **these are the Hakhamim**; they look repulsive and black in this world, but in the time to come, **The appearance of them will be like torches, they [will] run to and fro like the lightnings** (Nah. II, 5).[[268]](#footnote-268)

When applied to the Diaspora, Shemot (Ex.) 19:16 should be understood as follows…

**Shemot (Ex.) 19:16 So it came about on the third day, when it was morning, that there were thunder** (the voices of the Hakhamim) **and lightning flashes** (the Hakhamim running back and forth to elucidate the Torah) **and a thick cloud upon the mountain** (governance [kingdom] of God [through the Hakhamim and Bate Din as opposed to human kings]) **and a very loud voice of the shofar** (Tiferet - Darshan or Magid [Prophet])**,[[269]](#footnote-269) so that all the people who *were* in the camp** (world) **trembled.**

The Nazarean parallel should be read as follows…

**2 Luqas (Acts) 2:1-5** **When the day of Shabuoth had come, they were all together in one place. And suddenly there came from the heavens a noise like a violent rushing wind** (the voices of the Hakhamim – elucidating Torah), **and it filled the whole house** (temple of living stones) **where they were sitting** (studying Torah and judging in their Bate Din’s). **And there appeared to them tongues as of fire** (voices of the Hakhamim elucidating Torah) **distributing themselves** (the Hakhamim running back and forth to elucidate the Torah), **and they rested on each one of them. And they were all filled with the Holy Spirit** (holy breath of the Mesorah as elucidated by the Hakhamim) **and began to rule** (judge – in their Bate Dins) **in foreign languages** (in Diaspora), **according to the Ruach** (Mesorah**) that was given** (transmitted**) to them. Now there were Jews living in Yerushalayim, devout** (God fearing) **men from every nation under the heavens.**

The Remes portion of our Nazarene Codicil depicts Hakham Shaul as Messiah. This is because he is Jewish and because he is an agent/talmid of Messiah. Each spark of Messiah is the shomer/guardian of that generation. Consequently, those Hakhamim that guard the way to the tree of life preserves each generation. Out of their mouths flows the sapphire river of PRDS, which emanates from the throne of G-d. Each of us should realize that we are the Messianic guardian of our sphere of influence and generation. Therefore, we must guard with the greatest care the Oracles of G-d, which have been handed down to us. Likewise, we should aspire to become Hakhamim, saviors of the world by carefully guarding that spark.

And as it is said: “Mosheh received the Torah from Sinai and gospelled it down to Yehoshua, and Yehoshua gospelled it down to the Elders, the Elders to the Prophets, and the Prophets gospelled it down to the Men of the Great Assembly. They (the Men of the Great Assembly) emphasized three things; Be deliberate in judgment, make stand many disciples, and make a fence around the Torah” (P. Abot 1:1).

‎

**Questions for Reflection**

1. From all the readings for this Shabbat which statement touched your heart and fired your imagination?
2. In your opinion, and taking into consideration all the above readings for this Shabbat, 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 Sabbath:**

**Shabbat: “VaYavo’u Eilimah” – “And they came to Elim”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **** "וַיָּבֹאוּ אֵילִמָה |  |  |
| **“VaYavo’u Eilimah”** | Reader 1 – Shemot 15:27-16:3 | Reader 1 – Shemot 16:28-30 |
| **“And they came to Elim”** | Reader 2 – Shemot 16:4-7 | Reader 2 – Shemot 16:31-33 |
| **“Llegaron a Elim”** | Reader 3 – Shemot 16:8-10 | Reader 3 – Shemot 16:34-36 |
| Shemot (Exod.) 15:27 – 16:27  | Reader 4 – Shemot 16:11-14 |  |
| Ashlamatah: Judges 1:23-26 + 2:5-7 | Reader 5 – Shemot 16:15-18 |  |
|  | Reader 6 – Shemot 16:19-22 | Reader 1 – Shemot 16:28-30 |
| Psalm 53:1-7 | Reader 7 – Shemot 16:23-27 | Reader 2 – Shemot 16:31-33 |
| Abot: 3:1 |  Maftir: Shemot 16:24-26 | Reader 3 – Shemot 16:34-36 |
| N.C.: Mk 6:53-56; Acts 15:1-5 |  Judges 1:23-26 + 2:5-7 |   |

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. The difficulty is that there is no mention above of Moses' praying. Rashi therefore comments that this verse itself — ***Wherefore do you cry unto Me?*** — teaches by implication that Moses had been praying. Ibn Ezra's explanation is first in the text, and Ramban's interpretation follows it. [↑](#footnote-ref-1)
2. Above, Verse 10. In other words, the name Moses is here equivalent to all Israel. But Ramban questions this explanation of Ibn Ezra: "If so, etc." [↑](#footnote-ref-2)
