

.book 83 thilim [1] Corrections david's wife Avigayil not the same as his half sister Avigayil. who married an Ishmaeli. [2] pharaohs daughter Batya and Moirriam both married the same man kolev ben yafunah. also called Mered. [3] David RULED TRIBE OF Yehudal 7 years then he was crowned king over all the tribes.

V'arachem es Lo Ruchama and I God will have mercy on ones born with problems

*Books
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Tehilim Psalms translation Commentary

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Corrections

[1] In previous essays I inadvertently made some errors . I stated that King David married Avigayil widow of Novol from Carmel Israel . That is correct.

However , I confused Avigayil with an other Avigayil mentioned in Chronicles I 2:16 whom I thought was David's step sister. I paired tne Avigayil from Chronicles I 2:16 Avigayil as the widow of Novol, whom david married. This is an error. According to malbim Chronicles I 2:15 Aigayil was a half sister to David. Both David and Avigayil shared the same mother, but had different fathers. Therefore, David could not have married this Avichayil. Furthermore , Chronicles I verse 2:17 states that avichayil gave birth to Amso the father of Amso is Yeser the Islamist. Rashi and Redak

interpret Islamist Jew who resided among the islamists. However Malbim on verse 2:1cites Medrish Ruth that Yeses was born an Ismalite converted changed his name to Yithro athen Yishai the father of David consented that he marry Avigayil, the half sister of David.

[2] The son Avigayil the widow of Novol gave birth when she married David was called kulo Ov. He resembled in appearance David. Kulo Ov means all his father. The reason for this name because David married Avigayil immediately following the death of Novol. Avigayil got pregnant right away. The Jewish law existing today that a widow wait three months before remarrying did not exists at that time.

Therefore there existed a question if the father was Novol her previous husband or David. Therefore the name given was Kulo OV completely like the father- David.

[3] I mentioned in my previous essay that David reigned in Judea 13 years. And the rest of Israel 33 years. What I wrote is correct. David not only reigned in Judea 13 years ; but 40 years. The correction is that after 7 seven year the other 11 tribes accepted and crowned David as King over all of Israel.

There exist a number of enigmas in the Pentateuch and the book of Kings that I would like to clarify.

[4] In Genesis 11:29 [end parshas Noah] it states that Avram married Sarai. “the father of Yisco ” There exists a commentator who identifies Yisco as Sarai and her father as Terech, who also is the father of Abraham. Rash does not accept this interpretation because in verse Genesis 11:31 it states that “ Terach the father of Abram took his son Abram and Sarai

his daughter in law and his grandson Lot the son of his deceased son Haran to move to Caanan . However they reached Choron and settled there.”The verse explicitly refers to Sarai as Terach’s daughter in law not his daughter.

If Sarai would have been the sister of Abram how can Abram marry her? Furthermore, when Abraham and Sarah move to Egypt because there was famine in Israel, both Sara and Abraham pass as brother and sister.

Then when Avimelech The king wants to sleep with Sara God warns him not to touch Sara because she is married to Abram . Both explain that Sara and Abram share ONLY ONE PARENT THE SAME FATHER BUT NOT THE SAME MOTHER.

Since Abraham and Sara lived before the Torah was given at Sinai they observed the laws of Benai Noah , the Nohadte laws permitted marriage of a couple who shared the same father , but had different mothers.

[5] That explains how come Abraham married Hagar the Egyptian princess? Jews are not permitted to marry Egyptians until three generations pass.

The answer is that Abraham observed the Nohadite laws. There exists no such proscription for Nohadites.

[6] That also explains how could Jacob marry two sisters Lea and Rachel?

The answer is that Jacob observed the Nohadite laws . There exists no such proscription .

[7] Also how could Amram the father of Mirriam Moses and Aaron marry Yocheved who was his aunt ? Exodus 2:1 A Jew can not marry his aunt?

The answer Amram observed only Nohadite laws. There exists no proscription.

[8] In Bible Chronicle I 4:18 it states that the daughter of Pharaoh who rescued Moses married Merem identified as Kolev ben Yefunah. How could Kolev marry an Egyptian?

The answer is that the marriage took place in Egypt before the Torah was given . There exists no proscription under Nohadite Laws.

