|  |  |  |
| --- | --- | --- |
| **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)**

|  |  |
| --- | --- |
| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Ab 06, 5773 – July 12/13, 2013** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

**Please 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 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,

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

His Excellency Adon Yoel ben Abraham and 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!**

**This Torah Seder Commentary is dedicated to Her Honor Giberet Zahavah bat Sarah on occasion of her birthday. May she be granted from Heaven a long, healthy and prosperous life, with many opportunities to perform many and great deeds of loving-kindness, amen ve amen! We also dedicate this Torah Commentary to His Honor Paqid Adon David ben Abraham on occasion of his birthday, may he have a long and blessed life, with many and great opportunities to serve the congregation of His people and Creator, as well as the opportunity to study much Torah, Amen ve Amen!**

**3rd Sabath of Penitence**

**Shabbat: “Chazon” – Sabbath: “The Vision”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Reading:** |
| הִנֵּה אָנֹכִי שֹׁלֵחַ |  | **Saturday Afternoon** |
| **“Hineh Anokhi Sholeach”** | Reader 1 – Shemot 23:20-22 | Reader 1 – Shemot 25:1-3 |
| **“Behold, I send (apostolize)”** | Reader 2 – Shemot 23:23-25 | Reader 2 – Shemot 25:4-6 |
| **“He aquí yo envío”** | Reader 3 – Shemot 23:26-28 | Reader 3 – Shemot 25:7-9 |
| Shemot (Exod.) 23:20 – 24:18 | Reader 4 – Shemot 23:29-33 |  |
| Ashlamatah: Malachi 3:1-8, 23-24 | Reader 5 – Shemot 24:1-3 | **Monday & Thursday****Mornings** |
| Special: Isaiah 1:1-27 | Reader 6 – Shemot 24:4-11 | Reader 1 – Shemot 25:1-3 |
| Psalm 58:7-12 | Reader 7 – Shemot 24:12-18 | Reader 2 – Shemot 25:4-6 |
| Abot: 3:6 |  Maftir: Shemot 24:16-18 | Reader 3 – Shemot 25:7-9 |
| N.C.: Mk 8:1-4;Acts 16:1-8 |  Isaiah 1:1-27 |   |

**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**

* **An Exhortation – Exodus 23:20-33**
* **Ratification of the Covenant – Exodus 24:1-18**

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol. VIII: Acceptance**

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

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

Vol. 8 – “Acceptance,” pp. 177-207

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exodus) 23:20 – 24:18**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 20. **Behold, I am sending an angel before you to guard you on the way and to bring you to the place that I have prepared.**  | 20. **¶ Behold, I will send an Angel before you, to keep you in the way, and to bring you in to the place of My habitation which I have prepared.**  |
| 21. **Beware of him and obey him; do not rebel against him, for he will not forgive your transgression, for My Name is within him.** | 21. **Be circumspect before Him, and obey His word, and be not rebellious against His words; for He will not forgive your sins, because His word is in My Name.** |
| 22. **For if you hearken to his voice and do all that I say, I will hate your enemies and oppress your adversaries.** | 22. **¶ For if you will indeed hearken to His Word, and do all that I speak by Him, I will be the enemy of your enemy, and will trouble them who trouble you.** |
| 23. For My angel will go before you, and bring you to the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivvites, and the Jebusites, and I will destroy them. | 23. ¶ For My Angel will go before you, and bring you to the Amoraee, and Pherizaee, and Kenaanaee, Hivaee, and Jebusaee; and I will destroy them. |
| 24. You shall not prostrate yourself before their gods, and you shall not worship them, and you shall not follow their practices, but you shall tear them down and you shall utterly shatter their monuments. | 24. You will not worship their idols, nor serve them, nor do after their evil works; but you will utterly demolish the house of their worship, and break the statues of their images. |
| 25. And you shall worship the Lord, your God, and He will bless your food and your drink, and I will remove illness from your midst. | 25. ¶ And you will do service before the LORD our God and He will bless the provision of your food and your drinks, and remove the bitter plague from among you. |
| 26. There will be no bereaved or barren woman in your land; I will fill the number of your days. | 26. None will be abortive or barren in your land; the number of the days of your life I will fulfill from day to day. |
| 27. I will send My fear before you, and I will confuse all the people among whom you shall come, and I will make all your enemies turn their backs to you. | 27. My terror will I send before you, and will perturb all the peoples to whom you come, that you may wage battle against them; and I will make all your enemies turn back before you. |
| 28. And I will send the tzir'ah before you, and it will drive out the Hivvites, the Canaanites, and the Hittites from before you. | 28. And I will send the hornet before you to drive out the Hivaee, and Kenaanaee, and Hitaee, from before you. |
| 29. I will not drive them away from before you in one year, lest the land become desolate and the beasts of the field outnumber you. | 29. I will not expel them before you in one year, lest the land become a wilderness, and the beasts of the field multiply upon you, when they come to eat their carcasses, and injure you. |
| 30. I will drive them out from before you little by little, until you have increased and can occupy the land. | 30. By little and little I will drive them out before you, until you are increased, and inherit the land. |
| 31. And I will make your boundary from the Red Sea to the sea of the Philistines, and from the desert to the river, for I will deliver the inhabitants of the land into your hands, and you shall drive them out from before you. | 31. And I will set your boundary from the sea of Suph, to the sea of the Philistaee, and from the desert unto the Pherat; for I will deliver into your hand all the inhabitants of the land, and you will drive them out from before you. |
| 32. You shall not form a covenant for them or for their gods. | 32. You will make no covenant with them, nor with their idols. |
| 33. They shall not dwell in your land, lest they cause you to sin against Me, that you will worship their gods, which will be a snare for you. | 33. You will not let them dwell in your land, lest they cause you to err, and to sin before Me, when you do worship their idols; for they will be a stumbling-block to you. |
|  |  |
| 1. **And to Moses He said**, "Come up to the Lord, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and prostrate yourselves from afar. | 1. **And Michael, the Prince of Wisdom**, **said to Mosheh** on the seventh day of the month, Come up before the LORD, you and Aharon, Nadab and Abihu, and seventy of the elders of Israel, and worship at a distance. |
| 2. And Moses alone shall approach the Lord but they shall not approach, and the people shall not ascend with him." | 2. And Mosheh alone will approach before the LORD; but they will not draw near, nor may the people come up with him. |
| 3. So Moses came and told the people all the words of the Lord and all the ordinances, **and all the people answered in unison and said, "All the words that the Lord has spoken we will do."** | 3. ¶ And Mosheh came and set before the people all the words of the LORD, and all the judgments. **And all the people answered with one voice, and said, All that the Lord has spoken we will do.** |
| 4. And Moses wrote all the words of the Lord, and he arose early in the morning and built an altar at the foot of the mountain and twelve monuments for the twelve tribes of Israel. | 4. And Mosheh wrote the words of the Lord, and arose in the morning and built an altar at the lower part of the mountain; and twelve pillars for the twelve tribes of Israel. |
| 5. **And he sent the youths of the children of Israel, and they offered up burnt offerings, and they slaughtered peace offerings to the Lord, bulls.** | 5. **And he sent the firstborn of the sons of Israel**, - **for until that hour had the firstborn had the (office of performing) worship, the tabernacle of ordinance not (as yet) being made, nor the priesthood given unto Aharon; and they offered burnt offerings and consecrated oblations of oxen before the LORD.** |
| 6. And Moses took half the blood and put it into the basins, and half the blood he cast onto the altar. | 6. And Mosheh took half of the blood of the offering, and put it in basins, and half of the blood of the offering he sprinkled upon the altar. |
| 7. And he took **the Book of the Covenant** and read it within the hearing of the people, **and they said, "All that the Lord spoke we will do and we will hear."** | 7. And he took **the Book of the Covenant of the Law** and read before the people; and they said, **All the words which the LORD has spoken we will perform and obey.** |
| 8. And Moses took the blood and sprinkled [it] on the people, and he said, **"Behold the blood of the covenant, which the Lord has formed with you concerning these words."** | 8. And Mosheh took half of the blood which was in the basins, and sprinkled upon the altar, to expiate the people, and said, **Behold, this is the blood of the Covenant which the LORD has made with you upon all these words.** |
| 9. And Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel ascended, | 9. ¶ And Mosheh and Aharon, Nadab and Abihu, and seventy of the elders of Israel, went up. |
| 10. and they perceived the God of Israel, and beneath His feet was like the forming of a sapphire brick and like the appearance of the heavens for clarity. | 10. And Nadab and Abihu lifted up their eyes, and saw the glory of the God of Israel; and under the footstool of His feet which was placed beneath His throne, was like the work of sapphire stone a memorial of the servitude with which the Mizraee had made the children of Israel to serve in clay and bricks, (what time) there were women treading clay with their husbands; the delicate young woman with child was also there, and made abortive by being beaten down with the clay. And thereof did Gabriel, descending, make brick, and, going up to the heavens on high, set it, a footstool under the cathedra of the LORD of the world whose splendor was as the work of a precious stone, and as the power of the beauty of the heavens when they are clear from clouds.JERUSALEM: The footstool of His feet as the work of pure sapphire stones, and as the aspect of the heavens when they are cleared from clouds. |
| 11. And upon the nobles of the children of Israel He did not lay His hand, and they perceived God, and they ate and drank. | 11. But upon Nadab and Abihu, the comely young men, was the stroke not sent in that hour, but it awaited them on the eighth day for a retribution to destroy them; but they saw the glory of the Shekinah of the LORD, and rejoiced that their oblations were received with favor, and so did eat and drink. |
| 12. And the Lord said to Moses, "Come up to Me to the mountain and remain there, and I will give you the stone tablets, the Law and the commandments, which I have written to instruct them." | 12. ¶ And the LORD said to Mosheh, Ascend before Me at the mount, and I will there give you the tables of stone on which I have set forth the rest of the words of the Law, and the six hundred and thirteen precepts which I have written for their instruction. |
| 13. So Moses and Joshua, his servant, arose, and Moses ascended to the mount of God. | 13. And Mosheh arose and Jehoshua his minister; and Mosheh went up to the mountain on which was revealed the glory of the Shekinah of the LORD. |
| 14. And to the elders he said, "Wait for us here until we return to you, and here Aaron and Hur are with you; whoever has a case, let him go to them." | 14. And to the sages he had said, Expect us here, at the time of our return to you; and, behold, Aharon and Hur are with you; if there be any matter of judgment, bring it to them. |
| 15. And Moses went up to the mountain, and the cloud covered the mountain. | 15. ¶ And Mosheh went up into the mount, and the Cloud of Glory covered the mount. |
| 16. And the glory of the Lord rested on Mount Sinai, and the cloud covered it for six days, and He called to Moses on the seventh day from within the cloud. | 16. And the glory of the LORD's Shekinah abode upon the mountain of Sinai, and the Cloud of Glory covered it six days. And on the seventh day He called to Mosheh from the midst of the Cloud. |
| 17. And the appearance of the glory of the Lord was like a consuming fire atop the mountain, before the eyes of the children of Israel. | 17. And the appearance of the splendor of the glory of the LORD was as burning fire with flashes of devouring fire; and the sons of Israel beheld and were awe-struck. |
| 18. And Moses came within the cloud, and he went up to the mountain, and Moses was upon the mountain forty days and forty nights. | 18. And Mosheh entered into the midst of the Cloud, and ascended the mountain; and Mosheh was upon the mountain forty days and forty nights, learning the words of the Law from the mouth of the Holy One, whose Name be praised. |
|  |  |

**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**](http://www.jewishencyclopedia.com/view.jsp?artid=472&letter=R)**]:**

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

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

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

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

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

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

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

**Rashi’s Commentary for: Shemot (Exodus) 23:20 – 24:18**

**20** **Behold, I am sending an angel before you** Here they were informed that they were destined to sin, and the Shechinah would say to them, “for I will not ascend in your midst” (Exod. 33:3). -[From Exod. Rabbah 32:3]

**that I have prepared** to give to you. This is its simple meaning. Its midrashic interpretation is:

**that I have prepared** My place is already recognizable opposite it. This is one of the verses that state that the heavenly Temple is directly opposite the earthly Temple. [From Midrash Tanchuma 18]

**21** **do not rebel against him** Heb. תַּמֵּר, an expression of rebellion הַמְרָאָה, like “Any man who rebels (יַמְרֶה) against your orders” (Josh. 1:18).

**for he will not forgive your transgression** **He is not accustomed to that [i.e., forgiving], for he is of the group that do not sin. And moreover, he is a messenger, and he can do only his mission. -[From Midrash Tanchuma 18]**

**for My Name is within him** **[This clause] is connected to the beginning of the verse: Beware of him because My Name is associated with him. Our Sages, however, said: This is [the angel] Metatron, whose name is like the name of his Master (Sanh. 38b). The numerical value of מֵטַטְרוֹן [314] equals that of שַׁדַּי [314]. -[From Tikunei Zohar 66b]**

**22** **and oppress** Heb. וְצַרְתִּי, as the Targum [Onkelos] renders: וְאָעֵיק, and I will cause distress.

**24** **but you shall tear them down** Those gods.

**their monuments** Heb. מַצֵּבֽתֵיהֶם. Stones they erect (מַצִּיבִין) upon which to prostate themselves before them [idols].

**26** **There will be no bereaved… woman** if you comply with My will.

**bereaved… woman** Heb. מְשַׁכֵּלָה. [A woman who] miscarries or buries her children is called מְשַׁכֵּלָה.

**27** **and I will confuse** Heb. וְהַמּֽתִי, like הָמַמְתִּי (I will confound), and its Aramaic translation is וֶאֱשַׁגֵּשׁ. Likewise, any word whose verb root has the last letter doubled, when it is converted to speak in the פָעַלְתִּי form [i.e., the first person past tense], in some instances the doubled letter is dropped [i.e., the third letter of the root], and a “dagesh” is placed into the [second] letter, and it is vowelized with a “melupum” [a “cholam”], like וְהַמּֽתִי [in this verse is] from the same root as in “and the wheel of his wagon shall be confused (וְהָמַם) ” (Isa. 28:28); “And I turned about (וְסַבּוֹתִי) ” (Eccl. 2:20), [which is] from the same root as “and go around (וְסָבַב)” (I Sam. 7:16); “I was poor (דַּלוֹתִי)” (Ps. 116:6), from the same root as “became impoverished (דָלְלוּ)” (Isa. 19:6); “have I engraved you (חַקֽתִיךְ)” (Isa. 49:16), from the same root as “resolves of (חִקְקֵי) heart” (Jud. 5:15); “whom did I oppress (רַצּֽתִי)” (I Sam. 12:3), from the same root as “When he oppressed רִצַץ, he abandoned the poor” (Job 20:19). The one who translates וְהַמּֽתִי as וְאֶקְטַל, “and I will kill,” is in error, because if this was from the same root as מִיתָה, death, the “hey” of this word would not be vowelized with a “pattach,” and the “mem” would not be punctuated with a “dagesh” and not be vowelized with a “melupum,” rather וְהֵמַתִּי (with a “tzeirei,”) like “and You will kill (וְהֵמַתָּה) this nation” (Num. 14:15), and the “tav” would be punctuated with a “dagesh,” because it would represent two “tav”s, one a root letter (מוּת) and one [“tav”] a suffix, like “I said, (אָמַרְתִּי) ” “I sinned (חָטָאתִי),” “I did (עָשִׂיתִי),” and so, in “and I will give (וְנָתַתִּי),” the “tav” is punctuated with a “dagesh,” because it comes instead of two [“tav”s], because there should have been three “tav”s, two of the root, like “on the day the Lord delivered up (תֵּת) ” (Josh. 10:12), “it is a gift of (מַתַּת) God” (Eccl. 3:13), and the third [“tav”] as a suffix.

**their backs** That they will flee from before you and turn their backs to you.

**28** **the tzir’ah** [This was] a kind of flying insect, which would strike them [people] in their eyes, inject venom into them, and they would die (Tanchuma 18). The tzir’ah did not cross the Jordan, and the Hittites and the Canaanites are [those of] the land of Sihon and Og. Therefore, out of all the seven nations [the Torah] did not count [any] but these. As for the Hivvites, although they were on the other side of the Jordan, in tractate Sotah (36a) our Rabbis taught: It stood on the bank of the Jordan and cast venom upon them.

**29** **desolate** Empty of human beings, since you are few and there are not enough of you to fill it [the land].

**and… outnumber you** Heb. וְרַבָּה, and will outnumber you. [The word וְרַבָּה is not an adjective, but a verb in the past tense. The “vav” converts it to the future.]

**30** **until you have increased** Heb. תִּפְרֶה. You will increase, an expression of fruit, similar to “Be fruitful (פְּרוּ) and multiply” (Gen. 1:28).

**31** **And I will make** Heb. וְשַׁתִּי, an expression of הֲשָׁתָה, [meaning] placing. The “tav” is punctuated with a “dagesh” because it represents two “tav”s, since there is no [expression of] placing [or making, שִׁיתָה] without a “tav,” and the second one is [needed] for a suffix.

**to the river** **[Meaning] the Euphrates.-[from targumim]**

**and you shall drive them out** Heb. וְגֵרַשְׁתָּמוֹ, [the equivalent of] וּתְגָרְשֵׁם, and you shall drive them out.

**33** **that you will worship, etc.** Heb. כִּי תַעֲבֽד וְגוֹ' כִּי-יִהְיֶה וְגוֹ'. These [instances of] כִּי are used instead of אֲשֶׁר [i.e.,] that, and so it is in many places. This is [similar to] the usage of אִי, if, which is one of the four expressions for which כִּי is used (Rosh Hashanah 3a). We also find אִם used as an expression of כַּאֲשֶׁר, when, in many places, such as “And when (וְאִם) you offer up an offering of first fruits (Lev. 2:14), which is obligatory [and not optional].

**Chapter 24**

**1** **And to Moses He said, “Come up…** ” This section was [actually] said before the Ten Commandments [were given] (Mechilta 19:10). On the fourth of Sivan, “Come up” was said to him [Moses]. [Midrash Lekach Tov, based on Mechilta and Mechilta d’Rabbi Shimon ben Yochai on Exod. 19:10, Shab. 88a] See also Midrash Hagadol on this.

**2** **And Moses alone shall approach** to the opaque darkness. -[Midrash Lekach Tov]

**3** **So Moses came and told the people** on that day.

**all the words of the Lord** **The commandments of separation [of the men from the women] and setting boundaries [around the mountain so that people would not cross].**

**and all the ordinances** **The seven commandments that the Noachides were commanded [to observe], in addition to [keeping] the Sabbath, honoring one’s father and mother, [the laws of] the red cow, and laws of jurisprudence, which were given to them in Marah. -[Mechilta on Exod. 19:10, Sanh. 56b] [Since this was before the giving of the Torah, there were only these commandments and ordinances.]**

**4** **And Moses wrote** **[the Torah’s text] from “In the beginning” (Gen 1:1), until the giving of the Torah. He [also] wrote the commandments that they were commanded in Marah. [Again, since all this took place before the giving of the Torah, Moses could write only up to that point.]**

**and he arose early in the morning** on the fifth of Sivan. -[From Mechilta on Exod. 19:10, Shab. 88a]

**5** **the youths** Heb. נַעֲרֵי, the firstborn. -[From targumim, Zev. 115b, Num. Rabbah 4:8]

**6** **And Moses took half the blood** Who [first] divided it [exactly in half]? An angel came and divided it. -[From Lev. Rabbah 6:5]

**in the basins** Two basins, one for half the blood of the burnt offering and one for half the blood of the peace offering, [in order] to sprinkle them on the people. **From here our Sages learned that our ancestors entered the covenant with circumcision, immersion [in a mikvah], and the sprinkling of the blood [of the sacrifice on the altar], for there is no sprinkling [of blood on a person] without immersion [preceding it]. -[From Yev. 46b, Kreis. 9b]**

**7** **the Book of the Covenant** **from “In the beginning” (Gen 1:1) until the giving of the Torah, and he [also wrote] the commandments that they were commanded in Marah. -[From Mechilta, Exod. 19:10]**

**8** **and sprinkled [it]** Heb. וַיִזְרֽק, an expression of sprinkling, and the Targum renders: and sprinkled it on the altar to atone for the people.

**10** **and they perceived the God of Israel** **They gazed and peered and [because of this] were doomed to die, but the Holy One, blessed is He, did not want to disturb the rejoicing of [this moment of the giving of] the Torah. So He waited for Nadab and Abihu [i.e., to kill them,] until the day of the dedication of the Mishkan, and for [destroying] the elders until [the following incident:]** “And the people were as if seeking complaints… and a fire of the Lord broke out against them and devoured at the edge (בִּקְצֵה) of the camp” (Num. 11:1). [בִקְצֵה denotes] the officers (בִקְצִינִים) of the camp [i.e., the elders]. - [From Midrash Tanchuma Beha’alothecha 16]

**like the forming of a sapphire brick** that was before Him at the time of the bondage, to remember Israel’s straits [i.e.,] that they were enslaved in the making of bricks. -[From Lev. Rabbah 23:8]

**and like the appearance of the heavens for clarity** Since they were [finally] redeemed, there was light and joy before Him. -[From Lev. Rabbah 23:8]

**and like the appearance** Heb. וּכְעֶצֶם, as the Targum (Onkelos) renders וּכְמֶחֱזֵי: an expression meaning appearance.

**for clarity** Heb. לָטֽהַר, an expression meaning clear and unclouded. -[From Lev. Rabbah 23:8] I.e., during the bondage of the Israelites, the sapphire brick clouded the heavens, but after the Exodus, the heavens became clear and not a cloud was in sight. -[Lev. Rabbah 23:8]

**11** **And upon the nobles** They are Nadab and Abihu and the elders. -[From Midrash Tanchuma Beha’alothecha 16]

**He did not lay His hand** This indicates that they deserved that a hand be laid upon them.

**and they perceived God** **They gazed at Him with levity, while [they were] eating and drinking**. So is the [interpretation of] Midrash Tanchuma (Beha’alothecha 16). Onkelos, however, did not render [this clause] in this manner. אֲצִילֵי means great ones, like [in the phrases:] “and from its nobles (וּמֵאֲצִילֶיהָ) I called you” (Isa. 41: 9); “and He magnified (וַיָּאצֶל) some of the spirit” (Num. 11:25); “six large cubits (אַצִּילָה) ” (Ezek. 41:8).

**12** **And the Lord said to Moses** After the giving of the Torah.

**Come up to Me to the mountain and remain there** for forty days.

**the stone tablets, the Law and the commandments, which I have written to instruct them** **All 613 mitzvoth are included in the Ten Commandments. In the “Azharoth” that he composed for each commandment [of the Ten], Rabbenu Saadiah [Gaon] explained the mitzvoth dependent upon it [each commandment]. [from Jonathan, Num. Rabbah 13:16]**

**13** **So Moses and Joshua, his servant, arose** I do not know what business Joshua had here, but I would say that the disciple [Joshua] escorted his mentor [Moses] until the place of the limits of the boundaries of the mountain, for he was not permitted to go past that point. From there Moses alone ascended to the mountain of God. Joshua pitched his tent and waited there for forty days. So we find that when Moses descended, “Joshua heard the voice of the people as they shouted” (Exod. 32:17). We learn [from there] that Joshua was not with them.

**14** **And to the elders he said** upon his departure from the camp.

**Wait for us here** Wait here with the rest of the people in the camp [so that you will] be ready to judge each person’s quarrel.

**Hur** He was Miriam’s son, and his father was Caleb the son of Jephunneh, as it is said: “and Caleb took to himself Ephrath, and she bore to him Hur” (I Chron. 2:19). Ephrath was Miriam, as is stated in Sotah (11b).

**whoever has a case** lit., **whoever is a master of words**, whoever has litigation. -[From targumim]

**16** **and the cloud covered it** Our Sages disagree on the matter. Some say that these are the six days from the New Moon [until Shavuoth, the day of the giving of the Torah -(old Rashi)].

