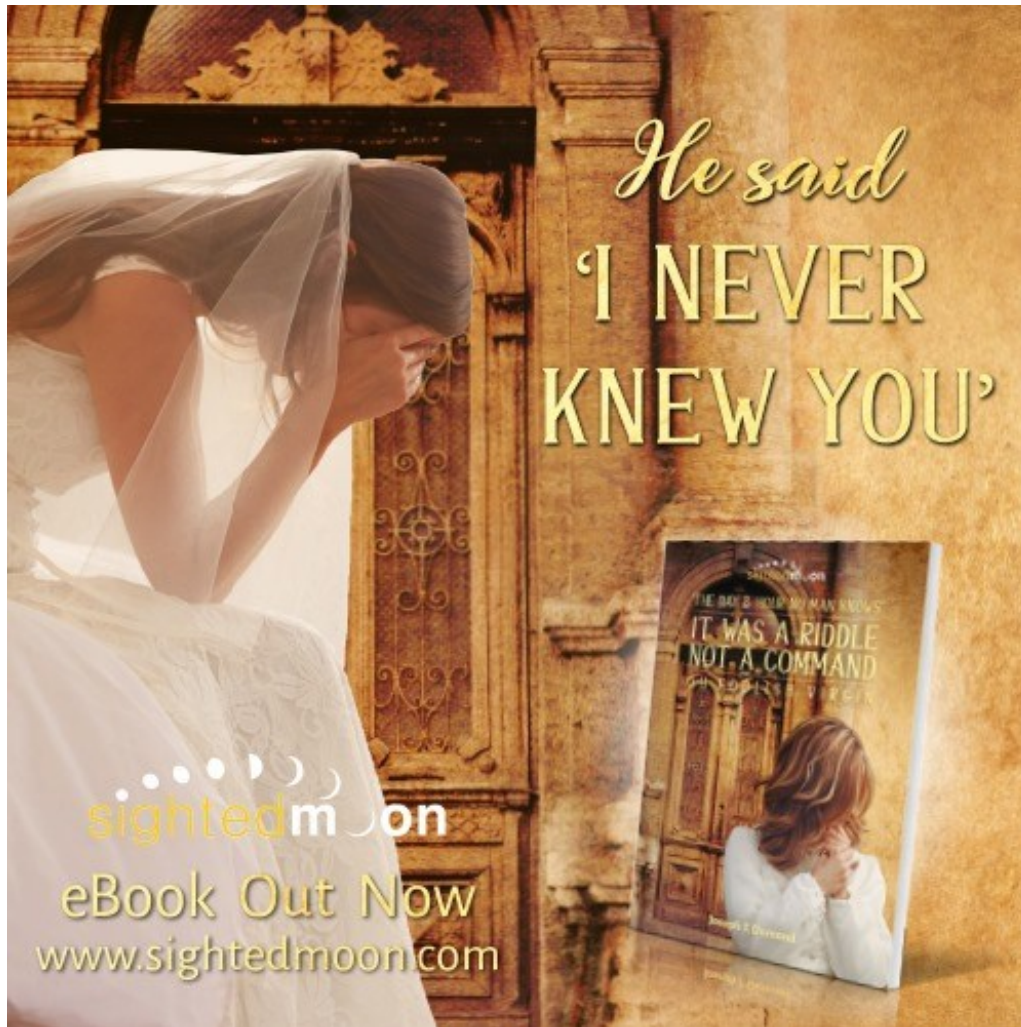


I Never Knew You – Refa'einu – Marah

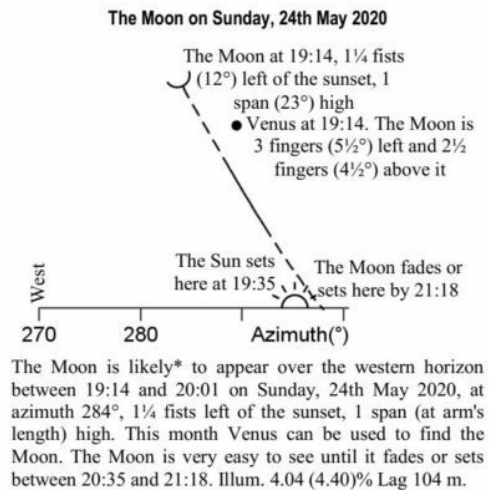
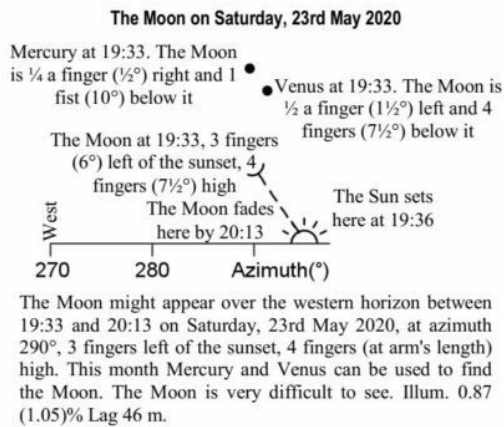
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News Letter 5856-014 The 4th Year of the 4th Sabbatical Cycle The 25th year of the 120th Jubilee Cycle The 29th day of the 3rd month 5856 years after the creation of Adam The 4th Sabbatical Cycle after the 119th Jubilee Cycle The Middle of the 70th Jubilee Since Yehovah told Moses To go Get His People The Sabbatical Cycle of Sword, Famines, and Pestilence

May 23, 2020

Shabbat Shalom to the Royal Family of Yehovah, The New Moon will be difficult to see from Israel as it appears in the same path as the sunset shortly after sunset. It might be seen from North America Saturday night. Take your family and look for it and let us know in the comments if you saw and from where and at what time.