[9] the same question concerns king Solomon marrying the Egyptian princess? This was after the Torah was given?

The answer given by the commentators Torah Shel Baal Peh on Bible Kings is that Solomon never had an hallachic Wedding. Only when one has an Hallachic wedding is there a prohibition.

This agrees with the ruling of Rambam Laws of Isurei Bioh Chapter 15:2 . Only one who has an Hallachic marriage and then has intercourse in a relationship that is considered forbidden do both the man and the woman deserve to receive the punishment of 39 stripes. Because they transgressed a negative commandment. However if one has relations with out an Hallachic marriage then there is no punishment. [Jewish marriage Kedushin exists only when there are two witnesses present who are observant of all laws between man and God and between man and man] .

Solomon never had an Halachic wedding . The daughter of Pharaoh converted and became Jewish. According to Rambam only Kings can take advantage of this law, not commoners
Laws of marriage chapter 1. .

A commoner must have an Halachic marriage. One is forbidden to have relations otherwise.

Shimson Samson had Deliah convert before he took her as a wife. Solomon had the daughter of Pharaoh convert before he took her as a wife. Such is the explanation of Rambam. Torah Shel al Peh on Bible Kings I explains that Solomon agreed to the request of Queen Sheba to sire a child with her . Queen Sheba had to agree to convert first to Judaism.

TARGUM [COMENTARY]UNKELOS
TARGUM[COMMENTARY] YONESON BEN UZIEL
[COMMENTARY]TARGUM UKELUS
TARGUM[COMMENTARY] SHIVIM ZEKANIM. –
SEPTUGENT

AUTHORITY LANGUAGE-ARAMAIC

The Babylonian and Jerusalem Talmud extol the virtues of the above commentaries.

Unkelos and Ukilos were Gairim Proselites who lived at the time of Hillel and Shamai and other Tanaim before the Second Temple was destroyed by the Romans. Both had royal

Ancestry. They were descendants of the sisters of Nevuzeraden a Babylonian general who destroyed the First Temple and Titus a Roman general and later emperor, *who destroyed the second temple.*

There exists a dispute if both are not the same person. Unkelos is the name used in the Commentary to the Pentateuch. Yoneson ben Uziel is the name used on the Commentaery to the other books of the Bible. Ukieles is the name used for the Greek translation of the Pentateuch.

The SeptUgent is the Greek translation of the Pentateuch and possibly all the other books of the Bible commissioned by an Egyptian emperor who was friendly to the Jews. It was compiled by 70 sages thus the name Septugent.

if Unkelos and Ukieles is the same person he would have lived over 150- 200 years.

The Talmud stresses that the Targum commentary was written in the language spoken in Babylon Aramiac. Later when the 42,500 Jews immigrated and returned to Isreal

from Babylon under Ezra and Nechemia they adopted Aramaic as the standard tongue spoken by every one.

The Babylonian and Jerusalem Talmud stress that the Torah given at Sinai was given in 70 languages. However Hebrew and Aramaic are favored. The script of ancient Hebrew [NOW Phoenician] as well as the script used today in Hebrew were also given at Sinai. Most important all the Commentary of Unkelos and Unkelos ben Uziel and Commentary Jerusalem all in Aramaic were given at Sinai. However, because they were not studied by most Jews they were forgotten. However the leaders like Ezra remembered all the Commentaries . Ezra in turn related the Commentary to the other Prophets and the members of the Great Assembly. Each in turn related to his students until it was related to Unkelos Yoneson ben

uziel and Ukieles. These later men wrote the Commentaries down. Some authorities claim that the Tanaim Rav Yehoshua and Rav Eliezer dictated word for word the Commentaries. Others claim that Unkelos and Yoneson ben Uziel and Akilas first recorded the Commentaries but the sages later edited them.

For centuries it was mandated that one study every week the portion of the Pentateuch two times and study the Commentary of Unkelos or Yoneson ben Uziel.