3. Above, Verse 4. [↑](#footnote-ref-3)
4. In the Mechilta on the verse before us. [↑](#footnote-ref-4)
5. Above, Verse 4. [↑](#footnote-ref-5)
6. See Psalms 25:12. [↑](#footnote-ref-6)
7. Above, Verse 4. [↑](#footnote-ref-7)
8. See Daniel 12:1. [↑](#footnote-ref-8)
9. Above, 13:21. See there towards the end, where Ramban mentions this explanation of Ibn Ezra, i.e., that the meaning thereof is that the angel of the Eternal went before them. [↑](#footnote-ref-9)
10. Verse 20. [↑](#footnote-ref-10)
11. Ibid. [↑](#footnote-ref-11)
12. So clearly rendered by Rabbenu Bachya (Vol. II, p. 115, in my edition). [↑](#footnote-ref-12)
13. The standard Mechilta, a Tannaitic commentary of the Book of Exodus, is that of Rabbi Ishmael. There is another Mechilta, that of Rabbi Shimon ben Yochai, to which Ramban refers here. To distinguish it from the other, standard, work, Ramban therefore specifies it by name. For another example, see Vol. I, p. 603. The quotation mentioned here appears in Hoffman's edition of that work on p. 49. The essence of this particular Midrash is also found here in Rashi. [↑](#footnote-ref-13)
14. E.g., Genesis 16:7 and above, 3:2. [↑](#footnote-ref-14)
15. The verse thus teaches us that Israel at that moment was arraigned in judgment, i.e., whether to be saved or to be destroyed with the Egyptians" (Mechilta quoted, and also mentioned in Rashi here). [↑](#footnote-ref-15)
16. Thus the order was as follows: First came the camp of Israel, followed by the pillar of fire. After that was the pillar of cloud, followed by the camp of Egypt. The two pillars thus intervened between the two camps (Bachya). [↑](#footnote-ref-16)
17. Above, 13:21. [↑](#footnote-ref-17)
18. "For he who sits in darkness can see light in the distance. But the Israelites did not see the Egyptians, for he who sits in an illuminated place cannot see one who sits in darkness" (Bachya). [↑](#footnote-ref-18)
19. Verse 20. [↑](#footnote-ref-19)
20. Verse 24. [↑](#footnote-ref-20)
21. In other words, although the pillar of fire was between Israel and the pillar of cloud during the night, in the morning watch G-d took the pillar of fire and placed it between the camp of Egypt and the pillar of cloud. With the pillar of fire heating the Egyptians, they fell into confusion. [↑](#footnote-ref-21)
22. Verse 24. [↑](#footnote-ref-22)
23. Psalms 106:18. [↑](#footnote-ref-23)
24. Genesis 1:1. See Vol. I, p. 26. There the reason is given why the element of fire is designated as choshech (darkness). [↑](#footnote-ref-24)
25. Hosea 13:15. [↑](#footnote-ref-25)
26. See Job 12:23. The verse however reads, ***masgi (He increases) the nations,*** etc. Ramban interprets it in the sense of ***mashgi (He causes to err.)*** A similar usage of this verse appears in Rashi above, Verse 2. The source of this rendition of the verse is in the Mechilta, ibid. [↑](#footnote-ref-26)
27. Above, Verse 4. [↑](#footnote-ref-27)
28. Verse 17. [↑](#footnote-ref-28)
29. Psalms 18:38. See also further, 15:9. [↑](#footnote-ref-29)
30. Deuteronomy 32:39. [↑](#footnote-ref-30)
31. Further, Verse 25. [↑](#footnote-ref-31)
32. Ibid., 27:19. Literally***: 'to all' the instruments of the Tabernacle***, but the meaning is "***'all' the instruments***." [↑](#footnote-ref-32)
33. Ibid., Verse 4. Literally: 'to all' the vessels, but the meaning is " 'all' the vessels thereof." [↑](#footnote-ref-33)
34. Ramban understood Rashi as explaining the chariots and horsemen as being in apposition to all the host. Therefore Rashi had written that the lamed of ***L'chol*** is redundant, since the expression ***all the host*** is added by way of explanation. But Ramban interprets ***all the host*** to mean the people Pharaoh took with him besides the chariots and the horsemen. Therefore the lamed is not an idiomatic form here and is a necessary part of the verse, as is explained further in the text. [↑](#footnote-ref-34)
35. The letter lamed in the word ***L'chol*** thus indicates the object, and is as if it were written "***v'eth (and the) host of Pharaoh.***" See my Hebrew commentary, p. 352. [↑](#footnote-ref-35)
36. Above, Verse 6. [↑](#footnote-ref-36)
37. Ibid., Verse 9. Here it is clear that ***the host*** is separate from ***the chariots and horsemen***, since it says ***"and the host."*** [↑](#footnote-ref-37)
38. Isaiah 11:9. Literally: ***'to' the sea***, but the meaning is ***"the sea."*** [↑](#footnote-ref-38)
39. Further, 26:14. Literally: ***'to' the tent***, but it means ***"and you will make 'the tent' a covering of...."*** [↑](#footnote-ref-39)