Introduction

This week I am going to do something different. For the past 5 or 6 newsletters, I have chastised many of you if not all of you about your rabid attraction to all things conspiratorial. Why have I done this? Because I love you. Quick, somebody slap me. I can easily understand why Moses was so frustrated with Israel and kept telling Yehovah they were His people and for Him to do something. Sometimes when Yehovah did step in thousands of people died. I do not want to see that happen to any of you nor to me, because I am included in this with you.

Mal 4:5 Behold, I am sending you Elijah the prophet before the coming of the great and dreadful day of Jehovah. Mal 4:6 And he shall turn the heart of the fathers to the sons, and the heart of the sons to their fathers, that I not come and strike the earth with utter destruction.

Over the past month or so as I attacked the things many of you were involved in, calling it idolatrous, witchcraft, apostate and working for Satan, which was covering up the very things Yehovah is doing, many people unsubscribed from sightedmoon.com and many unfriended me on Facebook and others just left. Some who did not leave, tried to justify their actions over and over. Many wrote to me in order to do exactly that. There were also those who wrote to me privately and who wrote in the comments and publicly repented of this and they could finally see what they were doing and what I was harping against. I cheered this week when one person wrote another bitter email to me because he could no longer advocate the heresies of vaccines and the diabolical exploits of Bill Gates and George Soros and the UN and WHO and how they are plotting with the government to get us all. In his email, he told me to write more like Garner Ted Armstrong and Ronald Dart who were both part of the Worldwide Church of God group under Herbert W Armstrong. In that email he told me to write more about the end times, as they did, but that I had a much better understanding than they because of my Jubilee message. In all of his vitriol, he wanted me to stop my attack against the conspiracy

things that most were writing about. The reason I cheered about this one email, was because he had done exactly what I have been saying. He wrote an email to me expounding the 7th Millennial age as these two former teachers used to do and not once did the writer of the email go all conspiratorial on me. YEAHHH!! He finally wrote about Biblical things about the 7th Millennium. When I told him how happy I was to read this and that I cheered he was confused and wanted me to explain. So I have left him hanging all week and he can now learn why I cheered and hopefully understand. It is very simple. Start talking about what your bible is telling you and stop writing about vaccines and Bill Gates. As one meme said this week, "if you're going to believe everything you read, then start reading your Bible". You all know the story about the 5 Foolish virgins, so I must ask you to ask yourself are you one of these 5 foolish ones?

Mat 25:7 Then all those virgins arose and trimmed their lamps. Mat 25:8 And the foolish said to the wise, Give us some of your oil, for our lamps have gone out. Mat 25:9 But the wise answered, saying, No, lest there be not enough for us and you. But rather go to those who sell, and buy for yourselves. Mat 25:10 And while they went to buy, the bridegroom came. And they who were ready went in with him to the marriage, and the door was shut. Mat 25:11 Afterwards the other virgins came also, saying, Lord, Lord, open to us. Mat 25:12 But he answered and said, Truly I say to you, I do not know you.

Yehovah told them He does not know them. Why does he not know them? They kept the Sabbath and they kept the Holy Days, and they most likely kept the Sabbatical years. But He does not know them? WHY? They were just as qualified to be there as the other 5 Wise ones or so they thought. Is Matthew 7 speaking about the same people or are they different groups of people?

Mat 7:21 Not everyone who says to Me, Lord! Lord! shall enter the kingdom of Heaven, but he who does the will of My Father in Heaven. Mat 7:22 Many will say to Me in that day, Lord! Lord! Did we not prophesy in Your name, and through Your name throw out demons, and through Your name do many wonderful works? Mat 7:23 And then I will say to them I never knew you! Depart from Me, those working lawlessness!

I think the answer as to whether He does or does not know you, is if you know Him. And we all know just how little time is left. So we need to make sure we have invested our time now, to acquire the oil that we are going to need during this very dark period of time that is coming upon us. Investing in our time is the same as buying oil. And many of you will retort that you can study the bible and learn about the evils of vaccines and the fake Faucci Plandemic plots. I am saying you cannot do both. You cannot serve two masters. And to demonstrate that I am going to show you what I do many times. Not all the time but I do this many times. I will sit at the feet of Nehemia Gordon and Keith Johnson and learn what they have to teach me. This takes time on my part to sit and listen and then more time to go and double-check them and prove what they say. Some of those teachings then become teachings here. Another person I listen to but do not agree with all that he says is Rabbi Fohrman or Alpha Beta.org. I have used some of his

teachings here with you as well. Before I can teach you these things I have to sit and listen and then I have to go and study. And there are others I come across as I am researching a subject. What I am sharing with you is how to invest your time. Whether to invest it in learning about Yehovah and his unfathomable depths or to learn about the ingredients that make up vaccines or how the Nephilim are taking over the world or how the Chem Trails are in fact true or that the Twin Towers really really really was an inside job and not done by some Muslim men and you know for absolutely sure the earth is flat. Where you spend your time is going to determine whether or not Yehovah says to you in the very near future I never knew you or come in my Beloved Bride.

Mat 25:10 And while they went to buy, the bridegroom came. And they who were ready went in with him to the marriage, and the door was shut.

This week I am not going to say anything else about those who are all bent out of shape about all of these conspiracies and how they have to warn us all about them week after week after week. No, what I am going to do is give you just one example of what you are missing out on. Then you decide which one you should invest your time into exploring deeper. We have set up on our home page a prayer wall for people to post and let us know when they're prayers are answered. Each of us can pray for them. I have been praying for healing for the last while on behalf of a few people. And I wanted to look at this subject deeper. This led me to the study I am now going to present to you.