**and the cloud covered it** The mountain.

**and He called to Moses on the seventh day** to say the Ten Commandments, and [in fact] Moses and all Israel were standing [and listening to the Ten Commandments], but the text bestowed honor upon Moses [by mentioning only him]. Others say that the cloud covered Moses for six days after the Ten Commandments [were given], and they [these days] were at the beginning of the forty days that Moses ascended to receive the tablets (Yoma 4a). **It teaches you that whoever enters the camp of the Shechinah requires six days separation [seclusion from society] (Yoma 3b).**

**18** **within the cloud** This cloud was a kind of smoke, and the Holy One, blessed is He, made a path (another version A canopy) within it. -[From Yoma 4b]

**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) 23:20 – 24:18**

**20. BEHOLD, I SEND AN ANGEL BEFORE YOU.** "Here they were informed that they would sin [by worshipping the golden calf] and that the Divine Glory would be saying to them, ***For I will not go up in the midst of you****.[[1]](#footnote-1)*

**21. FOR MY NAME IS IN HIM.** This is connected with the beginning of this verse: ***Take heed of him****,* for My Name is associated with him. Our Rabbis explained[[2]](#footnote-2) that the angel referred to **is Mattatron[[3]](#footnote-3) whose name in numerical value is equal to that of his Master, for the sum of the letter-numbers of the name Mattatron is equal to that of *Sha-dai* (Almighty)**."[[4]](#footnote-4) All this is the language of Rashi. In Eleh Shemoth Rabbah[[5]](#footnote-5) I have likewise seen that one of the Sages interprets the verse in this way, referring to the worshipping of the calf.

But one must ask that [we find that] this decree of ***I* *send an angel before you***did not actually take place, for the Holy One, blessed be He, had said to Moses, ***And I will send an angel before you ... for I will not go up in the midst of you[[6]](#footnote-6)***but Moses pleaded for mercy on this and said, ***If* *Your presence go not, carry us not up hence. For wherein now will it be known that I have found grace in Your sight, I and Your people? Is it not in that You go with us?[[7]](#footnote-7)*** And the Holy One, blessed be He, consented to him and told him, ***I*** ***will do also this thing that* *you have spoken.[[8]](#footnote-8)*** Thus also did the Rabbis interpret it:[[9]](#footnote-9) "Even as a guide we refused to accept him, as it is written, ***If*** ***Your presence go not, carry us not up hence."***

The answer according to this opinion of the Rabbis is that this decree was not fulfilled in the days of Moses, and it is with reference to this that Moses said, ***So that we are distinguished, I and Your people****,[[10]](#footnote-10)* and G-d answered him, ***For you have found grace in My sight, and I know you by name,[[11]](#footnote-11)*** and He further said, ***And all the people among which you are will see the work of the Eternal*** [that I am about to do];[[12]](#footnote-12) however, after the death of Moses our Teacher He did send with them the angel. It is with reference to this that Scripture states: ***And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand, and Joshua went unto him, and said unto him: 'Are you for us, or for our adversaries? 'And he said: 'No, but I am captain of the host of the Eternal; I am now come****.'[[13]](#footnote-13)* And there you will see that Joshua asked him, ***What says my lord unto his servant?[[14]](#footnote-14)*** Now the angel did not command Joshua anything in connection with his appearance to him, but merely told him, ***Put off your shoe from off your foot****,[[15]](#footnote-15)* nor did he explain why he came. But the vision was for the purpose of informing Joshua that from now on there would be an angel sent before them to go out in the host in battle. It is with reference to this that he said, ***I am now come****.[[16]](#footnote-16)* And so did the Sages say in the Tanchuma:[[17]](#footnote-17) "The angel said to Joshua: 'I am he who came in the days of Moses your master, and he pushed me away and did not want me to go with him.' " The Rabbis have also said expressly:[[18]](#footnote-18) "The promise that Israel would not be turned over to 'a captain' all the days of Moses now became void; thus as soon as Moses died 'the captain' returned to his position, for Joshua saw him, as it is said, ***And it came to pass, when Joshua was by Jericho ... And he said, 'No, but I am captain of the host of the Eternal; I am now come.'[[19]](#footnote-19)***This is why it is said, ***Behold, I send an angel before you."***

By way of the Truth, [the mystic teachings of the Cabala], this angel they were promised here is ***the redeeming angel*** *[[20]](#footnote-20)* in whom is the Great Name, ***for in Y-a-h the Eternal is an everlasting Rock.[[21]](#footnote-21)*** This is [what He meant when] He said, ***I*** ***am the G-d of Beth-el****,[[22]](#footnote-22)* for it is the custom of the King to dwell in His Palace. He is called ***mal'ach***(angel) because the whole conduct of this world is by that attribute. And our Rabbis have said[[23]](#footnote-23) that this is Mattatron, a name which signifies "the guide of the road" — I have already explained this in *Seder Bo* — and this is the sense of the phrase here, ***[Behold, I send an angel before you,] to keep you in the way. — And to bring you into the place which I have prepared****,* referring to the Sanctuary, as it is written, ***the Sanctuary, O Eternal, which Your hands have established****.[[24]](#footnote-24)* The meaning of the expression: ***which I have prepared****,* is "for Myself, to be My holy and beautiful house,"[[25]](#footnote-25) for there the Throne is perfect. I will yet mention[[26]](#footnote-26) the Rabbis' meaning in saying that **Mattatron's name [in the sum of letter-numbers] is even as the Name of his Master. His voice is thus the voice of the living G-d, and it is mandatory upon us to hearken to His voice by the mouth of the prophets.** **Or the meaning may be that "they should not mutilate the shoots" of faith[[27]](#footnote-27)** and thus come to abandon the Oral Torah, just as the Rabbis have interpreted:[[28]](#footnote-28) *"And they have spurned the word of the Holy One of Israel[[29]](#footnote-29) —* this refers to the Oral Torah." Thus the explanation of the expression, ***and hearken unto his voice****,[[30]](#footnote-30)* is "to My words." Similarly He said, ***But if you will indeed hearken unto his voice, and do all that I speak****.[[31]](#footnote-31)* Onkelos hinted at this, for he translated *[****'ki sh'mi b'kirbo'*** *-* ***for My Name is in him****]:* "for in My Name is his word," as he speaks with it. He said, ***Then I will be an enemy unto you enemies****,[[32]](#footnote-32)* for even with the attribute of mercy I will be an enemy to them; ***and an adversary unto your adversaries***— through him, [the angel], through the attribute of justice. Hence He explained, ***For Mine angel will go before you, and bring you in unto the Amorite***etc. ***and the Canaanite***etc. ***and I will cut him off****,[[33]](#footnote-33)* when he will bring you to them, that we may know that it is He [through the attribute of justice] that will cut them off. He mentioned them in the singular ["and I will cut ***him***off], for He will cut them all off as if they were one man. Now when this angel dwelled in the midst of Israel, the Holy One, blessed be He, would not have said, ***For I will not go up in the midst of you[[34]](#footnote-34)***- [for He said] ***for My Name is in him****,* so He was in the midst of Israel! But when they sinned by worshipping the golden calf He wanted to remove His Divine Glory[[35]](#footnote-35) from their midst, and that one of His angels should go before them as His messenger, and Moses pleaded for mercy, and He again caused His Divine Glory to dwell amongst them as before. There I will explain the verses, with the help of G-d.

The Rabbis have also hinted[[36]](#footnote-36) to this in Midrash Rabbah in that section. Thus they said: ***"Behold, I send an angel.***The Holy One, blessed be He, said to Moses: 'The one who guarded the fathers will guard the children.' And thus you find with Abraham, that when he blessed Isaac he said, ***He will send His angel before you****.[[37]](#footnote-37)* In the case of Jacob we find [that he blessed Joseph's sons by saying], ***The angel who has redeemed me***etc.[[38]](#footnote-38) He said to them: 'He redeemed me from the hand of Esau; He redeemed me from the hand of Laban; He fed me and sustained me in the years of famine.' Said the Holy One, blessed be He, to Moses: 'Now too, the one who guarded the fathers will guard the children,' as it is said, ***Behold, I send an angel before you."***Again the Rabbis have said there clearly:[[39]](#footnote-39) "The Holy One, blessed be He, said to Israel: 'Be heedful of the messenger, for he does not go back on his mission; he is the attribute of justice, ***be not rebellious against him****,* etc' " [[40]](#footnote-40)

In any case, according to all authorities the Midrash I have mentioned is true, that as long as Moses lived the angel who was ***captain of the host****402* did not go with them, for Moses filled his place, similarly to that which is said, ***And it came to pass, when Moses held up his hand, that Israel prevailed****.[[41]](#footnote-41)* And in the days of Joshua it was necessary that the angel ***captain of the host of the Eternal***come to him to fight their battles, this being Gabriel who fights for them, and this was why Joshua saw him ***with his sword drawn in his hand****,[[42]](#footnote-42)* because he came ***to execute vengeance upon the nations, and chastisements upon the* *peoples****.[[43]](#footnote-43)*

***For he will not pardon your transgression; for My Name is in him.[[44]](#footnote-44)*** He is saying: ***"Be not rebellious against him, for he will not pardon your transgression* if you rebel against his word, for he who rebels against him, rebels against the Great Name which is in him, and he deserves to be cut off by the attribute of justice." It is possible that the expression *My Name is in Him,* is connected to the above verses: hearken to his voice, for My Name is in him, and his voice is the voice of the Supreme One.**

**24. YOU WILL NOT BOW DOWN TO THEIR GODS, NOR SERVE THEM**. The Torah has warned against idolatry in many places, and even though there are excessive verses on this subject, the redundancy is not a matter to be concerned about, for because the matter is so stringent — since he who acknowledges the divine nature of the idols, thereby denies the whole Torah[[45]](#footnote-45) — therefore the Torah warns against it again and again, like one who says to his servant: "remember continually and do not forget the great principle which I have commanded you, since everything depends on it." It is possible that in the Ten Commandments He warned against making an idol and worshipping it, and now He warned that if they find a ready-made idol which is worshipped by the nations in the land, that they should not worship it at all, but they should uproot it from the land.

**NOR DO AFTER THEIR DEEDS.** This may possibly be an admonition against adopting the "ways of the Amorites" [i.e., superstitious practices] which the Sages have enumerated,[[46]](#footnote-46) just as He warned against them in another place, saying, ***Neither will you walk in their statutes****,[[47]](#footnote-47)* on which the Rabbis commented:[[48]](#footnote-48) "These statutes refer to the 'ways of the Amorites' which the Sages have enumerated." A more all acceptable interpretation is that He is warning here against worshipping an idol in the particular manner in which it is ordinarily worshipped, even if it is a disgraceful act [such as excreting to Baal Peor], just as the Rabbis have interpreted[[49]](#footnote-49) the verse, ***Take heed... that you enquire not after their gods, saying: 'How used these nations to serve their gods? Even so will I do likewise.****'[[50]](#footnote-50)* Thus the meaning of the verse here is as follows: He said, [in the Ten Commandments 20:5], ***You will not bow down to their gods, nor serve them****,* "serving" usually being an act of honor that a servant does to his master, and then He said, additionally that even if that act is not one of honor but is disgusting, such as in connection with Baal Peor which one worships by excreting before it, or throwing a stone at Merkulis,[[51]](#footnote-51) nonetheless if that is the customary manner of worshipping them, you may not do such acts at all. Similarly the Rabbis have said:[[52]](#footnote-52) "Even if he intends to worship Peor in this ignominious way, and even if he intends to throw a stone to Merkulis in a contemptible manner [he is still liable]."

**25. AND YOU WILL SERVE THE ETERNAL YOUR G-D, AND HE WILL BLESS YOUR BREAD, AND YOUR WATER.** The intention of this verse is as follows. Most idolaters acknowledge and know that the revered G-d is ***G-d of gods, and Lord of lords****,[[53]](#footnote-53)* and they do not intend to worship the idols themselves, but they think that because of these acts of worship they will have success in their endeavors. Thus when they worship the sun it is because they have found it to have a beneficial power over their crops, and they find the moon to have influence over fountains and all deep waters, and similarly [they attribute powers] to all the hosts of heaven. They are even more inclined to think that they will be greatly benefitted by worshipping the angels, since they are invested with dignity through ministering before the Great G-d. Therefore this verse states that only through the worship of the Holy One, blessed be He, can you have success and protection, and the uprooting of idolatry[[54]](#footnote-54) will not cause damage; on the contrary, it will add goodness and blessing to you, for the Holy One, blessed be He, will bless your "bread," this being a term which includes all manner of food, and will bless your "water," which is a generic term for all liquids that people drink. The blessing referred to means increase, so that you will have an exceeding abundance of them.

**AND I WILL TAKE SICKNESS AWAY FROM THE MIDST OF YOU**. That is to say, through them [the bread and water that I will bless], I will free you from disease, for when your food and drink are good and healthy, they do not cause sicknesses but, on the contrary, heal you. And He states[[55]](#footnote-55) furthermore that there will not be amongst you a woman that miscarries, ***a miscarrying womb[[56]](#footnote-56)***nor one barren of the womb ***and with dry breasts****,[[57]](#footnote-57)* for when food and drink and the air are blessed, human bodies become healthy and the organs of reproduction are able to function properly. The verse[[58]](#footnote-58) singles out women because they are liable to miscarriage, and sterility too is more common amongst them than amongst men. It is possible that [male sterility] is included in the expression, ***and I will take sickness away from the midst of you****,* for barrenness is a sickness in bodies. He addresses Himself without specifications to men, and afterwards He mentioned the women, as He said, ***there will not be male or female barren among you****.[[59]](#footnote-59)* The meaning of the expression ***in your land, [None will miscarry, nor be barren, in your land]****,[[60]](#footnote-60)* is to include also the animals, just as He said there, ***or amongst your cattle****.[[61]](#footnote-61)* ***The number of your days I will fulfill[[62]](#footnote-62)***means that one will not die prematurely in battle, nor through an epidemic caused by a change in the atmosphere, but only at a ripe age, whatever happens to be the normal span of life during that particular generation, such as seventy or eighty years as in the generation of King David.[[63]](#footnote-63) I have already mentioned[[64]](#footnote-64) that these are all miracles, G-d showing ***wonders in the heavens and in the earth[[65]](#footnote-65)*** for the sake of those who do His will. And then He said that just as He will do on their behalf ***a sign for good****,[[66]](#footnote-66)* so will He do to their enemies for bad; He will give them ***a trembling heart****,[[67]](#footnote-67)* ***and in the chambers terror****.[[68]](#footnote-68)* Moreover, He will send the ***tzir'ah***amongst them,[[69]](#footnote-69) this being a certain kind of hornet of the family of the bee. The Sages mention it continually:[[70]](#footnote-70) "Bees' honey, hornets' honey." The meaning of the verse is that He will send this plague through the atmosphere of their land, like the locust that He had sent in Egypt: ***the canker-worm, and the caterpillar, and the palmer-worm, His great army[[71]](#footnote-71)*** which came in the days of Joel. The meaning of the expression, ***and she***[the hornet] ***will drive out the Hivite***etc.,[[72]](#footnote-72) is that this will be the cause of their being driven out of the land, for since the hornets ***will cover the face of the earth[[73]](#footnote-73)*** and darken it, they will not be able to go into battle. Moreover, it will eat up all their produce in the field, similar to that which is said in the imprecations, **Y*ou will carry much seed out into the field, and will gather little in; for the locust will consume it****,* etc.;[[74]](#footnote-74) ***All your trees and the fruit of your land will the locust possess****.[[75]](#footnote-75)* Similarly He said here that He will do such things to our enemies.

Scripture mentioned here ***the Hivite, the Canaanite, and the Hittite****,[[76]](#footnote-76)* [and not the other four nations as well], because it adopted here a shortened form, and the intention is to all those mentioned above.[[77]](#footnote-77) The correct interpretation appears to me to be that the majority of these three nations [mentioned here] did not go out to battle and thus avoided being killed by the sword, because they remained strongly enclosed in their fortified places. It is against them that He sent only this form of death [through the hornet], in a similar manner to that which is said of Egypt, ***And your houses will be filled, and the houses of all your servants, and the houses of all the Egyptians****.[[78]](#footnote-78)* It is this which He said in the Book of Deuteronomy: ***Moreover the Eternal your G-d will send the hornet amongst them, until they that are left, and they that hide themselves, perish from before you****,[[79]](#footnote-79)* and it is this hornet that crossed the Jordon with Joshua.[[80]](#footnote-80) So did the Rabbis conclude in Tractate Sotah,[[81]](#footnote-81) saying that the hornet injected a poison into them which caused their death, and indeed there is nowadays also in the hornet a poisonous substance which harms or even kills the victim. And it is written in the Book of Joshua: ***And you went over the Jordan, and came unto Jericho; and the men of Jericho fought against you, the Amorite, and the Perizzite, and the Canaanite, and the Hittite, and the Girgashite, the Hivite and the Jebusite; and I delivered them into your hand****,[[82]](#footnote-82)* and it is further written there, ***And I sent the hornet before you, which drove them out from before you, even the two kings of the Amorites; not with your sword, nor with your bow****.[[83]](#footnote-83)* The phrase ***which drove them out*** *[[84]](#footnote-84)* refers to ***those that are left*** *[[85]](#footnote-85)* amongst them, for after I delivered into your hand all the nations mentioned, ***I* *sent the hornet***to drive out ***those that are left and they that hide themselves****.* He mentioned ***the two kings of the Amorites****,[[86]](#footnote-86)* meaning Sichon and Og whom He had referred to earlier. All this you have done ***not with your sword, nor with your bow****.[[87]](#footnote-87)*

Rabbi Abraham ibn Ezra wrote that the ***tzir'ah***refers to a disease in the body, the word being of the root ***tzara'ath***(leprosy). But there is no need for this interpretation.

***And you will serve the Eternal your G-d*** *[[88]](#footnote-88)* means that service [by offering or prayer] is to be devoted to the Proper Name [i.e., the Tetragrammaton]. The verse stating ***and He will bless... and I will take****,* [thus changing from the third-person pronoun to the first-person pronoun], is similar to the verse ***and you will keep all His statutes... for I am the Eternal that heals you****.[[89]](#footnote-89)* I have already explained it, and the person learned [in the mystic lore of the Cabala] will understand the verse here from what I have written there.

**32. YOU WILL MAKE NO COVENANT WITH THEM, NOR WITH THEIR GODS**. He warned here against making a covenant ***with them***[the seven nations] to save them and keep them alive; ***nor with their gods****,* this being a warning against making a covenant with the nations to leave them their idols, but instead we are to destroy them and break their pillars in pieces.[[90]](#footnote-90) It is possible that the verse is stating that we are not to make a covenant with them and their gods together, but we are to destroy them and break their idols in pieces, and the intention is to state that as long as they worship their gods we are not to make any covenant with them, but if they accepted upon themselves not to worship the idols, we may leave them unharmed.

**33. 'KI' (FOR) YOU WILL SERVE THEIR GODS, 'KI' (FOR) THEY WILL BE A SNARE UNTO YOU.** "Both words ***ki***here have the meaning of ***asher***(that),[[91]](#footnote-91) and we find this in many places. This is the meaning of the [Aramaic word] ***ie***which is one of the four usages of the word ***ki***as we find in many places,[[92]](#footnote-92) and this [Aramaic word ***ie***is the Hebrew] ***im***which in many verses has the meaning of ***asher***(that), etc." Thus far is Rashi's language. But it is not so.[[93]](#footnote-93) Instead, the meaning of the verse is: ***"They will not dwell in your land for they will be a snare unto you lest they make you sin against Me, for you will serve their gods."*** Similarly He said, ***Take heed to yourselves, lest you make a covenant with the inhabitants of the land whither you go, lest they be a snare in the midst of you****.[[94]](#footnote-94)* The meaning of this verse is that their dwelling in your land will be a snare unto you and a source of stumbling, lest they make you sin against Me through their evil ways and their corrupt doings, for you will serve their gods when they will persuade and beguile you to do so.

**24:1. AND UNTO MOSES HE SAID: 'COME UP UNTO THE ETERNAL** **etc'** "This section was told to Moses before the giving of the Ten Commandments, on the fourth day of Sivan." This is Rashi's language. ***"And the Eternal said unto Moses: 'Come up to Me into the mountain, and be there****'[[95]](#footnote-95)* - this was said to Moses after the Giving of the Torah." These too are Rashi's words. But if so, the sections of the Torah are not in chronological order, nor even in their ordinary sense! Moreover, it is written here, ***And Moses came and told the people all the words of the Eternal, and all the ordinances****,[[96]](#footnote-96)* which are these ordinances written above, concerning which He said, ***And these are the ordinances which you will set before them****.[[97]](#footnote-97)* For it is not correct to interpret the expression: ***and all the ordinances****,[[98]](#footnote-98)* to mean [as Rashi wrote], the ordinances which "the sons of Noah"[[99]](#footnote-99) were commanded, or the laws which were given to the Israelites in Marah[[100]](#footnote-100) which they had already heard and knew, and besides, the word ***vayesapeir******(and he told)*** *[[101]](#footnote-101)* always indicates new things which one tells!

But Rabbi Abraham ibn Ezra has already grasped this subject correctly, in explaining the verses to be in their proper order, when he commented:[[102]](#footnote-102) "Up to here is the Book of the Covenant." On the basis of this statement it can be seen that all the sections of the Torah are in methodical arrangement. For after the Giving of the Torah immediately on the same day G-d said to Moses, ***Thus will you tell the children of Israel: You yourselves have seen that I have talked with you from heaven****,[[103]](#footnote-103)* and He began to warn them again against idolatry, by saying, ***You will not make with Me***etc.,[[104]](#footnote-104) and He continued to command him, ***Now these are the ordinances which you will set before them****,[[105]](#footnote-105)* and all the commandments following that, and finally He finished with the admonition against the worship of idols which they find in the Land, and against making a covenant with their worshippers. He then said to Moses, "After you have commanded them this, ***come up unto the Eternal, you and Aaron."***The section mentions that Moses did according to the command of G-d, and came to the camp ***and told the people all the words of the Eternal[[106]](#footnote-106)***as He had commanded him, ***Thus will you tell the children of Israel: You yourselves have seen*** etc.;[[107]](#footnote-107) ***and all the ordinances****,[[108]](#footnote-108)* as He had commanded him, ***Now these are the ordinances which you will set before them****.[[109]](#footnote-109)* The people received everything with joy and said, ***All that the Eternal has spoken will we do****,[[110]](#footnote-110)* meaning that all these things which G-d has told you we will do, for we believe in your words; just as he narrated in the Book of Deuteronomy [that the people said to him], ***and you will speak unto us all that the Eternal our G-d may speak unto you; and we will hear it, and do it****,[[111]](#footnote-111)* and then Moses wrote them down. Thus on that day he wrote down in a book all that he had been commanded — the statutes, the ordinances, and the laws — and he ***rose up early in the morning[[112]](#footnote-112)*** of the following day to make a covenant with them concerning all this. He built the altar and offered the sacrifices,[[113]](#footnote-113) and put half of the blood upon the altar of G-d, and half of it he put in basins[[114]](#footnote-114) [in order to sprinkle upon the people],[[115]](#footnote-115) and he took the book which he had written the day before and read it in their hearing, 478 and they accepted upon themselves to make the covenant with Him, saying. ***All that the Eternal has spoken will we do, and hearken[[116]](#footnote-116)*** to you and to whatever you will command in His Name. Then he sprinkled upon them half of the blood [which he had put in the basins], for this is the sign of a covenant, when two things[[117]](#footnote-117) come in equal parts. Now after he finished what he did with them, he had to fulfill the word of G-d which He told him, ***Come up ... you and Aaron****,* etc. and it is with reference to this that it is said, ***Then went up Moses, and Aaron, Nadab, and Abihu***etc.[[118]](#footnote-118) He completed that which he had been commanded,[[119]](#footnote-119) by coming near alone unto the Eternal. It is with reference to this that it is said, ***And Moses entered into the midst of the cloud*** etc.[[120]](#footnote-120) Thus the act of the covenant took place on the day after the Giving of the Torah, and on that day was the ascent, when Moses went up into the mountain and he stayed from then on for forty days. It is with reference to this that Scripture explains, ***and on the seventh day He called unto Moses out of the midst of the cloud****,[[121]](#footnote-121)* [i.e., ***the seventh day***of the month Sivan, which was the day after the Giving of the Torah], and it is said, ***And Moses entered into the midst of the cloud****.[[122]](#footnote-122)* All this is correctly and clearly explained.