40. Leviticus 4:8. Literally, ***that covers 'upon' the inwards***, but the word al is understood as ***eth***, a word which indicates the direct object. [↑](#footnote-ref-40)
41. Above, 9:3. [↑](#footnote-ref-41)
42. I Samuel 5:11. [↑](#footnote-ref-42)
43. Deuteronomy 4:36 [↑](#footnote-ref-43)
44. See further, 15:6. [↑](#footnote-ref-44)
45. Isaiah 51:9. [↑](#footnote-ref-45)
46. Ibid., Verse 10. [↑](#footnote-ref-46)
47. It is of course translated as a past tense: ***"Then Moses sang."*** Rashi and Ramban will discuss why the future tense is used here by the Torah. [↑](#footnote-ref-47)
48. According to Rashi, this explains why the future tense — ***yashir*** ***(he will sing)*** — is used here by the Torah, since the expression denotes Moses' thought that he should sing. Rashi thus interprets ***yashir*** to be a pure future. Ramban will differ with this interpretation. [↑](#footnote-ref-48)
49. Joshua 10:12. Literally: ***"Then Joshua will speak."*** [↑](#footnote-ref-49)
50. Ibid. [↑](#footnote-ref-50)
51. Numbers 21:17. Literally: ***"Then Israel will sing."*** [↑](#footnote-ref-51)
52. Ibid. This part of the verse shows that the preceding expression, ***az yashir Yisrael***, denotes intent of heart to sing, thus: "Then, when they saw the miracle, their hearts told them that they should sing," and so they did, as is indicated by the expression ***sing you unto it***, which is the call to the people to sing. [↑](#footnote-ref-52)
53. I Kings 11:7. Literally: ***"Then Solomon will build [a high place]."*** [↑](#footnote-ref-53)
54. Sanhedrin 91b. [↑](#footnote-ref-54)
55. **"Thus we learn that the *yod* as a prefix of the imperfect verb, [i.e., the future tense of a verb], indicates an intent to do a thing"** (Rashi). [↑](#footnote-ref-55)
56. Psalms 106:19. [↑](#footnote-ref-56)
57. Ibid., 78:40. [↑](#footnote-ref-57)
58. Ibid., Verse 47. [↑](#footnote-ref-58)
59. Ibid., Verse 45. [↑](#footnote-ref-59)
60. II Kings 20:14. [↑](#footnote-ref-60)
61. Ibid., 8:29. [↑](#footnote-ref-61)
62. Further, 33:7. [↑](#footnote-ref-62)
63. At this point, Ramban's intent is directed to another statement in Rashi's explanation, namely, that where an action is continuously happening, it is proper to use either the future tense or the past tense. Where the action is mentioned once and once only, the future cannot be used. However, Ramban points out, in the verse, ***Now Moses 'yikach' the tent***, where the future tense ***"will take"*** is used, the action is not one of continuous happening and still the future tense is used! [↑](#footnote-ref-63)
64. See Rashi further, 33:11, towards the end ("The Midrash explains, etc."), that Moses' removing his tent to pitch it outside the camp happened only once. [↑](#footnote-ref-64)
65. Job 38:11. [↑](#footnote-ref-65)
66. Ezekiel 47:5. [↑](#footnote-ref-66)
67. Job 10:16. [↑](#footnote-ref-67)
68. Further, Verse 7. [↑](#footnote-ref-68)
69. "That is to say, with this Name will I vanquish my enemies, and when I will sing of the victory, my song will be the song of the Eternal, for it is He who is my salvation" (Mishneh L'Ezra in his commentary on Ibn Ezra). [↑](#footnote-ref-69)
70. Above, 3:15. [↑](#footnote-ref-70)
71. Further, 17:16. Because only the first two letters of the Tetragrammaton are mentioned there, the Rabbis explained: "***The Holy One, blessed be He, swore***, etc." The explanation is found in Tanchuma, end of Seder Ki Theitzei, and is quoted by Rashi at the end of this Seder. [↑](#footnote-ref-71)
72. Further, 23:21. [↑](#footnote-ref-72)
73. Above, 14:31 [↑](#footnote-ref-73)
74. Isaiah 51:9-10. [↑](#footnote-ref-74)
75. Above, 14:31: "The great hand which is the attribute of justice... became revealed to them. [↑](#footnote-ref-75)
76. Isaiah 26:4. As translated in Singer's Daily Prayer Book. [↑](#footnote-ref-76)
77. Psalms 114:5-7. ***The G-d of Jacob*** alludes here to the attribute of justice. [↑](#footnote-ref-77)
78. Mechilta here on the verse before us. [↑](#footnote-ref-78)
79. See Vol. I, p. 551. [↑](#footnote-ref-79)
80. Above, 14:19. [↑](#footnote-ref-80)
81. Shemoth Rabbah 30:1. [↑](#footnote-ref-81)
82. Psalms 99:4. [↑](#footnote-ref-82)
83. So clearly interpreted in Abusaula's commentary on Ramban. See Vol. I, p. XII, Note 21. [↑](#footnote-ref-83)
84. See Ramban above, 6:2, and also Vol. I, pp. 214-216. [↑](#footnote-ref-84)
85. Ramban is thus interpreting Verse 3, ***The Eternal is a man of war, the Eternal is His Name***, to mean that Israel will henceforth exalt Him both in His aspect of justice and of mercy. I have followed Abusaula's interpretation of Ramban's text. [↑](#footnote-ref-85)
