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| **Esnoga Bet Emunah****4544 Highline Dr. SE****Olympia, WA 98501****United States of America****© 2013**[**http://www.betemunah.org/**](http://www.betemunah.org/)**E-Mail:** **gkilli@aol.com** | **C:\Users\Haggai\Pictures\Menorah 5.jpg** | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2013**[**http://torahfocus.com/**](http://torahfocus.com/)**E-Mail:** **waltoakley@charter.net** |

**Triennial Cycle (Triennial Torah Cycle) / Septennial Cycle (Septennial Torah Cycle)**

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Ellul 25, 5773 – August 30/31, 2013** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| --- | --- | --- |
| **Conroe & Austin, TX, U.S.**Fri. Aug 30 2013 – Candles at 7:39 PMSat. Aug 31 2013 – Habdalah 8:32 PM | **Brisbane, Australia**Fri. Aug 30 2013 – Candles at 5:12 PMSat. Aug 31 2013 – Habdalah 6:08 PM | **Chattanooga, & Cleveland, TN, U.S.**Fri. Aug 30 2013 – Candles at 7:54 PMSat. Aug 31 2013 – Habdalah 8:49 PM |
| **Jakarta, Indonesia**Fri. Aug 30 2013 – Candles at 5:35 PMSat. Aug 31 2013 – Habdalah 6:24 PM | **Manila & Cebu, Philippines**Fri. Aug 30 2013 – Candles at 5:52 PMSat. Aug 31 2013 – Habdalah 6:42 PM | **Miami, FL, U.S.**Fri. Aug 30 2013 – Candles at 7:25 PMSat. Aug 31 2013 – Habdalah 8:17 PM |
| **Olympia, WA, U.S.**Fri. Aug 30 2013 – Candles at 7:38 PMSat. Aug 31 2013 – Habdalah 8:42 PM | **Murray, KY, & Paris, TN. U.S.**Fri. Aug 30 2013 – Candles at 7:09 PMSat. Aug 31 2013 – Habdalah 8:05 PM | **San Antonio, TX, U.S.**Fri. Aug 30 2013 – Candles at 7:41 PMSat. Aug 31 2013 – Habdalah 8:34 PM |
| **Sheboygan & Manitowoc, WI, US**Fri. Aug 30 2013 – Candles at 7:13 PMSat. Aug 31 2013 – Habdalah 8:14 PM | **Singapore, Singapore** Fri. Aug 30 2013 – Candles at 6:52 PMSat. Aug 31 2013 – Habdalah 7:40 PM | **St. Louis, MO, U.S.**Fri. Aug 30 2013 – Candles at 7:17 PMSat. Aug 31 2013 – Habdalah 8:14 PM |

**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

**This Torah Commentary Comes to You Courtesy of:**

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

His Honor Paqid Adon 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!**

**Shabbat Nachamu 7**

**7th Sabath of Strengthening/Consolation**

**[Malkhut - "Kingdom"]**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Reading:** |
| **וַיִּפֶן וַיֵּרֶד** |  | **Saturday Afternoon** |
| **“Vayifen Vayered”** | Reader 1 – Shemot 32:15-18 | Reader 1 – Shemot 33:12-14 |
| **“And turned and went down”** | Reader 2 – Shemot 32:19-24 | Reader 2 – Shemot 33:14-16 |
| **“Y volvióse Moisés, y descendió”** | Reader 3 – Shemot 32:25-29 | Reader 3 – Shemot 33:12-16 |
| Shemot (Exod.) 32:15 – 33:11B’midbar (Num) 28:9-15 | Reader 4 – Shemot 32:30-35 |  |
| Ashlamatah: 2 Sam. 22:10-18, 51 | Reader 5 – Shemot 33:1-4 | **Monday & Thursday****Mornings** |
| Special: Is. 61:10 – 63:9I Samuel 20:18,42 | Reader 6 – Shemot 33:5-7 | Reader 1 – Shemot 33:12-14 |
| Psalm 66:1-20 | Reader 7 – Shemot 33:8-11 | Reader 2 – Shemot 33:14-16 |
| Abot: 3:14 |  Maftir: Shemot 33:8-11 | Reader 3 – Shemot 33:12-16 |
| N.C.: Mk 8:34 – 9:1; Luke 9:23-27; Acts 17:16-21 |  Isaiah 61:10 – 63:9 I Samuel 20:18,42 |   |

**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**

* Moses Returns to the Camp – Exodus 32:15-20
* Moses Asks Aaron – Exodus 32:21
* Aaron’s Explanation – Exodus 32:22-24
* Moses Challenge to the People – Exodus 32:25-28
* Moses Ascends the Mountain a Second Time = Exodus 32:2935
* The Contrition of the People – Exodus 33:1-6
* Moses and his Tent of Meeting – Exodus 33:7-11

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol. X: Sin and Reconciliation**

By: Rabbi Yitschaq Magriso, Translated by: Rabbi Aryeh Kaplan

Published by: Moznaim Publishing Corp. (New York, 1991)