The Fool

Last Sabbath I was sent this by one of our readers. I found it an excellent summation and something all of you need to do.

Jo, may God continue to guide you and not be discouraged by the commentators who darken counsel without knowledge. Just read a few chapters of the Book of proverbs and how aptly the timing is. Proverbs describe the characteristics of a FOOL : he finds no delight or pleasure in understanding, but only in expressing his opinion (Proverbs 18:2); proclaims folly (Proverbs 12:23); speaks perversity (Proverbs 19:1); A fool's mouth is his destruction, And his lips are the snare of his soul (Proverbs 18:7). In the past, I naively thought that "fools" are all rather harmless creature, basically well-intentioned and innocent. That perhaps, all of them evoke a certain sense of pity, mixed with amusement. However, after being taught by God in His WORD, I learned the TRUTH about "fools". This is but one of the reasons why the study of "the fool" is important. The Book of Proverbs present the need for us to discern between those who are fools and those who are wise. 1. TO ASSOCIATE WITH FOOLS IS BOTH UNWISE AND UNPLEASANT. To some degree folly is contagious, and association with a fool tends to diminish our Christian ability to discern truth from error and wisdom from folly. Leave the presence of a fool, Or you will not discern words of knowledge (14:7). A fool is bound for his own destruction, and he will inevitably destroy everything in his path. Those who get in the

way of the fool will get hurt. Let a man meet a bear robbed of her cubs, Rather than a fool in his folly (17:12). The scoffer, the worst form of fool, is not only to be avoided, but is to be driven away. ” Drive out the scoffer, and contention will go out, Even strife and dishonor will cease “(22:10). 2. FOOLS MUST BE DEALT WITH DIFFERENTLY THAN THOSE WHO ARE WISE. We cannot deal with all men in the same way. Our response to people must be based on the kind of character they have demonstrated. He who corrects a scoffer gets dishonor for himself, And he who reproveth a wicked man gets insults for himself. Do not reprove a scoffer, lest he hate you, Reprove a wise man, and he will love you (9:7-8). Do not answer a fool according to his folly, Lest you also be like him. Answer a fool as his folly deserves, Lest he be wise in his own eyes (26:4-5). 3. THE FOOL IS UNWISE. Throughout Proverbs the fool is the counterpart of the wise. Wisdom is contrasted with folly. The fool does not possess wisdom, cannot obtain wisdom, and would not obtain it if he could. The lips of the righteous feed many, But fools die for lack of understanding (10:21; cf. 1:20-33). Why is there a price in the hand of a fool to buy wisdom, When he has no sense [literally, “heart”]? (17:16). The fool has no capacity for wisdom. In the words of 17:16, he has “no heart” for it. He may seem to seek wisdom, but is incapable of recognizing or retaining it. The mind of the intelligent seeks knowledge, But the mouth of fools feeds on folly (15:14). A fool does not delight in understanding, But only in revealing his own mind (18:2). Do not speak in the hearing of a fool, For he will despise the wisdom of your words (23:9). 4. THE FOOL IS UNREALISTIC. The fool fails to see things as they are. Reality is distorted by the fool’s distorted outlook on life. “Proud,” “Haughty,” “Scoffer,” are his names, Who acts with insolent pride (21:24). Wisdom is in the presence of the one who has understanding, But the eyes of a fool are on the ends of the earth (17:24). 5. THE FOOL IS UNTEACHABLE. Try as you like, attempting to teach a fool is frustrating at best, and often painful. Whenever a fool is faced with wisdom and instruction, he will reject it. The fear of the Lord is the beginning of knowledge; Fools despise wisdom and instruction (1:7). Because they hated knowledge, And did not choose the fear of the Lord. They would not accept my counsel, They spurned all my reproof So they shall eat of the fruit of their own way, And be satiated with their own devices. For the waywardness of the naive shall kill them, And the complacency of fools shall destroy them (1:29-32). Whenever the fool is disciplined, he resists it. A scoffer does not love one who reproves him, He will not go to the wise (15:12). A rebuke goes deeper into one who has understanding Than a hundred blows into a fool (17:10). The folly of a fool is deep-seated. No matter how hard one strives to rid the fool of his folly, such efforts end in failure. A fool and his folly are seemingly inseparable. Though you pound a fool in a mortar with a pestle along with crushed grain, Yet his folly will not depart from him (27:22). The fool cannot even learn from his own mistakes. Given the opportunity, he will repeat his folly: Like a dog that returns to its vomit Is a fool who repeats his folly (26:11). It is ironic, but true, that while the fool refuses to be taught, he is eager to teach others from his abundance of “wisdom.” A fool does not delight in understanding, But only in revealing his own mind (18:2). 6.. THE

FOOL IS UNPLEASANT, UNLIKED, AND UNDESIRABLE. The fool is a menace, a detriment to society. He is a pain to his parents, neighbors, etc.. for he hates them (15:20) and causes them grief (10:1; 17:21,25; 19:23). He is a disaster wherever he goes (10:14; 17:12). He hinders the understanding of others (14:7). His speech is slanderous (10:18). The fool is quarrelsome (20:3), and he stirs up dissension and anger. (sounds familiar) A fool's lips bring strife, And his mouth calls for blows (18:6). Drive out the scoffer, and contention will go out, Even strife and dishonor will cease (22:10). Scorners set a city aflame, But wise men turn away anger (29:8). So far as society is concerned, the fool is an abomination. The devising of folly is sin, And the scoffer is an abomination to men (24:9). To the fool, no one is more trustworthy, wise, or reliable than himself. He who trusts in his own heart is a fool, But he who walks wisely will be delivered (28:26). These considerations necessitate discerning the character of others and, in particular, that of a "fool". Not only will we be able to see foolishness in others as a result of our study in Proverbs, we will also see a greater measure of it in ourselves. You are a WISE man, Joseph. Happy Sabbath to yo.