86. Isaiah 33:10. [↑](#footnote-ref-86)
87. Above, 3:15. [↑](#footnote-ref-87)
88. Mechilta here on Verse 2. [↑](#footnote-ref-88)
89. Psalms 22:2. "And surely one would not say to the attribute of justice, ***'Why have You forsaken me?'*** " (Rashi further, 34:6). [↑](#footnote-ref-89)
90. Numbers 12:13. A supplication of this kind is naturally addressed to G-d in His aspect of mercy. [↑](#footnote-ref-90)
91. Psalms 118:27. [↑](#footnote-ref-91)
92. Ibid., 92:10. The meaning then would be: "***For behold Your enemies, O Eternal***, what will happen to them? ***For behold Your enemies will perish."*** [↑](#footnote-ref-92)
93. Ibid., 94:3. [↑](#footnote-ref-93)
94. Ibid., 93:3. [↑](#footnote-ref-94)
95. ***"Your right hand... 'ne'edan' (glorious)"*** is in the masculine gender; ***"Your right hand... 'tir'atz' (dashes)"*** is in the feminine. [↑](#footnote-ref-95)
96. Ezekiel 2:9. ***Shluchah (put forth)*** is a feminine form; ***bo (therein)*** is a masculine. [↑](#footnote-ref-96)
97. See above, 14:31. [↑](#footnote-ref-97)
98. Shemoth Rabbah 24:1. [↑](#footnote-ref-98)
99. See my Hebrew commentary, p. 355, that it is so interpreted by Rabbenu Bachya ben Asher. [↑](#footnote-ref-99)
100. Numbers 14:17. [↑](#footnote-ref-100)
101. I have not found this Midrash in Shir Hashirim Rabbah, (see above in Seder Shemoth, Note 317), but in Koheleth Rabbah 1:31 and also in the Mechilta of Rabbi Shimon ben Yochai on the verse here. [↑](#footnote-ref-101)
102. Verse 5. [↑](#footnote-ref-102)
103. Above, 14:28. [↑](#footnote-ref-103)
104. Ibid., Verse 21. [↑](#footnote-ref-104)
105. Verse 8. [↑](#footnote-ref-105)
106. Verse 10. [↑](#footnote-ref-106)
107. Above, 14:21. [↑](#footnote-ref-107)
108. Verse 11. [↑](#footnote-ref-108)
109. "For there are two kinds of ***nesheph (twilight)***: the ***nesheph after sundown***, and the ***nesheph before sunrise***" (Ibn Ezra)! Here the ***nesheph before sunrise*** is referred to. [↑](#footnote-ref-109)
110. Isaiah 40:24. [↑](#footnote-ref-110)
111. Ibid., Verse 7. [↑](#footnote-ref-111)
112. Psalms 147:18. [↑](#footnote-ref-112)
113. Proverbs 9:3. [↑](#footnote-ref-113)
114. Further, 21:3. [↑](#footnote-ref-114)
115. Daniel 11:24. [↑](#footnote-ref-115)
116. Psalms 68:31. [↑](#footnote-ref-116)
117. See Vol. I, pp. 505-506, for a similar interchange of letters between the ***gimmel*** and the ***quph.*** [↑](#footnote-ref-117)
118. II Samuel 10:16; I Chronicles 19:16. [↑](#footnote-ref-118)
119. Peah 6:1. [↑](#footnote-ref-119)
120. If a person gives up his ownership of the produce of his field, he is free from the obligation of giving the Tithe. But if he proclaimed it ownerless only for the poor and not for the rich, the School of Shammai say it is deemed ownerless and is therefore Tithe-free. The Mishnah continues that the School of Hillel say that it can be deemed ownerless only if it is proclaimed ownerless equally for the rich. Ramban here is interested only in the language of the Mishnah using a ***veth*** ***(hevkeir)*** for a ***phei***, and therefore he quotes only the beginning of the Mishnah. [↑](#footnote-ref-120)
121. Joel 1:17. [↑](#footnote-ref-121)
122. Chullin 69a. Literally: ***"a child [of an animal] which is ripped open."*** [↑](#footnote-ref-122)
123. Lamentations 3:16. [↑](#footnote-ref-123)
124. Genesis 1:28. [↑](#footnote-ref-124)
125. Micah 7:19. [↑](#footnote-ref-125)
126. Yebamoth 107b. [↑](#footnote-ref-126)
127. Above, 14:27. [↑](#footnote-ref-127)
128. Psalms 89:10. [↑](#footnote-ref-128)
129. Verse 5. [↑](#footnote-ref-129)
130. Jeremiah 46:9. The shield can serve as a board for passing through the surf. See Yebamoth 121a where Rabbi Akiba relates that once when his boat drowned "I chanced upon a board of the boat and every wave that came upon me I bent my head" and he was thus saved [↑](#footnote-ref-130)
131. Above, 14:27. [↑](#footnote-ref-131)
132. Isaiah 27:8. [↑](#footnote-ref-132)
133. Job 38:13. [↑](#footnote-ref-133)
134. Isaiah 1:31. [↑](#footnote-ref-134)
135. Ezekiel 17:13. [↑](#footnote-ref-135)
136. Psalms 22:20. [↑](#footnote-ref-136)
137. Verse 2. [↑](#footnote-ref-137)
138. Genesis 14:18. [↑](#footnote-ref-138)
139. Daniel 11:36. [↑](#footnote-ref-139)
140. Deuteronomy 10:17. [↑](#footnote-ref-140)
141. Psalms 29:1. [↑](#footnote-ref-141)
142. Genesis 6:2. [↑](#footnote-ref-142)
143. Further, 18:11. [↑](#footnote-ref-143)
144. Job 1:6. [↑](#footnote-ref-144)