Vol. 10 – “Sin and Reconciliation” p. 50-94

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exod.) 32:15 – 33:11**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 15. **Now Moses turned and went down** from the mountain [bearing] the two tablets of the testimony in his hand, tablets inscribed from both their sides; on one side and on the other side they were inscribed.  | 15. **And Mosheh turned, and went** down from the mount, and the two tables of the testimony were in his hands, inscribed on their two sides, here and there were they inscribed.  |
| 16. Now the tablets were God's work, and the inscription was God's inscription, engraved on the tablets. | 16. And the tables were the work of the LORD, and the writing was the LORD's writing, inscribed and manifested upon the tables. |
| 17. When Joshua heard the voice of the people in their shouting, he said to Moses: "There is a voice of battle in the camp!" | 17. And Jehoshua heard the voice of the people exulting with joy before the calf. [JERUSALEM. Doing evil.] And he said to Mosheh, There is the voice of battle in the camp.  |
| 18. But [Moses] said: "[It is] neither a voice shouting victory, nor a voice shouting defeat; a voice of blasphemy I hear." | 18. But he said, It is not the voice of the strong, who are victorious in battle, nor the voice of the weak, who are overcome by their adversaries in the fight; but the voice of them who serve with strange service, and who make merriment before it, that I hear. [JERUSALEM. The voice of them who praise in strange service.]  |
| 19. Now it came to pass when he drew closer to the camp and saw the calf and the dances, that Moses' anger was kindled, and he flung the tablets from his hands, shattering them at the foot of the mountain. | 19. And it was when Mosheh came near the camp, and saw the calf, and the instruments of music in the hands of the wicked, who were dancing and bowing before it, and Satan among them dancing and leaping before the people, the wrath of Mosheh was suddenly kindled, and he cast the tables from his hands, and brake them at the foot of the mountain;- the holy writing that was on them, however, flew, and was carried away into the air of the heavens;‑ and he cried, and said, Woe upon the people who heard at Sinai from the mouth of the Holy One, You will not make to yourself an image, or figure, or any likeness,- and yet, at the end of forty days, make a useless molten calf!  |
| 20. Then he took the calf they had made, **burned it in fire, ground it to fine powder, scattered [it] upon the surface of the water, and gave [it to] the children of Israel to drink.** | 20. And he took the calf which they had made, and **burned it in fire, and bruised it into powder, and cast (it) upon the face of the water of the stream, and made the sons of Israel drink**; and **whoever had given thereto any trinket of gold, the sign of it came forth upon his nostrils**. |
| 21. Moses said to Aaron: "What did this people do to you that you brought [such] a grave sin upon them?" | 21. And Mosheh said unto Aharon, What did this people to you, that you have brought upon them a great sin?  |
| 22. Aaron replied: "Let not my lord's anger grow hot! You know the people, that they are disposed toward evil. | 22. And Aharon said, Let not my LORD's anger be strong: you know the people, that they are the children of the Just; but evil concupiscence has made them to err:  |
| 23. They said to me, 'Make us gods who will go before us, because this man Moses, who brought us up from the land of Egypt we do not know what has become of him.' | 23. and they said to me, Make us gods that may go before us; for this Mosheh, the man who brought us up from the land of Mizraim, is consumed in the mountain, by the flaming fire from before the LORD, and we know not what has been done to him in his end.  |
| 24. I said to them, 'Who has gold?' So they took it [the gold] off and gave it to me; I threw it into the fire and out came this calf." | 24. And I said to them, Whoever has gold, let him deliver and give it to me; and I cast it into the fire, and Satan entered into it, and there came out of it the similitude of this calf!  |
| 25. And Moses saw the people, that they were exposed, for Aaron had exposed them to be disgraced before their adversaries. | 25. And Mosheh saw that the people were naked; for they had been stripped by the hand of Aharon of the holy crown which was upon their head, inscribed and beautified with the great and glorious Name; and that their evil report would go forth among the nations of the earth, and they would get to them an evil name unto their generations. [JERUSALEM. And Mosheh saw the people that they were uncovered; for they had been stripped of the golden crown which was upon their head, whereon the Name had been engraved and set forth, at Mount Horeb.]  |
| 26. So Moses stood in the gate of the camp and said: "Whoever is for the Lord, [let him come] to me!" And all the sons of Levi gathered around him. | 26. And Mosheh stood in the Sanhedrin gate of the camp, and said, Who fears the LORD, let him come to me. And there gathered to him all the sons of Levi.  |
| 27. He said to them: "So said the Lord, the God of Israel: **'Let every man place his sword upon his thigh and pass back and forth from one gate to the other in the camp, and let every man kill his brother, every man his friend, every man his kinsman.' "** | 27. And he said to them, Thus said the LORD, the God of Israel, **Whosoever has sacrificed to the idols of the Gentiles, let him be slain with the sword. And now, go, pass through from the gate of the sanhedrin to the gate of the house of judgment, in the camp, and with prayer before the LORD that He will forgive you this sin, take vengeance upon the wicked workers of strange worship and slay, even a man his brother, and a man his companion, and a man his neighbour**.  |
| 28. The sons of Levi did according to Moses' word; **on that day some three thousand men fell from among the people.** | 28. And the sons of Levi did according to the word of Mosheh; **and of the people who had the mark in their nostrils there fell that day by the slaughter of the sword about the number of three thousand men.** |
| 29. And Moses said: "Initiate yourselves today for the Lord for each man with his son and with his brother so that He may bestow a blessing upon you this day." | 29. And Mosheh said, Offer your oblation for the shedding of the blood that is upon your hands, and make atonement for yourselves before the LORD, because you have smitten a man his son or his brother, and that you may bring a blessing upon you this day.  |
| 30. It came to pass on the next day that Moses said to the people: "You have committed a grave sin. And now I will go up to the Lord; perhaps I will obtain atonement for your sin." | 30. And it came to pass on the day following, that Mosheh said to the people, You have sinned a great sin; but now I will go up and will pray before the LORD, if haply I may obtain forgiveness of your sin.  |
| 31. And Moses returned to the Lord and said: "Please! This people has committed a grave sin. They have made themselves a god of gold. | 31. And Mosheh returned, and prayed before the LORD, and said, I supplicate of You, You LORD of all the world, before whom the darkness is as the light! Now have this people sinned a great sin, and have made to them gods of gold;  |
| 32. And now, if You forgive their sin But if not, erase me now from Your book, which You have written." | 32. but now, if You will forgive their sin, forgive; but if not, blot me, I pray, from the book of the just, in the midst of which You hast written my name.  |
| 33. And the Lord said to Moses: "Whoever has sinned against Me, him I will erase from My book!" | 33. And the LORD said to Mosheh, It is not right that I should blot out your name; but whosoever sins before Me, him will I blot from My book.  |
| 34. And now go, lead the people to [the place] of which I have spoken to you. Behold My angel will go before you. But on the day I make an accounting [of sins upon them], I will bring their sin to account against them." | 34. But now, go lead the people to the place of which I have told you; behold, My angel will proceed before you; but in the day of My visitation I will visit upon them their sin.  |
| 35. Then the Lord struck the people with a plague, because they had made the calf that Aaron had made. | 36. And the Word of the LORD plagued the people, because they had bowed themselves to the calf that Aharon had made. |
|  |  |
| 1. The Lord spoke to Moses: "Go, ascend from here, you and the people you have brought up from the land of Egypt, to the land that I swore to Abraham, Isaac, and Jacob, saying: 'I will give it to your descendants.'  | 1. And the LORD spoke with Mosheh, Go, remove yourself hence, lest My anger grow hot against the people, and I consume them. Therefore proceed you, and the people whom you did bring up out of the land of Mizraim, (to that land) which I have covenanted unto Abraham, to Izhak, and to Jakob, saying, Unto your sons will I give it.  |
| 2. **I will send an angel before you**, and I will drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivvites, and the Jebusites | 2. **And I will appoint before you an angel**, and by his hand will cast out the Kenaanaee, Amoraee, Hittaee, and Pherizaee, Hivaee, and Jebusaee;  |
| 3. to a land flowing with milk and honey; because I will not go up in your midst since you are a stiff necked people, lest I destroy you on the way." | 3. to the land producing milk and honey. For the Shekinah of My Glory cannot go up among you, nor My Majesty dwell in the habitation of their camp, because you are a hard‑necked people, lest I destroy you in the way. |
| 4. [When] the people heard this bad news, they mourned, and no one put on his finery. | 4. And the people heard this evil word, and mourned; and no man put on his accustomed ornaments, which had been given them at Mount Sinai, and on which was inscribed and set forth the great and holy Name.  |
| 5. And the Lord said to Moses: "Say to the children of Israel: 'You are a stiff necked people; if I go up into your midst for one moment, I will destroy you; but now, leave off your finery, and I will know what to do to you.'" | 5. And the LORD said to Mosheh, Speak to the sons of Israel, You are a hard‑necked people: were the glory of My Shekinah to go up with you, in one little hour I should destroy you. And now put off your accustomed ornaments from yourselves, that it may be manifest before Me what I may do to you. |
| 6. So the children of Israel divested themselves of their finery from Mount Horeb. | 6. And the sons of Israel were deprived of their usual adornments, on which was written and set forth the great Name; and which had been given them, a gift from Mount Horeb.  |
| 7. And Moses took the tent and pitched it for himself outside the camp, distancing [it] from the camp, **and he called it the tent of meeting,** and it would be that anyone seeking the Lord would go out to the tent of meeting, which was outside the camp. | 7. And Mosheh took and hid them in his tabernacle of instruction. But the tabernacle he took away from thence, and spread it without the camp, and removed it from the camp of the people to the distance of two thousand cubits; **and it was called the Tabernacle of the House of Instruction**: and it was that when any one turned by repentance with a true heart before the LORD, he went forth to the Tabernacle of the House of Instruction that was without the camp, to confess and pray for the pardon of his sins; and praying he was forgiven.  |
| 8. And it would be that when Moses would go out to the tent, all the people would rise and stand, each one at the entrance of his tent, and they would gaze after Moses until he went into the tent. | 8. And it was when Mosheh passed forth from the camp to go to the tabernacle that all the wicked people arose, and stood, every man at the door of his tent, and looked with the evil eye after Mosheh, when he entered the tabernacle.  |
| 9. And it would be that when Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent, and He would speak with Moses. | 9. And it came to pass when Mosheh had gone into the tabernacle, the column of the glorious Cloud descended and stood at the door of the tabernacle; and the Word of the LORD spoke with Mosheh.  |
| 10. When all the people would see the pillar of cloud standing at the entrance of the tent, all the people would rise and prostrate themselves, each one at the entrance of his tent. | 10. And all the people beheld the column of the Cloud standing at the door of the tabernacle, and the whole people at once rose up and worshipped towards the tabernacle, standing every man at the door of his tent. |
| 11. **Then the Lord would speak to Moses face to face, as a man would speak to his companion, and he would return to the camp, but his attendant, Joshua, the son of Nun, a lad, would not depart from the tent.** | 11. **And the LORD spoke with Mosheh word for word,- the voice of the word was heard, but the Majesty of the Presence was not seen,- in the way that a man converses with his companion**: and after the speaking voice had ascended, he returned to the camp, and delivered the word to the congregation of Israel. **But his minister, Jehoshua bar Nun, a young man, removed not from the tabernacle**. [JERUSALEM. But his minister, Jehoshua bar Nun, a young man, passed not from within the tabernacle.] |
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**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Num.) 28:9-15**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 9 On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation. | 9 but on the day of Shabbat two lambs of the year without blemish, and two tenths of flour mixed with olive oil for the mincha and its libation.  |
| 10 This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation. | 10 On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11 **At the beginning of your months** you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish.  | 11 **And at the beginning of your months** you will offer a burnt sacrifice before the Lord; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished;  |
| 12 And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram, | 12 and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram;  |
| 13 And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai. | 13 and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the Lord.  |
| 14 Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year. | 14 And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year;  |
| 15 And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation. | 15 and one kid of the goats, for a sin offering before the Lord at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |
|  |  |

**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 (Exod.) 32:15 – 33:11**

**15 from both their sides the letters could be read.** This was a miraculous phenomenon. -[from Shab. 104a, Meg. 2b]

**16 were God’s work** This is to be interpreted according to its apparent meaning, [i.e.,] that He personally made them. Another interpretation: Like a person who says to his friend, “All so-and-so’s activities are in such-and-such [a kind of] work.” **So too, all the delight of the Holy One, blessed is He, is with the Torah**. -[from Midrash Tanchuma 16]

**engraved** Heb. חָרוּת . The terms חָרֽת and חָרֽט are one [and the same]. Both are an expression of engraving, entalyer in Old French, [entailler in modern French, meaning] to engrave.

**17 in their shouting** Heb. בְּרֵעֽה , in their shouting, for they were shouting, rejoicing, and laughing.[The Israelites were so loud that they could be heard even from a distance.]

**18 [It is] neither a voice shouting victory** This voice does not appear to be a voice of the shouting of heroes crying “Victory!” or the voice of weak [soldiers] crying “Woe!” or “Flee!”

**a voice of blasphemy** Heb. קוֹל עָנּוֹת . A voice of blasphemy and reviling, which distresses (הַמְעַנִין) the soul of the one who hears them when they are said to him.

**19 and he flung… from his hands** He said [to himself]: If [in regard to] the Passover sacrifice, which is [merely] one of the commandments, the Torah said: “No estranged one may partake of it” (Exod. 12:43), [now that] the entire Torah is here [i.e., the Ten Commandments includes the whole Torah], and all the Israelites are apostates, shall I give it to them? -[from Shab. 87a]

**at the foot of the mountain** Heb. תַּחַת הָהָר , lit., under the mountain, [meaning:] at the foot of the mountain.

**20 scattered** Heb. וַיִּזֶר , an expression of scattering. Similarly, “Brimstone shall be scattered (יְזֽרֶה) on his dwelling” (Job 18:15), and similarly, “For the net is scattered (מְזֽרָה) without cause” (Prov. 1: 17), for they scatter corn and beans on it [the net].