The Hidden Link Between Refa'einu and the Exodus

A few weeks ago we had one of our Guest speakers Louis Genova from Uruguay, presented a teaching on prayer. You can watch it on our [youtube channel](#). It had an effect on me and was a wake-up call that I needed to improve my own prayer life and my own conversations with Yehovah. I greatly appreciated what Louis taught us that day. Just a simple teaching on prayer. After this, I went back to our teaching about the Amidah. [Teach us to Pray](#). As I read through this I came to the section about Healing.

Heal us, Yehovah, and we shall be healed; save us, and we will be saved, for the one we praise is You. Bring complete healing for all our sicknesses, [* at this point, you may interject a prayer for one who is ill, see above], O Yehovah, You are our faithful and compassionate Healer and King. Blessed are you, Yehovah, the Healer of the sick of Israel

I am thinking about this and thinking about Yehovah and asking Him to heal our land. I know He is not going to do that because He is sending the curses that are destroying our land and our people right now for not obeying Him. I am reading about just how terrible this disease is and how it just destroys all the organs in you and how now it is killing the very young just as Yehovah said it would.

Lev 26:22 (ASV) And I will send the beast of the field among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your ways shall become desolate. (BBE) I will let loose the beasts of the field among you, and they will take away your children and send destruction on your cattle, so that your numbers will become small and your roads become waste. (Brenton) And I will send upon you the wild beasts of the land, and they shall devour you, and shall consume your cattle: and I will make you few in number, and your ways shall be desolate. (CEV) I'll send wild animals to attack you, and they will gobble down your children and livestock. So few of you will be left that your roads will be deserted. (Darby) And I will send the beasts of the field among you, that they may rob you of your children, and cut off your cattle, and make you few in number; and your streets shall be desolate. (DRB) And I will send in upon you the beasts of the field, to destroy you and your cattle, and make you few in number: and that your highways may be desolate. (ERV) I will send wild animals against you. They will take your children away from you. They will destroy your animals. They will kill many of your people. The roads will all be empty. (ESV) And I will let loose the wild beasts against you, which shall bereave you of your children and destroy your livestock and make you few in number, so that your roads shall be deserted. (ESV+) And R4I will let loose the wild beasts against you, which shall bereave you of your children and destroy your livestock and make you few in number, so that R5your roads shall be deserted. (GNB) I will send dangerous animals among you, and they will kill your children, destroy your livestock, and leave so few of you that your roads will be deserted.

Deu 28:20 Jehovah shall send on you cursing, vexation, and rebuke, in all that you set your hand to do, until you are destroyed, and until you perish quickly, because of the wickedness of your doings by which you have forsaken Me. Deu 28:21 Jehovah shall make the plague cling to you until He has consumed you from off the land where you go to possess it. Deu 28:22 Jehovah shall strike you with lung disease and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew. And they shall pursue you until you perish.

I am thinking about healing and the COVID 19 virus and prayer and then I hear this teaching from Alpha Beta about the blessing of Refa'einu, about healing. Let me remind you what the Amidah is.

The Amidah (Hebrew: תפילת העמידה, Tefilat HaAmidah, “The Standing Prayer”), also called the Shemoneh Esreh (שמנה עשרה), is the central prayer of the Jewish liturgy. This prayer, among others, is found in the siddur, the traditional Jewish prayer book. Due to its importance, it is simply called hatefila (התפילה, “the prayer”) in rabbinic literature.[1] Observant Jews recite the Amidah at each of three prayer services in a typical weekday: morning, afternoon, and evening. A fourth Amidah (called Mussaf) is recited on Shabbat, Rosh Chodesh, and Jewish festivals, after the morning Torah reading. A fifth (called Neilah) is recited on Yom Kippur. The typical weekday Amidah actually consists of nineteen blessings, though it originally had eighteen (hence the alternative name Shemoneh Esreh, meaning “Eighteen”). When the Amidah is modified for specific prayers or occasions, the first three blessings and the last three remain constant, framing the Amidah used in each service, while the middle thirteen blessings are replaced by blessings (usually just one) specific to the occasion.

This prayer was put together by the men of the Great Synagogue. Let me again remind you who these men were and when this was done.

According to Jewish tradition the Men of the Great Assembly (Hebrew: כְּנֶסֶת הַגְּדוֹלָה) or Anshei Knesset HaGedolah (אַנְשֵׁי כְּנֶסֶת הַגְּדוֹלָה, “The Men of the Great Assembly”), also known as the Great Synagogue, or Synod, was an assembly of 120 scribes, sages, and prophets, in the period from the end of the Biblical prophets since the early Second Temple period (which started around 516 BCE) to the early Hellenistic period (which began with Alexander’s conquests of 333-332 BCE). It comprised such prophets as Haggai, Zechariah, Malachi (who is Ezra), Daniel, Hananiah, Mishael, Azariah, Nehemiah b. Hachaliah, Mordechai and Zerubabel b. Shaaltiel, among others.[1] Sometimes, the Great Assembly is simply designated as “Ezra and his court of law” (Beit Din).