The upshot to this discussion is that the Commentaries are authoritative. However because of the passage of time and old manuscripts got worn out or lost the replacements have many scribal errors of omissions or commissions since many scribes did not understand Aramaic. Even after the

printing press was introduced in Italy in the 1500s there exist many versions that differ from each other. Consequently no Jewish law in practice can be adduced from the Commentaries. One is mandated to follow the Shulcah Aruch Code of Jewish Law and Responsa to decide issues of Jewish Law. The same analysis applies to all other Commentators on The Bible and even ALL THE BOOKS OF THE Bible including the Pentateuch as well as the Talmud itself. What we have today is the consensus of the majority of the greatest Rabbis Orthodox as to the authenticity of any part of all these books. Achrei rabim lehatos. It is the will of God that we follow the majority opinions in all areas of Jewish jurisprudence. Even if God would testify Himself that He said and meant some thing else, it is the Will of God that Jewish

jurisprudence follow the decision of the majority. Torah is not in heaven . No one even a true prophet has the authority based on his prophesy to change Jewsh law. Jewsh law is decided by men,not prophets not even if God would intervene and declare that He negates a rabbinical decision decided by the majority we are mandated to follow the rabbis not even God himself. The Majority can very well change in a different judicial conference, Men can change their minds. What is the minority opinion in one generation may become the majority opinion in an other generation or conference. See Talmud Jerusalem Payo page 2a.

That is why all other Monotheistic religions who claim that they represent a new vision from God can not be accepted, even if what they say is true. For the Torah is not in heaven

but is promulgated by the majority opinions of Orthodox knowledgeable rabbis who study and practice the Torah for a minimum of 40 years.

ONLY ONE WHO HAS STUDIED AND PRACTICES JEWISH LAW FOR OVER 40 YEARS can decide Jewish law

In the merit of this Torah discussion may it be the Will of the Almighty to sends a speedy recovery and enhance the health of the infant Ruchama Liba Yaafe daughter of Naomi Rina among the other ill persons in Israel and all over the world.

My Hebrew name Moses is Moshe . My
Spanish name is Mosses.

The Egyptian equivalent is Ra'mzes.

Mesopotamia is the cradle of civilization and the home of all Semitic languages - Hebrew Egyptian Syrian Arabic .

These Semitic tongues -have many words whose meanings are similar but whose letters are pronounced differently.

The Egyptian Pharaoh at the time of the Exodus was named Ramoszes.

Ramoszes is split into two parts.

[1] "Ra" translates the "sun god ". The English word Ray is a beam of the sun.

[2] "moszes" translates "pulled from the water" in Hebrew and the "water goddess Oszes" in Egyptian . The Egyptians worshipped the Nile.

The Pharaoh was believed to be the bodily incarnation of the sun god Ra and the water goddess Oszes or Asisz or Osis.

Thus the name Ra moszis or RaOsis . Osis or Asis in Hebrew means woman . The “m “ in the name Ra “m “ oszes represents the 13th letter in the Hebrew Semitic alphabet. The number 13 has great religious significance.

It represents the transition of a boy to man hood and becoming obliged to all religious rites. It is called confirmation or Bar Mitzvah Bar means male Girls become obliged at age 12. Girls mature earlier . A girl’s confirmation is called Bat Mitzvah. Bat is female .

The Semitic letter that denotes a Girl’s confirmation is the letter “ n”.

The Latin and later English alphabet adopted the order m and then n.

From all the letters on the Hebrew Semitic alphabet m is called mem mm .

n is called nun nn .

Both the letters m and n are doubled down to emphasize their significance in the Hebrew Semitic Social calendar and culture.

In Egyptian mythology Isis or Osiris is the mother of the sun and the moon. Isis is the creator and mother of the Nile. She is the goddess of the Nile.

Isis is the original Madonna cradling her baby Horus. There exists to this day in Rome underground caves dating back to Roman times called catacombs that have paintings on

the walls of Osis cradelling Horus. She bore Horus from another Egyptian god.

When Pharaoh's daughter discovered the tiny ark with baby Moses in it 3500 years ago in the water bushes of the Nile she was sure that the sun god Ra and the water goddess Oszes or Osis had presented her with a baby from heaven.

She correctly presumed that this baby from heaven was the son of a Hebrew woman fearing the edict of Pharaoh that all male babies be killed hid the baby in the bushes of the Nile praying that her son as a foundling be spared. Now days unwanted babies are left in front of a church. They are called foundlings.