Now I have seen in the Mechilta[[123]](#footnote-123) That the Rabbis differed on this matter. Some say[[124]](#footnote-124) that the making of the covenant took place before the Giving of the Torah — on the fifth day of Sivan — and Moses said to them: "Now you are bound, held and tied; tomorrow come and accept upon yourselves all the commandments." But Rabbi Yosei the son of Rabbi Yehudah says: "All these acts were done on one and the same day," that is to say all these acts were performed on the same day, namely the day after the Torah was given — all that Moses told the people and the writing of the Book of the Covenant — all as we have explained. And to this one [i.e., Rabbi Yosei the son of Rabbi Yehudah] we listen, since he has spoken according to the accepted opinion**.[[125]](#footnote-125)**

***And unto Moses He said****.* The reason for this kind of expression [when it should have said, as elsewhere, ***And the Eternal spoke unto Moses]***, is that up till now the commandments and the ordinances were addressed to the children of Israel, therefore Scripture said here that this particular commandment was given to Moses, that he alone should do it; thus He commanded him: "After you have set before them the commandments and the ordinances, and have made with them the covenant, come up to Me." This was why Moses fulfilled the first command [i.e., of telling the people the section beginning with ***You yourselves have seen*** *—* above 20:19 **—** up to ***for they will be a snare unto you*** *—* 23:33], on the sixth day of Sivan, [following the Revelation which took place on that morning], and on the seventh he rose up early in the morning and made with them the covenant, and after that he went up into the mountain, he and those that were asked to come,[[126]](#footnote-126)as they were commanded.[[127]](#footnote-127)

***Come up to the Eternal.***In line with the simple meaning of Scripture, the reason for this expression [when it should have said: "Come up unto Me"], is because it is the Scriptural style to mention the proper name instead of the pronoun, such as: ***And Lemech said ... You wives of Lemech****;[[128]](#footnote-128)* ***and the Eternal sent Jerubaal and Bedan and Jephthah and Samuel.[[129]](#footnote-129)*** A similar case is the verse, ***and cause Your face to shine upon Thy Sanctuary that is desolate, for the Eternal's sake****.[[130]](#footnote-130)* In the Talmud,[[131]](#footnote-131) however, we find that they[[132]](#footnote-132) asked, "It should have said, 'come up to Me,' " and therefore they said, **"this refers to Mattatron, whose name is even as the Name of his Master."[[133]](#footnote-133)** That is to say, ***"And unto Moses He***— the Divine Name mentioned at the beginning of this subject, namely, ***And the Eternal said unto Moses[[134]](#footnote-134)*** — said, **come up to Mattatron, for My Name is in him**." The meaning is thus: "Come up to the place of the Glory where the great angel is," and the intention was that Moses should come ***into the midst of the cloud[[135]](#footnote-135)*** where the Glory of G-d was, but he should not come right up to the Proper Divine Name, ***for man will not see Me, and live****.[[136]](#footnote-136)* The intention of our Rabbis is thus not at all as Rashi had written above.[[137]](#footnote-137) In Tractate Sanhedrin also the Rabbi [Rashi] turned the subject around.[[138]](#footnote-138) Now I have already mentioned[[139]](#footnote-139) **the Rabbis' intention concerning this name [Mattatron], and all their words are true. In that homily, however, [related in Tractate Sanhedrin, concerning the infidel's question to Rav Idie]**,[[140]](#footnote-140) **the Sages spoke in an abstract manner, since Rav Idie did not want, Heaven forbid, to reveal to that infidel who asked him the question, the matter of the great Mattatron and itssecret!** Instead, he mentioned to him **that the verse speaks of the angel who is "the guide of the road" of the world below; and hence he told him, that "even as a guide we refused to accept him, for it is written [that Moses said], *If* *'panecha'* — [literally: 'Your face' or 'Your presence'] *go not up, carry us not up hence,"[[141]](#footnote-141)* for we accepted no messenger, only the Revered G-d.** I have already explained[[142]](#footnote-142) clearly the secret of *panim* (face) and the whole subject to those learned in the secret lore of the Cabala, in the section of the Giving of the Torah.

**2. AND MOSES ALONE WILL COME NEAR UNTO THE ETERNAL**. In the opinion of Rabbi Abraham ibn Ezra this too is a case where a proper name is used instead of a pronoun, for after the expression, ***Come up unto the Eternal****,* it should have said, "and you alone will come near," but such is the Scriptural style,[[143]](#footnote-143)as I have mentioned. Similarly: ***And the Eternal caused to rain upon Sodom and upon Gomorrah brimstone and fire from the Eternal****,[[144]](#footnote-144)* which means "from Him; **"*And Moses said unto Hobab, the son of Reuel the Midianite, Moses' father-in-law****,[[145]](#footnote-145)*which means "his father-in-law." Also: ***And the Eternal sent Jerubaal, and Bedan, and Jephthah, and Samuel****,[[146]](#footnote-146)* and similarly: *Then Solomon assembled the elders of Israel, and all the heads of* ***the tribes... unto King Solomon****.[[147]](#footnote-147)*

The correct interpretation here appears to me to be that this commandment was addressed also to Aaron, and he too heard the Voice of G-d saying to Moses, ***Come up unto the Eternal, you, and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and worship ye afar off****.[[148]](#footnote-148)* And if so, it was necessary that the name of the one who was to draw near [i.e., Moses] be expressly mentioned, for it was he alone who was to come near [and not Aaron]. And even if [we were to explain that when G-d said, ***Come up unto the Eternal***etc.] He spoke to Moses directly [and Aaron did not hear it], it would still be necessary to explain that "you Moses alone will come near unto the Eternal," and the mere pronoun "***you***" would not have sufficed.[[149]](#footnote-149) Therefore He said, ***And Moses alone will come near; but they will not come near****.* This is the reason for the word ***L'vado***(alone), to exclude Aaron who had been included previously with Moses as far as the commandment [to "come up"].

**3. AND MOSES CAME AND TOLD THE PEOPLE ALL THE WORDS OF THE ETERNAL.** At the time that this whole commandment mentioned here was given, Moses was at the place where ***he drew near unto the thick darkness where G-d was****,[[150]](#footnote-150)* and now he came to that "far off" place where the people had been at the time of the Revelation,[[151]](#footnote-151) and told them all that he had been commanded [i.e., beginning with ***You yourselves have seen***— above 20:19 **—** up to the end of all the commandments and ordinances, 23:33], and they listened to his voice. Scripture does not say here: "and he came down from the mountain," for they were all then ***at the lower part of the mountain****,[[152]](#footnote-152)* and not at the top where the Glory of G-d was; [the difference] was only that Moses was near the place of ***the thick darkness****,* whilst the people ***stood from afar***at the time of the giving of the commandments, as I have explained.[[153]](#footnote-153) When Moses left his place and began coming towards the people, all the heads of their tribes and their elders came up to the place where ***the priests that come near to the Eternal*** *[[154]](#footnote-154)* stood, and said to him, ***Now therefore why should we die? for this great fire will consume us****;[[155]](#footnote-155)* ***Go you near, and hear* etc**.,[[156]](#footnote-156) for they thought that the Revered G-d Himself would tell them all the commandments of the Torah just as He had told them the Ten Commandments. Then Moses came together with the heads of the tribes and the elders to the place where the people were standing and told all of them all the words of G-d, and they said, ***"We will do***all that He has commanded us in the Ten Commandments, and ***we will hearken[[157]](#footnote-157)*** to your voice in everything that you have commanded, or will command in His Name, exalted be He." When Moses went back afterwards to the edge of the mountain with the elders, as G-d had commanded him,[[158]](#footnote-158) then G-d said to him again, ***Come up to Me into the mountain, and be there****.[[159]](#footnote-159)* It was at that time that He informed him, ***I* *have heard the voice of the words of the people, which they have spoken unto you; they have well said all that they have spoken****,[[160]](#footnote-160)* and He commanded him: ***Go say to them: Return to your tents. But as for you, stand you here by Me, and I will speak unto you all the commandment, and the statutes, and the ordinances, which you will teach them****.[[161]](#footnote-161)* It is with reference to this that He said here, ***And I will give thee the Tablets of stone, and the law and the commandments****,[[162]](#footnote-162)* meaning, that to you alone I will give the Law and the commandments which you will teach them, and they will keep them as they have undertaken to do.

**5. AND HE SENT 'NA'AREI' (THE YOUNG MEN OF) THE CHILDREN OF ISRAEL.** These were the firstborns, as Onkelos rendered it, for it was they who used to offer the burnt-offerings and the peace-offerings. But I do not know why Scripture designates the firstborns by the term ***na'arei***(the young men)? Perhaps it is because Scripture mentioned the elders who are ***the nobles of the children of Israel****,[[163]](#footnote-163)* therefore it called the firstborns ***ne'arim***(young men), for in relation to the elders they were young. It thus indicates that Moses sent them to offer the sacrifices not because of their status in wisdom, for they were not yet advanced in age, but only on account of the birthright, through which they were set aside to offer sacrifices.

In line with the plain meaning of Scripture, ***the young men of the children of Israel***were the youth of Israel who had not tasted of sin,[[164]](#footnote-164) and had never come near a woman, for they were the most select and holy of the people, in a similar manner to that which the Rabbis have said:[[165]](#footnote-165) "The young men of Israel who have not tasted of sin[[166]](#footnote-166) are destined to give forth a fragrance like the Lebanon etc." [[167]](#footnote-167)

**OXEN UNTO THE ETERNAL.** **The reason they brought oxen is that as long as Israel was in the wilderness they feared the attribute of justice,** this being indeed the source of their mistake at the incident of the golden calf - as I will mention there.[[168]](#footnote-168) And so they now offered burnt-offerings and sacrificed peace-offerings all of oxen, for a similar reason to that of the bullock brought by the anointed priest [for a sin-offering],[[169]](#footnote-169) **and the bullock which the court brings for an erroneous decision [which contradicts in part what the Torah enjoins],[[170]](#footnote-170)** **and the bullock for idolatry**,[[171]](#footnote-171) **as well as the Red Heifer**.[[172]](#footnote-172)

**6. AND MOSES TOOK HALF OF THE BLOOD AND HE PLACED IT 'BA'AGANOTH.'** These are vessels made unlike the shape of the regular basins of the altar. Hence Scripture states that half of the blood of the sacrifices which Moses intended to sprinkle on the people, he put into these vessels, and the other half he sprinkled upon the altar from the regular basins in which he had received the blood, as is the customary way with all offerings.

But Rabbi Abraham ibn Ezra said that ***ba'aganoth***served for both halves, [and thus the word signifies the regular basins of the altar]. Such is also the opinion of Onkelos, who translated ***ba'aganoth***as ***b'mizr'kaya***[a term referring to the regular basins].

**10. AND THEY SAW THE G-D OF ISRAEL.** Rabbi Abraham ibn Ezra explained: "They saw Him in a prophetic vision, this being similar to the verse: ***I* *saw the Eternal standing beside the altar****.[[173]](#footnote-173) —* ***And there was under His feet the like of a paved work of sapphire stone****.[[174]](#footnote-174)* This is identical with what the prophet Ezekiel saw: ***as the appearance of a sapphire stone was the likeness of a throne****.[[175]](#footnote-175) —* ***And the like of the very heaven for clearness****,* means that they saw under the paved work of sapphire stone the likeness of the very heaven for clearness, which is identical with ***the firmament, like the color of the terrible ice, stretched forth*** *[[176]](#footnote-176)* over the heads of the living creatures [that Ezekiel saw]. Now here it is written, ***And they saw the G-d of Israel****,* and there it is written, ***This is the living creature that I saw under the G-d of Israel****.[[177]](#footnote-177)* [In saying that he saw the living creature ***under the G-d of Israel****,* the prophet Ezekiel ] used a shortened expression, for the living creature was under the firmament which was under the throne, and all this was under the Glorious Name." [Thus far is Ibn Ezra's language.]

In line with the simple meaning of Scripture the expression ***the G-d of Israel***is used here to indicate that the merit of their father Israel [Jacob] was with them, and it was through his merit that they beheld this vision. And bv the way of the Truth, [the mystic doctrine of the Cabala], it is because Scripture mentioned at the Giving of the Torah, ***and G-d spoke****,[[178]](#footnote-178)* this being identical with the verse, ***Behold, the Eternal our G-d has shown us His glory and His greatness, and we have heard His voice out of the midst of the fire****,[[179]](#footnote-179)* therefore Scripture explained here that they saw ***the G-d of Israel****.* It does not say as it does in all other places, ***the Eternal, the G-d of Israel****,[[180]](#footnote-180)* but mentioned this ***[the G-d of Israel]***in order to say that the seventy elders perceived in this vision more than the rest of the people who saw upon the earth ***His great fire****,[[181]](#footnote-181)* because the people saw through a partition of ***cloud and thick darkness****.[[182]](#footnote-182)* Onkelos hinted at this, for he translated here, "**and they *saw* the Glory of the G-d of Israel**," but did not render it, "and the Glory of G-d ***revealed***itself to them," as is his way of translating in other places.[[183]](#footnote-183)

**11. AND TO 'ATZILEI' (THE NOBLES OF) THE CHILDREN OF ISRAEL**. These are Nadab, and Abihu, and the elders mentioned above.[[184]](#footnote-184) **They are called *atzilim* [of the root *atzal,* to emanate] because the spirit of G-d emanated upon them.** Similarly, ***I have called thee 'mei'atzilehah'*** *[[185]](#footnote-185)* — **from those upon whom His spirit has emanated, or the great people upon whom honor has descended from royalty**. The meaning of the expression ***He laid not His hand****,* is that since He had said, ***But let not the priests and the people break through to come up unto the Eternal, lest He break forth upon them****,[[186]](#footnote-186)* therefore He let it be known here that they had been careful to observe that command and that He did not break forth upon them, and that the nobles of the children of Israel were worthy of that which they saw in this vision; thus the meaning of the verse is that ***they beheld G-d***but they did not break through ***to come up unto the Eternal****.[[187]](#footnote-187)*

***And they did eat and drink.***This means that they ate there the peace-offerings at the lower part of the mountain before G-d previous to their returning to their tents, for peace-offerings have to be eaten within an enclosure; in Jerusalem they were eaten within the wall of the city,[[188]](#footnote-188) in Shiloh[[189]](#footnote-189) they could be eaten within sight of Shiloh,[[190]](#footnote-190) and here they were eaten before the altar at the lower part of the mountain, and not in the camp. The meaning of the expression ***and they drank****,* is that they made it an occasion for rejoicing and festival, for such is one's duty to rejoice at the receiving of the Torah, just as He commanded when they finished writing all the words of the Torah upon the stones, ***And you will sacrifice peace-offerings, and will eat there; and you will rejoice before the Eternal your G-d****.[[191]](#footnote-191)* And with reference to Solomon it is written, ***Wisdom and knowledge is granted unto you etc****.,[[192]](#footnote-192)* and immediately after that, ***he came to Jerusalem... and made a feast for all his servants****.[[193]](#footnote-193)* "Said Rabbi Eleazar:[[194]](#footnote-194) From here you learn that we make a feast at the finishing of the Torah." With reference to David, Solomon's father, it is likewise said that when the people gave of their free-will towards the building of the Sanctuary, ***And they offered sacrifices unto the Eternal, and offered burnt-offerings unto the Eternal etc., and they did eat and drink before the Eternal on that day with great gladness****.[[195]](#footnote-195)* Similarly, here too on the day of the "wedding" of the Torah,[[196]](#footnote-196) they did likewise.

**12. AND THE ETERNAL SAID UNTO MOSES: 'COME UP TO ME INTO THE MOUNTAIN.'** This is the same command which He had said to him on the preceding day [i.e., on the sixth of Sivan], ***Come up unto the Eternal****;[[197]](#footnote-197)* ***and Moses alone will come near unto the Eternal****,[[198]](#footnote-198)* and now on the seventh day of Sivan He said additionally to him, ***and be there, and I will give you the Tablets of stone* etc**., for Moses was to stay on the mountain until He would give him ***the Tablets of stone, and the Law and the commandments****.* The expression ***which I have written***refers back to ***the Tablets of stone; that you may teach them***relates to ***the Law and the commandments****.* Thus the meaning of the verse is: "and I will give you the Tablets of stone which I have written, and the Law and the commandments that you may teach them." This is identical with what He said in the Book of Deuteronomy, ***And I will speak unto you all the commandments, and the statutes, and the ordinances, which you shalt teach them****.[[199]](#footnote-199)*

Rashi wrote: *"****Which I have written***in the Tablets of stone.[[200]](#footnote-200) ***That you may teach them****,* **for all the six hundred and thirteen commandments are implicit in the Ten Commandments."[[201]](#footnote-201)** And Rabbi Abraham ibn Ezra commented: ***"The law****,* this refers to the first and second commandments; ***and the commandment***refers to the other eight mentioned." It is a comment of no value, since the verse in Deuteronomy mentioned above, ***And I will speak unto you,* etc.[[202]](#footnote-202)** testifies that He is speaking about all the commandments. In accordance with the opinion of our Rabbis it is possible that the expression ***which I have written***is a hint that the whole Torah was written before Him before the creation of the world, as I have mentioned at the beginning of the Book of Genesis.[[203]](#footnote-203)

**13. AND MOSES ROSE UP, AND JOSHUA HIS MINISTER**. "I do not know in what capacity Joshua was serving here. But it appears to me that the disciple was accompanying the master as far as the place where the limits of the mountain were marked out, for beyond them Joshua was not permitted to go, and from there ***Moses went up*** alone ***into the mountain of G-d****,* while Joshua pitched his tent there for the whole of the forty days. Thus we find that when Moses came down from the mountain it is written, ***And Joshua heard the noise of the people as they shouted****,[[204]](#footnote-204)* from which we learn that Joshua was not with them in the camp" [at the time of the making of the golden calf]. Thus far is Rashi's language.

**In my opinion, Joshua was one of the seventy elders** [who were asked to ascend the mountain], for there was nobody more worthy amongst the seventy elders of Israel to approach G-d than he, and when Moses separated from them [to ascend higher], **Joshua accompanied his master up to the border [beyond which he was not permitted to go].** Now do not object to my explanation on this point from what the Rabbis have said[[205]](#footnote-205) concerning the punishment of these elders at Taberah,[[206]](#footnote-206) for they said so concerning all of them except Joshua, for he was indeed worthy to see visions of G-d and to receive prophecy.

**14. AND UNTO THE ELDERS HE SAID: 'TARRY HERE FOR US.'** The meaning of this is that when Moses parted from them with his minister, he commanded them that they should tarry there. It does not mean that they were to stay there day and night until their return, for he said, ***and behold, Aaron and Hur are with you; whosoever has a cause, let him come near unto them,*** and it is in the camp that parties to a dispute would be found, since that was where the seat of justice was, and he had already told everybody, ***Return ye to your tents****.[[207]](#footnote-207)* But the meaning of ***tarry here***is that they should stay at that place, and should not break through to come up to them, even to the place where Joshua was, until he [Moses] would come back to them.

In my opinion it is possible that the explanation of the verse is as follows: "**Sit**[[208]](#footnote-208) in our place and serve as a substitute for us in the camp; ***Aaron and Hur are with you****,* and ***whosoever has a cause*** *—* one of those hard causes that they would bring to me[[209]](#footnote-209) *—* ***let him come near unto them***in my place." He said ***unto them***as a special recognition to Aaron and Hur, for they were to come before all the elders and they would all be assembled at one place, just as he said ***Aaron and Hur are with you****.* Thus Moses commanded that the elders together with Aaron and Hur should sit as a court, just as he himself did, over the officers of thousands and hundreds, until he returns, since he knew that he would tarry in the mountain. He said: ***for us [tarry here 'for us']***as a mark of honor to his disciple, just as he said to Joshua, ***Choose us out men****.[[210]](#footnote-210)* This is a correct interpretation. But Rashi wrote: ***"And unto the elders he said*** *—* when he left the camp, ***Tarry here for us***— stay you with the rest of the people so as to be ready to judge each man's dispute." But this is impossible, for they were not at that moment in the camp, and what sense would there be for him to tell them so when they were in the camp and had already been appointed as judges!

**Ketubim: Tehillim (Psalms) 58:7-12**

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor, al tashcheth; of David a michtam. | 1. For praise; concerning the distress in the time when David said, "Do no harm"; composed by David, humble and innocent. |
| 2. Is it true that You were silent about the righteousness that You should have spoken, the equities [with which] You should have judged the children of men? | 2. In very truth are you silent, O righteous/generous ones, in the time of strife? It is fitting that you speak righteousness/generosity, that you judge uprightly the sons of men. |
| 3. Even in your heart, you plot injustice; in the earth, you weigh down the violence of your hands. | 3. But, O wicked, wherefore do you commit iniquity in the heart, wherefore do your hands establish crime on the earth? |
| 4. The wicked become estranged [even] from the womb; those who speak lies go astray from birth. | 4. The wicked have become strangers from birth; those who utter falsehood have gone astray from the womb. |
| 5. They have venom like the venom of a serpent, like a deaf cobra that closes its ear, | 5. Poison is theirs like the poison of the serpent; like the deaf adder that stops up his ears. |
| 6. Which will not hear the voice of charmers, the most cunning caster of spells. | 6. Lest it should accept the words of the wizards, the charmers of snakes; he is wiser than those who cast spells. |
| 7. O God, smash their teeth in their mouth; break the molars of lions, O Lord. | 7. O God, smash their teeth in their mouth; and shatter the fangs of the lions' offspring, O LORD. |
| 8. Let them be rejected; let them walk as [through] water; He will aim His arrows as though they are cut down. | 8. Let them dissolve in their sins; like water, let them flow away; and He draws arrows at them, and they will be cut in pieces. |
| 9. Like a snail, which continuously melts, a mole [and a] stillbirth, which did not see the sun. | 9. Like the crawling snail whose path is disgusting, like the abortion and the mole who are blind and have not seen the sun; |
| 10. Before your tender briars develop into hardened thorns, with vigor, with wrath, He will drive them away as a storm wind. | 10. Before the soft wicked become as hard as thorns, while they are moist, while they are like unripe fruit, may He destroy them by the storm wind. |
| 11. The righteous man will rejoice because he saw revenge; he will bathe his feet in the blood of the wicked. | 11. The righteous/generous will rejoice, for he has seen retribution on them; he will wash his feet in the blood of the wicked man. |
| 12. And man will say, "Truly, the righteous man has reward; truly there is a God Who judges on earth." | 12. And the sons of men will say, "Truly there is a good reward for the righteous/generous, truly there is a God whose judgments extend to the earth." |
|  |  |

**Rashi’s Commentary for: Psalms 58:7-12**

**Which will not hear, etc.** This is connected to the preceding verse: “and it closes its ear in order not to hear the voice of charmers.”

**caster of spells** who knows how to charm snakes.

**7** **molars** The inner teeth, called messelers in Old French, molars, grinders.

**8** **Let them be rejected** by themselves, that they will be rejected in their own eyes from worry, and as [if] in water let them walk. Similar to this is (Ezek. 7:17): “and all knees will go [as in] water,” from tears.

**He will aim His arrows** i.e., the Holy One, blessed be He, so that they will be cut off. יתמֽללוּ is soyent preciz, let them be cut off.

**9** **a snail** Heb. שבלול. Some interpret it as limace in Old French, a snail (as in Lev. 11:30). Others interpret it as שבּֽלת, a current of water (below 69:16). The “lammed” is doubled, as from (Job 18: 16): “his branch will be cut off (ימל) ; (below 90:6), “will be cut off (ימולל) and will dry up.” **melts** it continuously melts. תֶּמֶס is a noun, the “mem” being the fundamental radical and the “tav” a defective radical, like the “tav” of (Lev. 20:12): “they committed a disgraceful act (תבל).”

**a mole** Heb. נפל אשת, talpe in Old French, which has no eyes. It is identified as תִּנְשֶׁמֶת (in Lev. 11:30), translated [by Onkelos] as אשותא. So did our Sages explain it (M.K. 6b). Others explain it as a stillbirth of a woman. אשת is like (Ezek. 23:44): “women of (אשת) lewdness.” There is a “tav” without the construct state, as (Prov. 4:9): “she will transmit to you, a crown of glory (עטרת תפארת),” like “a stillbirth of a woman (אשה),” for the stillbirths born did not see the sun. According to the former explanation, it is like נפל ואשת, a stillbirth and a mole, as (Jer. 11:19): “And I was like a lamb a bull (ככבש אלוף),” which Menachem explained: like a lamb and a bull (ככבש ואלוף). That is, a bull; here too, a stillbirth and a mole נפל ואשת. It is proper to emend.

**10** **Before your tender briars develop into hardened thorns** lit. before your tender briars know hardened thorns. That before your tender briars know to be hardened thorns, i.e., before the children of the wicked grow up.

**with vigor, with wrath** i.e., with might, with strength, and with wrath will the Holy One, blessed be He, drive them away as [with] a storm wind.