I encourage you to print out our teaching on the Amidah and begin to use it as a guide for your prayer life. Why would you want to copy Jewish theology you may well be saying? Because it is so much more than just Jewish Theology. It is steeped in history and because of the translation issues we almost always miss the deeper and more significant meanings that are being revealed to those who look. (I have often wondered how the Counting of the Omer related to the counting of 50 Jubilee Cycles and ending in 2045. In order for that to happen we would have to start our count in the year 406 B.C., which puts us right in the middle of the time period of The Great Synagogue. Is this when we begin to count 50 Jubilee Cycles? I do not know, but it is of interest.) The rabbis or that Great Assembly, put together these texts, these prayers for all of us to use to worship Yehovah. You will recall in our last two Newsletters we told you how this curse is going to cling to us and how to get it removed. Let me share this again now.

Proverbs 26:2 “A curse without cause shall not come.”

Exodus 23:25 Worship the Lord your God, and his blessing will be on your food and water. I will take away sickness from among you,

BOOM! There you go. It is just that simple. Worship Yehovah and Him alone. These Great Sages weren't just using language that came out of their heads. They were actually using the history of Israel as a guide. It turns out that in blessing after blessing, they seem to be referring to events that took place in the Chumash. In other words, what the rabbis were doing was grounding our prayer in our history.

Refa'einu Part 1

Let me now quote this great discussion about healing from [Rabbi Forman and Imu Shalev](#). I want to actually begin with the blessing right before that, which begins with "re'eh vaenyenu" ["see our affliction"] and ends with "go'al yisrael" [redeemer of Israel], when we ask God to look at our suffering and we pray to God as a redeemer of Israel.

Behold our affliction and champion our cause, and redeem us speedily for the sake of Thy Name. Blessed are You, Lord, Redeemer of Israel.

The blessing before Refainu, it's sort of like you can see "re'eh na v'onyeinu" as sort of a running jump, a lead-up to Refainu. So, what's Re'eh na v'onyeinu about? God should see our affliction, He should redeem us? Rabbi Fohrman: So, on the one level, that's a personal request, right? We're saying to God that we're maybe going through hard times as a nation, maybe going through hard times as an individual, and we're looking for God to help us out. But that prayer doesn't come out of nowhere; it comes out of a certain kind of grounding, something historical which gives it a great deal of power, a great deal of hidden power. And to see that, let's play a little game: let's go back to the Chumash and try to ask ourselves where, if anywhere, in the Chumash, in the Bible, does this kind of language appear. So if we look at the language of that blessing, re'eh nah vaenyenu v'rivah rivenu, look at our suffering, look at our oppression, and to take up our cause as it were, and the blessing ends with God as redeemer of Israel. So, Imu, if I asked you what event does that remind you of in the Torah, where did God do that, what would you say? Imu: So, "go'el," for me, "geulah," [redemption], the quintessential geulah, the quintessential redemption, is yetziat mitzrayim [the Exodus from Egypt]. And I see this word "go'el chazak atah" [You are a powerful redeemer], and that reminds me of the "yad hachazakah," "God's strong hand," God as a strong redeemer. So, perhaps Exodus? And then at the beginning of the blessing you have "re'eh vaenyenu," which is our suffering, and I'm pretty sure that word shows up all over the Exodus. Rabbi Fohrman: Sure, the part of the word for "slavery" is "inui," right, "suffering." And again, that's gonna go all the way back to the very first time that slavery in Egypt is foreshadowed in the Torah, all the way back to Genesis 15, the famous story of the brit bein habetarim, the Covenant between the Pieces, when God comes out of the clouds and strangely tells Abraham, "yadoah todah ki ger yihyeh zaracha b'erezt lo lahem va'avadum v'inu otam arba meot shana." ["Your offspring shall be strangers in a land not theirs, and they shall be enslaved

and oppressed 400 years.”] Imu: Right, “v’inu otam” [“and they will be oppressed”] Rabbi Fohrman: They’re going to be enslaved — but not just enslaved, “v’inu otam,” they’re going to be oppressed, they’re going to be afflicted, for 400 years. I think you’re right. And just to go to those texts, on the one hand you have the notion of God as redeemer. We drink four cups of wine — what do those four cups of wine remind us of? Of four leshanut, four expressions that God used to denote taking us out of Egypt, the third of which was, God says “v’ga’alti etchem” — “I will redeem you.” As you, I think, correctly point out, God is a “go’el chazak” [“strong redeemer”] — He over and over again, for some strange reason, speaks of Himself as redeeming us with a mighty arm and an outstretched fist, or whatever it is, right? “B’zroah netuyah” and “yad chazakah.” And so, “go’el chazak” sounds like the kind of redeemer which God reveals Himself to be in Exodus. But the real kicker, as you yourself point out, is that language of “oni,” of suffering, in the beginning, which is unmistakably the Exodus, not just because of the brit bein habetarim, but because of the pairing of seeing together with suffering. Right? So let me ask you, Imu, right — where do you have the notion of God not just relating to our suffering but specifically seeing our suffering? Imu: So I think, if I remember, there’s a verse where Pharaoh dies and the people call out to God for the first time, and there’s this really weird thing where God actually, He says He hears their “na’akatam” [“their moaning”], I think — he hears them crying out, and then it says that He sees, He sees their suffering, right? He sees — Rabbi Fohrman: So actually, let’s go to the verses, and we’ll quote it — Rabbi Fohrman: It’s really kind of remarkable. So, yeah, why don’t you take it away from Exodus 2 verse 24? Or actually, 23 is where you start, where I’m quoting from. Imu: Right. So, basically the king of Egypt dies, “vayenche b’nei yisrael min ha’avodah,” “they sigh from the work,” “vayizaku,” “they cry out,” “vata’al shavatim el haelokim min ha’avodah,” “their cries go up to the master, to God, from their work,” “vayishmah elokim et na’akatam,” “and Elokim hears their cries,” “vayizkor elokim et brito,” “and He remembers His covenant” “et avraham, v’et yitzchak, v’et ya’akov” [“{with} Abraham, and Isaac, and Jacob”], “vayar elokim et b’nei yisrael v’yeydah elokim,” “and God sees Israel and He knows.” Rabbi Fohrman: And your tone of voice there, I think, indicates the sense of the verse — there’s something sort of silently emphatic about that “vayedah elokim” [“and God knows”], because the mystery is, what does He know? Right? It doesn’t say what He knows. Usually when you know, you know something, it’s a transitive verb. But here it’s just “He knows,” right? What does He know? Imu: Right. It’s also, I feel like if I didn’t have that, right, if it just said God heard their cries, He remembered His covenant, and then there’s this new verse where there are two pieces that I don’t feel like I need. One is, “and God sees Israel” — if I didn’t know, if I just had the last verse, I wouldn’t need Him to see anything — and on top of that, He knows something. So I don’t know what’s going on there. Rabbi Fohrman: It’s a mix of cognitive perception and sense perception, right? Sense perception is hearing and seeing; cognitive perception is remembering and knowing. In both cases, there’s a far and near. Right? When I hear, I can hear something from afar, but when I see it, it’s right in front of me. Begins with hearing, it goes to seeing. When I remember something, I recollect something from afar, something that happened a long time ago. But when I know it, I know it now. Right? And there’s a sense of, how do we come to know things, if you think

