

Torah Portion Study Notes for Torah Portion Bo

Notes Compiled by Christopher Fredrickson

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Semitic Language and Hasidic Theology Segment

*HaShem said to Moshe and to Aharon, “This is the decree of the Pesach offering: no (גֵּר-בֶּן) may eat of it.”
(Shemos 12:43; Stone Edition)*

*HaShem said to Moshe and to Aharon, “this is the decree of the Pesach offering: no (גֵּר דִּישְׂתַּמֵּר יִשְׂרָאֵל) may eat of it.”
(Shemos 12:43; Targums of Onkelos)*

The verse’s גֵּר בֶּן כָּל גֵּר literally means “any foreigner”, which, in its simple sense, refers to a non-Jew. However, it is superfluous for the verse to teach that a non-Jew may not eat of the korban pesach, since this is indicated in verses 45 and 48. Onkelos therefore explains that the term “foreigner” here includes a Jew whose deeds have “become alien” to his Father in Heaven (see Ramban; Mizrachi; cf. Meshech Chochmah).

According to some, this refers specifically to a Jew who practices idolatry (Ramban, Sefer HaMitzvos, Lo Saaseh §128, citing Mechilta), while others maintain that it refers to a Jew who rejects any mitzvah in the Torah {Mizrachi to v.48}.

[The root of the term דִּישְׂתַּמֵּד is related to the familiar term מִשְׁוֵמֵד, an apostate. (Ramban; Maharal in Beer HaGolah, Be'er §7; and other sources cited in Me’at Tzori, Miluim.)]

*A (תּוֹשֵׁב) and a hired laborer may not eat of it.
(Shemos 12:45; Stone Edition)*

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*Rashi explains that a “sojourner” refers to a ger toshav (foreign resident)- a non-Jew who has rejected idolatry [or according to some, observes all Seven Noahide Laws], and May reside in Eretz Israel; and a “hired laborer” refers to an idolator. The verse teaches that neither of these people May partake in the korban pesach- even if they are circumcised.
(Ramban)*

But it is not as though the Dvar Hashem has failed. For not all those descended from Yisroel are truly redeemed Yisroel (of the eschatological Geulah Redemption). Nor is it as though all the banim of K'lal Yisroel are the ZERA of Avraham Avinu, but (as it is written) BEYITZCHAK YIKARE L'CHA ZERA (In Yitzchak shall your seed be called, named, summoned BERESHIS 21:12) (Romans 9:6-7;OJB)

שָׁמְעוּ: אֱלֹהִים יִרְאִי יִשְׂרָאֵל אֲנָשֵׁי וַיֹּאמֶר יְדוּ נִהְיִי פּוֹלוֹס וַיִּקְרָם

*And having got up and having motioned with his hand, Rav Sha'ul said, " Anshei Yisroel, and Yirei Elohim, listen!
Acts 13:16*

That at that time ye we're without Christ, being מוֹזְרִים from the commonwealth of יִשְׂרָאֵל, and נְכַרִּים from the covenants of promise, having no hope, and without G-d in the world (Ephesians 2:12; KJV w/notations from Delitzsch inserted for key words)

לֹא-עָרַל-וְכָל; הָאֲרִיץ פְּאֻזְרָח וְהָיָה, לַעֲשֹׂתוֹ יִקְרַב וְאִזּוֹ זִכָּר-כָּל לוֹ הַמּוֹל--לִיהְנֶה פֶּסַח וְעֲשֵׂה, גֵר אֲתָם יִגוּר-וְכִי בּוֹ יֵאָכֵל.

*When a proselyte shall live among you and he will make the pesach offering to Hashem, all of his males shall be circumcised and then he may draw near to perform it and he shall be like the native of the land; but no uncircumcised male may eat of it.
(Exodus 12:48; Stone Edition)*

The word יִגוּר means "will become" and the word גֵּר means "proselyte" or "convert"

*When a proselyte SHALL CONVERT among you and he will come to make the pesach offering BEFORE Hashem along with the rest of Israel, first all of his males shall be circumcised, and only then may he draw near to perform it and he shall be like the native of the land (i.e., like a Jew from birth); but no uncircumcised male may eat of it.
(Exodus 12:48; Onkelos)*

*One law shall there be for the NATIVES and for the PROSELYTES Who SHALL CONVERT among you.
(Exodus 12:49; Onkelos)*

*One law shall there be for the native and the proselyte who lives among you."
(Exodus 12:49; Stone Edition)*

*This verse adds that proselytes are equal to those born Jewish in regards to other mitzvos of the Torah.
(Rashi)*

The pesach sacrifice corresponds to prayer. For Pesach (פסח) is פה פה (a mouth that speaks)- ie prayer. The Pesach sacrifice is acceptable only if it is whole, not if any of his bones are broken. This implies that only when a person is whole- when he has guarded his covenant- is his prayer acceptable. Similarly the Zohar teaches that when a Jew offered the Pesach sacrifice, he threw the bones to the dogs, which represent a blemished covenant. If the dogs chewed the bones, it indicated that this person had a blemished covenant.

(Likutey Moharan I, 50)

Do not give the kodesh (holy) to kelevim (dogs) nor throw your pearls before chazirim (pigs), lest they will trample them with their feet and turn around and tear you into pieces.