145. Reference is to R'dak, who mentions this point clearly in his Sefer Hamichlal, and quotes the verses mentioned here. If ***b'nei*** is not in the construct state, ***b'nei eilim*** will not mean "***sons of the mighty ones***," as it would if the word ***b'nei*** were in the construct state. Instead, it means ***"the sons who are the mighty ones."*** [↑](#footnote-ref-145)
146. Genesis 50:23. In the construct state, it would mean "children of the third generation," i.e., the fourth generation. In the non-construct state, it would mean "children who were the third generation." [↑](#footnote-ref-146)
147. Ezekiel 23:14. The point here is that the word anshei (men) is vocalized with a tzeirei, as is the rule in the construct state. See Vol. I, p. 503. Yet it is not in the construct state. So also the word ***b 'nei***, although vocalized with a ***tzeirei***, is not in the construct state. [↑](#footnote-ref-147)
148. Mechilta on the verse here. [↑](#footnote-ref-148)
149. Psalms 80:7-8. [↑](#footnote-ref-149)
150. Ibid., 65:2. [↑](#footnote-ref-150)
151. Ibid., 106:2. [↑](#footnote-ref-151)
152. Isaiah 30:12. [↑](#footnote-ref-152)
153. Psalms 65:2. [↑](#footnote-ref-153)
154. See Psalms 65:2. [↑](#footnote-ref-154)
155. Ibid., 62:6. One who hopes waits in expectation of something to happen. [↑](#footnote-ref-155)
156. Joshua 10:13. It is generally translated: And the sun stood still. Ramban obviously takes it to mean: "and the sun 'waited,' " a term akin to hoping, for he who hopes waits. [↑](#footnote-ref-156)
157. Psalms 62:2. [↑](#footnote-ref-157)
158. Mentioned by R'dak in his Sefer HaShorashim, under the root of ***damah***, in the name of "some commentators." [↑](#footnote-ref-158)
159. Psalms 22:3. [↑](#footnote-ref-159)
160. Ibid., 65:2. The verse reads: ***To You 'dumiyah' praise, O G-d in Zion, and unto You the vow is performed.*** Now Ramban had first presented his own interpretation that the word ***dumiyah*** means hope, and the purport of the verse is that hoping to G-d is praise, for all who hope to G-d obtain their favor from Him and then they praise His name in Zion where they come to perform their vows. But according to the explanation of the other scholars, i.e., that ***dumiyah*** expresses a sense of silence, the verse means: "praise unto You becomes silent, O G-d Who dwells in Zion, for no amount of praise can fathom Your deeds, and unto You the vow is performed." [↑](#footnote-ref-160)
161. Verse 16: ***By the greatness of Your arm...*** [↑](#footnote-ref-161)
162. Above, 14:30. [↑](#footnote-ref-162)
163. See Ecclesiastes 12:7. [↑](#footnote-ref-163)
164. Job 10:8. [↑](#footnote-ref-164)
165. Lamentations 2:2. [↑](#footnote-ref-165)
166. Isaiah 3:12. [↑](#footnote-ref-166)
167. Mechilta on the verse here. [↑](#footnote-ref-167)
168. Above, 9:27. [↑](#footnote-ref-168)
169. Verse 12. [↑](#footnote-ref-169)
170. Above, 13:21. [↑](#footnote-ref-170)
171. Isaiah 2:2. [↑](#footnote-ref-171)
172. Further, Verse 17. [↑](#footnote-ref-172)
173. Mechilta on the verse here. [↑](#footnote-ref-173)
174. Isaiah 33:20. [↑](#footnote-ref-174)
175. See further, Verse 26. [↑](#footnote-ref-175)
176. Verse 16. [↑](#footnote-ref-176)
177. Ibid. [↑](#footnote-ref-177)
178. Numbers 20:20. [↑](#footnote-ref-178)
179. Ibid., 21:1. [↑](#footnote-ref-179)
180. Tanchuma, Chukath 18. The explanation there is that this was Amalek, but he purposely changed his speech to the Canaanite language so that Israel might be misled and would pray that G-d should give the Canaanites into their hands. Since Amalek was actually not a Canaanite, their prayers would therefore be ineffectual. This interpretation is quoted by Rashi to Numbers 21:1. [↑](#footnote-ref-180)
181. Job 36:7. [↑](#footnote-ref-181)
182. Psalms 146:10. [↑](#footnote-ref-182)
183. Ibid., 113:2. [↑](#footnote-ref-183)
184. Zechariah 14:9. [↑](#footnote-ref-184)
185. Psalms 145:13. [↑](#footnote-ref-185)
186. Ibid., 104:31. [↑](#footnote-ref-186)
187. Ibid., 72:19. [↑](#footnote-ref-187)
188. From the beginning of the Kaddish prayer. In Ricanti's work on the Torah in quoting this text from Ramban, he writes clearly: "and in the Kaddish [we say], 'Magnified, etc." It is thus to be noted that the Kaddish-text is quoted by Ramban amidst Scriptural verses as authority for his thesis! The great sanctity of the Kaddish prayer is thus clearly indicated. [↑](#footnote-ref-188)
189. I Chronicles 17:24. [↑](#footnote-ref-189)