about it. The relationship between the sense perception and the cognitive perception is that generally speaking, the way we come to know things in this world is through our senses. Our senses are our spies — they gather data, they bring them into our mind, our mind collects it, and knows. So God knows. What does He know? He knows everything that He heard, He knows everything He remembers, He knows everything that He sees. And what happens when you know that way? So, you and I have talked about this a lot in the past — I think this is really the moment of God sort of empathetic being with us, the sense that when I really know, I get it. Right? I come to understand or identify with what's going on. It's in the forefront of my mind, I get it, I know. And the very next verse is action. The very beginnings of redemption — it's the blessing of "go'el yisrael" — the geulah begins with Exodus chapter 3 with the very next words of the text. And the very next verse, "umoshe hayah roeh et tzon yitro chotno kohen midyan" ["And Moses, watching the flock of his father-in-law, Jethro, a priest of Midian"]. Moshe is ambling along, having a very fine life in Midian, and all of a sudden, bang, "vayerah malach hashem elav," an angel comes out to him and there's this vision of this burning bush, Moshe's attention is grabbed, God introduces Himself, and what is the first thing that God says to Moshe after He introduces Himself as God? Take a look at chapter 3 verse 7: "vayomer hashem," "and God said," "raoh raiti et oni ami asher b'mitzrayim." There it is. "I have seen the suffering of My people in Egypt." There it is. Imu: I didn't even know you were going there! I thought we were going to do some loosey-goosey connection in the previous verse with God saw, what did He see, He saw our suffering, and that's where re'eh [seeing], but no! Black on white in the verse. "Raoh raiti et oni ami" ["I have seen the suffering of My people"]. So "re'eh na b'oniyenu" ["please see our suffering"] is right out of this verse. Rabbi Fohrman: Right out of this verse, yeah. And it's as if the sages are identifying that as the beginning of the process of geulah. It begins here, right? This is where it all begins, where God says here's what I've seen: I've seen the suffering of My people and I will not stand by any longer. And look at how the verse ends: "yadati et machavav," right? "I have come to know their pain." When did we have that before? End of chapter 2, right? God knows, right? And then God is basically telling Moses, I get this. I see what's going on, I understand it, I understand the depth of pain, I get this. And therefore verse 8, "vaered l'hatzilo," I'm gonna take them out of Egypt, this is the plan, "ulha'aloto min ha'aretz," I'm gonna take them all the way to the land of milk and honey. Imu: So, putting it all together, it seems like this is actually what chazal [the rabbinic sages of the Talmudic era] are doing, is they're reading this chapter, these two chapters, 2 and 3, and they're saying, what's a really good prayer template for us if we're ever in difficult straits? Well, in chapter 2 you have Israel crying out to God. What does God do? We know the end of the story — He hears their suffering, understands their suffering, He empathizes with it, and He puts together a master plan to actually save them from it. He becomes the redeemer, He follows through, He answers the prayer. So chazal say, what a great prayer — God, can You do what You did back in Exodus chapters 2 and 3? Rabbi Fohrman: That's exactly what we're saying. Imu: That's the prayer. Rabbi Fohrman: And that's the "re'eh na b'oniyenu." Look at that extra word. What word have we added between the words of the verse, "va'yar et oniyenu" ["and saw our suffering"]? One simple word, which is? Imu: "Na" ["please"]. Rabbi Fohrman: Please. We're asking God "please."