**with vigor** חי is an expression of might.

**12** **And man will say, “Truly, the righteous man has reward”** **Then people will say, “Surely there is reward and recompense in the deeds of the righteous, since the Holy One, blessed be He, avenged their wrongs.”**

**there is a God** **A Judge, Who judges the wicked on the earth**.

**Meditation from the Psalms**

**Psalms ‎‎58:7-12**

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

The superscription of our psalm attributes authorship to David, as we saw last week. It describes the abrupt end of Saul's short-lived benignity toward David. Lets retrace our steps from last weeks commentary to refresh our understanding of this psalm.

Psalm 57, based on the narrative of I Samuel 24, told how David restrained his men from killing Saul. Instead, David cut off a corner of Saul's robe which he later showed the king as proof of his loyalty. Saul was convinced that he had misjudged David and his warm feel­ings of old returned.

But Saul's underlings conspired to destroy this good will. They came to Saul and argued: 'Is David to be esteemed as a righteous man simply because he did not slay you in the cave? He knew that if he dared harm you, we would have torn him limb from limb. He was afraid to do you harm'![[211]](#footnote-211)

Abner, Saul's leading general, scorned David's claim, saying that Saul's garment had been torn by a thorn and that David found the severed piece of cloth and fabricated the claim that he had had Saul at his mercy.[[212]](#footnote-212)

Abner's charge rekindled Saul's fury against David. The king resolved to hunt down his younger rival:

***Shmuel alef (I Samuel) 26:3*** *And he [Saul] arose and went down to the Wilderness of Ziph with three thousand chosen men of Israel to seek David in the Wilderness of Ziph*.

**Psalm 58 is based on the events of that pursuit.**

Our psalm is the second of three psalms (57-59) which refer to Saul’s pur­suit of David; all begin with the plea ‘Al Tashchet’ - ‘Do not destroy’! These three psalms will carry us from the Shabbat before Tammuz 17 till the Shabbat after Tisha B’Ab, Shabbat Nachamu I. We will cover the entire *three weeks of mourning[[213]](#footnote-213)* – with these special psalms of ‘Al Tashchet’ - ‘Do not destroy’! We will be reading these psalms (57-59) at the same time of the years when the first and second Temples were both destroyed. We have one hope, that HaShem will not destroy the Temple of Living Stones. There is also a strongly implied corollary to “do not destroy, as related by His Eminence Hakham Dr. Yosef ben Haggai: We have an obligation to build up the Temple of Living Stones. It is not good enough just to mourn the destruction of the Temple of dead stones, we must also correct our behavior which caused it to be destroyed in the first place! It is the correction of our behavior which will rebuild the Temple of Living Stones. We must actively bend down to help the less fortunate to achieve greatness. Our role as Nazareans is to be at the forefront of a restoration process which rebuilds every individual into a fit ‘stone’ in the Temple of Ever-Living Stones.

Clearly these psalms have a special meaning for this time of the year. Our psalm connects this theme to David and Saul according to the Midrash:

***Midrash Psalm 58*** *Then said Abishai to David: “God has delivered up your enemy into your hand this day,” etc. . . . And David said to Abishai: Destroy him not (‘al tashhitehu).[[214]](#footnote-214)* Accordingly, *Al-tashheth* (Ps. 58:1) means, “Destroy not.”

The Sabbaths between Tammuz 17 and Tisha B’Ab are also given special names: **Shabbat Dibre Yirmeyahu** (Tammuz 21), **Shabbat Shim’u**[[215]](#footnote-215) (Tammuz 28), and **Shabbat Chazon**[[216]](#footnote-216)(Ab 6).[[217]](#footnote-217) The Shabbat before Tisha B'Av, is called  Shabbat Chazon – חזון ("Shabbat of Vision"), which takes its name from the Haftarah that is read on the Shabbat immediately prior to the mournful fast of Tisha B'Av, from the words of rebuke and doom coming from Isaiah in the Book of Isaiah 1:1-27. It is also referred to as the Black Sabbath due to its status as the saddest Shabbat of the year (as opposed to the White Sabbath, Shabbat Shuvah, immediately proceeding Yom Kippur).

Our psalm is a psalm of rebuke and condemnation of the wicked. David spends the second half of our psalm asking HaShem and Elohim to punish the wicked. It is as though he anticipated, he had a vision – Chazon, of the destruction of the Temple on Tisha B’Ab, three days from now.

I would like to look at the last pasuk of our psalm and elaborate it as pertaining to Mashiach.

***Tehillim (Psalms) 58:12****And men shall say: 'Verily there is a reward for the righteous; verily there is a God that judges in the earth.'*

The word for ‘God’ in the above pasuk is *Elohim*.[[218]](#footnote-218) This provokes an interesting question: Is Yeshua *God*?

To put it succinctly, there are three parts to this question:

1. Is Yeshua *God*? (Yes!)
2. Is Yeshua *HaShem* (yod hey vav hey - יהוה)? (Impossible!)[[219]](#footnote-219)
3. Is Yeshua *Elohim*? (Yes!)

The conundrum of this question stems from one of the thirteen articles of Jewish faith, as stated by Maimonides:

1. Belief in the existence of the Creator, be He Blessed, who is perfect in every manner of existence and is the Primary Cause of all that exists.
2. The belief in HaShem’s absolute and unparalleled unity.
3. The belief in HaShem’s non-corporeality, nor that He will be affected by any physical occurrences, such as movement, or rest, or dwelling.
4. The belief in HaShem’s eternity.
5. The imperative to worship Him exclusively and no foreign false gods.
6. The belief that HaShem communicates with man through prophecy.
7. The belief that the prophecy of Moses our teacher has priority.
8. The belief in the divine origin of the Torah.
9. The belief in the immutability of the Torah.
10. The belief in divine omniscience and providence.
11. The belief in divine reward and retribution.
12. The belief in the arrival of the Messiah and the messianic era.
13. The belief in the resurrection of the dead.

The conundrum faced by Christians is that they believe that Yeshua is HaShem (The yod hey vav hey, The Eternal One), yet the third article of our faith states that HaShem is non-corporeal. Yeshua was corporeal, He was “The Word made flesh”. The Nazarean Codicil agrees with our assertion that HaShem is non-corporeal.

***Yochanan (John) 1:18*** *No man has seen God* (HaShem) *at any time; the only begotten Son, which is in the bosom of the Father, he has declared him.*

We need to keep in mind that the Tanach never shows HaShem in a corporeal state. Those passages that are often incorrectly cited to show HaShem’s corporeality will be dealt with individually. One example that is often cited by Christians is the visitation of HaShem, to Avraham, after Avraham circumcised himself.

***Beresheet (Genesis) 18:1*** *And HaShem appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; 2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, 3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: 4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: 5 And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.*

A careful reading of the above pasuk reveals that HaShem “appeared” unto Avraham. Did Avraham see flesh and blood? Go back and carefully read the whole parsha. Notice that in addition to HaShem, three ‘men’ also visited Avraham. Notice that these men eat and are treated like men, even though our Sages teach that these were angels: Michael, Gavriel, and Raphael. Notice also that ONLY these three angels appear to eat. HaShem never eats. It is also instructive to note that the Hebrew word (raah), translated as ‘appear’, is also used for a vision, as in Ezekiel 8:4 and Daniel 8:1. Me’am Lo’ez[[220]](#footnote-220) tells us the appearance of HaShem was the “Divine Presence”. It does not indicate flesh and blood. To further this thought, it is noteworthy that HaShem, in this ‘appearance’, never says anything. This would be very odd behavior for flesh and blood while they are seated at your dinner table!

Another example: at the covenant between the parts, HaShem was represented by a smoking torch, even though Avraham ‘saw’ Him. At Sinai, HaShem specifically tells us that we did NOT see Him:

***Devarim (Deuteronomy) 4:15-19*** *Take ye therefore good heed unto yourselves—for ye saw no manner of form on the day that HaShem spoke unto you in Horeb out of the midst of the fire— 16 lest ye deal corruptly, and make you a graven image, even the form of any figure, the likeness of male or female, 17 the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the heaven, 18 the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the water under the earth; 19 and lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, even all the host of heaven, thou be drawn away and worship them, and serve them, which HaShem thy Elohim hath allotted unto all the peoples under the whole heaven.*

Now if HaShem did not reveal any form at the REVELATION at Sinai, how much more should we expect that we would NOT see a form at any other time! HaShem has no corporeality! Again, HaShem has no corporeality!

**Elohim Translated as ‘God’**

Keep in mind that the English word “God” (Greek: Theos) is ambiguous and is used to translate both *Elohim* and *HaShem* when the Nazarean Codicil quotes the Tanach. One has to use contextual clues to distinguish which word is meant. The Jews during Temple times had no difficulty with men being Elohim,[[221]](#footnote-221) and they knew that men could NOT be HaShem. The Rambam spells this out for us:

*The term Elohim signifies “judges” : comp. “The cause of both parties shall come before the ‘judges” ‘ (ha-Elohim; Exod. xxii. 8). It has been figuratively applied to angels, and to the Creator as being judge over the angels.*[[222]](#footnote-222)

Now the problem we have is: How do we prove, from the Nazarean Codicil,[[223]](#footnote-223) that Yeshua is NOT HaShem? We have to use the Nazarean Codicil because there is no direct mention of Yeshua, by name, in the Tanach.[[224]](#footnote-224) I’d suggest that we start with John chapter 10:

***Yochanan (John) 10:30-36*** *I and my Father are one. 31 Then the Jews took up stones again to stone him. 32 Yeshua answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? 33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. 34 Yeshua answered them, Is it not written in your law, I said,* ***Ye are gods (Theos)****? 35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemes; because I said, I am the Son of God?*

How could Yeshua possibly tell these Jews that they are all Gods? If Yeshua said it, then it must be true! Thus it is that all the Children of Israel are called by HaShem to be Gods, i.e. Torah Judges. Torah Judges are called *Rabbi* by the Ashkenazi Jews and *Hakham* by Sephardic Jews.

For those who do not realize it, Yeshua (in Yochanan [John] 10:30-36) is quoting Psalm 82:6:

***Tehillim (Psalm) 82:1*** *<<A Psalm of Asaph.>> God standeth in the congregation of the mighty; he judges among the gods. 2 How long will ye judge unjustly, and accept the persons of the wicked? Selah. 3 Defend the poor and fatherless: do justice to the afflicted and needy. 4 Deliver the poor and needy: rid them out of the hand of the wicked. 5 They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course. 6* ***I have said, Ye are gods (Elohim)****; and all of you are children of the most High. 7 But ye shall die like men, and fall like one of the princes. 8 Arise, O God, judge the earth: for thou shalt inherit all nations.*

In the above passage, the Septuagint translates *Elohim* as *Theos*! This demonstrates that our Sages understood that the Greek *Theos* is an accurate translation of the Hebrew *Elohim*. Here, as well as in other places in the Tanach, HaShem calls all male Israelites to become Torah Judges and their name as Torah Judges, is *Elohim.* Torah Judges are better known as Rabbis or Hakhamim.

The Greek word is *Theos*. Thus in John 1:1 “The Word is God (*Theos*)”:

***Yochanan (John) 1:1*** *In the beginning was the Word, and the Word was with God, and the Word was God (Theos).*

Now since John 1:1 parallels Genesis 1:1 we can look at the Hebrew word in Genesis 1:1 to understand what word was meant in John 1:1. *Elohim* is translated as *God* in Beresheet 1:1.

***Beresheet (Genesis) 1:1*** *In the beginning God created the heaven and the earth.*

This suggests that in Yochanan 1:1, God = *Theos* = *Elohim*. With this in mind, lets retranslate Yochanan 1:1:

***Yochanan 1:1*** *In the beginning was the Word and the Word was with Elohim and the Word was Elohim.*

Chazal, our Sages, teach us that *Elohim* is a name used by HaShem when He acts with justice, it is a name given to His Mashiach when He judges, and it is also a name given to men when they are judges, that is Hakhamim or Rabbis.

Lets examine the comments of a few of our Sages.

Rashi, commenting on Bereshit 6:2, says that Bne *Elohim* are the sons of the rulers, i.e. the sons of the princes and judges, for *Elohim* always implies rulership, as in Shemot (Exodus) 4:16 ‘and you shall be his master’

All of our commentators who follow the Targum, they all translate *Elohim* as ‘judge’ or ‘judges’. This is also the position of the Ramban and the Midrash.

Rabbi Abraham Ibn Ezra wrote that the judges (Hakhamim or Rabbis) are called *Elohim* because they uphold the laws of *Elohim* (The Eternal One) on earth.

Sforno wrote that human judges are referred to as *Elohim* because they judge in the image of HaShem.

So, what is it that connects HaShem, Mashiach, and certain men, that they should all be called *Elohim*? A careful study of Torah will show that *Elohim* is the name given to those who provide justice in the kingdom of Heaven. The men who judge in a Bet Din (court) are called Hakhamim or Rabbis. Obviously, the Mashiach will be the chief justice.

Many have asked me to prove that Yeshua is YHVH (HaShem). The YHVH - יהוה name is called *HaShem* by many pious Jews. I will be using HaShem instead of YHVH - יהוה throughout this paper. To begin my answer lets look at a very familiar passage and analyze it. As you read, remember that the English word “God” is ambiguous and is used to translate both *HaShem* and *Elohim*:

***Yochanan (John)1:1*** *In the beginning was the Word, and the Word was with God, and the Word was God.*

In this passage, Yeshua is referred to as *The Word*. A word is a collection of sounds uttered by a speaker. The words of a speaker are distinct from the speaker. Who is the speaker in this passage? We can gain understanding from noting the similarity between the words and the content of our passage, with the words and the content of Beresheet (Genesis) 1:3:

***Beresheet (Genesis) 1:3*** *And Elohim (God) said, Let there be light: and there was light.*

Thus we see the speaker in Yochanan 1:1 is *Elohim*. This seems simple till we note what was spoken through Yeshayahu (Isaiah):

***Yeshayahu (Isaiah) 45:5-8 I*** *[am] HaShem, and [there is] none else, [there is] no God beside me: I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, that [there is] none beside me. I [am] HaShem, and [there is] none else. I form the light, and create darkness: I make peace, and create evil: I HaShem do all these [things]. Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I HaShem have created it.*

In this passage we learn that HaShem created everything. So who created the world, *Elohim* or *HaShem*? Are these two different names for the same entity? The answer, of course, is that these are two names for HaShem. *Elohim* is the name used when He is judging and creating and *HaShem* is the name used when HaShem is exercising the attribute of loving kindness. As simple as this answer is, we have a problem:

***Yochanan (John) 1:3*** *All things were made by him; and without him was not any thing made that was made.*

In this passage it says that The Word created everything. So, what is the answer? I will make it clear. Here is what happened: HaShem exercising the attribute of justice (using the name *Elohim*), spoke. The Word came out of His mouth and created that which HaShem commanded. In this way we see That HaShem created everything by His Word. The Word created that which HaShem commanded. This shows that HaShem and The Word are related, but, The Word is **not** the Speaker, HaShem is the speaker and The Word is that which HaShem spoke.

Conclusion: HaShem is different from *The Word*. HaShem is The Speaker who spoke *The Word*.

Taken together, the arguments presented in this paper prove conclusively that Yeshua is NOT HaShem (yod hey vav hey).[[225]](#footnote-225) Additionally, we can clearly see that Yeshua is *Elohim*.

So, let us return to our original questions:

1. Is Yeshua *God*? Yes, Yeshua is *Elohim*, translated as *God*.
2. Is Yeshua *HaShem* (YHVH - יהוה)? **No!** HaShem is non-corporeal.
3. Is Yeshua *Elohim*? Yes!

Since we will be observing Tisha B’Ab, the fast of the fifth month, in three days, I thought it would be interesting to review the events of these three days:

   **7th**

       Nebuchadnezzar’s soldiers entered the Temple and ate and desecrated it, day 1.  ***Taanit 29a***

       The last captives go to Babylon.  ***II Kings 31:11-12***

The appointed time for the family of Jonadab (the Rechabites) to bring firewood for the Temple.  ***Neh. 10:34***, ***Taanit 26a***

   **8th**

Nebuchadnezzar’s soldiers entered the Temple and ate and desecrated it, day 2.  ***Taanit 29a***

   **9th** **Tish B'Av**

Fast of Av.  ***Zechariah 7:1-3***

Jacob is confronted by Esau, on his return to Canaan. ***Genesis 33:1ff***. Rashal Bereshit Vayish quoted in Seder HaDorot.

Moses goes up on Sinai, a second time, to plead for mercy after the golden calf - day 20. ***Exodus 32:30-35***, **Taanit 28b**.

Moses' spies return from Israel, ten with a wicked report, two with a good report.***Numbers 13:25 Taanit 29a***

It was decreed that Israel should not enter the promised land.  ***Taanit 29a***, ***Numbers 13:25***

Jeremiah was born.  **Midrash Yalkut Yiremiyahu 36**

Jerusalem and the Solomon's temple are burned and looted by Babylon. ***II Kings 25:8-24, Taanit 29a*** - 3338 AM

A year after the Temple was burned, **Micah 3:12** was fulfilled.

This is the day spoken of in **Lamentations 7:2**.

This is the `fast day', of the fifth month, spoken of in **Zechariah 8:19**.

The Rabbis say that Herod's temple was also destroyed on this date in 70 C.E.  ***Taanit 29a*** - 3828 AM

Emperor Hadrian established a heathen temple on the Temple mount.  **Taanit 29a**

Ezekiel/God tells elders to put away idols. ***Ezekiel 20***

132 AD (135AD?) - Betar, the last fortress to hold out against the Romans during the Bar Kochba revolt fell.

1095 AD – First Crusade declared by Pope Urban II. 10,000 Jews killed in first month of the Crusade.

1290 AD – Expulsion of Jews from England by King Edward I, accompanied by pogroms and confiscation of books + property

1492 AD - Expulsion of Jews from Spain by King Ferdinand. Also, Columbus (a Jew in hiding) sailed from Spain.

1555 AD - Ghetto established in Rome. Pope Paul IV moves all the Jews into a foul smelling area near the Tiber River.

1914 AD – WW1 begins. 75% of all Jews lived in war zones.

1941 AD – A decree went forth expelling all Jews from Hungarian Ruthenia.

1989 AD – Iraq walks out of talks with Kuwait and the invasion of Kuwait by Iraq took place.

1990 AD – Gulf war starts Desert Storm that was started on Tisha B’Av ended on the Feast of Purim.

1994 AD – Deadly bombing of the Jewish community center in Argentina, killing 86 and wounding 300.

The Israeli withdrawal from 25 settlements in the Gaza Strip and northern Samaria began on August 14, 2005.

Classical Jewish sources maintain that the Jewish Messiah will be born on Tisha B’Ab.

I pray that we all have an easy fast as we contemplate the destruction of the Temple of lively stones.

**Ashlamatah: Malachi 3:1-8, 23-24**

| **Rashi** | **Targum** |
| --- | --- |
| 17. ¶ You have wearied the Lord with your words, and you say, "How have we wearied [Him]?"-By your saying, "Every evildoer is good in the Lord's sight, and He desires them," or, "Where is the God of judgment?" | 17. ¶ You have wearied the LORD with your words. And if you say, "How have we wearied Him?" - by saying, "Everyone who does evil is right before the LORD, and He has pleasure in them", or, "Where is it that God does justice?” |
|  |  |
| 1. **Behold I send My angel, and he will clear a way before Me. And suddenly, the Lord Whom you seek will come to His Temple. And behold! The angel of the covenant, whom you desire, is coming, says the Lord of Hosts.** | 1. **"Behold, I am about to send My messenger and he will prepare the way before Me, and suddenly the Lord whom you seek will enter his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts.”** |
| 2. Now who can abide the day of his coming, and who will stand when he appears, for it is like fire that refines and like fullers' soap. | 2. But who may endure the day of his coming and who will stand when he is revealed? For his anger dissolves like fire and (is) like soap which is used for cleansing. |
| 3. And he shall sit refining and purifying silver, and he shall purify the children of Levi. And he shall purge them as gold and as silver, and they shall be offering up an offering to the Lord with righteousness. | 3. And he will be revealed to test and to purify as a man who tests and purifies silver; and he will purify the sons of Levi and will refine them like gold and silver, and they will be presenting an offering in righteousness/ generosity before the LORD. |
| 4. And then the offerings of Judah and Jerusalem shall be pleasant to the Lord, as in the days of old and former years. | 4. And the offering of the people of Judah and the inhabitants of Jerusalem will be accepted before the LORD as in the days of old and as in former years. |
| 5. And I will approach you for judgment, and I will be a swift witness against the sorcerers and against the adulterers and against those who swear falsely; and also against those who withhold the wages of the day laborers, of the widow and fatherless, and those who pervert [the rights of] the stranger, [and those who] fear Me not, says the Lord of Hosts. | 5. And I will reveal Myself against you to exercise judgement, and My Memra will be for a swift witness among you. against the sorcerers and adulterers, and against those who swear falsely and those who oppress the hireling in his wages, the widow and the orphan, and who pervert the judgement of the stranger, and have not feared from before Me, says the LORD of hosts. |
| 6. **For I, the Lord, have not changed**; and you, the sons of Jacob, have not reached the end. | 6. **For I the LORD have not changed My covenant which is from of old** but you. o house of' Israel, you think that if a man dies in this world his judgement has ceased, |
| 7. From the days of your fathers you have departed from My laws and have not kept [them]. "Return to Me, and I will return to you," said the Lord of Hosts, but you said, "With what have we to return?" | 7. From the days of your fathers you have wandered from my statutes and have not observed (them). Return to my service and I will return by My Memra to do good for you, says the LORD of hosts. And if you say, 'How shall we return?' |
| 8. Will a man rob God? Yet you rob Me, and you say, "With what have we robbed You?"-**With tithes and with the terumah-levy.** | 8. Will a man provoke before judge? But you are provoking before Me. And if you say, 'How have we provoked before you? **- in tithes and offerings."** |
| 9. You are cursed with a curse, but you rob Me, the whole nation! | 9. You are cursed with a curse, and you are provoking before Me, the whole nation of you. |
| 10. **Bring the whole of the tithes into the treasury so that there may be nourishment in My House, and test Me now therewith, says the Lord of Hosts, [to see] if I will not open for you the sluices of heaven and pour down for you blessing until there be no room to suffice for it.** | 10. **Bring the whole tithe to the storehouse and there will be provision for those who serve in My Sanctuary. and make trial now before Me in this, says the LORD of hosts, to see whether I will not open to you the windows of heaven and send down blessing to you, until you say, 'Enough!’** |
| 11. And I will rebuke the devourer for your sake, and he will not destroy the fruits of your land; neither shall your vine cast its fruit before its time in the field, says the Lord of Hosts. | 11. And I will rebuke the destroyer for you and it will not destroy the fruit of your ground; nor will the vine in the field fail to bear fruit for you, says the LORD of hosts. |
| 12. And then all the nations shall praise you, for you shall be a desirable land, says the Lord of Hosts. **{P}** | 12. And all Gentiles will praise you, for you will be dwelling in the land of the house of My Shekinah and will be fulfilling My will in it, says the LORD of hosts. **{P}** |
|  |  |
| 22. ¶ Keep in remembrance the teaching of Moses, My servant-the laws and ordinances which I commanded him in Horeb for all Israel. | 22. ¶ **Remember the Law of Moses My servant, which I commanded him on Horeb for all Israel, to teach them statutes (Heb. Chuqim) and ordinances (Heb. UMishpatim).** |
| 23. Lo, I will send you Elijah the prophet before the coming of the great and awesome day of the Lord, | 23. Behold, I am sending to you Elijah the prophet before the coming of the great and terrible day which will come from" the LORD. |
| 24. that he may turn the heart of the fathers back through the children, and the heart of the children back through their fathers-lest I come and smite the earth with utter destruction. **{P}** | 24. And he will turn the heart of the fathers upon the children and the heart of the children upon their fathers, lest I should reveal myself and find the whole land in its sins, and utterly wipe it out.” **{P}** |
|  |  |

**Rashi’s Commentary on Malachi 3:1-8, 23-24**

**Chapter 2**

**17** **By your saying, “Every evildoer, etc., or Where is the God of judgment?”** Since you see that the way of the wicked prospers, and the righteous are afflicted and stumble, you say to yourselves, "One of these two ways is true: Either every evildoer is good in His sight, or [else] there is no judgment or judge to requite him. And so is the interpretation of the language of the verse: Every evildoer is good in His sight; therefore, He causes them to prosper. Or, if this is not so, where is the God of judgment, for He does not requite them.