190. **"Magnifying G-d's Name brings life and blessing to the world, thus assuring that His kingdom will be acknowledged in the world in the future. And so is the purport of the benedictions we make, which begin by referring to 'the Eternal, our G-d' and continue to mention 'King of the universe' "** (Ma'or Vihamesh). [↑](#footnote-ref-190)
191. ***For when the horses of Pharaoh went in, etc., He brought the waters upon them***, and at the same time, ***the children of Israel walked on dry land.*** [↑](#footnote-ref-191)
192. Verses 20-21. [↑](#footnote-ref-192)
193. I Chronicles 2:42. [↑](#footnote-ref-193)
194. Ibid., 2:9. [↑](#footnote-ref-194)
195. Numbers, Chapter 19. The reason that Rashi singles out these three subjects — the Sabbath, the Red Heifer, and the laws of justice — is generally explained as follows: He mentions the Sabbath because it is referred to in the section on the manna (further, 16:23-30), as the means through which G-d tried Israel. The Red Heifer is the most outstanding example of a ***chok*** (a statute), the type of a commandment the reason for which we do not know. The laws of justice are the typical examples of ***mishpat (ordinance),*** which is a precept dictated by reason. Accordingly Rashi interpreted the verse before us — a statute etc. — as referring to these three subjects. [↑](#footnote-ref-195)
196. Rashi's intent is to explain the extra word ***v'sham ('and there'*** He tried them). It should have said, "There He made for them a statute and an ordinance and tried them," in which case it would have meant that He tried them with the statute and ordinance, i.e., to see if they would observe them. But since it says, and there He tried them, it must refer to something additional, namely, the preceding event when the people murmured against Moses instead of approaching him to pray that the bitterness of the waters be removed. It is to this event, according to Rashi, that the expression refers: ***"And there He tried them,*** that is, the people" (Sifthei Chachamim). Ramban, however, will explain that "the trial" was of another nature, as will be explained in the text. [↑](#footnote-ref-196)
197. Sanhedrin 56b. [↑](#footnote-ref-197)
198. Above, 12:3. [↑](#footnote-ref-198)
199. Numbers 35:1. [↑](#footnote-ref-199)
200. Ibid., 9:1-5. [↑](#footnote-ref-200)
201. See Vol. I, pp. 331-332. [↑](#footnote-ref-201)
202. Deuteronomy 28:47. [↑](#footnote-ref-202)
203. Verse 26. It is thus obvious that Ramban understands the word ***vayomer*** ***(and he said)*** as a reference to Moses, and not, as rendered in some translations, "and He said." [↑](#footnote-ref-203)
204. Deuteronomy 8:15. [↑](#footnote-ref-204)
205. Further, 16:35. - "Moses established customs." It should be noted that Ramban uses the expression ***sam lahem*** which could possibly be a reference to G-d, that "He established customs for them." But in Rabbenu Bachya's commentary quoting Ramban he writes clearly: "In line with the plain meaning of Scripture, ***statute and ordinance*** are the customs how to regulate their lives in the desert, for Moses was king in Jeshurun, a leader who chastised his people and commanded them how to regulate their lives in the desert" (Bachya, Vol. II, p. 137 in my edition). On the basis of Bachya's interpretation I have translated here: "***Moses established customs***." [↑](#footnote-ref-205)
206. Proverbs 30:8. [↑](#footnote-ref-206)
207. Jeremiah 33:25. [↑](#footnote-ref-207)
208. I Samuel 27:11. [↑](#footnote-ref-208)
209. Genesis 40:13. [↑](#footnote-ref-209)
210. Jeremiah 30:18. [↑](#footnote-ref-210)
211. Deuteronomy 23:10. [↑](#footnote-ref-211)
212. Joshua 24:25. [↑](#footnote-ref-212)
213. Baba Kamma 80b-81a: "Ten conditions did Joshua stipulate [with Israel when they came into the Land]: that all people have a right to pasture their cattle in forests [without the interference of the owner of the forest] etc." The customs established by Joshua were thus the norms of a functioning society. [↑](#footnote-ref-213)
214. Deuteronomy 8:3. [↑](#footnote-ref-214)
215. Ibid., Verse 16. [↑](#footnote-ref-215)
216. Proverbs 4:4. [↑](#footnote-ref-216)
217. Mechilta on the verse here. [↑](#footnote-ref-217)
218. II Kings 2:21. "Now even if you put salt into good water, it immediately spoils. Here, Elisha put a thing that spoils [salt] into the waters that had already been spoiled, in order to perform a miracle, [i.e., to heal the waters], therewith" (Mechilta). [↑](#footnote-ref-218)
219. I.e., if, as this interpretation has it, the sweetening power of that tree was not a natural property thereof, the question again arises, why does Scripture say ***vayoreihu*** which indicates instruction? Ramban proceeds to remove this difficulty. [↑](#footnote-ref-219)