**and gave [it to] the children of Israel to drink** He intended to test them like women suspected of adultery [are tested, as prescribed in Num. 5:11-31] (A.Z. 44a). Three [different] death penalties were meted out there: (1) If there were witnesses [to the worship] and warning [had been issued to the sinners, they were punished] by the sword, according to the law (Deut. 13:13-18) that applies to the people of a city that has been led astray who are many [people involved]. (2) [Those who practiced idolatry with] witnesses but without warning [died] from a plague, as it is said: “Then the Lord struck the people with a plague” (verse 35). (3) [Those who practiced idolatry both] without witnesses and without warning [died] from dropsy, for the water tested them and their stomachs swelled up (Yoma 66b).

**21 What did this people do to you** How many tortures did you [Aaron] endure, that they tortured you until you brought this sin upon them?

**22 that they are disposed toward evil** They are always going in a bad direction and testing the Omnipresent.

**24 I said to them** one word only: “Who has gold?” [and not “give me your gold”], but they hurried and stripped themselves and gave it to me.

**I threw it into the fire** I did not know that this calf would come out, but out it came.

**25 exposed** Heb. פָרֻעַ , uncovered. Their shame and disgrace was revealed, as in “and he shall uncover (וּפָרַע) the woman’s head” (Num. 5:18).

**to be disgraced before their adversaries** Heb. לְשִׁמְצָה בְּקָמֵיהֶם , that this thing should be a disgrace for them in the mouths of all who rise up against them.

**26 “Whoever is for the Lord… to me!”** Let him come to me.

**all the sons of Levi** **From here [we learn] that the entire tribe was righteous. -[from Yoma 66b]**

**27 So said the Lord, the God of Israel** Now, where did He say [this]? “He who slaughters [a sacrifice] to the gods shall be destroyed” (Exod. 22:19). So it was taught in the Mechilta.

**his brother** [i.e.,] from his mother, who was an [ordinary] Israelite [and not a Levite]. - [from Yoma 66b]

**29 Initiate yourselves** You who kill them, with this thing [act] you will initiate yourselves to be servants [i.e., kohanim] of the Omnipresent.

**for each man** Among you will initiate himself through his son and through his brother.

**30 I will obtain atonement for your sin** Heb. אֲכַפְּרָה בְּעַד חַטַּאתְכֶם . [This means] I will place a cleansing, a wiping away, and a barrier opposite your sin to separate you from your sin.

**31 a god of gold** [Moses is saying to God:] It was You Who caused them [to sin], for You lavished upon them gold and whatever they desired. What should they have done so as not to sin? [This may be illustrated by] a parable of a king who gave his son to eat and drink, dressed him up, hung a coin purse on his neck, and stationed him at the entrance of a brothel. What can the son do so as not to sin? -[from Ber. 32a]

**32 And now, if You forgive their sin… good, I will not ask You to erase me, but if not, erase me.** This is an elliptical verse, and there are many like it.

**from Your book** From the entire Torah, so that they will not say about me that I was unworthy to beg mercy for them [the Israelites].

**34 to [the place] of which I have spoken to you** Heb. דִּבַּרְתִּי לָךְ Here [we find] לָךְ [used] along with דִּבּוּר , speech, instead of אֵלֶיךָ . Similarly [in the verse] “to speak to him (לְדַבֶּר לוֹ) for Adoniahu” (I Kings 2:19).

**Behold My angel** But not I.

**But on the day I make an accounting, etc.** Now I have listened to you not to destroy them all at once, but always, always, when I take an accounting of their sins, I will also account a little of this sin with the other sins. [This means that] no punishment befalls Israel in which there is not part of the punishment for the sin of the [golden] calf. -[from Sanh. 102a]

**35 Then the Lord struck the people with a plague** [This was] death by the hands of Heaven for [those who sinned in the presence of] witnesses without warning. -[from Yoma 66b. See commentary above on verse 20.]

**Chapter 33**

**1 Go, ascend from here** The land of Israel is higher than all [other] lands (Zev. 54b). That is why it says: “ascend.” Another explanation: [This is] in contrast to what He said to him [Moses] in time of anger, “Go, descend,” (Exod. 32:7). In time of good will He said to him, Go, ascend (Midrash Tanchuma 26).

**you and the people** Here He did not say “Your people” [as He had said previously in Exod. 32:7 “for your people… have acted corruptly”].

**2 and I will drive out the Canaanites** They are six nations [listed here, although seven nations were mentioned in Gen. 15], and [this is because] the Girgashites got up and emigrated because of them [the Israelites] of their own accord. -[from Lev. Rabbah 17:6, Yerushalmi Shevi’ith 6: 1].

**3 to a land flowing with milk and honey** I tell you to take them [the Israelites] up.

**because I will not go up in your midst** Therefore, I tell you, “I will send an angel before you.”

**since you are a stiff-necked people** And when My Shechinah is in your midst and you rebel against Me, I will increase My fury against you.

**I destroy you** Heb. אֲכֶלְךָ , an expression of destruction (כִּלָיוֹן) .

**4 this bad news** that the Shechinah would not rest [upon them] or go with them.

**and no one… his finery** [I.e.,] the crowns given to them in Horeb when they said, “…we will do and we will hear” (Exod. 24: 7) (Shab. 88a).

**5 if I go up into your midst for one moment, I will destroy you** If I go up into your midst and you rebel against Me with stubbornness [again], I will be furious with you for one moment, which is the measure of My wrath (Ber. 7a), as it is said: “Hide for but a moment until the wrath passes” (Isa. 26:20), and I will destroy you. Therefore, it is better for you that I send an angel [in My place].

but now this punishment you will suffer immediately, that you shall take off your finery.

**and I will know what to do to you** with the visitation of the rest of the sin. I know what is in My heart to do to you.

**6 their finery from Mount Horeb** The finery that was in their possession from Mount Horeb. -[from Shab. 88a]

**7 And Moses** from [the moment of] that sin [and] on.

**took the tent** Heb. יִקַּח . This is a present tense, [meaning that] he would take his tent and pitch it outside the camp. He said, “One who is banished from the master is banished from the disciple.” -[from Tanchuma 27]

**distancing [it] two thousand cubits,** like the matter that is stated: “But there shall be a distance between you and it just two thousand cubits by measure” (Josh. 3:4). -[from Midrash Tanchuma 27]

**and he called it** **And he would call it the tent of meeting. That is the meeting house of those seeking the Torah.**

**anyone seeking the Lord** **From here [we deduce] that one who seeks the presence of a Sage is tantamount to one who seeks the presence of the Shechinah.** -[from Tanchuma 27]

**would go out to the tent of meeting** Heb. יֵצֵא , lit., will go out, like יוֹצֵא , would go out. Another interpretation: and it would be that anyone seeking the Lord—even the ministering angels—when they would ask for the place of the Shechinah, their companions would say to them, “Behold, it is in Moses’ tent” -[from Tanchuma 27]

**8 And it would be** Heb. וְהָיָה , a present tense.

**when Moses would go out** of the camp to go to the tent.

**all the people would rise** They would stand before him and not sit down until he was concealed from them.

**and they would gaze after Moses** in admiration. [They would say,] “Fortunate is one born of woman who is so assured [by God] that the Shechinah follows him to the entrance of his tent.” -[from Kid. 33b, Shekalim 5:2. See also Tanchuma 27, Exod. Rabbah 45:4, 51:6]

**9 and He would speak with Moses** Heb. וְדִבֶּר , like וּמְדַבֵּר , and He would speak [in the present tense]. Its Aramaic translation is וּמִתְמַלֵל עִם משֶׁה , and He would speak to Himself with Moses, which is [denoting] respect for the Shechinah, like [in the verse] “he heard the voice speaking (מְדַּבֵּר) to him” (Num. 7:89), but one does not read וּמְדַבֵּר אֵלָיו . When one reads מְדַּבֵּר , it means that the voice would speak to itself and the commoner would hear by himself. But when one reads מְדַבֵּר , it means that the king speaks with the commoner.

**10 and prostrate themselves** to the Shechinah.

**11 Then the Lord would speak to Moses face to face** [The targumim render:] וּמִתְמַלֵּל עִם משֶׁה , [as explained on verse 9].