We have a request, which is, we are rooting this in history. We're not coming out of nowhere, where we're asking You to look at our suffering, to look at our pain, and to redeem us from whatever personal troubles or natural troubles we find ourselves in. We know this is who You are — it's written there in the book. We're just going back in our history. You've proven yourself as the being who's kind of made good on a promise. You made a promise here in Exodus 3, and You fulfilled it. Imu: Very good. So, we see how "re'eh v'onyenu," one piece of the Shmoneh Esrei, comes from the Chumash. And I'm assuming that your theory will extend to Refa'einu, the very next bracha. So, what I want to do in the final minutes of this first kind of session with you is take us into the next blessing of Shmoneh Esrei, kind of the mystery of Refa'einu. If the Sages are clearly alluding to events in Biblical history, events in yetziat mitzrayim, in the blessing of "re'eh na v'onyenu," are they continuing to do that in the blessing of Refa'einu hashem v'nerapei hoshienu v'nevasheya" ["heal us, God, and we shall be healed; save us and we shall be saved"]. So, let me actually take that phrase, maybe let's just translate it, Imu — that beginning phases of the healing blessing. Refa'einu hashem v'nerapei," "heal us that we may be healed," "hoshienu v'nevasheya," "save us that we may be saved." Now, you and I are going to focus a lot on healing and what that means, but let's look at the second line of that blessing. "Save us and allow us to be saved." So, Imu, let me ask you again — "save us and allow us to be saved" — put your Biblical hat back on. If I had to say to you, where in the Five Books of Moses do we have God revealed in this kind of way, as a savior, as someone who we can scream "save us" and God is there and He saves us, is there an event that comes to mind in the Torah where that becomes clear? Imu: So, I'm gonna be a jerk for a second and sidestep your neat little target you painted for me to answer, and I'll answer you this way: if I were reading the bracha of Refa'einu on my own, I never would have thought that it comes from anywhere. I look at Refa'einu and I'm like, well, that doesn't remind me of anything, there's not a lot of healing in Egypt, but "hoshienu v'nevasheya," sure, you know, that sounds a lot like "vayosha hashem vayom hahu" ["and God saved on that day"], which is right after the splitting of the sea, it declares that God has saved us, and this is what we say every day, right before we say az yashir [section of morning prayers recalling the splitting of the sea and the song of rejoicing sung thereafter]. It's very clear God has saved us, and even if I continue in Refa'einu, right, now we have "veha'aleh refuah shelemah l'kol makoteinu" ["bring complete healings to all our wounds"], right — the makkot [wounds], the Ten Plagues [makkot] come to mind right here. Rabbi Fohrman: Yup. And that's puzzling, by the way, the "makoteinu" ["our wounds"], because in the Exodus, the makkot don't seem to inflict — Imu: Right, nobody healed any makkot in the Exodus. Rabbi Fohrman: Right, and we were the victims of makkot, because "makoteinu" means "our makkot," "our plagues," right — it was our enemies who were the victims of the plagues. So you're right, the makkot do seem to recall the plagues, but it's strange, it's a kind of inverse there. But I think you're absolutely right about "hoshienu v'nevasheya." "Hoshienu v'nevasheya" in Biblical text, it's gonna also be lifted right out of the Exodus, right out of the story of the splitting of the sea, which as you say, "vayosheh Hashem vayom hahu," "and God saved us on that day." That becomes "hoshienu v'nevasheya," "save us and allow us to be saved." And there was precedent for that. We cried out to God at the sea, God responded

by saving us, we're crying out to God now, "hoshienu v'nevasheya," and save us. And now, even before we get to the Refa'einu part of this blessing, there's an interesting kind of bookends out there that kind of emerge here. If you think about these two blessings, "re'eh na v'oniyenu" and "go'al yisrael" on one hand and Refa'einu hashem v'nerafei, hoshienu v'nevasheya" on the other hand, we see that they both reference the Exodus from Egypt, but they reference two vastly different points in the Exodus from Egypt. Right? "Re'eh na v'oniyenu" was what moment in the Exodus? Imu: Right at the beginning. It's in the midst of their suffering. Rabbi Fohrman: Midst of their suffering. It's the very beginning of God's involvement. For 400 years God has been silent, and now all of a sudden here is God, right, coming down and responding to Israel, that sighed and cried out to God, and the first thing He says, the very first thing He says, is "raiti et oni ami asher b'mitzrayim," "I have seen the suffering of My people." And that becomes "see our suffering." And then the very next blessing is the culmination of that process, when God finally makes good on that process. When have we finally been redeemed? We don't really know it's real until we see the dead bodies of the Egyptians of that army that pursued us at the moment of the splitting of the sea. So there are both canons here. Those two blessings, right, contain the very beginning of the redemptive process and the very end of the redemptive process, seemingly. Right? The promise of the burning bush on the one hand, blessing number one, and the splitting of the sea and the victory of that moment in blessing number two, "hoshienu v'nevasheya." Leading us, really, to the 64,000 dollar question: what, then, is the first part of that second blessing, Refa'einu hashem v'nerafei hoshienu v'nevasheya" — "heal us and allow us to be healed" — Imu: Right, I don't remember a whole lot of healing at the splitting of the sea. Rabbi Fohrman: Yeah. It doesn't sound like that's what God was doing at the splitting of the sea, right? It doesn't sound like there was healing at all in the Exodus process. And what Ami noticed, and I kind of know this concurrently, and, you know, you and I have talked about it, is that there actually is a moment of healing. We don't think about it as the Exodus, but maybe what the sages are telling us with a wink and a nod is that the climax of the Exodus actually wasn't the splitting of the sea; it was the event that took place right after that. A healing kind of event. But they seem to lump together with the splitting of the sea, which is strange, because it's not the way you and I would realize. And I'm referring, now, to the very next event, right, which conventionally, we normally read it as, okay, the Exodus from Egypt is all over and we're moving on and we're going through Sinai, we're starting with our 40 years in the desert — the very first thing that happens — Imu: I think if you — it's strange that if you're stressing that the climax is not the splitting of the sea but the event that happens right afterwards, I imagine that most of our listeners' minds are going blank for a second. The event that happened right after the splitting of the sea... Rabbi Fohrman: What event happened after the splitting of the sea? Is it just like Amalek? Imu: What is he talking about? Rabbi Fohrman: Like, what is that event? The truth is, it's like a downer event, right? It's this really crazy events. The Israelites go through the desert for three days, they can't find water, they get to this oasis, right, only to find that it's bitter. And they scream to Moshe, they're upset, and Moshe asks God, you know, what's going on, God says don't worry, and He gives him this tree and he throws the tree in the water, the water becomes sweet. At the very end of that episode, God