(Matthew 7:6; OBJ)

For the real Jew is not merely Jewish outwardly: true circumcision is not only external and physical. On the contrary, the real Jew is one inwardly; and true circumcision is of the heart, spiritual not literal; so that his praise comes not from other people but from G-d.

(Romans 2:28-29; Complete Jewish Study Bible)

Then what advantage has the Jew? What is the value of being circumcised? Much in every way! In the first place, the Jews are entrusted with the very words of G-d. If some of them are unfaithful, so what? Does their faithlessness cancel G-d's faithfulness? Heaven forbid! G-d would be true even if everyone were a liar...

(Romans 3:1-3; Complete Jewish Study Bible)

Messiah in the Torah

G-d spoke to Moshe and Aharon in the land of Egypt saying:

(Shemos 12:1; Gutnick Chumash)

Why does the Torah say that the L-RD spoke to Moses and Aaron in the land of Egypt? We already know that they were in the land of Egypt. Rabbi Shimon explained that these extra words remind us of the great love that God showed to Israel in that He revealed Himself to Moses and Aaron in a place of idolatry, immorality, and uncleanness in order to redeem them:

"This can be compared to a priest whose holy gift had fallen into a cemetery. He said to himself, "What shall I do? I should not make myself unclean, but neither should I leave the holy gift in an unclean place? Better for me to make myself unclean once and then purify myself so that I do not forfeit the holy gift entirely."

(Exodus Rabbah 15:5)

The people of Israel are like G-d's holy gift, as it says in Jeremiah 2:3: "Israel was holy to

the L-RD, the first of His harvest." Just as the L-RD humbled Himself enough to manifest Himself in godless Egypt for the sake of redeeming His people.

"And think you so in yourselves, as Yeshua the Mashiach also thought; who as he was in the likeness of Elohim, did not regard it sinful to be coequal of Elohim; yet diminished himself and assumed the likeness of a servant, and was in the likeness of men and was found in fashion as a man."

(Philippians 2:5-7)

The correctlons of Zeir Anpin were established through the Corrections of Arich Anpin, and His Corrections unfirtled from this side and this side, MEANING FROM RIGHT, LEFT AND CENTER, like the countenance of man'. MAN IS INDICATIVE OF THE CENTRAL COLUMN THAT INCLUDES ALL THREE COLUMNS in order that the spirit of the concealed of all concealed, THAT IS ARICH ANPIN, will reign in him. So he will sit on the throne, WHICH IS MALCHUT, since it is written: "And upon the likeness of the throne was the likeness as the appearance of a man above upon it" (Yechezkel 1:26). 'The appearance of a man," MEANING LIKE THE FACE OF A MAN, that comprises all aspects, SINCE THE THREE FACES, LION, OX, EAGLE, ARE CONTAINED IN MAN'S COUNTENANCE. THAT IS FROM THE ASPECT OF MALCHUT WITHIN HIM, SINCE MAN ENCOMPASSES Zeir Anpin AND MALCHUT. IT IS ALSO "the appearance of a man," as it includes all the names, BECAUSE ZEIR ANPIN is CALLED YUD HEI VAV HEI THAT INCLUDES ALL THE NAMES. 'The appearance of a man" in which are sealed all the worlds above and below, SINCE IT is THE SECRET MEANING OF THE CENTRAL COLUMN THAT SEALS ALL THE REALMS IN THE ASPECT OF THE FIRST THREE SFIROT OF MALCHUT BY DIMINISHING THE LEFT COLUMN. SO IT SHOULD NOT ILLUMINATE EXCEPT FROM BELOW UPWARDS. ALSO, "the appearance of a man" that he includes the secrets that were expressed and established prior to the world's creation, MEANING in THE SEVEN KINGS IN THE FORMLESS WORLD, even though THEY WERE DESTROYED AND did not endure.

(Zohar Naso 24:172)

"Moshe received the Torah from Sinai, and transmitted it to Yehoshua; and Yehoshua to the Elders; the Elders to the Prophets; and the Prophets transmitted it to the Men of the Great Assembly, They (the Men of the Great Assembly) said three things: Be diligent in judgment; develop many disciples; and make a fence around the Torah."

(Pirkei Avos 1:1)

It seems superfluous for the mishnah to count how many things were said; after all, we can easily count them ourselves. The mishnah states "They said three things" to teach that the remedy consists of precisely three parts. No less would be adequate and no more are required. The number three is characteristic of a complete entity. An entity consists of three parts: two opposite extremes and an intermediate part that joins with those extremes to form a unified whole.

(Derech Chaim, Maharal pg. 13)

And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps
(Genesis 1:26)

Zohar Reading

Rabbi Chizkiyah learned that two types of blood appeared, THE BLOOD OF THE PASSOVER AND THE BLOOD OF THE CIRCUMCISION, which correspond to the two crowns, MEANING SFIROT, that appeared above at that time— WHICH ARE TWO COLUMNS, CHESED AND GEVURAH. Rabbi Yosi said: THEY CORRESPOND TO one crown that combines the two concealed sides, NAMELY, MERCY AND JUDGEMENT.
(Zohar Bo 4:80)