220. Tanchuma, Beshalach 24. For the name Yelamdenu, see above in Seder Bo, Note 196. [↑](#footnote-ref-220)
221. Now ordinarily, ***shamo'a tishma*** would mean ***"surely listen"*** or ***"diligently hearken,"*** but wherever this expression is followed by the letter ***lamed*** — as in this case, [***shamo'a tishma I'kol***] — or a ***beth***, it means ***'understanding.'*** This is why Ibn Ezra explained it here to mean ***"if you will have a full understanding of His commandments."*** [↑](#footnote-ref-221)
222. Mechilta on the verse here. [↑](#footnote-ref-222)
223. This is based upon the following phrases, ***and you will give ear to His commandments, and keep all His statutes***. The sense thereof is thus: "If you will do that which is right in G-d's eyes, meaning if you will be honest in your business dealings, it will be accounted to you as though you had given ear, etc." [↑](#footnote-ref-223)
224. See Ramban Deuteronomy 6:18. [↑](#footnote-ref-224)
225. Deuteronomy 28:60. [↑](#footnote-ref-225)
226. Proverbs 22:20, according to Jonathan ben Uziel’s translation. Ramban uses the expression here in a figurative sense, meaning: "I have already elucidated this matter in other places." See Vol. I, pp. 260-261. See also further, 24:2. [↑](#footnote-ref-226)
227. I Chronicles 16:36. [↑](#footnote-ref-227)
228. Such is an established rule in the prayers. The opening benediction starts: ***Baruch atah HaShem Elohenu melech ha'olam (Blessed are You, O Eternal, King of the universe...)***, the Sovereignty of G-d thus being acknowledged in the second person, i.e., as the One directly addressed. But the benediction concludes with a reference to that Sovereign in the third person, thus concluding, "***Who has sanctified us by His commandments***." The following benedictions do not open with a reference to G-d's Sovereignty, but instead continue throughout in the second person. For example, in the Grace after the meal, the first benediction begins: ***"Blessed art You, O Eternal our G-d, King of the universe, Who sustains the whole world with His goodness…*** ***He gives food to all flesh....***" The second benediction begins: "***We thank You, O Eternal our G-d, for the goodly and ample land of our desire which You gave....***" It should be noted that this rule applies only where a number of benedictions relate to one unit of prayer, such as the Grace after the Meal, or the Morning Sh'ma, the Evening Sh'ma, etc. Where the benedictions consist of short unrelated statements, such as the blessings of thanksgiving with which the Morning Service begins, each benediction contains an expression of G-d as the Sovereign of the universe. [↑](#footnote-ref-228)
229. These are the second and third benedictions of the ***Sh'moneh Esreh*** [literally: the "Eighteen" Blessings - the central prayer around which the regular daily services are built]. They do not begin with a reference to G-d's Sovereignty, and therefore are formulated in the second person: "***You are Mighty***;" "***You are Holy***." It should be noted that in the first benediction of the ***Sh'moneh Esreh***, although there is no reference to G-d as the Sovereign of the universe, the expression "***G-d of Abraham***" is deemed equivalent to "***King of the universe***," since Abraham was the first to acknowledge His Sovereignty over the whole universe. See my Hebrew commentary, p. 361 [↑](#footnote-ref-229)
230. When one stands in His very presence, it is not proper to address prayer to Him in the second person. Hence the ***Alenu*** prayer is designated in the third person. (Ricanti). See my Hebrew commentary, p. 361. [↑](#footnote-ref-230)
231. Sanhedrin 106b - Doeg was interpreted by the rabbis as the prototype of the brilliant scholar who misused his learning for evil purposes. [↑](#footnote-ref-231)
232. I Shmuel (Samuel) chapters 21-22 [↑](#footnote-ref-232)
233. 1 Shmuel (Samuel) 21 [↑](#footnote-ref-233)
234. 1 Shmuel (Samuel) 22:9 [↑](#footnote-ref-234)
235. *Jewish Encyclopedia* article on Ahimelech. [↑](#footnote-ref-235)
236. 1 Shmuel (Samuel) 22:22 [↑](#footnote-ref-236)
237. This is our verbal tally with our Torah portion: *Speak* / *Speaking* - דבר, Strong’s number 01696 and *Said* / Saith - אמר, Strong’s number 0559. [↑](#footnote-ref-237)
238. This a second verbal tally with our Torah portion: *Go* / *Come* / *Came* - בוא, Strong’s number 0935. [↑](#footnote-ref-238)
239. Ibid. 238 [↑](#footnote-ref-239)
240. Shemot (Exodus) 15:1. [↑](#footnote-ref-240)