makes a little speech, and at the very end of the speech, He says that all the sickness that I have placed upon Egypt, “lo asim alach,” “I will not place upon you.” You hear those words that come out of the blue — “v’ani hashem, rofecha” — “because I am God, your healer.” This is the only moment — Imu: Bingo! Rabbi Fohrman: That’s it, right? This is the only moment in the entire Five Books of Moses, to my knowledge, that God specifically refers to Himself as a healer, when God says this is who I am, I am a healer. And the sages seem to be wrapping this up together with the splitting of the sea, which as I said to you is the first great mystery of Refa’einu. These events seem like they have nothing to do with each other. It’s like, okay, the Exodus is over, clap clap clap, right? Think about it, Imu. Think about all the Hollywood portrayals of the Exodus, right? Where do they end? Imu: We’ve already — we’ve faded to black here at this point. The scene has been finished completely and the sages, like you say, are totally tying them together. In fact, most of the recountings of the Exodus — I can’t remember any of them, not The Ten Commandments, The Prince of Egypt, that even include this scene. Rabbi Fohrman: The Prince of Egypt ends with the Israelites dancing off into the sunlight and Whitney Houston singing her song about miracles with the splitting of the sea and the fish and the drama, right? If you go to Universal Studios and they take you on that ride through the splitting of the sea from The Ten Commandments, nobody has the bitter oasis on the other side. Imu: The bitter water. Rabbi Fohrman: It’s just not there! We barely remember it. And yet the sages seem to say you can’t talk about the splitting of the sea, “hoshienu v’nevasheya,” without talking about Refa’einu hashem v’nerafei.” They are bound up together with each other, which is strange. You know, you read the story of the Exodus, it seems to be over, and the sages say it ain’t over. There’s another part of this story. And it’s the strange story of marah [bitter], which is part of the climax. Okay, Imu, so we’ve got this incredible mystery here, right? The sages, in writing this prayer of Refa’einu, are bundling together two events that don’t seem like they’re bundled. Here’s this prayer, which, it was centuries of Jews over the ages, from people in the emergency room praying for their loved ones to, you know, the smallpox and [35:00] the black death and just all of the dark moments in all of humankind’s history, in all of our history — this is the prayer that the sages put together to speak about God as our healer, and it all comes back to this Biblical source. What I’d like to do with you in our next podcast together on this is actually to take a deep dive into that story of marah. It feels to me like it is worth exploring this time when God Himself speaks of Himself as a healer. I think if we look at the story of marah carefully, we may find hidden dimensions of what it means to speak of God as our healer. I think the answer to the secret will be found in marah. Marah is, as I think we’ll see, is a very strange story. It’s one of the stories that’s pithy, it’s short, it’s five or six verses long, but it’s got questions up the wazoo. And the question I would leave our listeners with as they ponder this and before they press play in the next episode of this podcast is, you know, take some time to go back to Exodus 15, just read through those five or six verses and ask yourself, what’s strange about this? Clear your mind, pretend you’ve never seen the verses before, and just read it for the first time, just say gee, what’s strange here, what is odd? Can you kind of catalogue those things? Do that, and come back with prepared notes. That’s exactly what Imu and I are gonna do — we’re just gonna go through the verses, what seems strange about them? Let’s look at

those questions, and I think if we put those questions together, they'll kind of beckon us towards a way of seeing the notion of God as healer, which I think is at once surprising and rich. So, Imu, that's what I think we have in store for us in our next session together, and I'm looking forward to that. Imu: As am I. Thank you, Rabbi Fohrman, I think that's very exciting homework — don't skip it, you should definitely look at these verses yourself. I'll also say, it may not feel like it right now, but this is a course on Sefirat Haomer, and I'm hoping that it will have important implications for those of us struggling during this coronavirus. So, hang tight — I promise there's great payoff. Rabbi Fohrman, thanks so much for doing this with me. Rabbi Fohrman: Thank you.

Bitter Water Made Sweet

Exo 15:22 And Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur. And they went three days in the wilderness, and found no water. Exo 15:23 And when they came to Marah, they could not drink of the waters of Marah, because it was bitter. Therefore the name of it was called Marah. Exo 15:24 And the people murmured against Moses, saying, What shall we drink? Exo 15:25 And he cried to Jehovah. And Jehovah showed him a tree. And when he had cast it into the waters, the waters were made sweet. There He made a decree and a law for them, and there He tested them. Exo 15:26 And he said, If you will carefully listen to the voice of Jehovah your God, and will do that which is right in His sight, and will give ear to His commandments, and keep all His Laws, I will put none of these diseases upon you, which I have brought upon the Egyptians; for I am Jehovah who heals you. Exo 15:27 And they came to Elim, where there were twelve wells of water, and seventy palm trees. And they camped there by the waters.

Refa'einu Part 2

Transcript

Previously on Refa'einu: *The Ten Commandments, The Prince of Egypt, The Wizard of Oz, The Prince of Egypt,*

Refa'einu Part 3

Transcript

Previously on Refa'einu: *healingnotdrownIsraelonlyambiguitymachalahfullywhytheyThe Prince of Egypt*

Refa'einu Part 4

Transcript

Rabbi David Fohrman:

Refa'einu Part 5



Transcript

Rabbi David Fohrman: *The 7 Habits of Highly Effective People*

Conclusion

It is my hope that you can now see why I get upset at all of you wasting valuable time chasing these conspiracy myths. This teaching presented by Alpha Beta and Rabbi Fohrman is the sort of thing you should be studying so that you can draw closer to Yehovah and so that you can get to know Him.