**Chapter 3**

**1** **Behold I send My angel** to put the wicked away.

**and he will clear a way** of the wicked.

**the Lord Whom you seek** The God of justice.

**and the angel of the covenant** who avenges the revenge of the covenant.

**2** **Now who can abide** This is synonymous with; וּמִי יָכִיל

**and who will stand** Will be able to stand. **and like fullers’ soap** Like soap used by the fullers, which removes the entire stain. So will he remove all the wickedness.

**and like soap** It is an herb which removes stains, erbe savonijere in Old French, probably soapwort. The word בּֽרִית signifies a thing that cleans and purifies, as in (Ps. 73:1), “to the pure of heart.”

**3** **And he shall sit refining** He will free himself from all his affairs to be like a refiner, who refines and purifies silver.

**6** **For I, the Lord, have not changed** Although I keep back My anger for a long time, My mind has not changed from the way it was originally, to love evil and to hate good.

**and you, the sons of Jacob** Although you die in your evil, and I have not requited the wicked in their lifetime

**you have not reached the end** You are not finished from before Me, for I have left over the souls to be requited in Gehinnom. And so did Jonathan render. And you of the House of Jacob, who think that whoever dies in this world, his verdict has already ended, that is to say, you think that My verdict has been nullified, that he will no longer be punished. Our Sages (Sotah 9a), however, explained it: א שָׁנִיתִי - I did not strike a nation and repeat a blow to it; but as for you, I have kept you up after much punishment, and My arrows are ended, but you are not ended.

**8** **Will a man rob** Our Sages explained this as an expression of robbery, and it is an Aramaism.

**With tithes and with the terumah levy** The tithes and the terumah - levy that you steal from the priests and the Levites is tantamount to robbing Me.

**9** **You are cursed with a curse** because of this iniquity, for which I send a curse into the work of your hands; but nevertheless, you rob Me.

**10** **so that there may be nourishment in My House** There shall be food accessible for My servants.

**11** **And I will rebuke the devourer for your sake** The finishing locusts and the shearing locusts, which devour the grain of your field and your vines.

**12** **a desirable land** A land that I desire.

**24** **that he may turn the heart of the fathers back** to the Holy One, blessed be He.

**through the children** lit., on. He will say to the children affectionately and appeasingly, “Go and speak to your fathers to adopt the ways of the Omnipresent.” So we explain, “and the heart of the children through their fathers.” This I heard in the name of Rabbi Menahem, but our Sages expounded upon it in tractate Eduyoth (8:7), that he will come to make peace in the world.

**Special Ashlamatah: Yeshayahu (Isaiah) 1:1-27**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah. | 1. ¶ The prophecy of Isaiah the son of Arnoz, which he prophesied concerning the men of Judah and the inhabitants of Jerusalem in the days ‎of Uzziah, Jothan, Ahaz, Hezekiah, kings of the house of Judah.  |
| 2. Hear, O heavens, and give ear, O earth, for the Lord has spoken; Children I have raised and exalted, yet they have rebelled against Me. | 2. Hear, O heavens which shook when I gave My Law to My people, and ‎give ear, O earth which reeled before My word; for the LORD speaks: "The house of Israel is My people, I called them sons. I cherished ‎and ‎ glorified them, but they have rebelled against My Memra.  |
| 3. An ox knows his owner and a donkey his master's crib; **Israel does not know, my people does not consider.** | 3. The ox knows its owner, and the ass its master's crib; but Israel does not teach ‎to know the fear of Me, **My people does not understand, to return to My Law.**" |
| 4. Woe to a sinful nation, a people heavy with iniquity, evildoing seed, corrupt children. **They forsook the Lord**; they provoked the Holy One of Israel; they drew backwards. | 4. Woe, because they were called a holy people, and sinned; ‎a chosen congregation have multiplied sins; they were named as a beloved seed and they acted wickedly, and it was said of them, "Cherished ‎sons”: and they corrupted their ways! **They have forsaken the service of the LORD,** they have despised the fear of the Holy One of Israel, ‎because of their wicked deeds they are turned about and backwards. |
| 5. Why are you beaten when you still continue to rebel? Every head is [afflicted] with illness and every heart with malaise. | 5. They do not understand so as to say, "Why are we still smitten?" They ‎continue to sin. They do not say, "For what reason is every head sick and every heart mournful?" |
| 6. From the sole of the foot until the head there is no soundness-wounds and contusions and lacerated sores; they have not sprinkled, neither have they been bandaged, nor was it softened with oil. | 6. From the remnant of the people even ‎to the heads there is not among them one that is perfect in my fear. All of them are disobedient and rebellious; they defile themselves with sins ‎as a dripping wound. They do not forsake their arrogance and they do not desire repentance, and they have no merits to protect them. ‎ |
| 7. Your land is desolate; your cities burnt with fire. Your land-in your presence, strangers devour it; and it is desolate as that turned over to strangers. | 7. Your country lies desolate, your cities are burned with fire; in your very presence the Gentiles take possession of your land; and because ‎of your sins it is removed from you, and given to aliens. |
| 8. And the daughter of Zion shall be left like a hut in a vineyard, like a lodge in a cucumber field, like a besieged city. | 8. And the congregation of Zion is left like a booth in a vineyard after they have ‎picked it clean, like a tent for staying overnight in a cucumber field after they have stripped it, like a city which is besieged. |
| 9. "Had not the Lord of Hosts left us a remnant, we would soon be like Sodom; we would resemble Gomorrah." **{P}** | 9. Had the ‎abounding goodness of the LORD of hosts not left us a remnant in his mercies, then our sins would have been with us, so that as the men ‎of Sodom we should have perished, and as the inhabitants of Gomorrah we should have been destroyed. ‎ **{P}** |
| 10. ¶ Hear the word of the Lord, O rulers of Sodom; give ear to the law of our God, O people of Gomorrah! | 10. ¶ Listen to the word of the LORD, you rulers whose deeds are [as] evil as [those of] the rulers of Sodom! Give ear to the Law of our God, ‎you people whose deeds resemble [those of] the people of Gomorrah! |
| 11. Of what use are your many sacrifices to Me? says the Lord. I am sated with the burnt-offerings of rams and the fat of fattened cattle; and the blood of bulls and sheep and hegoats I do not want. | 11. There is no pleasure before Me in the multitude of your holy ‎sacrifices, says the LORD. Enough of burnt offerings of rams and fat of fed beasts and blood of bulls or lambs or kids; in such things there ‎is no pleasure before Me. |
| 12. When you come to appear before Me, who requested this of you, **to trample My courts?** | 12. When you come to be seen before Me, who requires this from your hand, that you should come? **Do not trample ‎My courts!** |
| 13. You shall no longer bring vain meal-offerings, it is smoke of abomination to Me; New Moons and Sabbaths, calling convocations, **I cannot [bear] iniquity with assembly.** | 13. Do not continue to bring an offering which is stolen; it is a despised oblation before me. At new moons and Sabbaths **you ‎gather in assembly without forsaking your sins, so that your prayers might be accepted in the time of your assemblies.** |
| 14. Your New Moons and your appointed seasons My soul hates, they are a burden to Me; I am weary of bearing [them]. | 14. Your new moons ‎and your appointed feasts My Memra despises; they are before Me as something despicable; I have forgiven much. |
| 15. And when you spread out your hands, I will hide My eyes from you, even when you pray at length, I do not hear; your hands are full of blood. | 15. And when the priests ‎spread forth their hands to pray for you, I take up the face of My Shekhinah from you; even though you pray much concerning yourselves, ‎there is no pleasure before Me to accept your prayers; because your hands are full of innocent blood. |
| 16. **Wash, cleanse yourselves, remove the evil of your deeds from before My eyes, cease to do evil.** | 16. ‎ **Return to the Law; make yourselves clean from your sins; remove the evil of your deeds from before My Memra; cease to do evil.‎** |
| 17. **Learn to do good, seek justice, strengthen the robbed, perform justice for the orphan, plead the case of the widow.** **{S}** | 17. **Learn to do good; seek judgment, acquit him that is robbed, judge the case .of the fatherless, act on the complaint of the widow**. **{S}** |
| 18. Come now, let us debate, says the Lord. If your sins prove to be like crimson, they will become white as snow; if they prove to be as red as crimson dye, they shall become as wool. | 18. **Then, when you, return to the Law, you will beseech before Me, and I will carry out your request, says the LORD:** though your sins are ‎scarlet like dyed cloth, they shall be white like snow; though they are red like crimson, they shall become like pure wool. |
| 19. **If you be willing and obey, you shall eat the best of the land.** | 19. **If you are willing ‎and attend to My Memra, you will eat of the good of the land;** |
| 20. **But if you refuse and rebel, you will be devoured by the sword, for the mouth of the LORD spoke.** **{P}** | 20. **but if you refuse and do not attend to My Memra, by the adversary's ‎sword you will be killed; for by the Memra of the LORD it has been so decreed.** **{P}** |
| 21. ¶ How has she become a harlot, a faithful city; full of justice, in which righteousness would lodge, but now murderers. | 21. ¶ How the faithful city’s deeds have turned to become as [those of] a harlot, she that was full of those who perform judgment! Truth ‎was done in her, and now they are killers of souls. |
| 22. Your silver has become dross; your wine is diluted with water. | 22. Your silver has become dross, your wine mixed with water. |
| 23. Your princes are rebellious and companions of thieves; everyone loves bribes and runs after payments; the orphan they do not judge, and the quarrel of the widow does not come to them. **{S}** | 23. Your princes are ‎rebellious and companions of thieves. All of them love to accept a bribe, saying - a man to his neighbour - assist me in my case, so that I will ‎repay you in your case. They do not defend the fatherless and the complaint of the widow does not come before them. **{S}** |
| 24. "Therefore," says the Master, the Lord of Hosts, the Mighty One of Israel, "Oh, I will console Myself from My adversaries, and I will avenge Myself of My foes. | 24. Therefore the ‎LORD of the world says, the LORD of hosts, the Strong One of Israel: "The city of Jerusalem I am about to comfort, but woe to the wicked when I am revealed to take just retribution from the enemies of the people, and I will return vengeance to the adversary.  |
| 25. And I will return My hand upon you and purge away your dross as with lye, and remove all your tin. | 25. And I will ‎turn the stroke of My might upon you and I will separate, as those who purify with lye, all your wicked and I will remove all your sinners. |
| 26. And I will restore your judges as at first and your counsellors as in the beginning; afterwards you shall be called City of Righteousness, Faithful City. | 26. **And I will appointv- in you true judges. steadfast as at the first. and your counsellors as at the beginning.** Afterward you will be called the city ‎of truth, the faithful city. |
| 27. Zion shall be redeemed through justice and her penitent through righteousness. | 27. Zion will be redeemed when judgment is performed in her, **and the ones who have performed the Law will ‎return to her in righteousness/generosity.** |
| 28.  | 28. But rebels and sinners will be shattered together, and **those who have forsaken the Law of the LORD will ‎be consumed.** |
| 29.  | 29. For you will be ashamed of the oaks of the idols in which you delighted; and you will be humiliated for your gardens ‎of the idols in which you assemble. |
| 30.  | 30. For you will be like a terebinth when its leaves fall, and like a channelled garden without water. |
| 31.  | 31. And the strength of the wicked will become as a tow of flax, and the deed of their hands as a spark of fire; as when they are brought near ‎to each other and both of them burn together, so will the wicked come to an end, they and their wicked deeds, and there will be no pity for ‎them.‎‎ **{P}** |

**Rashi’s Commentary for: Yeshayahu (Isaiah) 1:1-27‎**

**1 the vision of Isaiah the son of Amoz** Said Rabbi Levi: We have a tradition from our ancestors that Amoz and Amaziah, king of Judah, were brothers.

**which he saw concerning Judah and Jerusalem** Now, did he not prophesy concerning many nations, viz. the prophecy of Babylonia (ch. 13), the prophecy of Moab (ch. 15)? Thus you learn that this is not the beginning of the Book, and that the Book is not given its name for this prophecy. So we learned in the Baraitha of the Mechilta (Exod. 15:9, 10): “In the year of King Uzziah’s death” (6:1) is the beginning of the Book, but there is no early and late in the order [i.e., **the order of the chapters is no indication of the chronological order.** (Others read: There is no early and late in the Book Parshandatha.] The context proves this point, for, on the day of the earthquake (see Zech. 14:5), the day Uzziah became a metzora (see 2 Chron. 26:19), it was said: “Whom shall I send and who will go for us?” And I said, “Here I am; send me” (6:8). We learn that this was the beginning of his mission, and this prophecy was said afterwards. And concerning this alone, it is stated: which he saw concerning Judah and Jerusalem, just as Scripture says concerning each nation, “the prophecy of such and such a nation.” Here too, Scripture writes: “which he saw concerning Judah and Jerusalem.” **Since they are harsh reproofs, he calls them “chazon,” which is the harshest of the ten expressions by which prophecy is called**, as is stated in Gen. Rabbah (44:7), and proof of this is the verse (infra 21:2), “A harsh prophecy (חָזוּת) was told to me.”

**in the days of Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah.** These four kings he buried, [i.e. he outlived,] in his lifetime. On the day Uzziah became a metzora, the Shechinah rested upon him, and he prophesied all the days of these kings, until Manasseh arose and killed him. (And this prophecy was said in the days of Hezekiah after the ten tribes were exiled.)

**2 Hear, O heavens, and give ear, O earth** And Moses said, “Give ear, O heavens,...and may the earth hear” (Deut. 32:1). Why did Isaiah change the wording? Our masters taught concerning this matter, [and] many midrashim [are] in the section entitled “Ha’azinu” in Sifrei, but the Sages disagreed with them and said: A matter is not so unless witnesses come and testify. If their words coincide, their testimony is fulfilled; if not, their testimony is not fulfilled. Had Isaiah not addressed the heavens with giving ear and the earth with hearing, the heavens would testify and say, ‘When we were called to this testimony in Moses’ time, when he said, (Deut. 30:19) “I call heaven and earth to witness against you,” we heard with an expression of giving ear,’ and the earth would testify, ‘I was called with an expression of hearing,’ hence their testimony would not coincide. [Therefore,] Isaiah came and reversed the matter. Consequently, both are found to testify with an expression of giving ear and with an expression of hearing.

**for the Lord has spoken** That you should be witnesses in this matter, when I warned them in Moses’ time. Therefore, come and hear what I reason with them, for they transgressed the warning, I did not sin against them, but I raised them and exalted them, yet they rebelled against me. [Another version reads:] That you should be witnesses in this matter. Now, where did He speak? “Give ear, O heavens and I will speak” (ibid. 32:1). [So this was taught] in Mechilta (Bo 12).

**3 his owner** Heb. קֽנֵהוּ [is] like מְתַקְּנוֹ , the one who affixes him to the plowshare for plowing by day, and since he has accustomed him to this, he knows him. The dull donkey, however, does not recognize his master until he feeds him. Israel was not intelligent like the ox, to know, when I called him and said, “Israel will be your name” (Gen. 35:10), and I informed them of several of My statutes, yet they deserted Me, as is related in Ezekiel (20:39): “Let each one go and worship his idols.” Even after I took them out of Egypt and fed them the manna and called them, “My people, the children of Israel,” they did not consider even as a donkey. Another explanation is:

**An ox knows its owner** An ox recognizes his owner so that his fear is upon him. He did not deviate from what I decreed upon him, by saying, I will not plow today. Neither did a donkey say to his owner, I will not bear burdens today. Now, these [creatures,] who were created to serve you, and are not destined to receive reward if they merit, or to be punished if they sin, did not change their manner, which I decreed upon them. Israel, however, who, if they merit receive reward, and if they sin are punished.

**does not know** i.e., did not want to know; they knew but trod with their heels, and My people did not take heart to consider.

**4 Woe** Every instance of הוֹי in Scripture is an expression of complaining and lamenting, like a person who sighs from his heart and cries, “Alas!” There are, however, several, which are an expression of a cry, the vocative voice, e.g., “Ho, ho, flee from the land of the north” (Zech. 2:10), which the Targum renders, אַכְלוּ , an expression of announcing.

**Woe** There is a reason to cry about a holy nation that turned into a sinful nation, and a people referred to by the expression, “for you are a holy people” (Deut. 7:6), turned into a people with iniquity.

**a people heavy with iniquity** The heaviness of iniquity. The word denotes a person who is heavy, pesant in French, ponderous. The word כֶבֶד is a substantive of heaviness, pesantoma in French, and is in the construct state, and is connected with the word עָוֹן , iniquity.

**evildoing seed** And they were seed whom the Lord blessed (Isa. 61:9). Similarly, they were children of the Holy One, blessed be He, and they became corrupt.

**they provoked** Heb. נִאֲצוּ , they angered.

**they drew backwards** [The root נְזִירָה ,] wherever it appears, is only an expression of separation. Similarly, Scripture states: “And they shall separate (וְיִנָּזְרוּ) from the holy things of the children of Israel” (Lev. 22: 2), “the one separated (נְזִיר) from his brothers” (Gen. 49:26). Here too, they drew away from being near the Omnipresent.

**5 Why are you beaten**... A person who was punished (lit. beaten) and repeats his sin his friend admonishes him and says to him, For this you have been punished, yet you do not take heart to say, ‘For this I have been punished. I will not repeat it again.’ Here too, why are you beaten since you continue disobedience, to turn away from following the Omnipresent? Is not every head afflicted with illness and every heart with malaise? Why then do you not understand?

**6 soundness** An expression of perfection, sound without pain.

**wounds** Heb. פֶּצַע , i.e., a wound of a sword.

**contusions** Heb. חַבּוּרָה , an expression of a bruise. [Some editions read:] Other bruises.

**and lacerated sores** Jonathan renders: מְרַסְסָא , lacerated and crushed.

**and lacerated sores** demarcejjre, in O.F., and in the language of the Talmud, we find, “he bumped (טַרְיֵה) his head” (Chullin 45b). Menahem explained it as an expression of moisture, i.e., moist and wet, always oozing [muyte in O.F.].

**they have not been sprinkled** These lesions were not sprinkled with medicinal powders by physicians. This is an expression of: (Job 18:15) “Sulphur shall be sprinkled (יְזֽרֶה) on his dwelling.” Menahem explained it as an expression of healing, as in (Jeremiah 30:13): “No one pronounced your judgment for healing (לְמָזוֹר) .”

**neither was it softened with oil** Their wound was not softened with oil, as is customary with other wounds. It would be inappropriate to say here, “They were not softened with oil,” for they soften only the place of the sore, not the wound and the contusion but the sprinkling and the bandaging applies to all three, [i.e., the wound, the contusion, and the lacerated sore.] Therefore, the plural number applies to them; the lesions were not sprinkled and not bandaged. Jonathan interprets the entire verse figuratively, referring to the fact that they were soiled and afflicted with iniquity. Accordingly, he rendered, “From the sole of the foot until the head,” from the smallest to the greatest, there is no soundness. There is none good among them, wounds and contusions, rebellious deeds, iniquities, and inadvertent sins.

**they have not been sprinkled...** i.e., they have not been healed by repenting wholeheartedly, nor has it been softened with oil, not even a trace of repentant thought has entered their heart.

**7 in your presence, strangers devour it** Before your eyes, your enemies will devour it. and desolate of you as a heritage turned over to strangers, which is desolate of its owners. Jonathan renders in this manner.

**8 And the daughter of Zion shall be left devoid of its inhabitants**, for they will be exiled from its midst, as a hut in a vineyard, made by a watchman, and when the produce of the vineyard is gathered, he leaves his hut and goes away, after they gather it.

**like a lodge in a cucumber field** As the lodge, which the watchman made at the end of a cucumber field, to watch its cucumber, is left, for after it is gathered, he leaves it and goes away; the one in the vineyard is called a hut since he lives in it day and night; by day, he guards it from the birds and by night from the thieves, but cucumbers are hard, and there is no fear of the birds, and one need not watch them by day. It is, therefore, called a lodge since it is a place of lodging at night. Jonathan renders: Like a bed in a lodge (again repeated in Hebrew), [in] a cucumber field, in a cucumber field after it has been picked (בָּתַר דְאַבְעָיוּהִי) , after it has been picked. [This is the expression of the Mishnah] (Peah 4:5): “There are three gatherings (אַבְעָיוֹת) a day.”

**like a besieged city** Like a city which was besieged, and they make huts around it to hide the troops, and when they give up the siege [lit., when they go away from it], they leave them and go away. All this is Jonathan’s translation.

**9 Had not the Lord of Hosts left us a remnant** by His own volition and with His mercy, not because of our merits.

**we would soon be like Sodom** All of us would be destroyed.

**10 rulers of Sodom** Princes whose deeds are like those of Sodom. **From here, [the Rabbis] deduced that a person should not open his mouth to Satan.**

**11 I am sated with the burnt-offerings of rams** This is similar to: “Lest he have too much of you and hate you,” (Proverbs 25:18).

**fattened cattle** Fattened cattle and sheep.

**I do not want** Since you transgress My Torah, **the sacrifice of the wicked is an abomination** [from Prov. 21:27].

**12 who requested this of you, to trample My courts** to trample [the preposition is absent in the Hebrew] My courts, since your heart is not whole with Me.

**13 You shall bring no more vain meal-offerings** I warn you, you shall not bring Me your vain meal-offering, for the smoke that rises from it is smoke of abomination to Me, and not for My satisfaction.

**New moons and Sabbaths, calling, convocations, I cannot.**.. and [sic, does not appear in Parshandatha] to call convocations, i.e., New Moons and Sabbaths when you gather to call a convocation and an assembly on them, I cannot bear the iniquity in your hearts that is inclined to paganism, and the convocation with it, for these two things are incompatible: to call a convocation to gather before Me, and the iniquity that is in your hearts for paganism, and you do not take it out of your hearts.

**15 And when you spread out your hands, I will hide My eyes** from you because your hands are full of blood. blood Murder.

**16 Wash, cleanse yourselves** Voweled with a ‘patach,’ the imperative form, since it is derived from רְחַץ , but רָחֲצוּ , [in the past tense, is voweled with a ‘kamatz’ because it is derived from רָחַץ ].

**Wash, cleanse yourselves, remove, learn, seek, strengthen, perform justice, plead, go** **Ten exhortations of the expression of repentance are [listed] here, corresponding to the Ten Days of Penitence and to the ten verses of Kingship, Remembrances, and Shofaroth [in the musaf service of Rosh Hashanah].**

**cease to do evil** Desist from your evil deeds.

**to do evil** Heb. הרע , like לְהָרֵעַ , to do evil. [Rashi explains this because the preposition is absent in Hebrew.] Scripture does not have to write מֵהָרֵעַ , desist from doing evil, for so does the Biblical language treat the expression of חֲדָלָה , stopping, [e.g.,] “and he failed to make (לַעֲשׂוֹת) the Pesach” (Num. 9:13); “until he stopped counting (לִסְפּֽר) ” (Gen. 41:49). That is to say, the counting stopped, the making failed, here too, stop the evildoing.

**17 Learn** It is punctuated ‘raphe,’ weak, without a dagesh. This is from the form לָמֽד , learn to do good. One who teaches himself is of the ‘kal’ form. Therefore, its imperative plural is voweled with a ‘chirik’ like אִמְרוּ , שִׁמְעוּ , but one who teaches others is of the form of the ‘heavy conjugation’ (pi’el) with a ‘dagesh,’ and if one comes to command a number of people, the word is voweled לַמְּדוּ . And so, דִּרְשׁוּ , from the form דְרשׁ , but אַשְּׁרוּ in which the ‘shin’ has a ‘dagesh,’ is from the ‘heavy conjugation,’ and from the form אַשֵּׁר ; therefore, the imperative plural is voweled with a ‘patach’ like בַּשְּׂרוּ , סַפְּרוּ , דַּבְּרוּ .

**strengthen the robbed** Heb. חָמוֹץ אַשְּׁרוּ . This is a Mishnaic term, אֲשַׁרְנוּהִי , “we have verified it” (Ketuboth 21a); “if I had strength (אֲיַשֵּׁר) ” (Gittin 30b); “May your strength be strengthened (יִישַׁר) ” (Shabbath 87a). Another explanation is: Lead him in the path of truth to acquire what rightfully belongs to him. An expression of: (Job 23:11) “My foot held its path (בֲּאֲשׁוּרוֹ) ”; (Prov. 23:19) “And go (וְאַשֵׁר) in the way of your heart.”