241. The departure from all the “towns” reminiscent of the Exodus being discussed in Shemot 13:17ff [↑](#footnote-ref-241)
242. **εὐθύς (***euthus*) is a multifaceted word. As we have shown, it carries the connotation of being straight. However, we must not lose sight of the fact that it also carries a sense of immediacy and urgency. In brief, **εὐθύς (***euthus*) bears **the weight of moral urgency**. This moral urgency is demonstrative of those **who obey and hear**. Acceptance of the Torah and Oral Torah is not conditional. When we hear we MUST obey with immediate moral acceptance and urgency. [↑](#footnote-ref-242)
243. Showing an unwillingness to leave due to the miraculous circumstances of the feeding of the multitude. [↑](#footnote-ref-243)
244. Verbal and thematic connection to the Torah Seder, **Sidra of Shmot (Ex.) 14:15-15:26 “Mah Titsa’aq Elai” “Why do you cry to Me.”** [↑](#footnote-ref-244)
245. Just a few weeks ago, we saw Yeshua read the Torah Seder and Special Ashlamatah of the Yobel. Here the vocabulary is reminiscent of that day. Yet, it perfectly matches the present Torah Seder [↑](#footnote-ref-245)
246. Here we have deep allegorical undertones and a profound connection to the **Sidra of Shmot (Ex.) 14:15-15:26 “Mah Titsa’aq Elai” “Why do you cry to Me.”** [↑](#footnote-ref-246)
247. Inference to the splitting of the Yam Suf. [↑](#footnote-ref-247)
248. Verbal connection to the Torah Seder. [↑](#footnote-ref-248)
249. Commenters and translations suggest that they were “terrified.” The better translation is that they were disturbed or troubled. Who would not be troubled by someone walking on the water/sea. [↑](#footnote-ref-249)
250. Their minds were impervious to all that had happened. They had and encounter with the supernatural which they never experienced before. [↑](#footnote-ref-250)
251. This practice is illegal. It is unlawful to stone a man within the city limits. [↑](#footnote-ref-251)
252. “They” here referring to the Gentiles who had come to G-d through the Mesorah of the Master. [↑](#footnote-ref-252)
253. Cf. Stein, R. H. (2008). *Baker Exegetical Commentary of the New Testament: Mark.* Grand Rapids, Michigan: Baker Academic. p 321 [↑](#footnote-ref-253)
254. Divinely appointed times [↑](#footnote-ref-254)
255. Culi, R. Y. (1979). *The Torah Anthology.* (M. Lo'ez, Ed., & R. A. Kaplan, Trans.) Brooklyn , New York: Moznaim Publishing Corp. Book 5 p. 213 [↑](#footnote-ref-255)
256. Just a few weeks ago, we saw Yeshua read the Torah Seder and Special Ashlamatah of the Yobel. Here the vocabulary is reminiscent of that day. Yet, it perfectly matches the present Torah Seder [↑](#footnote-ref-256)
257. Here we have deep allegorical undertones and a profound connection to the **Sidra of Shmot (Ex.) 14:15-15:26 “Mah Titsa’aq Elai” “Why do you cry to Me.”** [↑](#footnote-ref-257)
258. Inference to the splitting of the Yam Suf. [↑](#footnote-ref-258)
259. Cf. Yochanan (Jn.) 6:9 [↑](#footnote-ref-259)
260. **Caution to our readers this is a Remes commentary not a Peshat, therefore it must be read with a nonliteral mindset.** [↑](#footnote-ref-260)
261. And as it is said**: “Mosheh received the Torah from Sinai and gospelled it down to Yehoshua, and Yehoshua gospelled it down to the Elders, the Elders to the Prophets, and the Prophets gospelled it down to the Men of the Great Assembly. They (the Men of the Great Assembly) emphasized three things; Be deliberate in judgment, make stand many disciples, and make a fence around the Torah” (P. Abot 1:1).** [↑](#footnote-ref-261)
262. Just a few weeks ago, we saw Yeshua read the Torah Seder and Special Ashlamatah of the Yobel. Here the vocabulary is reminiscent of that day. Yet, it perfectly matches the present Torah Seder [↑](#footnote-ref-262)
263. Here we have deep allegorical undertones and a profound connection to the **Sidra of Shmot (Ex.) 14:15-15:26 “Mah Titsa’aq Elai” “Why do you cry to Me.”** [↑](#footnote-ref-263)
264. Inference to the splitting of the Yam Suf. [↑](#footnote-ref-264)
265. “Name” meaning he is My (G-d’s) agent and that he possesses G-d’s authority. [↑](#footnote-ref-265)
266. Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 677 [↑](#footnote-ref-266)
267. Song of Solomon 5:11 [↑](#footnote-ref-267)
268. Midrash Rabbah - The Song of Songs V:14 [↑](#footnote-ref-268)
269. We suggest here that the Shofar is associated with Tiferet because the Shofar is associated with Beauty. Cf. Twot 2449a, b) Furthermore, Tiferet is the synthesis of G’dolah (Chesed) and Gevurah (Yir’ah – Fear of G-d). [↑](#footnote-ref-269)