**and he would return to the camp** After He spoke with him, Moses would return to the camp and teach the elders what he had learned. Moses conducted himself in this way from Yom Kippur until the Mishkan was erected, but no more [than that]. For on the seventeenth of Tammuz the tablets were broken, and on the eighteenth he burned the calf and judged the sinners, and on the nineteenth he went up [Mount Sinai], as it is said: “It came to pass on the next day that Moses said to the people, etc.” (Exod. 32:30). He spent forty days there and begged for mercy, as it is said: “And I cast myself down before the Lord, etc.” (Deut. 9:18). On Rosh Chodesh Elul it was said to him, “And in the morning you shall ascend Mount Sinai” (Exod. 34:2) to receive the second tablets, and he spent forty days there, as it is said concerning them, “And I remained upon the mountain just as the first days” (Deut. 10:10). Just as the first ones [days] were with good will [from the seventh of Sivan to the seventeenth of Tammuz], so were the last ones [days] with good will. [We may] deduce from this that the intermediate ones were with wrath. On the tenth of Tishri the Holy One, blessed is He, was appeased to Israel joyfully and wholeheartedly, and He said to Moses, “I have forgiven, as you have spoken.” He [God] gave over to him the second tablets, and he [Moses] descended, and He [God] began commanding him concerning the work of the Mishkan. They constructed it until the first of Nissan, and once it was erected, He no longer spoke with him except from the Tent of Meeting. -[from Midrash Tanchuma 31, Seder Olam ch. 6]

**and he would return to the camp** Its Aramaic translation is וְתָב לְמַשְׁרִיתָא [meaning] and he would return to the camp, because it is the present tense, and so is [the Aramaic translation of] the entire section: “all the people would see (וְרָאָה) ” (verse 10) - וַחֲזַן ; and [they would] stand (וְנִצְּבוּ) (verse 8) - קַיְּימִין “and they [would] gaze (וְהִבִּיטוּ) ” (verse 8) וּמִסְתַּכְּלִין and [they would] prostrate themselves (וְהִשְׁתַּחֲווּ) (verse 10) - וְסַגְדִין . [This is the simple meaning of the verses, which depict Moses’ usual conduct from after Yom Kippur until the Mishkan was erected.] Its midrashic interpretation, however, is: And the Lord spoke to Moses [saying] that he should return to the camp. He [the Lord] said to him, “I am angry, and you are angry. Who then will bring them near [to Me]?” (Midrash Tanchuma 27).

**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:

**Ḳal wa-ḥomer:** Identical with the first rule of Hillel.

**Gezerah shawah:** Identical with the second rule of Hillel.

**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.

**Kelal u-Peraṭ:** The general and the particular.

**u-Peraṭ u-kelal:** The particular and the general.

**Kelal u-Peraṭ u-kelal:** The general, the particular, and the general.

**The general** which requires elucidation by the particular, and the particular which requires elucidation by the general.

**The particular** implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.

**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.

**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.

**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.

**Deduction from the context.**

**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)** **32:15 – 33:11**

**16. AND THE TABLETS WERE THE WORK OF G-D**. It would have been proper for Scripture to mention everything connected with the work of the Tablets of the Law in the verse, ***And He gave unto Moses [ ... the two Tablets of the Testimony]***,[[1]](#footnote-1) as He said [there], ***written with the finger of G-d***.[[2]](#footnote-2) It is, however, mentioned here in order to tell of their high distinction [that they were ***the work of G-d***], thus stating that despite all this Moses did not hesitate to break them, because he was angered upon seeing that evil sight and he could not restrain himself from breaking them. Or the matter may be as our Rabbis have mentioned,[[3]](#footnote-3) that the writing vanished from the Tablets as he approached the border [of the camp] where the calf was, the place of defilement and transgression.

**18. THE NOISE OF THEM THAT SING DO I HEAR**.[[4]](#footnote-4) The meaning of this is not that Moses knew the matter to be so, for in that case he would have said, "It is the noise of them that sing" [instead of saying, "do I hear"]. Rather, its meaning is that since Moses was the father of wisdom,[[5]](#footnote-5) and recognized the musical character of all sounds, he said that it was a noise of singing which was being heard by him. The Rabbis have likewise said in an Agadah[[6]](#footnote-6) that Moses told Joshua, "Is it possible that one who is destined to be the leader of Israel cannot distinguish between the different kinds of sounds?" Now Moses in his great humility did not tell Joshua the cause of the noise, as he did not want to speak of the disgrace of Israel, and so instead he told him that it was a noise of merriment.

**20. AND HE STREWED IT UPON THE WATER, AND MADE THE CHILDREN OF ISRAEL DRINK IT**. After grinding the golden calf to a fine powder, he scattered it on the surface of the stream which came down from the mountain, and made the people drink of those waters. It is possible that gold burnt in fire does not melt, but instead when placed therein is charred and can be ground to powder, as Rabbi Abraham ibn Ezra mentioned.[[7]](#footnote-7) This powder was light upon the face of the waters,[[8]](#footnote-8) and therefore it floated, and he made them drink of it. Or it may be that he scattered it upon the stream in small quantities, and then drew the water and made them drink it before the gold powder sank in the stream. Or perhaps it was a miraculous event. Thus he wanted to disgrace their deeds by grinding their god to powder and bringing it into their bellies to issue as excrement, something like it is said, ***You will put them*** [i.e., the graven images] ***far away as one unclean***; ***you will say unto it: 'get thee hence.'[[9]](#footnote-9)*** In the opinion of our Rabbis[[10]](#footnote-10) he also intended to put them to the test in the same way that faithless wives were tried,[[11]](#footnote-11) [so that those guilty of having worshipped the golden calf] would have their bellies swell and their thighs fall away.[[12]](#footnote-12) This is the truth.

**21. WHAT DID THIS PEOPLE UNTO YOU, THAT YOU HAVE BROUGHT SO GREAT A SIN UPON THEM?** "How many pains did you endure, and how much suffering did they inflict on you, before you brought this sin upon them?" This is Rashi's language. But it does not appear to me to be correct. For this transgression [of idolatry] is of the kind for which one must sacrifice one's life and submit to death rather than transgress it [and from Rashi's words it would appear that if Aaron had suffered much it was permissible for him to make it]. Perhaps Moses told him so in order to magnify his guilt.

The correct interpretation appears to me to be that this is like the verse, ***What have I done? what is mine iniquity? and what is my sin before your father, that he seeks my life?*** [[13]](#footnote-13) Moses is thus saying: "What hatred did you have for this people, that you have [almost] brought about their destruction and annihilation?" Moses told him this because Aaron had served them in the function of one who reproves[[14]](#footnote-14) and atones for them, and he should have had compassion and mercy on them [and should have made them desist from their course of conduct]; thus the meaning is: "You conducted yourself towards them as an enemy who desires to see their calamity, when they had neither sinned nor transgressed against you." Now the proper order would have been for Moses to blame him firstly for the sin which he himself had done, and then to charge him for the sin which he brought upon the people, saying: "how did you do this great sin against G-d, causing also many people to trespass, and bringing a great sin upon them?" Moses, however, in his humility showed respect towards his elder brother, and only mentioned to him the stumbling of the people. It is possible that Moses' ***heart was steadfast, trusting***[[15]](#footnote-15) in the righteousness of his brother [and he assumed] that his intention was not a bad one, [and therefore he did not reprove him for his own conduct]; but for the people's guilt he did blame him, for he should have reproved them, and thus they stumbled because of him, - and Aaron replied that they deceived him with their words.

**22. YOU KNOW THE PEOPLE, THAT THEY ARE SET ON EVIL.** Aaron is saying: "They proceeded along the path of evil. They told me to make them a guide in the place of my lord until he returns to me, for perhaps he will return, and then they gave me ***the gold and I cast it into the fire***[[16]](#footnote-16) and behold there came out this calf for them, for they had an evil intention as to the gold, [and wanted] to worship it and sacrifice to it." But because Aaron did not want to speak at length about their corruption, he spoke briefly and said, ***and there came out this calf***,[[17]](#footnote-17) meaning, "there came out for them this evil matter that my lord sees."

**25. AND MOSES SAW THAT THE PEOPLE WERE 'PHARUA' (BROKEN LOOSE).** The meaning of this is that although Aaron defended himself and said that he was not at fault with them, yet Moses knew in his heart that the people were broken loose - ***For they are a nation void of counsel, and there is no understanding in them***.[[18]](#footnote-18) It is similar to the expression, ***'vatiphr'u'*** ***(and you have set at naught) all my counsel***,[[19]](#footnote-19) and similar also to the verse, for ***'hiphria'*** ***(he had cast away restraint) in Judah, and acted treacherously against the Eternal***.[[20]](#footnote-20) [Thus the verse is stating that Moses saw] that Aaron had let the people loose, and left them without any counsel and instruction, so that they became like sheep scattered upon the mountains[[21]](#footnote-21) without counsellor and guide. Scripture stated this [especially] because they had thought that the calf would be their guide, but in fact they appeared as if they had no counsel, not knowing ***the way wherein they must walk, and the deeds they must do***,[[22]](#footnote-22) for some of them intended it for the good, according to their way of thinking, and others intended it for real evil [i.e., outright idolatry], and thus each one went his own way.

**'L'SHIMTZAH B'KAMEIHEM' (FOR A DERISION AMONG THEIR ENEMIES).** This means that even those who had no evil design [in the affair of the golden calf] will be slandered throughout the generations by the evil report of their enemies, who will say that the whole people were bereft of counsel and instruction; some [of the nations] will say it for a purely evil purpose, and others will merely say it ***in the lips of the talkers, and the evil report of the people***.[[23]](#footnote-23) Moses said this with reference to Aaron, meaning that he sinned towards all [i.e., even towards those who did not really intend to sin in the matter of the golden calf]. This is in accordance with the opinion of Onkelos who translated ***l'shimtzah b'kameihem*** - "to give them a bad name in their generations." However, since Onkelos rendered it "in their generations,"[[24]](#footnote-24) it would seem that his intention was to explain that the calf which they made will become a cause of evil talk throughout the generations of Israel, for they will say: "It was not in vain that our fathers made the calf and worshipped it, for they knew that it was this which brought them up out of the land of Egypt, and they found worshipping it to be to their benefit, so we will do likewise, it being better for us to serve it;" as indeed happened in the case of Jeroboam who said, ***You have gone up long enough to Jerusalem; behold your gods, O Israel, which brought you up out of the land of Egypt***.[[25]](#footnote-25) Moses thus saw how the incident of the calf would remain a cause for sin throughout the generations.