However she fell in love with the infant and rationalized that this baby was a gift from Osis the goddesss of the Nile. She adopted this

baby and convinced her father the Pharaoh to keep it and raise it in the royal court.

According to Jewish tradition

Commentary of Yoneson be Uziel on Bible Exodus 1:15 Pharaoh was warned by his magician astrologists that a Jewish Messiah would be born who would free the Hebrew slaves . He therefore made an edict that all male Jewish male babies be killed.

However , Pharaoh loved his daughter more than the paranoia he adopted from the warning of his magician astrologists . When she begged cried and pleaded to adopt the baby she discovered, he could not say no. Pharaoh's daughter argued that Moszes was a living doll . She did not want the dumb dolls that the Egyptian doll makers created for her. Pharaoh was not stupid. He realized that this was a

Jewish foundling. However when his daughter begged and cried that she would never forgive him if he denied her request he caved.

However , his magicians warned him that he was housing a snake that would ultimately free the Hebrews. This argument was supported when little Moszes sitting on the lap of Pharaoh grabbed his crown and placed it on his own head.

The daughter of Pharaoh interrupted the Magicians and pleaded that little Moszes was only a child totally ignorant of the symbolic significance of grabbing the crown from Pharaoh and placing it on his own head. The magicians proposed a test to test the intelligence of Moszes . They proposed that two plates be placed in front of Moszes. One plate shiny jewels, another plate - a plate of burning shiny red coals . If he was indeed smart and

knew what he was doing he would also grab the shiny red jewels and avoid the coals. Both plates were placed in front of baby Moszes.

Baby Moszes was no fool. He placed his fingers in front of the plate with the jewels, however, an Angel came and diverted his hand to the other plate. Moszes screamed in agony, and placed his hand to his tongue. He burned his tongue and ever after stammered . That is why in the Bible beginning of the book of Exodus , Moses refuses God's mission to plead before Pharaoh because he stammers. However, Moszes' life is saved. This story is recorded from Sefer Yuchen an ancient book that fills in those stories omitted in the Bible. Like wise, the Bible in Exodus records that when Moses finds an Egyptian who strikes a Jewish slave , Moses kills the Egyptian. When Pharaoh hears this news he condemns Moses

to be decapitated. When the executioner raises the sword to chop off the head of Moes , an Angel interrupts and Moses is freed. Moses escapes. He flees to a neighborhood country that is hostile to Egypt. He finds refuge and fame. He becomes king in that country. After many years he wanders in the dessert and meets the daughters of Yithro. He is invited to their home and eventually marries one of the daughters Tziporoh. The rest is history in the Bible. All this comes from Sefer Yuchsin .

Getting back to the daughter of Pharaoh. She was his premadonna.

He agreed to his daughter's pleas and let her adopt the baby She named the baby Moszes. She dropped the Ra prefix to Moszes since her

father had that Ra prefix to his name [1] Ra[2] mszes- . Ramszes.

She was smart enough to remove any sign that Moszes would be a rival to her father Ramszes.

The Bible in Exodus 2:6-10 after relating the story how Moses was saved does not say any thing else about Pharaoh's daughter.

However, Ezra 500 [BCE] who wrote the Bible book Chronicles I :4:18 relates that Pharaoh's daughter married a Hebrew by the name of Mered. This Mered is identified as also married to Mirriam the sister of Moses. Mered is also called Colev ben Yefunah. Thus according to this narrative Pharaoh's daughter once meeting Mirriam at the edge of the Nile established an intimate relationship with Mirriam. They became as sisters. Pharaoh's

daughter adopted a Jewish name Batya converted to Judaism and married the same man her bosom friend Mirriam married.

And Pharaoh did not interfere, if he did not give her his blessings.

This is vey strange hard to believe , but recorded in the Bible.

It showed how much Pharaoh loved his daughter. And to what degree she was a premadonna.

One can imagine that Pharaoh set the precedent for Donald Trump 3500 years later who consented to have his daughter Ivanka convert to the Jewish faith and marry a Jewish man. That is why Trump got the nick name the Donnld or the Donn. He permits his children to be premadonnas.