**perform justice** So-and-so is innocent and so-and-so is guilty.

**plead the case of the widow** Endeavor in their quarrel to plead for her, for she cannot go out to pursue her opponents.

**the robbed** Heb. חָמוֹץ , similar to (Ps. 71:4) “from the hand of the unrighteous and the robber (וּמְחַמֵּץ) .”

**18 Come now, let us debate together**, I and you, and we will know who offended whom, and if you offended Me, I still give you hope to repent.

**If your sins prove to be like crimson** Stained before Me like crimson red, I will make them as white as snow.

**says the Lord** [The verb is in the future form to denote that] He always says this to you, like: (Num. 9:20) “By the word of the Lord they would camp (יַחֲנוּ) ,” also a future form. Another explanation is: Come now, let us debate. What is written above this? “Cease to do evil; learn to do good.” And after you return to Me, come now, and let us debate together, to notify Me, “We have done what is incumbent upon us; You do what is incumbent upon You;” and I say, “If your sins prove to be like crimson, they will become white as snow...”

**as crimson dye** Heb. תּוֹלָע , lit. a worm. Dye with which they dye fabrics red. They are kernels, each one of which has a worm inside it. Hence the name תּוֹלָע .

**20 for the mouth of the Lord spoke** Where did He speak? (Lev. 26:25) “And I will bring upon you a sword.”

**21 a harlot** Astray from her God.

**city which was faithful and full of justice**, and righteousness would lodge therein, but now murderers.

**full of justice** Heb. מְלֵאֲתִי מִשְׁפָּט [equivalent to מְלֵאַתמִשְׁפָּט , the ‘yud’ being superfluous,] as in (Lamentations 1:1) רַבָּתִי עָם , “great in population” [equivalent to רַבַּתעָם ].

**in which righteousness would lodge** The daily dawn sacrifice would atone for the sins [committed] at night, and the daily afternoon [sacrifice] would atone for those of the day. Another explanation is that they would allow capital cases to rest overnight when they could find no merit for him, [i.e., for the defendant;] they would not conclude his verdict until the morrow, perhaps they would find a merit for him, and now they have become murderers. [We find in] Pesikta [d’Rav Kahana p. 121a]: Rabbi Menahem bar Oshia [according to Parshandatha,] Rabbi Phinehas in the name of Rabbi Oshia said: Four hundred eighty-one synagogues were in Jerusalem, corresponding to the numerical value of מְלֵאֲתִי .

**and now murderers** They killed Uriah; they killed Zechariah.

**22 Your silver has become dross** They would make copper coins and plate them with silver, in order to cheat with them.

**your wine is diluted with water** Your drinks are mixed with water, as is stated in Pesikta (122b). [The word] means ‘mixed,’ although there is no similar word in Scripture to prove it, but the Midrash Aggadah explains (Ecc. 2:2): “Of laughter I said, it makes one mad (מְהוֹלָל) ” to mean that it is confused, or mixed up.

**23 rebellious** Deviating from the straight path.

**and runs after payments** This word is similar to the Talmudic תַּשְׁלוּמִין . Jonathan paraphrases: One man says to another, Do me a favor in my case, and I will repay you in your case. This refers to a judge who was a robber, and the robbery victim complains about him before another judge. This one says to him, Declare me innocent today, and I will repay you when they complain about you before me. This is the meaning of running after payments.

**and the quarrel of the widow does not come to them** The widow comes to complain, and the orphan is coming out, when this one meets him and asks him, What did you accomplish in your case? He replies, All day long I toiled at work, but I did not accomplish anything. And this one turns around and says, If this one, who is a man, did not accomplish anything, surely I will not. This is the meaning of, “the orphan they do not judge, and the quarrel of the widow does not come to them” at all.

**24 says the Master** Who possesses everything, and in Whose power it is to uproot you from your land and to settle others in it.

**the Mighty One of Israel** the strength of Israel.

**Oh** Heb. הוי . An expression of preparation and announcement, and similar to this is (Zech. 2:10): “Ho, ho, (הוי הוי) flee from the land of the north.” And let all know that I will console Myself of My adversaries, who angered Me with their deeds.

**25 And I will return My hand upon you** One blow after another, until the transgressors have been completely destroyed.

**as with lye** This is an expression meaning soap [sbon in O.F., savon (in modern French)]. Its deviation is an expression of cleanliness, similar to (Ps. 24:4): “and pure (בַּר) of heart,” since it cleanses the garment of its stains.

**your dross** mentioned above, as: “Your silver has become dross”; a mixture of silver with copper is called dross. Here too, a mixture of the wicked with the righteous. I will destroy the transgressors, who are all dross.

**all your tin** The tin mixed with silver, that is to say, the wicked among you. בְדִיל is called estejjn [etain] in O.F. [tin].

**26 as at first** I will appoint for you pious judges.

**City of Righteousness** As in the beginning, righteousness will lodge therein.

**27 shall be redeemed through justice** Since there will be in it people who practice justice.

**shall be redeemed** from her iniquities.

**and her penitent** those penitent among them.

**through righteousness** through those who make themselves righteous through justice and through righteousness that are in her midst [or,] among them.)

**28 And destruction shall come upon rebels.**.. For with all these expressions he reproved them above: and they rebelled against Me (verse 2), sinful nation; they forsook the Lord (verse 4).

**rebels** Rebels and sectarians and those who worship idols.

**and sinners** Apostates guilty of other sins.

**29 of the elms** Heb. מֵאֵלִים , an expression derived from אֵלָה , a species of tree called olme in O.F. [orme in modern French, an elm].

**that you desired to worship idols under them**, similar to what is stated (Hosea 4:13): “Under the oak and the aspen, and the elm, for its shade is good.”

**because of the gardens** There they would worship idols, as it is stated (infra 66:17): “Those who prepare themselves and purify themselves for the gardens.”

**30 whose leaves wilt** Its leaf ([Other editions read:] whose leaf) wilts, becomes wilted [flatisant in O.F.]. When heat or cold comes upon it, it wilts and its moisture is lost and destroyed. [The word] נבל is not an expression of decay like בלה , for no ‘nun’ is found in that expression, but נבל [is an expression of something that becomes fatigued and its strength is curtailed, from the root of] נָבֽל תִּבּֽל (Exod. 18: 18), which Onkelos renders: You will surely be exhausted.

**that has no water to water its seeds**; to the thing with which they sin, he compares their punishment.

**31 the[ir] strength** with which they take from the poor by force and rob them and strengthen themselves with the money. That money will become as tow, which is shaken out of the flax, which is light and easily ignited.

**and its perpetrator** The one who amasses this power will become as a spark of fire, and they will burn, one with the other.

**as a spark** Heb. וּפֽעֲלוֹ לְנִיצוֹץ , estencele in O.F. [etincelle in modern French], a spark. Jonathan renders וְעוֹבַד יְדֵיהוֹן , and the work of their hands. This does not follow the Hebrew, however, for, were it so, it would have to be voweled וּפָעֳלוּ with a ‘kamatz-chatuf,’ a hurried ‘kamatz,’ and it would be explained as an expression of work. Now, that it is voweled with a ‘cholam,’ it is an expression of a worker, or perpetrator.

**with no one to extinguish** Jonathan renders: And no one will pity them.

**Pirqe Abot**

**Mishnah 3:6**

**Rabbi Nechunia ben Hakana said: Every person who accepts upon himself the yoke of the Torah has the yoke of government and the yoke of worldly occupation removed from him. But every person who casts off the yoke of the Torah has the yoke of government and the yoke of worldly occupation placed on him.**

This master teaches us that besides the great reward for Torah study in the World to Come (Olam HaBa) there is an advantage in this world. When a person accepts upon himself the yoke of the Torah, studying it attentively day and night, then the yoke of the government is removed from him, and he is free from any compulsory national service.

When the Israelites were in Egypt, the tribe of Levi was totally devoted to Torah study, completely dedicated to the academy (yeshivah). Its members were therefore not subject to the subjugation (sh'ibud) in Egypt.

Not only that, but when a person is totally dedicated to Torah study, the yoke of worldly occupation (derekh eretz) is also removed from him. Providence does not make him struggle for a livelihood, and with the little effort that he extends to earn a living, God grants him a blessing so that he works little and attains much.

The converse is also true. When a person relinquishes the yoke of the Torah, saying that he cannot tolerate the study and cannot concentrate on it, then Providence places upon him the yoke of government service as well as the yoke of worldly occupation.

**Verbal Tallies**

**By: HH Giberet Dr. Elisheba bat Sarah**

**& H.Em. Rabbi Dr. Hillel ben David**

**Shemot (Exodus) 23:20 – 24:18**

**Yeshayahu (Isaiah) 1:1-27**

**Malachi 3:1-8, 23-24**

**Tehillim (Psalms) 58:7-12**

**Mk 8:1-4 &Acts 16:1-8**

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

Before - פנים, Strong’s number 06440.

Bring / Come - בוא, Strong’s number 0935.

Obey / Hear - שמע, Strong’s number 08085.

Pardon / Bear - נשא, Strong’s number 05375.

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

Send - שלח, Strong’s number 07971.

Angel / Messenger - מלאך, Strong’s number 04397.

Before - פנים, Strong’s number 06440.

Keep / Kept / Beware - שמר, Strong’s number 08104.

Way - דרך, Strong’s number 01870.

Bring / Come - בוא, Strong’s number 0935.

Obey / Hear / Heard - שמע, Strong’s number 08085.

Name - שם, Strong’s number 08034.

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

Water - מים, Strong’s number 04325.

God - אלהים, Strong’s number 0430.

**Shemot (Exodus) 23:20** Behold, I send <07971> (8802) an Angel <04397> before <06440> thee, to keep <08104> (8800) thee in the way <01870>, and to bring <0935> (8687) thee into the place which I have prepared.

21 Beware <08104> (8734) of <06440> him, and obey <08085> (8798) his voice, provoke him not; for he will not pardon <05375> (8799) your transgressions: for my name <08034> is in him.

…

24 Thou shalt not bow down to their gods <0430>, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.

25 And ye shall serve the LORD your God <0430>, and he shall bless thy bread, and thy water <04325>; and I will take sickness away from the midst of thee.

**Yeshayahu (Isaiah) 1:2** Hear <08085> (8798), O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.

**Yeshayahu (Isaiah) 1:12** When ye come <0935> (8799) to appear before <06440> me, who hath required this at your hand, to tread my courts?

**Yeshayahu (Isaiah) 1:14** Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear <05375> (8800) them.

**Malachi 3:1** Behold, I will send <07971> (8802) my messenger <04397>, and he shall prepare the way <01870> before <06440> me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

**Malachi 3:7** Even from the days of your fathers ye are gone away from mine ordinances, and have not kept <08104> (8804) them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

**Malachi 3:16** Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard <08085> (8799) it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

**Tehillim (Psalms) 58:7** Let them melt away as waters <04325> which run continually: when he bendeth his bow to shoot his arrows, let them be as cut in pieces.

**Tehillim (Psalms) 58:11** So that a man shall say, Verily there is a reward for the righteous: verily he is a God <0430> that judgeth in the earth.

**Hebrew:**

| Hebrew | English | Torah SederEx 23:20 – 24:18 | Psalms Psa 58:7-12 | Ashlamatah Mal 3:1-8, 23-24 |
| --- | --- | --- | --- | --- |
| ~d'a' | man |  | Ps 58:11 | Mal 3:8 |
| ~yhil{a/  | GOD | Exod 23:24Exod 23:25Exod 23:32Exod 23:33Exod 24:10Exod 24:11Exod 24:13 | Ps 58:11 | Mal 3:8 |
| rm;a' | amar | Exod 24:1Exod 24:3Exod 24:7Exod 24:8Exod 24:12Exod 24:14 | Ps 58:11 | Mal 3:1Mal 3:5Mal 3:7Mal 3:8 |
| #r,a, | land | Exod 23:26Exod 23:29Exod 23:30Exod 23:31Exod 23:33 | Ps 58:11 | Mal 4:6 |
|  vae | fire | Exod 24:17 |  | Mal 3:2 |
| rv,a] | which,who | Exod 23:20Exod 23:27Exod 23:30Exod 24:3Exod 24:8Exod 24:12Exod 24:14 |  | Mal 3:1 |
| aAB  | bring, go | Exod 23:20Exod 23:23Exod 23:27Exod 24:3Exod 24:18 |  | Mal 3:1Mal 3:2Mal 4:5Mal 4:6 |
| !Be  | sons | Exod 24:5Exod 24:11Exod 24:17 |  | Mal 3:3Mal 3:6Mal 4:6 |
| tyrIB. | covenant | Exod 23:32Exod 24:7Exod 24:8 |  | Mal 3:1 |
| ~D' | blood | Exod 24:6Exod 24:8 | Ps 58:10 |  |
| %r,D,  | way | Exod 23:20 |  | Mal 3:1 |
| %l;h' | go, runs | Exod 23:23 | Ps 58:7Ps 58:8 |  |
| **hNEhi** | behold | Exod 23:20Exod 24:8Exod 24:14 |  | Mal 3:1Mal 4:5 |
| **hz"x'** | saw, see | Exod 24:11 | Ps 58:8Ps 58:10 |  |
|  **hwhy**  | LORD | Exod 23:25Exod 24:1Exod 24:2Exod 24:3Exod 24:4Exod 24:5Exod 24:7Exod 24:8Exod 24:12Exod 24:16Exod 24:17 |  | Mal 3:1Mal 3:3Mal 3:4Mal 3:5Mal 3:6Mal 3:7Mal 4:5 |
| **~Ay**  | days | Exod 23:26Exod 24:16Exod 24:18 |  | Mal 3:2Mal 3:4Mal 3:7Mal 4:5 |
| **bv;y"** | inhabitants, live, wait, sit | Exod 23:31Exod 23:33Exod 24:14 |  | Mal 3:3 |
|  **yKi**  | since, when, yet, | Exod 23:21Exod 23:33 | Ps 58:10 | Mal 3:8 |
| **ymi**  | whoever, who | Exod 24:14 |  | Mal 3:2 |
| **~yIm;** | water | Exod 23:25 | Ps 58:7 |  |
|  **%a'l.m;** | angel | Exod 23:20Exod 23:23 |  | Mal 3:1 |
| **jP'v.mi** | ordinances | Exod 24:3 |  | Mal 3:5 |
|  **vg"n"** | come near | Exod 24:2Exod 24:14 |  | Mal 3:3 |
| **rWs**  | remove, turned | Exod 23:25 |  | Mal 3:7 |
| **!P,** | because, so | Exod 23:33 |  | Mal 4:6 |
|  **~ynIP'**  | before, face | Exod 23:20Exod 23:21Exod 23:23Exod 23:27Exod 23:28 |  | Mal 3:1Mal 4:5 |
| **ha'r'** | saw, see | Exod 24:10 |  | Mal 3:2 |
| **bWv**  | turn, return | Exod 24:14 |  | Mal 3:7Mal 4:6 |
| **xl;v'** | send | Exod 23:20Exod 23:27Exod 23:28Exod 24:5Exod 24:11 |  | Mal 3:1Mal 4:5 |
| **rm;v'**  | guard | Exod 23:20Exod 23:21 |  | Mal 3:7 |
|  **hn"v'**  | year | Exod 23:29 |  | Mal 3:4 |

**Greek:**

| **Greek** | **English** | **Torah Seder****Ex 23:20 – 24:18** | **Psalms****Psa 58:7-12** | **Ashlamatah****Mal 3:1-8, 23-24** | **Peshat****Mk/Jude/Pet****Mk 8:1-4** | **Remes 2****Acts/Romans****Acts 16:1-8** |
| --- | --- | --- | --- | --- | --- | --- |
| **ἄνθρωπος** | man |  | Ps 58:11 | Mal 3:8 |  |  |
| **ἀποκρίνομαι** | answered | Exo 24:3  |  |  | Mark 8:4 |  |
| **ἀποστέλλω** | send, sent | Exod 23:20Exod 23:27Exod 23:28Exod 24:5Exod 24:11 |  | Mal 3:1Mal 4:5 |  |  |
| **ἀριθμός** | number | Exo 23:26 |  |  |  | Acts 16:5 |
| **ἄρτος** | bread, loaves | Exo 23:25  |  |  | Mark 8:4 |  |
| **διαπορεύομαι** | going by, travel |  | Psa 58:7  |  |  | Acts 16:4 |
| **ἔρχομαι** | coming |  |  | Mal 3:1 Mal 4:5 Mal 4:6 |  | Acts 16:7 |
| **ἐσθίω** | eat | Exo 24:11  |  |  | Mark 8:1Mark 8:2 |  |
| **ἡμέρα** | days | Exod 23:26Exod 24:16Exod 24:18 |  | Mal 3:2Mal 3:4Mal 3:7Mal 4:5 | Mark 8:1Mark 8:2 | Acts 16:5 |
| **ἰδού** | behold | Exod 23:20Exod 24:8Exod 24:14 |  | Mal 3:1Mal 4:5 |  |  |
| **κατά** | according to | Exo 23:24 Exo 23:30  |  |  |  | Acts 16:5 |
| **καταβαίνω** | went down | Exo 24:16 |  |  |  | Acts 16:8 |
| **κρίνω** | judge |  | Psa 58:11  |  |  | Acts 16:4 |
| **λαλέω** | speak, spoke | Exo 24:3 Exo 24:7 |  |  |  | Acts 16:6 |
| **λαμβάνω** | take, took | Exo 24:6 Exo 24:7 Exo 24:8 |  |  |  | Acts 16:3 |
| **λόγος** | words | Exo 24:3Exo 24:8 |  |  |  | Acts 16:6 |
| **μαθητής** | disciples |  |  |  | Mark 8:1Mark 8:4 | Acts 16:1 |
| **μακρόθεν** | far off | Exo 24:1 |  |  | Mark 8:3 |  |
| **ὁδός** | way | Exod 23:20 |  | Mal 3:1 | Mark 8:3 |  |
| **ὄνομα** | name | Exo 23:21 |  | Mal 3:5 |  | Acts 16:1 |
| **παραδίδωμι** | deliver | Exo 23:31  |  |  |  | Acts 16:4 |
| **πατήρ** | father |  |  | Mal 3:7Mal 4:6 |  | Acts 16:1Acts 16:3 |
| **πορεύομαι** | go | Exo 23:23  |  |  |  | Acts 16:7 |
| **πρεσβύτερος** | older, elder | Exo 24:1 Exo 24:9 Exo 24:14  |  |  |  | Acts 16:4 |
| **τόπος** | place | Exo 24:10 Exo 24:11  |  |  |  | Acts 16:3 |
| **υἱός** | sons | Exod 24:5Exod 24:11Exod 24:17 |  | Mal 3:3Mal 3:6Mal 4:6 |  | Acts 16:1 |
| **φυλάσσω** | guard | Exod 23:20Exod 23:21 |  | Mal 3:7 |  | Acts 16:4 |

**Nazarean Talmud**

**Sidra of Shmot (Ex.) 23:20 – 24:18**

**“Hineh Anokhi Sholeach”” “Behold, I send (apostolize)”**

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

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

|  |
| --- |
| **School of Hakham Tsefet****Peshat****Mordechai (Mk) 8:1-4**Mishnah א:א |
| **Again,[[226]](#footnote-226) in those days, there was a large congregation gathered** that followedwith him**, and they did not have anything they could eat.[[227]](#footnote-227)** And he **called his talmidim,** to him and **he said to them, “I have compassion on the congregation, because they have remained with me three days already and do not have anything to eat. And if I send them away hungry to their homes they will collapse on the way, and some of them have come from far away.”[[228]](#footnote-228) And his talmidim answered him, “Where is anyone able to feed these** people **with bread here in this deserted place?”** |
| **School of Hakham Shaul****Remes****2 Luqas (Acts) 16:1-8**Mishnah **א:א** |
| **And he** (Hakham Shaul) **came also to Derbe and to Lystra. And behold, a certain talmid was there named Timothy, the son of a Jewish woman** (Eunice)[[229]](#footnote-229)who was **faithfully obedient** to the Mesorah of Messiah, **but his father was a Greek.[[230]](#footnote-230)** Timothy **had** received **a good testimony among the** Jewish **brethren in Lystra and Iconium.** Therefore, **Hakham Shaul wanted him to go with him, so he took** him and **circumcised him for the sake of becoming fully Jewish because, for everyone knew that his father was Greek** (a Gentile) **And as they went through the cities, they delivered to them the mishpatim[[231]](#footnote-231)** (decrees/judgments)[[232]](#footnote-232) **to observe, which were determined by the Sheliachim and the Zechanim at Yerushalayim[[233]](#footnote-233). Therefore, the congregations were being strengthened in the faithful obedience** (by the Master’s Mesorah) **and were growing in number every day. And they traveled through the Phrygian and Galatian region, having been prevented by the Ruach HaKodesh (**Spirit of prophecy) **from speaking the word in Asia. And** when they **came to Mysia, they attempted to go into Bithynia, and the Ruach HaMashiach did forbade them. So going through Mysia, they went down to Troas.** |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Ex 23:20 – 24:18** | **Psa 58:7-12** | **Malachi 3:1-8, 23-24****Special - Isaiah 1:1-27** | **Mk 8:1-4** | **Acts 16:1-8** |

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

**Learn to do good/Shabbat Chazon**

Rashi’s commentary to Yesha’yahu (Isa) chapter one informs us that the idea of education is associated with strengthening (Cf. Yesha’yahu 1:17). This will be very important as we pass from the three weeks of rebuke into the seven weeks of Nahamu, comfort/strengthening. Hakham Tsefet informs us that the large **congregation** has followed Yeshua for now more than **three days**, referring to three and a half days, and the three penitential Sabbaths. The congregation has not hungered or complained about their circumstances. Many scholars dispute the location of the miracle of feeding the great **congregation**. Most of the locations posited by these unwary scholars do not fit the description of the true location because they are within a short distance of the local kosher deli per se. The location of the feeding most likely took place atop the Har Arbel (Mount Arbel). Some sources suggest that it would be from this region that redemption would begin.[[234]](#footnote-234) Har Arbel is situated on the southern end of the Galil. The climb alone is more than audacious. The old volcano in that region would have a perfect amphitheater for hearing the Master’ discourse. The congregation that followed Yeshua to a deserted place where food was not available was truly an assembly of committed talmidim. They did not follow Yeshua for the loaves and fishes per se. They came to hear the Torah of the Master and nothing else would suffice. Learning Torah was more important to this congregation than life. This is not to say that they were in any way jeopardizing their lives. And, is clearly obvious that the Master did not expect that of them.

**The Keys to the Kingdom – Governance of G-d, Sovereignty of G-d**

The phrase “Kingdom/Governance of G-d” as we have repeatedly taught is the delegation and defusing of power to a Bet Din. This system is Torah based and demonstrated in the structured universe. Hakham Shaul captures the idea nicely in his Igeret (letter) to the Ephesians. Our translation of this letter is as follows…

Har Arbel looking north over the Galil

**Eph 6:12 For we do not wrestle[[235]](#footnote-235) against flesh and blood,[[236]](#footnote-236) but[[237]](#footnote-237) against principalities,[[238]](#footnote-238) against authorities,[[239]](#footnote-239)** (powers) **against the rulers of the cosmos,[[240]](#footnote-240)** ruling **the present age of darkness,[[241]](#footnote-241) against spiritual wickedness among the heavenly spheres.[[242]](#footnote-242)**

These words can be read a thousand times and still not be understood. The cosmos is structured in a very special way. This chain of authority is defused through specific “powers” and hierarchy. The reason this diffusion is requisite is that there are aspects of G-d that we cannot directly approach. In other words, if we were to come in direct contact with the Divine Himself we would cease to exist. Those who diminish G-d to a “Name” that they can pronounce will never understand authority. As a result, they will throw off Rabbinic Authority in favor of their oral contortions. Because the nomenclature of the western world sees “angels” as a winged creatures dressed in white, they miss the Jewish understanding of the formation of the cosmos. Those who dabble in forbidden practices understand the constellations divided into twelve groups of “powers” better than the average Christian. This is because they understand the constellations as energies or powers that are the G-d ordained engine of the cosmos. Idolatry is the practice worshiping these powers rather than the G-d who created them. By correctly understanding the structure of the cosmos, we can better understand the Torah world of defused authority. It is clear from the passage of Ephesians cited above that there is a hierarchical system governing the cosmos. This structure is related to the principle of agency. This hierarchical system is mirrored in the ten men of the Esnoga (Synagogue).