Now ***shimtzah*** according to Onkelos means "evil report," it being a common term in the language of our Rabbis, such as "a ***shemetz*** (a blemish of) descent." [[26]](#footnote-26) Perhaps according to their[[27]](#footnote-27) opinion, that which Scripture states, ***and mine ear received a 'shemetz' thereof***,[[28]](#footnote-28) also means that his [i.e., Eliphaz the Temanite's] ear received knowledge of man's blemish and imperfection, saying, ***Behold, He puts no trust in His servants, and His angels He charges with folly; how much less them that dwell in houses of clay, whose foundation is in dust***.[[29]](#footnote-29) Similarly, ***and what 'shemetz davar' is heard of Him*** [[30]](#footnote-30) means that of all His ways there is nothing deserving of reproach or censure, but only praise and adoration.

In line with the plain meaning of Scripture ***shemetz*** means "little." ***Thus [and mine ear received a 'shemetz' thereof*** [[31]](#footnote-31) means] that his ear received but a whisper thereof. ***And what*** ***'shemetz davar' is heard of Him*** [[32]](#footnote-32) means that whatever is heard and said about G-d's strength and His powers, is but a minute amount in relation to the greatness of His deeds. Similarly, ***l'shimtzah b'kameihem*** means that Aaron had uncovered the people, thus enabling their enemies to diminish them, for this great sin would lessen them in the eyes of their enemies, or reduce their merits when coming to battle with the enemy, something like that which is said, ***and I will diminish them, that they will no more rule over the nations***,[[33]](#footnote-33) or as it is said, ***O Eternal, correct me, but in measure; not in Your anger, lest You diminish me***.[[34]](#footnote-34)

**26. AND MOSES STOOD IN THE GATE OF THE CAMP.** This is connected with what is said in the preceding verse, thus stating that when Moses saw that the people would be a source of derision and disgrace amongst their enemies, and would thereby profane the Name of G-d, he stood in the gate of the camp and called out loudly, ***Whosoever is on the Eternal's side, let him come unto me***; and they killed publicly all those who worshipped the calf, so that the matter be heard about amongst their enemies, and G-d's Name would thus be sanctified, in place of the profanation that they had caused.

**27. THUS SAYS THE ETERNAL, THE G-D OF ISRAEL.** The reason for this expression[[35]](#footnote-35) is that since the worshippers of the calf had intended to sacrifice to the G-d of Israel, therefore the attribute of justice extracted punishment from them, because they "mutilated the shoots" [of faith],[[36]](#footnote-36) and besides, ***for the judgment is G-d's*** [[37]](#footnote-37) It is for this reason that he [Moses], said of the Levites, ***for the G-d of Israel has separated you from the congregation of Israel***,[[38]](#footnote-38) **for the Service is to the G-d of Israel, and to His Name they were separated by virtue of this meritorious deed.**

**PUT EVERY MAN HIS SWORD UPON HIS THIGH**. Since there were many worshippers of the calf, and they could not have all been brought to the court, therefore Moses commanded **all the sons of Levi** to put on their swords, in a similar way to that which our Rabbis have said,[[39]](#footnote-39) that if you cannot administer to the guilty the specific kind of death mentioned for his case, you may execute him by any means that you can. Now this procedure was a decision only for an emergency, in order to sanctify G-d's Name, since those who worshipped [the calf] had not been forewarned [of the death penalty], for who had warned them beforehand?

**The sons of Levi**, however, recognized those whom they killed as the worshippers of the calf. And in the opinion of the Sage who says[[40]](#footnote-40) that if there were witnesses [to the act of idolatry] and forewarning of the penalty, the offender's death was by hand of man, as Rashi wrote,[[41]](#footnote-41) then we will interpret the meaning of the verse to be that Moses commanded the sons of Levi to put on their swords and take hold of the offenders by force and bring them to court before Moses or before the Sanhedrin. Those who were found to have worshipped the calf in the presence of witnesses and with forewarning, were then put to death by stoning, as is the punishment of those who worship idols, or perhaps their death was by the sword, as is the punishment of a whole city gone astray.[[42]](#footnote-42) **Thus all the sons of Levi remained loyal to G-d, and it was they who had warned the people not to worship the calf or sacrifice to it, seeing that Aaron had only commanded to hold a feast to the Eternal alone, as I have explained**.[[43]](#footnote-43)

The correct interpretation[[44]](#footnote-44) is in accordance with the opinion of the Sage who says:[[45]](#footnote-45) "Those who slaughtered or burnt the sacrificial portions [to the calf] were punished by the sword;[[46]](#footnote-46) those who embraced and kissed it, were punished with death [by the hand of Heaven]; those who merely rejoiced in their heart, were afflicted with dropsy," as is stated in Tractate Yoma.[[47]](#footnote-47) Thus it was all a decision under circumstances of emergency, because embracing or kissing an idol does not make one liable to death [by the hand of Heaven] in all future generations.

**AND SLAY EVERY MAN HIS BROTHER**. This means that they were not to spare nor conceal[[48]](#footnote-48) brother, friend, or relative. And the meaning of the expression, ***Thus says the Eternal, the G-d of Israel: [Put every man his sword ... ]*** is not [as Rashi has it, a command] based upon the verse, ***He that sacrifices unto the gods will be utterly destroyed***,[[49]](#footnote-49) since these worshippers of the calf were not strictly liable to death [as has been explained above], but it was a command said to Moses by the Almighty which was not written in the Torah; for when the Glorious Name[[50]](#footnote-50) repented of the evil,[[51]](#footnote-51) He commanded Moses, "Since you do not want Me to destroy them, you should slay its worshippers by the sword," similar to that which is said, ***Take all of the chiefs of the people, and hang them up unto the Eternal in face of the sun, that the fierce anger of the Eternal may turn away from Israel***.[[52]](#footnote-52) This commandment is thus similar to the one in connection with the manna, where it is said, This is the thing which the Eternal has commanded: ***Let an omerful of it be kept*** etc.[[53]](#footnote-53) I have already mentioned[[54]](#footnote-54) similar instances.

**32. YET NOW, IF YOU WILL FORGIVE THEIR SIN.** Rashi comments: "If You forgive their sins - well and good, and I do not say to you 'Blot me out.' But if not, blot me out. **This is thus an abbreviated verse**. There are many cases similar to it. ***Out of Your book*** - this means out of the whole Torah; so that people should not say about me that I was not worthy [successful] to seek mercy for them." But if so, what was the answer that the Holy One, blessed be He, gave to Moses - ***Whosoever has sinned against Me, him will I blot out of My book*** [[55]](#footnote-55) - since there was no one else to be blotted out of His book [i.e. the Torah, since they are not mentioned therein to begin with]? Perhaps [Rashi] will interpret it thus: "I will only blot out [from My Torah] those who have sinned against Me, and you have not sinned against Me." But this is not correct.

Rabbi Abraham ibn Ezra wrote that the expression ***out of Your book which You have written*** is like, ***The judgment was set, and the books were opened***,[[56]](#footnote-56) "the books" in Ibn Ezra's opinion being the dispositions of the heavenly bodies upon which the fate of the lower creatures depends. And G-d answered, ***Whosoever had sinned against Me, him will I blot out from My book***,[[57]](#footnote-57) which means: "I will not blot you out, but I will blot out from among the people those sinners who have sinned against Me in their thoughts, and were not killed by the sons of Levi." It is with reference to this that it is said, ***And the Eternal smote the people***.[[58]](#footnote-58) - This interpretation [of Ibn Ezra] does not appear to me to be correct, for besides those killed by the sword of the sons of Levi and those who died in the plague, most of the people had sinned against Him, as I have written.[[59]](#footnote-59)

In my opinion [the interpretation of the verse is as follows]: Moses said, "***Yet now, if You will forgive their sin*** in Your mercies [- well and good]; ***but if not, blot me out*** in their place ***from the book*** of life, and I will share their punishment," it being similar to what Scripture says, ***But he was wounded because of our transgressions, he was crushed because of our iniquities; the chastisement of our welfare was upon him, and with his stripes we were healed***.[[60]](#footnote-60) And the Holy One, blessed be He, answered Moses: "I will erase from My book [of life] whosoever sinned, but not you, for you have not sinned."

34. **AND NOW GO, LEAD THE PEOPLE**. [G-d is saying here:] "Since I have repented from destroying them, lead them ***unto the place of which I have spoken unto you*** - to the place of the Amorite, the Canaanite, etc." However, He did not want to mention this expressly, for this was said in a manner of anger, as if to say: "What I have said to you, I will do in your honor, but I will not forgive them their sin, ***for in the day when I visit, I will visit their sin upon them*** - I will visit it upon them even after they come to the Land." This was an allusion to the time of the exile, or to what our Rabbis have said[[61]](#footnote-61) that **"No punishment [ever comes upon Israel] in which there is not a small part for the sin of the golden calf."**

**35. AND THE ETERNAL SMOTE THE PEOPLE.** Scripture does not state how many died in this plague, as it stated the number of those that fell by the hand of the sons of Levi,[[62]](#footnote-62) and as it mentioned in the case of the plague about the matter of Korah,[[63]](#footnote-63) and in connection with the Baal of Peor,[[64]](#footnote-64) the reason perhaps being that those here did not all die in one plague, but they were smitten and died prematurely, something like it said, ***but the Eternal will smite him, or his day will come to die***.[[65]](#footnote-65) Perhaps Scripture did not bother to number them, for similarly it did not number those that died in the plague at Taberah,[[66]](#footnote-66) and at Kibroth-hattaavah, where it says, ***and the Eternal smote the people with a very great plague***.[[67]](#footnote-67) Those that fell, however, through the sons of Levi He counted in their honor, thus saying that they slew many of the people but yet they did not fear them, for they trusted in the Eternal.

**BECAUSE THEY MADE THE CALF**. This means that they were not amongst those who worshipped it or sacrificed to it,[[68]](#footnote-68) but they were the men who "made" it, that is to say, they were the ones who gathered around Aaron and brought him the gold. Now since Scripture states that they were punished for making the calf, not for worshipping it, and in reality they did not make it, it explains further, ***which Aaron made***, meaning that Aaron made it at their command.

But Onkclos translated [the expression, because they 'made' the calf], "because they 'worshipped' the calf which Aaron made." By this Onkclos intended to explain that the ones who died in the plague were those who embraced and kissed it, and were pleased with the calf. Now [although the same term asah ("did") is mentioned in both cases, because they 'made' the calf, which Aaron 'made'], Onkelos did not feel obliged to translate both alike [but instead he translated: "because they 'worshipped' the calf, which Aaron 'made''']. A similar case [of Onkelos' rendition] is the verse, ***and whatsoever they 'did' there, he was the 'doer' of it***,[[69]](#footnote-69) which he translated: "and whatsoever they did there 'was done' by his command." [[70]](#footnote-70)

This plague occurred after Moses had punished the worshippers and prayed for Israel, saying, ***and If not, blot me, I pray, out of Your book***.[[71]](#footnote-71) **For because Moses had shown his readiness to give his life for them, the Holy One, blessed be He, had mercy upon them, and told him to bring them up to the Land, and that He would send an angel before them**;[[72]](#footnote-72) but since He wanted to take away from them part of the great sin, in order that they should be worthy [to go up to the Land], He sent upon them this plague. Or it may be that He had decreed this plague upon them [before Moses' prayer] and the plague had already begun, and after that He said again to Moses, ***Go up hence, you and the people***,[[73]](#footnote-73) meaning, that the plague will not blot out their sin from before Me so that I should again dwell in their midst. He mentioned though, ***unto the land of which I swore unto Abraham, to Isaac, and to Jacob***,[[74]](#footnote-74) and further said, ***and I will drive out the Canaanite***, etc.;[[75]](#footnote-75) for on account of the plague which He brought or decreed upon them, part of their sin was blotted out, and He was partially appeased to them, in remembering the merit of the patriarchs, and [promising] that He would fulfill to them the oath He had taken to bring them ***unto a good land, a land flowing with milk and honey***.[[76]](#footnote-76) Thus He hinted to Moses that the earth [i.e., the land of Canaan] would not become corrupt[[77]](#footnote-77) nor would it be defiled under the inhabitants thereof[[78]](#footnote-78) on account of their sin, and that He would drive out all the six nations whose land they were originally promised.[[79]](#footnote-79) And He also said by way of pacification, ***for I will not go up in the midst of you***,[[80]](#footnote-80) this being to your benefit, ***lest I consume thee in the way***,[[81]](#footnote-81) because of your stiff-neckedness.

Thus there were here two punishments for Israel: firstly, that He would not cause His Divine Glory to dwell amongst them, and secondly, that He would send an angel before Moses until the nations would be driven out; but He did not promise them after they would inherit the Land even an angel to help them, for this is why He mentioned in the way [***lest I consume you 'in the way'***]. It is with reference to all this that Scripture says, ***And when the people heard these evil tidings, they mourned; and no man put on him his ornaments[[82]](#footnote-82)*** - just as mourners. But G-d is merciful, abounding in compassion, and when He saw that they mourned, He said again by way of mercy, ***Say unto the children of Israel*** etc.,[[83]](#footnote-83) for up till now He had used the terms, ***your people***,[[84]](#footnote-84) and ***the people***,[[85]](#footnote-85) but now He mentioned them by their beloved name, and He commanded Moses to tell them that it was to their benefit that He would not go up in their midst, in order that He should not consume them in one moment. However, they have done well in repenting and mourning for their sin. So should they always do, and I will know what to do unto them.[[86]](#footnote-86) That is to say, I will visit their sin in accordance with My knowledge of their mourning and repenting their sin, since ***it is I Who tries the heart and searches the kidneys***.[[87]](#footnote-87)

By way of the Truth, [the mystic teachings of the Cabala] , the expression, ***that I may know what to do unto you[[88]](#footnote-88)*** means that He will do unto them in the knowledge of mercy, similar to what is said, ***and if not, I will know***,[[89]](#footnote-89) as I have already explained.[[90]](#footnote-90)

**33:6. AND THE CHILDREN OF ISRAEL STRIPPED THEMSELVES OF THEIR ORNAMENTS**. The meaning of this is that when they heard this declaration, they stripped and divested themselves of all their ornaments, even more so than they had done before. Now Onkelos who translated the word ***edi*** (ornament) as "the equipment of armor," was in agreement with the opinion of the Sage[[91]](#footnote-91) in Beresheeth Rabbah[[92]](#footnote-92) who said "He tied them with belts." That is to say, at the time of the ***Giving of the Torah*** the Holy One, blessed be He, girded them with weapons of armor to save them from all mishaps and the angel of death, just as the Rabbis have interpreted:[[93]](#footnote-93) "***'charuth' (graven) upon the Tablets[[94]](#footnote-94)*** - ***'cheiruth' (freedom) from the angel of death***" [was given to the Israelites together with the Tablets of the Law], these [weapons of armor] being the Names of the Holy One, blessed be He.[[95]](#footnote-95) Thus Israel now accepted upon themselves death from their own free will as a form of punishment for the incident of the calf. This was indeed an expression of great repentance and regret for their sin.

**7. NOW MOSES TOOK THE TENT AND WOULD PITCH IT WITHOUT THE CAMP**. Rashi wrote: "This was practiced by Moses from the Day of Atonement until the Tabernacle was set up [five and a half months later - on the first day of Nisan], but not afterwards. For on the seventeenth day of Tammuz the Tablets of the Law were broken, on the eighteenth he burnt the calf and brought the sinners to judgment, and on the nineteenth he ascended the mountain and stayed there for forty days. On the first of Ellul it was said to him, ***and come up in the morning[[96]](#footnote-96)*** to receive the second Tablets. There he spent another forty days [which terminated on the tenth day of Tishri]. On the tenth of Tishri the Holy One, blessed be He, became reconciled with Israel, and He handed over to Moses the second Tablets, whereupon Moses came down the mountain and began to command them concerning the work of the Tabernacle. This occupied them till the first of Nisan, and from that time on, since the Tabernacle was set up, G-d only communicated with him from there." This also is the opinion of Rabbi Abraham ibn Ezra, that all this [narrated here in Verses 7-11] took place after 'Moses brought down the second Tablets [the account of which is narrated further on in 34:1-10], **there being no strict chronological order in the narrative of the Torah.**

But it does not appear to me to be correct, for what reason is there to mention this [practice of Moses] here in the middle of the section? The words of our Rabbis in all Midrashim are also to the effect that Moses did this on account of their sin with the calf. Thus they explained[[97]](#footnote-97) [that Moses said], **"One who is excommunicated from the master, is also excommunicated from the disciple,"** and as Rashi mentioned [that G-d said to Moses], "I am angry and you are angry; if so, who will bring them near to Me?" Now if the removal of the Tent was after the Day of Atonement [as Rashi and Ibn Ezra have it], the Holy One, blessed be He, as well as Moses, was already in [complete] reconciliation with them! Rather, it appears that on the day that he came down from the mountain - on the seventeenth of Tamuz - he burnt the calf and punished the worshippers.[[98]](#footnote-98) On the next day, [Le., on the eighteenth of Tammuz] he told them that he would go up to G-d to seek atonement for them,[[99]](#footnote-99) and so he went up to the mountain where the Glory was. This is the sense of the verse, ***And Moses returned unto the Eternal***,[[100]](#footnote-100) and prayed briefly: ***Oh, this people have sinned a great sin***,[[101]](#footnote-101) and G-d answered him, ***Whosoever has sinned against Me***, etc.;[[102]](#footnote-102) ***And now go, lead the people***,[[103]](#footnote-103) ***and the plague began***.[[104]](#footnote-104) Then He commanded him, ***Depart, go up hence, you and the people*** etc.,[[105]](#footnote-105) and Moses told this to Israel, and they mourned, ***and stripped themselves of the ornaments***.[[106]](#footnote-106) Then Moses realized that the matter was a very long one, and did not know what the end thereof would be, therefore he took the tent and pitched it outside the camp so that the Divine Glory would communicate with him from there, for it was no longer dwelling in the midst of the people, and if the tent were to be in the midst of the camp, He would not communicate with him from there. Scripture continues, ***and it came to pass, that every one that sought the Eternal ...*** ,[[107]](#footnote-107) meaning that everyone who sought the Eternal used to go out to him.[[108]](#footnote-108) Then Scripture [in Verse 8-11] completed the narrative of all that happened whilst the tent was there until the Tabernacle was set up, which was, according to the opinion of our Sages, from the Day of Atonement until the first day of Nisan.[[109]](#footnote-109)