**The Master an agent of G-d**

Because the principle of agency is not clearly understood, Yeshua is placed in an incongruous role. In like manner, Hakham Yehudah (Jude) shows us the result of those who leave or abandon their office.

**Yehudah (Jude) 1:6-7 Now the heavenly messengers[[243]](#footnote-243) that did not keep their** Divinely appointed position of **pre-eminence but forsook their proper sphere** (station) **are kept** under guard **in everlasting chains in** deepest **darkness for the great day of judgment.[[244]](#footnote-244)**

While we do not intend to carry our Peshat commentary into Remes, Yeshua as a “prophet like Moshe”[[245]](#footnote-245) functions as Moshe’s counterpart. Moshe represents the Written Torah and the Master represents the Oral Torah. Together they compensate for the abandoned offices and stations of the spheres. Furthermore, the seven officers of the Esnoga (Synagogue), subordinated to Moshe and Yeshua are the mirror of the seven holy angels (powers/messengers) who present the prayers of the Tsadiqim before G-d.

**Tob. 12:15** I am Raphael, one of the **seven holy angels** (messengers), which present the prayers of the saints, and which go in and out before the glory of the Holy One.

When the seven Paqidim are united with the Bench of three Hakhamim, the prayers of the Tsadiqim (righteous/generous) are able to ascend to G-d unrestricted. Amazingly, this is exactly what the Apocalypse of Yochanan (Revelation of John) says.

**Rev. 5:6-8**  ¶ **And I looked, and behold, near the throne and the four Hayyoth** (living creatures)**, and in the midst the Zechanim, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven spirits** (messengers) **of God sent out into all the earth. Then he came and took the scroll out of the right hand of Him** (G-d) **who sat on the throne. Now when he had taken the scroll, the four Hayyoth** (living creatures) **and the twenty-four Zechanim fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the Tsadiqim**.

We offer no So’od comments here because we can apprehend the point easily enough from Peshat. The combined collaboration of the Seven Paqidim and the Bench of three Hakhamim cause the prayers of the Tsadiqim to achieve their designated purpose. It is easy enough to see the Kiyrat Shema (recital of the Shema) from this passage, which accomplishes the Unity of G-d and the yoke of the Kingdom (Governance/Sovereignty of G-d) through the Hakhamim and Bate Din as opposed to human kings. The first officer of the seven Paqidim is permeated with the quality of chesed (Loving-kindness). While the other six officers balance this quality, the seminal spark is chesed (Loving-kindness). In both of the accounts of the feeding of the multitude, Hakham Tsefet through his amanuensis Mordechai reports chesed (Loving-kindness) as the ignition of the dynamic power of G-d. Therefore, when Yeshua expresses his “compassion” for the people he initiates the dynamic miracle working power of G-d. However, a point, which is easily overlooked, is the fact that his seven talmidim disseminate Divine energy of G-d through their hands. Who performs the miracle of feeding the multitude? On the one hand, the miracle workers are the talmidim in obedience to their Hakham. On the Other hand, it is the Master as he blesses G-d, who “brings the bread forth from the earth.” Yet, on the other hand, all the glory belongs to G-d.

**Three days with no bread?**

While these words might be better explained from Remes perspective we can see them clear enough from the Peshat. As noted above Yeshua says that the congregation has already been three days without bread. It has been three days and is now a part of the fourth day. Yeshua uses the ignition of chesed (Loving-kindness) to generate the miracle of blessing. Here the congregation has been cleansed by the Torah for three days (the three Sabbaths of Penitence before the 9th of Ab). As in our Ashlamatah, Malachi has stated “without a (prophetic) vision My people will perish.” If we are the vessel of compassion (chesed), we will be the repository of (prophetic) vision. The combination of (prophetic) vision and chesed are the keys of the Kingdom (Governance of G-d) through Bate Din as opposed to human Kings and Presidents.

**Commentary to Hakham Shaul’s School of Remes**

**A Talmid called Timothy**

The posited allegory of the present pericope of II Luqas (Acts) 16:1-8 is not about a “talmid” named Timothy. The Name Timothy[[246]](#footnote-246) is a Remes hint to **legal proceedings**. Therefore, the allegorical message is related to aspects of rabbinic thought and determinate halakhot. Therefore, the allegory rests on what we will here label as “Patterns of Rabbinic Thought.”[[247]](#footnote-247) Many authors have used terms such as “Organic Thought,” “Rabbinic Anthology” and “Rabbinic Theology” as a means for identifying these “patterns.” Therefore, we see from Jewish scholars that the codes of the B’ne Yisrael can be broken down to small categories and still refer to the sum[[248]](#footnote-248) of Jewish Law. We saw how that the Nazarean Sheliachim and the Zechanim summarized the initial Gentile responsibility when turning to G-d into four simplistic categories.[[249]](#footnote-249)

1. Idolatry
2. Sexual immorality
3. That which has been strangled and from
4. Blood

These four simplistic categories are a part of the whole (pars pro toto) accountability to Jewish authority. A similar “pars pro toto” is posited by Kadushin[[250]](#footnote-250) in the following four concepts.

1. G-d’s Chesed (Loving-kindness)
2. Justice (Din) G-d’s Sovereignty
3. Torah
4. Israel

Rabbinic theology is a unitary pattern or complex of concepts wherein the four fundamental concepts are interrelated with each other **and with all the rest of the rabbinic concepts**.[[251]](#footnote-251) Without coherence, or relation to other concepts, no concept can possibly possess meaning. But, the coherence between the rabbinic concepts is not such that one concept proceeds from another in inferential fashion. Instead, here the integrated pattern or complex as a whole supplies coherence, relationship with the other concepts, meaning, to each of its individual constituent concepts. The relationship of the rabbinic concepts to one another consists, therefore, in the relationship of each to the whole integrated complex — an organic relationship. Our conclusion, then, is that the rabbinic concepts are organic concepts and their pattern or complex an organic complex. Being thus a mental organism, a thought-organism, this organic complex provides us with an example of organic thinking.[[252]](#footnote-252)

Kadushin shows the interconnectedness of these seminal categories, demonstrating that they are definitive summations of the whole of Torah as taught by the Hakhamim. Each of these categories can be broken down into a more detailed list of sub-categories of necessity for the sake of clarification. The process of this systematic deduction, found in the structure of II Luqas (Acts) 16:1-8, is later echoed in the Talmud. In II Luqas (Acts) 16:1-8, we see this very process in two ways.

1. The Nazarean Bet Din in Yerushalayim were determining halakhot[[253]](#footnote-253)
2. Hakham Shaul disseminates their halakhot to the Nazarean Jews and Gentiles (who had turned to G-d) in Diaspora

Had the four categories of organic thought established by the Nazarean Bet Din been a simple conclusive list of items for Gentile observance rather than an organic categorization of halakhot established by that Bet Din, there would not have been the complex activity found in the previous pericope.[[254]](#footnote-254) The multifarious decisions and deliberation is because carrying the Mesorah of the Master to all the Gentiles/Nations would not be an easy task. Organic thinking is way of organizing ideas and objects so that the result approximates natural thought process. Therefore, the fundamental elements mandated by the Nazarean Bet Din are a natural way of bringing the Gentiles to G-d, whereby they embrace the Torah/Mesorah with the same joy possessed by the Jewish people. The Gentiles as Romans and Greeks influenced by the Grecian intellectual pursuits[[255]](#footnote-255) would have naturally understood organic thought as a “*pars pro toto*” for the sum of those things which hindered the relationship between Jew, Gentile and ultimately G-d. As stated in that pericope the congregations were “strengthened.”[[256]](#footnote-256) This is because the presentation of Rabbinic Theology is seldom without explanation. In other words, a letter with four elemental categories must be unpacked for its audience. It was for this reason that Hakham Shaul through his amanuensis Hillel/Luke tells us that after the reading of the letter a “Great message” ensued.

While these four categorical statements can be seen as an organic complex of the whole Torah, we have a tradition when converting a Gentile to Judaism.

**b. ﻿Yeb47a** Our Rabbis taught: If at the present time a man desires to become a proselyte, he is to be addressed as follows: What reason have you[[257]](#footnote-257) for desiring to become a proselyte; do you not know that Israel at the present time are persecuted and oppressed, despised, harassed and overcome by afflictions?[[258]](#footnote-258) If he replies, I know and yet am unworthy,[[259]](#footnote-259) he is accepted forthwith, and is given instruction in some of the minor and some of the major commandments.

The Ramban shows us that the whole Torah is not taught to the Proselyte before he converts.[[260]](#footnote-260) He is given some of the light and heavy mitzvoth and then he is later taught the whole Torah. Therefore, the acceptance of the four basic categories is an acceptance of the whole Torah, which they will receive after conversion. It is for this reason that Hakham Ya’aqob says…

**II Luqas (Acts) 15:21 For [**the rest you have] **Moshe who has those proclaiming him in every city from ancient generations,** because he**is read aloud in the synagogues on every Sabbath.”**

It was clearly understood by the Gentiles turning to G-d, that they accepted the full yoke of the Torah, which they would be systematically taught in the Esnoga (Synagogue) each Shabbat.

**Hakham Shaul’s Second Missionary Journey?**

Nothing about the whole idea of Hakham Shaul disseminating the *mishpatim* (judgments/dogma) of the Sheliachim and the Zechanim of the Nazarean Bet Din is “missionary” in the Christian sense of the word! This absurdity shows a genuine lack of desire for the truth as posited in the Nazarean Codicil. By reading the Nazarean Codicil through the lens of Christian propaganda, the true character of the Master will never be apprehended. He remains a pseudo-messiah, apprehended by “faith.” A dear Jewish friend once remarked that she did not understand the Christian concept of “faith.” Her rational is sound. How can a soul be coerced into “trusting G-d”? When we accept the lie that, the only requirement for entrance into the Olam HaBa is “faith,” we have soiled the truth of the Torah and the Nazarean Codicil. Both the Master and Hakham Shaul would be appalled by such an idea.

**Ya’aqob (Jas). 2:19-20 You believe that there is one God. You do well. Even the shedim** (demons) **believe -- and tremble! But do you want to know, O wicked** (rasha) **man, that belief without action is dead?**

What is the difference between Christian “belief” and that of the demons? Hakham Ya’aqob’s words are strong and condemning. If even the shedim (demons) “believe” what distinguishes them from other so called “believers”? Hakham Ya’aqob makes his point clear. It is not “belief” that guarantees ones place in the Olam HaBa. The Olam HaBa is reserved for those who are actively Torah observant. Being actively involved in Torah is life, now and eternal.

Hence, we ask, what missionary message did Hakham Shaul disseminate?

**The Ruach HaMashiach did forbade them**

Today’s world is desensitized by hyper-faith and supra-spirituality. Many claim awareness through varied forms of “spirituality” or “meditation.” While these things are certainly Jewish, their exaggeration is not. Meditation on the Torah can produce amazing results. However, these “results” must stand up to the scrutiny of the four hermeneutic levels, **PaRDeS**. Hakham Ya’aqob (James) might have said, “show me your meditation and I will show you my hermeneutic.” Meditative results must be weighed against sound hermeneutic. This is the Jewish way. Committing hermeneutic practices and **PaRDeS** to memory is a way of guaranteeing that one’s “meditation” will be sound. Our question here is how the Ruach HaMashiach was able to forbid or condone any practice. If we say that, the Ruach HaMashiach is the “Spirit of Prophecy” we might find the restraint acceptable. However, the allegorical applied hermeneutic tells us that the “Ruach HaMashiach” is the “breathings of Messiah.” Therefore, we must deduce from Sevarah that the Ruach HaMashiach is the Mesorah of the Master as it was breathed to his talmidim and passed, in turn, to their talmidim.

The (Remes) point here is not why or what kept the Master’s talmidim from entering Asia. The allegorical meaning of the phrase is a test to see if the Master’s talmidim will follow his halakhot or not.

**Incumbent Mitzvot**

Sefer HaHinnuch records 2 Mitzvot.

#93 – Do not make a covenant with the seven nations to be extirpated or an Idol worshiper (Shemot – Ex. 23.32)

#94 – Do not allow any idol-worshipper to settle in the Eretz Yisrael (Shemot – Ex. 23

**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 Shabbat**

**Shabbat Nachamu 1**

**1st Sabath of Strengthening/Consolation**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Reading:** |
| תְּרוּמָה |  | **Saturday Afternoon** |
| **“T’rumah”** | Reader 1 – Shemot 25:1-9 | Reader 1 – Shemot 26:1-3 |
| **“a heave offering”** | Reader 2 – Shemot 25:10-16 | Reader 2 – Shemot 26:4-6 |
| **“una ofrenda”** | Reader 3 – Shemot 25:17-22 | Reader 3 – Shemot 26:7-9 |
| Shemot (Exod.) 25:1-40 | Reader 4 – Shemot 25:23-30 |  |
| Ashlamatah: Is. 60:17 – 61:3, 9 | Reader 5 – Shemot 25:31-33 | **Monday & Thursday****Mornings** |
| Special: Is. 40:1-26 | Reader 6 – Shemot 25:34-36 | Reader 1 – Shemot 26:1-3 |
| Psalm 59:1- | Reader 7 – Shemot 25:37-40 | Reader 2 – Shemot 26:4-6 |
| Abot: 3:7 |  Maftir: Shemot 25:37-40 | Reader 3 – Shemot 26:7-9 |
| N.C.: Mk 8:5-10;Acts 16:9-12 |  Isaiah 40:1-26 |   |