I have seen in Pirke d'Rabbi Eliezer [the following text]:[[110]](#footnote-110) "Rabbi Yehoshua ben Korcha says: "[After the Revelation] Moses spent forty days on the mountain, studying the Written Law at daytime, and the Oral Law at night. After the forty days he took the Tablets and came back to the camp. On the seventeenth of Tammuz he broke the Tablets and killed the sinners of Israel, and then stayed in the camp forty days until he burnt the calf and ground it like dust of the earth. Thus he eliminated idolatry from Israel, and established each tribe in its place. On the first of Ellul the Holy One, blessed be He, said to him, come up unto Me into the mount[[111]](#footnote-111) [to be given the second Tablets]. Then the ram's horn was sounded throughout the camp, announcing to the people that Moses was going up the mountain, so that [they might not be alarmed by his absence] and not be misled anymore after idols. [On that day] the Holy One, blessed be He, was exalted by the sound of that ram's horn, as it is said***, G-d is gone up amidst shouting, the Eternal amidst the sound of the horn***.[[112]](#footnote-112) And thus likewise the Sages ordained that we blow the horn every year on the first day of Ellul."[[113]](#footnote-113) Thus far are the words of this Agadah. And if this is so, then the whole section from: ***Moses took the tent***, applied to the time from the eighteenth of Tammuz till the end of the forty days [i.e., up to the first of Ellul], and from the Day of Atonement till the first of Nisan [when the Tabernacle was set up]. But this exposition does not fit in well with what Scripture says, ***And I fell down before the Eternal, as at the first, forty days and forty nights; I did neither eat bread*** etc.,[[114]](#footnote-114) and it is further written there, ***So I fell down before the Eternal the forty days and forty nights that I fell down; because the Eternal had said He would destroy you***,[[115]](#footnote-115) and it is impossible that all this refers to the last forty days [i.e., between the first of Ellul and the Day of Atonement], since He told him, ***Hew thee two Tablets of stone ... and come up unto Me into the mount***,[[116]](#footnote-116) thus these last forty days were already those of G-d's good-will, after He had already nullified the decree ***that He would destroy you***![[117]](#footnote-117)

**11. AND HIS MINISTER JOSHUA, 'BIN' (THE SON OF) NUN, 'NA'AR' (A LAD).** Rabbi Abraham ibn Ezra wrote: "Joshua lived a hundred and ten years,[[118]](#footnote-118) and the Sages say[[119]](#footnote-119) that it took him seven years to conquer the Land [of Israel] and seven years to apportion it amongst the tribes. If so, he was now fifty-six years old,[[120]](#footnote-120) and how does Scripture call him ***na'ar*** (lad)? We must therefore say that this is the meaning thereof: and his minister Joshua the son of Nun rendered him such service as can be given only by a youthful attendant."

In my opinion it is the way of the Sacred Language to call any attendant [regardless of age] ***na'ar***, for the person of high office is called ***ish*** (man),[[121]](#footnote-121) and [with respect to him] his attendant is called ***na'ar***. Thus: ***Gehazi 'na'aro' (his attendant)***;[[122]](#footnote-122) ***Let 'ha'ne'arim' (the attendants), I pray, arise and play before us***.[[123]](#footnote-123) Similarly, ***and ten 'ne'arim ' (attendants) that bore J oab's armor***,[[124]](#footnote-124) and Joab [David's commander-in-chief] would surely only turn over his armor to valiant men who stood near him! And it is also written, ***And Joshua said unto the two 'men' that had spied out the land***,[[125]](#footnote-125) and yet it is written there, ***and 'ha'ne'arim, the spies went in*** etc![[126]](#footnote-126) [Thus we must say that the] term [***ha'ne'arim***] is used because they were servants of the congregation, acting for them as spies. There are many similar instances. So also, ***the 'na'arei' of the king that ministered unto him***,[[127]](#footnote-127) [the second half of the phrase being in apposition,] explaining that they were the servants who attended the king personally, and not the attendants of the court. And if so, our verse is stating: ***and his minister Joshua the son of Nun was always in attendance, and never departed out of the tent.***

The reason for the form **'bin'** Nun [instead of **'ben'** Nun] is that the vowel chirik comes sometimes in place of the segal [which would have made it "ben Nun"]. Similar cases are: ***The words of Agur 'bin' (the son of) Jakeh***;[[128]](#footnote-128) ***'she'bin lailah hayah' (which came up in a night) 'u 'bin lailah avad' (and perished in a night]***;[[129]](#footnote-129) ***'im bin hakoth harasha' (if the wicked man deserve to be beaten)***.[[130]](#footnote-130)

Yet despite all this I wonder! Why [of all the times that Joshua the son of Nun is cited in the Scriptures] is the name of this righteous/generous man not once mentioned properly [i.e., 'ben' Nun]? Therefore I think that they used to call him in this way as a mark of honor, since he was the greatest of the disciples of Moses our teacher, and so they called him ***binun***, meaning ***"the understanding one,"*** since there was ***none so discreet and wise as he***.[[131]](#footnote-131) Or it may be that the meaning of it is: "Joshua, whom understanding begot;” they thus used the term ***nun*** as in the expression, ***may his name ‘yinon’ (be continued) as long as the sun***.[[132]](#footnote-132)

**Ketubim: Tehillim (Psalms) 66:1-20**

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| **Rashi** | **Targum** |
| 1. For the conductor, a song of praise; shout for joy to God, all the earth. | 1. For praise. A praise song. Shout for joy in the presence of the Lord, all inhabitants of the earth.  |
| 2. Sing the glory of His name; make glorious His praise. | 2. Praise the glory of His name; set forth the glory of His praise. |
| 3. Say to God, "How awesome are Your **deeds**! Through the greatness of Your might, Your enemies will admit their lies to You. | 3. Say in the presence of God, “How fearful are Your **works**! For all the abundance of Your **works**, Your enemies will deny You.” |
| 4. All the earth will prostrate themselves to You and sing praises to You; they will sing praises to Your name forever." | 4. All the inhabitants of the earth will bow down before You, and they will praise You, they will praise Your name forever. |
| 5. Go and see the **deeds** of God, awesome in His **deeds** toward mankind. | 5. Come and see the **works** of God; fearful is the lord of destiny to the sons of men. |
| 6. He turned the sea into dry land; in the river they crossed by foot; there we rejoiced with Him. | 6. He turned the Red Sea to dry land; the sons of Israel crossed the river Jordan on their feet; He conveyed them to His holy mountain; there will we rejoice in His Word. |
| 7. With His might, He rules the world; His eyes oversee the nations; the rebellious ones will not exalt themselves, ever. | 7. He who rules over the world in the power of His strength, His eyes behold the Gentiles; let the disobedient not exalt themselves forever. |
| 8. O peoples, bless our God, and make the voice of His praise heard. | 8. Bless God, O Gentiles, and make the sound of His praise heard. |
| 9. He, Who kept our souls alive and did not let our foot falter. | 9. Who has designated our souls for the life of the age to come, and has not allowed our feet to be shaken. |
| 10. For **You tested us, O God; You refined us as though refining silver.** | 10. For you have tried us, O God, **You have refined us like a smith who refines silver.** *Another Targum:* For You have tried [us], for You have tested our fathers, O God; You exiled them among the kingdoms; You found them refined as one who purifies silver. |
| 11. You brought us into a trap; You placed a chain on our loins. | 11. You brought us into the net, You placed chains on our loins. *Another Targum:* You brought us into Egypt as into a net; You placed the rule of the Babylonians upon us, and we became like one on whose loins chains of trouble are placed. |
| 12. You caused man to ride at our head; we came in fire and water, and You took us out to satiety. | 12. You humbled us, You made our creditors ride over our heads; You judged us as if by fire and water, and You brought us out to a broad place. *Another Targum:* The Medes and Greeks rode over us, they passed over our heads; You brought us among the Romans, who judge us like the cruel Chaldeans, who cast our father Abraham into the fiery furnace, and the Egyptians, who cast our infants into the water; yet You brought us up to freedom. |
| 13. I will come to Your house with burnt offerings; I will pay You my vows, | 13. I will enter Your house with burnt-offerings, I will pay You my vows. *Another Targum:* Just as You have mercy on us and redeem us, then we will enter Your sanctuary with burnt-offerings and we will pay You our vows. |
| 14. Which my lips uttered and my mouth spoke in my distress. | 14. Which opened my lips, and my mouth spoke, when I was in distress. |
| 15. Burnt offerings of fat animals I will offer up to You with the burning of rams; I will prepare cattle with he-goats forever. | 15. Fat burnt-offerings I will offer in Your presence, with the sweet smell of the sacrifice of rams; I will make [sacrifice of] bulls with he-goats forever. |
| 16. Come, hearken and I will tell all you who fear God what He did for my soul. | 16. Come hear, and I will tell all who fear God what He has done for my soul. |
| 17. My mouth called out to Him, and He was exalted under my tongue. | 17. I cried out to Him with my mouth, and His praise was on my tongue. |
| 18. If I saw iniquity in my heart, the Lord does not hear it. | 18. If I saw falsehood in my heart, would the Lord not hear? |
| 19. But God heard; He hearkened to the voice of my prayer. | 19. Truly God has heard, He listened to the sound of my prayer. |
| 20. Blessed be God, Who did not remove my prayer and His **kindness (Heb. Chessed)** from me. | 20. Blessed be God, who has not removed my prayer and His **favour** from me. |
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**Rashi’s Commentary on Psalm 66:1-20**

**2 Sing the glory of His name** Sing in honor of His name. Or: Recite the glory of His name with music and song.

**3 How awesome** is each one of Your deeds!

**Through the greatness of Your might** When You show the world Your might through pestilence, sword, famine, or lightning Your enemies, the wicked, confess their lies and sins because of their great fear.