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Further, 33:3. [↑](#footnote-ref-1)
2. Sanhedrin 38b. [↑](#footnote-ref-2)
3. See Ramban above, 12:12 [beginning: ***I will execute judgments***]. [↑](#footnote-ref-3)
4. **The number of each is three hundred and fourteen.** [↑](#footnote-ref-4)
5. Shemoth Rabbah 32:7. [↑](#footnote-ref-5)
6. Further, 33:2-3. [↑](#footnote-ref-6)
7. Ibid., Verses 15-16. [↑](#footnote-ref-7)
8. Ibid., Verse 17. [↑](#footnote-ref-8)
9. Sanhedrin 38b. [↑](#footnote-ref-9)
10. Ibid., Verse 16. [↑](#footnote-ref-10)
11. Ibid., Verse 17. [↑](#footnote-ref-11)
12. Ibid., 34:10. [↑](#footnote-ref-12)
13. Joshua 5:13-14. [↑](#footnote-ref-13)
14. Ibid., Verse 14. [↑](#footnote-ref-14)
15. Ibid., Verse 15. [↑](#footnote-ref-15)
16. Joshua 5:13-14. [↑](#footnote-ref-16)
17. Tanchuma Mishpatim, 18. [↑](#footnote-ref-17)
18. Shemoth Rabbah 32:4. [↑](#footnote-ref-18)
19. Joshua 5:13-14. [↑](#footnote-ref-19)
20. Genesis 48:16. See Ricanti (ibid., 31:13) where he quotes this text of Ramban, and explains that the reference is to the Shechinah (the Divine Glory). [↑](#footnote-ref-20)
21. Isaiah 26:4. [↑](#footnote-ref-21)
22. Genesis 31:13. [↑](#footnote-ref-22)
23. Sanhedrin 38b. [↑](#footnote-ref-23)
24. Above, 15:17. [↑](#footnote-ref-24)
25. See Isaiah 64:10. [↑](#footnote-ref-25)
26. Further, 24:1 (towards the end). [↑](#footnote-ref-26)
27. Seeking to undermine the principle of the Unity of Ha-Shem. See Vol. I, p.155. [↑](#footnote-ref-27)
28. P'sichta Eichah Rabbathi, 2. [↑](#footnote-ref-28)
29. Isaiah 5:24. [↑](#footnote-ref-29)
30. Verse 21. [↑](#footnote-ref-30)
31. Verse 22. [↑](#footnote-ref-31)
32. Ibid. [↑](#footnote-ref-32)
33. Verse 23. [↑](#footnote-ref-33)
34. Further, 33:3. [↑](#footnote-ref-34)
35. Genesis 48:16. See Ricanti (ibid., 31:13) where he quotes this text of Ramban, and explains that the reference is to the Shechinah (the Divine Glory). [↑](#footnote-ref-35)
36. Shemoth Rabbah 32:8. [↑](#footnote-ref-36)
37. Genesis 24:7. The words were actually addressed by Abraham to Eliezer - but the goal of Eliezer's mission was for Isaac's blessing. [↑](#footnote-ref-37)
38. Ibid., 48:16. [↑](#footnote-ref-38)
39. Shemoth Rabbah 32:4. [↑](#footnote-ref-39)
40. Verse 21 [↑](#footnote-ref-40)
41. Above, 17:11. [↑](#footnote-ref-41)
42. Joshua 5:13. [↑](#footnote-ref-42)
43. Psalms 149:7. [↑](#footnote-ref-43)
44. Verse 21 [↑](#footnote-ref-44)
45. Sifre R'ei, 54. [↑](#footnote-ref-45)
46. Shabbath 67a. See "The Commandments," Vol. II, pp. 28-29. [↑](#footnote-ref-46)
47. Leviticus 18:3. [↑](#footnote-ref-47)
48. Sifra ibid. [↑](#footnote-ref-48)
49. Sanhedrin 61b. [↑](#footnote-ref-49)
50. Deuteronomy 12:30. [↑](#footnote-ref-50)
51. I.e., Mercury, the Roman divinity, who was worshipped by throwing stones to his statue. [↑](#footnote-ref-51)
52. Sanhedrin 64a. [↑](#footnote-ref-52)
53. Deuteronomy 10:17. [↑](#footnote-ref-53)
54. As commanded in Verse 24. [↑](#footnote-ref-54)
55. Verse 26. [↑](#footnote-ref-55)
56. Hosea 9:14. [↑](#footnote-ref-56)
57. Ibid. [↑](#footnote-ref-57)
58. Verse 26. [↑](#footnote-ref-58)
59. Deuteronomy 7:14. [↑](#footnote-ref-59)
60. Verse 26. [↑](#footnote-ref-60)
61. Deuteronomy 7:14. [↑](#footnote-ref-61)
62. Verse 26. [↑](#footnote-ref-62)
63. See Psalms 90:10. [↑](#footnote-ref-63)
64. Above at the beginning of Seder Va'eira, and on Genesis 17:1 (Vol. I, p. 215). [↑](#footnote-ref-64)
65. Joel 3:3. [↑](#footnote-ref-65)
66. Psalms 86:17. [↑](#footnote-ref-66)
67. Deuteronomy 28:65. - Ramban derives this from the phrase written here: ***I will send My terror before you*** (Verse 27). [↑](#footnote-ref-67)
68. Ibid., 32:25. — Ramban derives this from the expression here: ***And I will cause discomfort to all the people to whom you will come***. [↑](#footnote-ref-68)
69. Verse 28. [↑](#footnote-ref-69)
70. Machshirin 6:4. [↑](#footnote-ref-70)
71. Joel 2:25. [↑](#footnote-ref-71)
72. Verse 28. [↑](#footnote-ref-72)
73. Above, 10:5. [↑](#footnote-ref-73)
74. Deuteronomy 28:38. [↑](#footnote-ref-74)
75. Ibid., Verse 42. [↑](#footnote-ref-75)
76. Verse 28. [↑](#footnote-ref-76)
77. Verse 23. See Ramban above, 3:8 as to why the Girgashite [the seventh one] is omitted. [↑](#footnote-ref-77)
78. Above, 10:6. [↑](#footnote-ref-78)
79. Deuteronomy 7:20. [↑](#footnote-ref-79)
80. Rashi's statement that the hornets did not cross the Jordan but merely "placed themselves on the east bank of the Jordan and from there injected the poison against them" applies to the hornet of the days of Moses. The one in the days of Joshua did cross the Jordan. This distinction is made in Sotah 36a. [↑](#footnote-ref-80)
81. Ibid. [↑](#footnote-ref-81)
82. Joshua 24:11. [↑](#footnote-ref-82)
83. Ibid., Verse 12. [↑](#footnote-ref-83)
84. Ibid. [↑](#footnote-ref-84)
85. Deuteronomy 7:20. [↑](#footnote-ref-85)
86. Joshua 24:12. [↑](#footnote-ref-86)
87. Ibid. [↑](#footnote-ref-87)
88. Verse 25. [↑](#footnote-ref-88)
89. Above, 15:26. In that case too the pronouns change. [↑](#footnote-ref-89)
90. Verse 24. [↑](#footnote-ref-90)
91. Rashi's interpretation of the verse is thus as follows: "The idolaters will not dwell in your land lest they make you sin against Me 'that' you serve their gods 'that' it be a snare against you." Ramban will explain the word ***ki*** as meaning "for," as explained further on. - The J.P.S. translation using the words "for" follows thus Ramban's interpretation. [↑](#footnote-ref-91)
92. See Rosh Hashanah 3a, Rashi, and Gittin 90a. [↑](#footnote-ref-92)
93. For according to Rashi the first ki would mean "***when that***," and the second ki would mean only "***that***" — thus: "***lest they make you sin against Me when that you serve their gods that will be a snare against you"*** (Mizrachi). The two identical Hebrew words thus have different meanings in the same verse. [↑](#footnote-ref-93)
94. Further, 34:12. [↑](#footnote-ref-94)
95. Verse 12 (further in this section). [↑](#footnote-ref-95)
96. Verse 3. [↑](#footnote-ref-96)
97. Above, 21:1. [↑](#footnote-ref-97)
98. Verse 3. [↑](#footnote-ref-98)
99. See Vol. I, p. 417, Notes 147-8. [↑](#footnote-ref-99)
100. See above, 15:25. [↑](#footnote-ref-100)
101. Verse 3. [↑](#footnote-ref-101)
102. On the preceding Verse (23:33). [↑](#footnote-ref-102)
103. Above, 20:19. [↑](#footnote-ref-103)
104. Ibid., Verse 20. [↑](#footnote-ref-104)
105. Above 21:1. [↑](#footnote-ref-105)
106. Verse 3. [↑](#footnote-ref-106)
107. Above 20:19. [↑](#footnote-ref-107)
108. Verse 3. [↑](#footnote-ref-108)
109. Above 21:1. [↑](#footnote-ref-109)
110. Above 19:8. See though my Hebrew commentary, p. 447, where it is pointed out that since this verse relates to an event before the Revelation and Ramban is now discussing the events after the Revelation, we must perforce understand his use of that verse, in a stylistic manner, namely, that the people joyfully accepted upon themselves the duty of observing all of G-d's commandments. [↑](#footnote-ref-110)
111. Deuteronomy 5:24. [↑](#footnote-ref-111)
112. Verse 4. [↑](#footnote-ref-112)
113. Ibid. [↑](#footnote-ref-113)
114. Verse 6. [↑](#footnote-ref-114)
115. As explained further in Ramban, (also in Rashi). For the reason of exact division into two equal parts see further in the text of Ramban and also in Note 117 below. [↑](#footnote-ref-115)
116. Verse 7. [↑](#footnote-ref-116)
117. By putting half of the blood upon the altar of G-d and the other half upon the people, Moses indicated that "the two [parties to the covenant] come into equal parts." See Deuteronomy 26:17-18, and also Vayikra Rabbah 6:5, where the equal division of the blood is explained as signifying that G-d swore to Israel never to exchange it for another nation, and Israel swore eternal fidelity to G-d. [↑](#footnote-ref-117)
118. I.e., ***And Moses alone will come near unto the Eternal*** (Verse 2). [↑](#footnote-ref-118)
119. Ibid. [↑](#footnote-ref-119)
120. Further, Verse 18. [↑](#footnote-ref-120)
121. Ibid., Verse 16. [↑](#footnote-ref-121)
122. Further, Verse 18. [↑](#footnote-ref-122)
123. Mechilta above, 19:10. [↑](#footnote-ref-123)
124. This is the opinion of Rabbi Yishmael. [↑](#footnote-ref-124)
125. See Peah 4:1 for origin of this expression ["to this one we listen etc."]. [↑](#footnote-ref-125)
126. I.e., Aaron, Nadab and Abihu, and seventy of the elders of Israel (Verse 1). [↑](#footnote-ref-126)
127. I.e., just as at the time of the Giving of the Torah Moses had a place designated for himself, Aaron a place designated for himself, and the people a place designated for themselves (see Ramban above 19:19), so here too Moses approached closer than Aaron, etc. [↑](#footnote-ref-127)
128. Genesis 4:23. It should have said: "My wives." [↑](#footnote-ref-128)
129. I Samuel 12:11. Since Samuel was the speaker, he should have said: "and myself." [↑](#footnote-ref-129)
130. Daniel 9:17. It should have said: "***for Your sake***." [↑](#footnote-ref-130)
131. Sanhedrin 38b. [↑](#footnote-ref-131)
132. "They" - the Rabbis, asked. To understand, however, the following references in Ramban it is necessary to know that the question was addressed by a min [a Jewish infidel] , to Rav Idie for sectarian purposes. The answer here quoted was given by Rav Idie. [↑](#footnote-ref-132)
133. See Ramban above, 23:20. [↑](#footnote-ref-133)
134. Above, 20:19. [↑](#footnote-ref-134)
135. Further, verse 18. [↑](#footnote-ref-135)
136. Further, 33:20. [↑](#footnote-ref-136)
137. 23:20. - Ramban refers to what Rashi wrote there, that the verse mentioned further on [after the sin with the golden calf], ***and I will send an angel before you*** (33:2) has reference to Mattatron. That is not correct, for Moses did not consent that the angel mentioned there should go with them (Abusaula). See also Ramban above 23:20 for a full discussion. [↑](#footnote-ref-137)
138. In Sanhedrin 38b, Rashi commented: "This is Mattatron. It was he who said ***Come up unto the Eternal***." Ramban's opinion, as explained above, is that the Eternal said, "Come up to Mattatron." [↑](#footnote-ref-138)
139. Above, 23:20, and in Seder Bo 12:12. [↑](#footnote-ref-139)
140. "They" - the Rabbis, asked. To understand, however, the following references in Ramban it is necessary to know that the question was addressed by a min [a Jewish infidel] , to Rav Idie for sectarian purposes. The answer here quoted was given by Rav Idie. [↑](#footnote-ref-140)
141. Further, 33:15. [↑](#footnote-ref-141)
142. Above, 20:3. [↑](#footnote-ref-142)
143. Above, Verse 1. [↑](#footnote-ref-143)
144. Genesis 19:24. [↑](#footnote-ref-144)
145. Numbers 10:29. [↑](#footnote-ref-145)
146. I Samuel 12:11. Since Samuel was the speaker, he should have said: "and myself." [↑](#footnote-ref-146)
147. I Kings 8:1. The meaning is: he gathered them "to himself." [↑](#footnote-ref-147)
148. Above, Verse 1. [↑](#footnote-ref-148)
149. For since Aaron's name was after all mentioned in the command [in Verse 1] , it was already necessary that Moses' name be designated in Verse 2, so that he would know that it was he who was to come near, otherwise it would have included Aaron as well. Therefore etc. [↑](#footnote-ref-149)
150. Above, 20:18. [↑](#footnote-ref-150)
151. Ibid. [↑](#footnote-ref-151)
152. Ibid., 19:17. [↑](#footnote-ref-152)
153. Ibid., 19:19, and 20:15. [↑](#footnote-ref-153)
154. Ibid., 19:22. [↑](#footnote-ref-154)
155. Deuteronomy 5:22. [↑](#footnote-ref-155)
156. Ibid., Verse 24. [↑](#footnote-ref-156)
157. Verse 7. [↑](#footnote-ref-157)
158. Above, Verse 1. [↑](#footnote-ref-158)
159. Verse 12. [↑](#footnote-ref-159)
160. Deuteronomy 5:25. [↑](#footnote-ref-160)
161. Ibid., Verses 27-28. [↑](#footnote-ref-161)
162. Verse 12. See Vol. I, p. 7 for Ramban's interpretation of each term mentioned. [↑](#footnote-ref-162)
163. Further, Verse 11. [↑](#footnote-ref-163)
164. Erubin 21b. [↑](#footnote-ref-164)
165. Berachoth 43b. [↑](#footnote-ref-165)
166. "Who have not tasted of sin" is not found in our Gemara, but it is present in manuscripts of the Talmud and other early works (see Dikdukei Sofrim, ibid., Note 6). [↑](#footnote-ref-166)
167. "As it said, ***His branches shall spread, and his beauty shall be as the olive-tree, and his fragrance as Lebanon*** (Hosea 14:7)" (ibid). The word ***Lebanon*** [of the root ***lavan*** - white] is an allusion here to the Sanctuary which "whitens" [atones for] the sins of Israel. The thought suggested then is that these young men who have not tasted of sin are as beneficial to Israel as the Sanctuary (Maharsha). [↑](#footnote-ref-167)
168. See Ramban further, 32:1. [↑](#footnote-ref-168)
169. Leviticus 4:3. [↑](#footnote-ref-169)
170. Ibid., Verse 14. [↑](#footnote-ref-170)
171. Numbers 15:24. [↑](#footnote-ref-171)
172. Ibid., 19:2. See Ramban there: **"Its redness alludes to the attribute of justice, etc."** [↑](#footnote-ref-172)
173. Amos 9:1. [↑](#footnote-ref-173)
174. Continuing Verse 10 before us. [↑](#footnote-ref-174)
175. Ezekiel 1:26. [↑](#footnote-ref-175)
176. Ibid., Verse 22. [↑](#footnote-ref-176)
177. Ibid., 10:20. [↑](#footnote-ref-177)
178. Genesis 1:3. [↑](#footnote-ref-178)
179. Deuteronomy 5:21. [↑](#footnote-ref-179)
180. Above, 5:1, etc. [↑](#footnote-ref-180)
181. Deuteronomy 4:36. [↑](#footnote-ref-181)
182. Ibid., 5:19. [↑](#footnote-ref-182)
183. E.g., in Numbers 16:19, where it states, ***And the Glory of the Eternal appeared unto all the congregation***, Onkelos translated: "and the Glory of the Eternal ***revealed*** itself..." Here, however, he wrote "***and they saw***," in order to indicate that they achieved a greater insight in this vision than the rest of the people. [↑](#footnote-ref-183)
184. Verse 1. [↑](#footnote-ref-184)
185. Isaiah 41:9. [↑](#footnote-ref-185)
186. Above, 19:24. [↑](#footnote-ref-186)
187. Ibid. [↑](#footnote-ref-187)
188. Zebachim 112b. [↑](#footnote-ref-188)
189. The Tabernacle stood in Shiloh, in the territory of the tribe of Ephraim, for three hundred and sixty-nine years. After Shiloh was destroyed by the Philistines, the Tabernacle stood in Nob and then in Gibeon — a period of fifty-seven years — and then finally the Sanctuary was built by King Solomon in Jerusalem. [↑](#footnote-ref-189)
190. Zebachim 112b. [↑](#footnote-ref-190)
191. Deuteronomy 27:7. [↑](#footnote-ref-191)
192. II Chronicles 1:12. [↑](#footnote-ref-192)
193. I Kings 3:15. [↑](#footnote-ref-193)
194. Shir Hashirim Rabbah 1:9. [↑](#footnote-ref-194)
195. I Chronicles 29:21-22. [↑](#footnote-ref-195)
196. Taanith 26b. [↑](#footnote-ref-196)
197. Verse 1. [↑](#footnote-ref-197)
198. Verse 2. [↑](#footnote-ref-198)
199. Deuteronomy 5:28. [↑](#footnote-ref-199)
200. This sentence is not found in our Rashi. [↑](#footnote-ref-200)
201. Our Rashi adds: "And Rabbeinu Saadia Gaon listed in his 'Azharoth' [Exhortations — liturgical poems treating of the Divine Commandments] the commandments which may be associated with each of the Ten Commandments." — See further in my Foreword to "The Commandments," Vol. I, pp. VIII-X. [↑](#footnote-ref-201)
202. Verse 2. [↑](#footnote-ref-202)
203. Vol. I, pp. 8, 14-15. [↑](#footnote-ref-203)
204. Further, 32:17. [↑](#footnote-ref-204)
205. Tanchuma Beha'alothcha, 16. Rashi in Verse 10 here brings part of the Midrash with reference to Nadab and Abihu. [↑](#footnote-ref-205)
206. Numbers 11:3. The place was called Taberah (which means "burning") ***because the Eternal burnt among them*** — that is, among the most distinguished and prominent ones among them, namely the elders (see Rashi ibid., Verse 1). Now the reason why the elders were singled out for punishment at that time is stated by the Rabbis as follows: Since at the time of the Giving of the Torah they gazed more intently than they were permitted to, behaving as if they were eating and drinking (see here Verse 11), they were liable to death. But since G-d did not wish to disturb the joy caused by the Giving of the Torah, He waited with their punishment till Taberah. Now on the basis of this Midrash you might think that Joshua, too, was like the elders and unworthy of seeing Divine visions. But, concludes Ramban, this was not the case with Joshua. [↑](#footnote-ref-206)
207. Deuteronomy 5:27. [↑](#footnote-ref-207)
208. **Ramban thus takes the Hebrew word sh'vu [translated as "tarry"] in its literal meaning: "sit" — sit in court in our place and act as a substitute for us.** [↑](#footnote-ref-208)
209. See Deuteronomy 1:17. [↑](#footnote-ref-209)
210. Above, 17:9. [↑](#footnote-ref-210)
211. Midrash Shocher Tov. *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-211)
212. Yerushalmi Sotah1:8, Ibid. 211 [↑](#footnote-ref-212)
213. The Three Weeks or *Bein ha-Metzarim* (בין המצרים, "Between the Straits" cf. "In Dire Straits") is a period of mourning commemorating the destruction of the first and second Jewish Temples. The Three Weeks are historically a time of misfortune, since many tragedies and calamities befell the Jewish people at this time. These tragedies include: the breaking of the Tablets of the Law by Moses, when he saw the people worshipping the golden calf; the burning of a Sefer Torah by Apostomos during the Second Temple era; the destruction of both Temples on Tisha B'Av; the expulsion of the Jews from Spain on Tisha B'Av 1492; and the outbreak of World War I on Tisha B'Av 1914, which overturned many Jewish communities. [↑](#footnote-ref-213)
214. Shmuel alef (1 Samuel) 26:8-9 [↑](#footnote-ref-214)
215. "Shimu" is the plural form of our familiar word shema (hear).  [↑](#footnote-ref-215)
216. Some Sephardim call this special Sabbath: Shabbat Ekah. [↑](#footnote-ref-216)
217. By nearly universal custom, special ashlamatot (passages from the Prophets) are read in the synagogue on each Sabbath of the Three Weeks. Whereas most haftarot of the yearly cycle are selections reflecting the theme of the day's Torah reading, these three—the "Three of Affliction" - do not directly relate to the weekly Torah portions, but instead contain certain prophecies of Jeremiah and Isaiah foreshadowing the fall of Jerusalem. [↑](#footnote-ref-217)
218. This is one of our verbal tallies between this psalm and the Torah portion: God - אלהים, Strong’s number 0430. [↑](#footnote-ref-218)
219. See Yochanan (John) 1:18 [↑](#footnote-ref-219)
220. The Torah Anthology, Me’am Lo’ez, book II – The Patriarchs, pg. 158. [↑](#footnote-ref-220)
221. C.f. The Guide For The Perplexed By Moses Maimonides, Translated from the original Arabic text by M. Friedlander, PH.D. [↑](#footnote-ref-221)
222. Ibid. [↑](#footnote-ref-222)
223. The so called New Testament. [↑](#footnote-ref-223)
224. The so called Old Testament. [↑](#footnote-ref-224)
225. See *Yochanan (John) 1:18* [↑](#footnote-ref-225)
226. “Again” **πάλιν** – *palin* indicating that this is connected to the first feeding, Mk 6:32-44 [↑](#footnote-ref-226)
227. Verbal tally with Yeshayahu (Isa) 1:19 [↑](#footnote-ref-227)
228. ἀπὸ μακρόθεν, Donahue and Harrington suggest that this phrase often relates to Gentiles who have come to G-d. (Our interpretation of their words) [↑](#footnote-ref-228)
229. Cf. 2 Tim. 1:5 [↑](#footnote-ref-229)
230. The text offers no more information than Timothy’s father being Greek – in Hebrew indicating that Timothy’s father was a Gentile. We are not told that he is a Hellenistic Jew or believer in Messiah. The Etheridge Translation of the NT Peshitta (1849) labels him as an “Aramean” as does NT Peshitta done by Janet Magiera. The Remes text “hint” is not about his father being a Greek or Armean - but rather that he was a Gentile. However, the problem that Timothy’s “Greek” (Gentile) father was public knowledge suggests that they knew he was not circumcised. The allegoric interpretation is juxtaposing the halakhic problem of inter-racial/religious marriages. The Jewess being married to a Gentile leaves Timothy in a predicament because he is not circumcised and therefore not in full covenantal relationship with G-d. Hakham Shaul offers in this Remes text the halakhic solution. According to some sources, he (Timothy) is considered “an apostate Jew.” If this is true, Hakham Shaul solves the issue with circumcision, which is again full conversion to Judaism. Cf. Peterson, D. G. (2009). *The Acts of the Apostles.* Grand Rapids, MI: William B. Eerdmans Publishing Company. p. 450. Barrett believes that “Timothy’s father was most likely dead, that Timothy’s father is (ὑπῆρχεν probably implies that he was now dead; had he been alive the verb would have been ὑπάρχει.” Barrett, C. K. (1994). *The Acts of the Apostles* (International Critical Commentary ed., Vol. 2). London: T&T Clark Ltd p. 761-62. Consequently, the circumcision question is solidified in the present pericope, showing us that circumcision is necessary for Gentiles to become Jewish and be fully a covenantal member of the Master’s family. The text suggests that Timothy is “partially Jewish,” however, as we have stated in the past there is no such thing as a “partial conversion” or “semi-Jew.” Therefore, Timothy must be formally converted to Judaism. [↑](#footnote-ref-230)
231. Verbal tally to Mal. 3.5 [↑](#footnote-ref-231)
232. Thematic connection to Yehayahu (Isa.) 1:26 [↑](#footnote-ref-232)
233. Verbal tally to Yehayahu (Isa.) 1:1 [↑](#footnote-ref-233)
234. The Israel Exploration Society & Carta, J. (1993). *The New Encyclopedia of Archeological Excavations in the Holy Land* (Vol. 1). (E. S. Jersalem), Ed.) New York: Simon & Shuister. p. 87 [↑](#footnote-ref-234)
235. The allegory and metaphor is that of armed conflict between two parties. Philo aptly illustrates this “wrestling match.” Alleg. Interp. III 190 -191 But, nevertheless, though pleasure appears to trip up and to deceive the good man, it will in reality be tripped up itself by that experienced wrestler, Jacob; and that, too, not in the wrestling of the body, but in that struggle which the soul carries on against the dispositions which are antagonistic to it, and which attack it through the agency of the passions and vices; and it will not let go the heel of its antagonist, passion, before it surrenders, and confesses that it has been twice tripped up and defeated, both in the matter of the birthright, and also in that of the blessing. For “rightly,” says Esau, “is his name called Jacob, for now has he supplanted me for the second time; the first time he took away my birthright, and now he has taken away my blessing.” (Gen 27:36)

But the bad man thinks the things of the body the more important, while the good man assigns the preference to the things of the soul, which are in truth and reality the more important and the first, not, indeed, in point of time, but in power and dignity, as is a ruler in a city. But the mistress of the concrete being is the soul. Philo, o. A., & Yonge, C. D. (1996, c1993). The works of Philo: Complete and unabridged. Peabody: Hendrickson. p 72

What Hakham Shaul has clearly pointed to is in agreement with Philo. Ya’aqob wrestled until dawn, and has earned the title “wrestler.” Therefore, the B’ne Yisrael are “Sons” of the wrestler who are also engaged in this wrestling match. [↑](#footnote-ref-235)
236. Not “wrestling against flesh and blood” shows that humanity is locked in a war of virtue. This virtue is taught and modeled by the Seven men of the Esnoga. [↑](#footnote-ref-236)
237. Greek ἀλλὰ (but) is adversative showing struggle. [↑](#footnote-ref-237)
238. Three specific “powers” are referenced in this pericope, **ἀρχή** – *arche,* principalities, **ἐξουσία** – *exousia,* authorities and **κοσμοκράτωρ** – *kosmokrator* cosmic rulers. This specific trio is not mentioned anywhere else together as Hakham Shaul has in this verse in the Nazarean Codicil. However, **ἀρχή** – *arche,* is frequently mentioned with **ἐξουσία** – *exousia,* authorities.

**Aρχάς** from **ἀρχή** – *arche* in terms of person or personality, **ἀρχή** – *arche* refers the “leader, pioneer or originator” or that which is principle in rank. With reference to the “Seven Officers,” this is Chesed. Here we are only making analogy, and reference to positional status, not a word for word translation. On the higher plane we can see that this is, a reference to the interaction between the Chief Hakham endowed with Chochmah and the Will of Messiah. Philo in his discussion on the Allegory of Creation uses **ἀρχή** – *arche* as a reference to the “origin of creation.” Cf. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p.8. In this way the seminal Will of Messiah, Chochmah received by the Hakham and Chesed stimulate the Esnoga forward and upward. Both the Chief of the Bet Din and the Principle officer of the Esnoga connect the Esnoga with the formative power of the Torah and its wisdom. The Torah/Oral is the infrastructure of the whole universe. Therefore, **ἀρχή** – *arche* is the basis of the structured universe. The Chief Hakham gives formative wisdom, which aligns the Bet Din with the decisive infrastructure of the universe through the Oral Torah. In similar manner, the Chief officer/Chesed injects the wisdom of the Bet Din into the Seven Officers and the Congregation of the Esnoga. This injection establishes a structured atmosphere, i.e. Oral Torah for the Esnoga.

**Eξουσίας** from **ἐξουσία** – *exousia,* authorities. **Eξουσία** – *exousia,* is the power of judicial decision and deliberation, the power and rule of government i.e. the Bet Din. **Eξουσία** – *exousia,* also denotes the power of freedom, the unlimited possibility of action. While **ἀρχή** – *arche,* is related to the “Will of Messiah,” **ἐξουσία** – *exousia,* represents the office of the Chief Hakham that connects with that infinite source. In 1 Corinthians Hakham Shaul uses **ἐξουσία** – *exousia,* as the “symbol of **authority**” over the woman’s head. In this sense **ἐξουσία** – *exousia,* shows the infinity of masculine potential. (1 Co. 11:10 Therefore the woman ought to have *a symbol of* **authority** on her head,). **Eξουσία** – *exousia,* possesses authority, jurisdiction, is a symbol of authority, ruler, in control has power, has supernatural power and wisdom and the right to judge.

**Kοσμοκράτωρ** – *kosmokrator,* the rulers of the heavenly spheres. In the negative sense, the rulers of the heavenly spheres are as our present case has it, **rulers of the cosmos,** ruling **the present age of darkness** showing that the Gentile is under the influence of the heavenly spheres. [↑](#footnote-ref-238)
239. **Eξουσία** – *exousia* from **ἔξεστι** – *exesti* the freedom to act. The negative connotations of **ἐξουσία** – *exousia* show a licence for action, meaning that we may have given licence for negative authority in our lives. [↑](#footnote-ref-239)
240. Hakham Shaul’s inclusion and phrase “we” shows that as he brings the Mesorah to the Gentiles that he, along with the Gentiles coming to conversion must contend with the heavenly spheres. These “spheres” are not necessarily the negative forces of the fallen angels. The difficulty with bringing the Gentile to the Torah is that the Spheres are “legalistic.” The Spheres govern the world by strict justice. As such, Hakham Shaul has a great problem in bringing Gentiles into the Esnoga as converts because of the demand by the Spheres for strict justice. Furthermore, his war of contention in bringing the Gentile to Torah observance is contended by the angelic rivalry and rage. See below [↑](#footnote-ref-240)
241. The “present age” of darkness is omitted in some sources. While there may be justifiable cause to omit the seeming insertion, the phrase bears positive illumination on the text. In the present age, we live in a state that may be equated to darkness when compared to the “age to come,” Olam HaBa (the eternal, infinite coming age). [↑](#footnote-ref-241)
242. These “Spheres” are discussed by Hakham Yehudah (Jude) in 1:13, **They are waterless clouds carried by the fall winds; fruitless trees, twice dead, and uprooted; storm driven** (wild) **waves of the sea, foaming without water to their own shame; wandering spheres** (stars) **for who the deepest darkness is reserved for** (their) **eternity.**

In view of our understanding of the angelic rivalry (those opposed to creation of humanity because they will have Chesed – acts of righteousness and at the same time have a measure of wickedness in their lives) and the angelic rage which is focused on the B’ne Yisrael as the recipients of the Torah Oral/Written. [↑](#footnote-ref-242)
243. Verbal connection to B’resheet (Genesis) 32:4, 6 [↑](#footnote-ref-243)
244. Cf. 1 Enoch 10: 4-6 And he said to Raphael: "Bind Azael foot and hand, and cast him into the darkness, and open the desert that is in the Dadouel, and cast him in. "And lay down upon him rough and jagged rocks and cover him with darkness. And let him dwell there for eternity, and cover his face so he cannot see light. "And on the great day of judgment he will be lead into the fire. [↑](#footnote-ref-244)
245. Cf. D’varim (Deut) 18:15 [↑](#footnote-ref-245)
246. In detail﻿ τιμή (Tim’eh) denotes 1. **legal “appraisal,”** “compensation,” “penalty,” “satisfaction,” On the rich and many-faceted meaning of the word group cf. Liddell-Scott, Pape, *s.v.*, For Hom. cf. H. Ebeling, *Lex. Homericum*, II (1963), *s.v. Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) (electronic ed.) (8:169). Grand Rapids, MI: Eerdmans. [↑](#footnote-ref-246)
247. The fundamentals for these thoughts originated in and inspired by reading Kadushin, M. (January 2001). *Organic Thinking: A Study in Rabbinic Thought.* Binghamton, New York: Global Publications, Schecthter, S. (1993). *Aspects of Rabbinic Theology.* Woodstock, Vermont: Jewish Lights and Montefiore, C. L. (1974). *A Rabbinic Anthology, Schocken Paperbacks on Judaica.* Schocken Paperbacks on Judaica. [↑](#footnote-ref-247)
248. By “sum”, we mean the whole genre of Rabbinic Hermeneutical interpretation the Torah. [↑](#footnote-ref-248)
249. II Luiqas (Acts) 15:29ff these necessary things: that you abstain from food sacrificed to idols *(i.e. participating in idolatrous practices)*, and from blood *(murder, trespass of Niddah, and eating the limb of a living animal)*, and from what has been strangled *(non-kosher killed animals and other laws of Kashrut)*, and from sexual immorality *(fornication, adultery, incest and bestiality as well apostasy)*. If you keep *(Shomer– Shabbat)* yourselves from these things, *(in turning to G-d)* you will be made strong. [↑](#footnote-ref-249)
250. Kadushin, M. (January 2001). *Organic Thinking: A Study in Rabbinic Thought.* Binghamton, New York: p. 6 [↑](#footnote-ref-250)
251. Our emphasis [↑](#footnote-ref-251)
252. I Ibid. pp. 12-13 [↑](#footnote-ref-252)
253. The body of these halakhot found in the halakhic materials of Mordechai’s (Mark) Peshat, The Luqan Tosefta and the Remes materials of II Luqas and Romans must be threshed for their discovery. [↑](#footnote-ref-253)
254. II Luqas 15:30-41 the final section of this reading, (II Luqas 15:36-41) is busy with the varied qualifications of various talmidim. Why? Again, this is because the unfolding of the Master’s Mesorah in Diaspora was and is not an easy task. Therefore, the strategic placement of talmidim required considerable planning and thought. [↑](#footnote-ref-254)
255. Our point here is not the acceptance of Grecian ideology. We are only suggesting that the Grecian ideology helped prepare the way for acceptance of the Master’s Mesorah. This is not to say that Grecian philosophy preceded the Nazarean Codicil. However, the seminal ideas of that ideology were in place by the time of the Nazarean Codicil’s redaction. Socrates would later mimic the Talmudic system that originated with the Nazarean Codicil. [↑](#footnote-ref-255)
256. Cf. Tammuz 28, 5773 page 43 [↑](#footnote-ref-256)
257. Lit., who comes [↑](#footnote-ref-257)
258. Lit., what have you seen that you came [↑](#footnote-ref-258)
259. Of the privilege of membership of Israel [↑](#footnote-ref-259)
260. Nachmanides, R. (1973). *Commentary on the Torah* (Vol. 2). (R. C. Chavel, Trans.) Brooklyn, NY: Shilo Publishing House Inc. p 434 [↑](#footnote-ref-260)