**5 awesome in His deeds** Feared by mankind, lest He find a transgression in them, for all their deeds are revealed to You.

**6 He turned the sea into dry land** The Sea of Reeds.

**there it rejoiced with it** I found: There was a thing with which the sea rejoiced, i.e., that the sea saw the Holy One, blessed be He.

**7 will not exalt themselves** Their hand will not be high.

**8 O peoples, bless our God** for His wonders, that He kept our soul alive in exile, and you cannot annihilate us.

**10 You tested us** with distress in the exile.

**You refined us** to remove the dross from us when we repent before You, as they refine silver to remove its dross.

**11 You brought us into a trap** A narrow place, like in a prison.

**a chain** Heb. מועקה , an expression of locking up, and every [expression of] מֵעִיק and מֵצִיק is like it.

**12 You caused man to ride at our head** The kings of all the heathen nations.

**13 I shall come to Your house** when You build the Temple, we shall pay our vows that we vowed in exile.

**15 fat** Heb. מיחים , fat, an expression of מוֹחַ , marrow.

**16 all you who fear God** They are the proselytes who became converted.

**17 My mouth called out to Him** When we were in exile, we called out to Him, and we recited His exaltation with our tongue.

**and He was exalted** Heb. ורומם , like ונתרומם , and He was exalted. I found: With my mouth, I called out to Him. ורומם is a noun. His exaltation is ready under my tongue to be let out of my mouth, as (Job 20:12): “though he hide it under his tongue.”

**18 If I saw iniquity, etc.** He did not deal with us according to our sins, but He made Himself as though He neither saw nor heard the iniquity that was in our hearts.

**19 But** indeed you should know.

**20 Who did not remove my prayer** from before Him, and He did not remove His kindness from me.

**Meditation from the Psalms**

**Psalms ‎‎65:1-20**

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

David composed this psalm in the twilight of his career, when G-d released him from the threat of the many hostile nations which surrounded him. Relieved of his concerns about the present, David was free to dream of the Messianic future.[[133]](#footnote-133)

The psalmist first turns to Israel's glorious past, replete with wonders and miracles. The salvation of days gone by inspires the faith that such events are destined to be repeated on an even grander scale in the future, when G-d grants Israel its ultimate redemption.[[134]](#footnote-134)

Meiri also suggests that the original version of this psalm was com­posed at the time of the exodus from Egypt It foretells the splendor of the Temple, which was destined to be built by Solomon, Later, David adapted this work to the circumstances of his and future generations.

Indeed, Sforno observes that this psalm provides an eternal lesson in the art of supplication, David teaches the exiles to exert themselves in prayer to G-d and to emulate the example of their forefathers, who were granted redemption because of their unparalleled devotion in prayer.

In light of this, we can understand why the Vilna Gaon[[135]](#footnote-135) designates this as the 'Song of the day' for the sixth day of Passover: These verses serve as a most appropriate introduction to the climactic redemption at the sea, which occurred on the seventh of Passover.

In light of this, we can also understand why this prayer is appropriate for this day of the creation of the world, which He created only for man. Since the duty of man is to love and serve HaShem, it is appropriate that we have a Psalm which speaks of our prayer service and our redemption.

Psalms 66:5 contains an enigmatic phrase that must be explained:

***Tehillim (Psalms) 66:5*** *Come, and see the works[[136]](#footnote-136) of God; He is terrible in His doing toward the children of men.*

The Rambam teaches us that “Perfect *tzaddikim* (‘righteous/generous men’) cannot stand in the place of *baalei teshuvah”*.[[137]](#footnote-137)It goes without saying that one may not initiate a cycle of sin and *teshuvah[[138]](#footnote-138)* in order to attain this intense bond. As our Sages teach*,*[[139]](#footnote-139) “He who says, ‘I will sin and I will repent,’ is not granted the opportunity to repent.”

To borrow a term from our Sages*,[[140]](#footnote-140)* sin is “a descent for the sake of ascent.” By nature, a Jew is above sin. Thus our Sages[[141]](#footnote-141) were able to state that certain sins “were not appropriate” to the Jewish people as a whole, or to particular individuals; they seemed to be out of character.

Why, then, did these sinful acts take place? Because HaShem wanted to raise the people as a whole or the particular individuals involved to a higher level, and the only way this was possible was through their first undergoing the descent of sin.

In this context, Chassidic thought paraphrases Tehillim 66:5 and describes sin as “an awesome intrigue devised against man.” When a person’s Yetzer HaRaover­comes him and makes him sin, this is because it was prompted from Above to bring him to this act. Through this “awesome intrigue,” HaShem can bring man to the deeper and more intense bond that is established through teshuvah.[[142]](#footnote-142)

Yet, our Psalm teaches that we must not harbor sin lest HaShem not hear us:

***Tehillim (Psalms) 66:18****If I had regarded iniquity in my heart, the Lord would not hear; 19 But verily God has heard; He has attended to the voice of my prayer.*

This should be at the forefront of our thoughts as we approach the judgment of Rosh HaShanah. Today we should be moved to repentance because today is the creation of the world. On this day, 5774 years ago, the world was created. Of this day the Torah says:

***Beresheet (Genesis) 1:3*** *And God said: 'Let there be light.' And there was light.* ***4*** *And God saw the light, that it was good; and God divided the light from the darkness.* ***5*** *And God called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.*

Shabbat *mevarchim*, today, is the last Shabbat in the month of Elul. With this power[[143]](#footnote-143) Israel blesses the other months eleven times a year.[[144]](#footnote-144) The month of Tishrei is not blessed by the congregants in the *Esnoga* on the Shabbat *preceding* it, unlike all other months of the year. The common-sense explanation of this omission is simply that the month of Tishri is anticipated throughout the month of Elul with increasing intensity as Rosh HaShanah approaches, making a formal announcement of the date unnecessary. We cannot bless the incoming Rosh Chodesh as we do each month, because the first day of Tishri is not called Rosh Chodesh, but Rosh HaShanah. However, there is a tradition which teaches that HaShem himself blesses the first of Tishri, the anniversary of the Creation of Adam, and gave the privilege of blessing the rest of the months to the Jewish people. It is customary not to announce the month of Tishri on the Shabbat before Rosh Hashanah, because:

***Tehillim 81:4*** *Blow the shofar at the new moon, at the concealed moon for our feast-day.*

This pasuk states concerning this month, that this month should be “concealed”, without a public announcement.

There are four days left in the year. Now is the time to set some goals for ourselves, for the coming year. In addition to the *teshuvah* we seek to perform now, we must also look ahead and determine what it is that we might want to achieve in the coming year. What is the mission statement of your life, the statement that tells you who you are?

It is also worth noting that on this day, in the year 3426 from the time of creation (335 BCE), the Jews who returned from the Babylonian exile, completed the rebuilding of the walls of Jerusalem.

***Nechemiah (Nehemiah) 6:15*** *So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days.*

Now, it is worth noting that HaShem will, in two days, begin the construction of Gan Eden, and this garden shall also have walls.

**Ashlamatah: ‎‎2 Samuel 22:10-18, 51‎**

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| **Rashi** | **Targum** |
| 1. **And David spoke to the Lord the words of this song, on the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul;** | 1. **And David gave praise in prophecy before the Lord the words of this praise on account of all the days that the Lord saved Israel from the hand of all their enemies and also for David from the sword of Saul.**  |
| 2. And he said, "The Lord is my rock and my fortress, and a rescuer to me. | 2. And he said: "The Lord is my strength and my security and the one saving me, |
| 3. God is my rock, under whom I take cover; My shield, and the horn of my salvation, my support, and my refuge; [He is] my savior Who saves me from violence. | 3. My God, who takes delight in me; He has drawn me near to fear of Him; my strength from before whom strength is given to me and redemption to grow strong against my enemies; my security on account of Whose Memra I trust in time of distress, shielding me from my enemies." And he said: "For the land - my horn in His redemption; my support that His Memra supported me when I was fleeing from before those pursuing me; my redemption from my enemies; and also from the hand of all robbers He saved me." |
| 4. With praise, I call to the Lord, for from my enemies I shall be saved. | 4. David said in praise: "I am praying before the Lord who in all times saves me from my enemies. |
| 5. For the pains of death have encompassed me; streams of scoundrels would affright me. | 5. For distress surrounded me like a woman who sits upon the birth-stool, and she does not have strength to give birth and she is in danger of dying. A company of sinners terrified me. |
| 6. Bands of [those that shall inherit] the nether world have surrounded me; the snares of death confronted me. | 6. An army of evil men surrounded me; those who were girt with weapons of killing came before me. |
| 7. When I am in distress, I call upon the Lord, yes I call upon my God: and out of His abode He hears my voice, and my cry enters His ears. | 7. David said: "When I was in distress, I was praying before's the Lord and before my God. I was entreating and from his temple he was receiving my prayers, and my petitions were made before him.  |
| 8. Then the earth shook and quaked, the [very] foundations of heaven did tremble; and they were shaken when he was angered. | 8. The earth was stirred up and shaken; the foundations of the heavens trembled and bent down, for His anger was strong. |
| 9. Smoke went up in His nostrils, and fire out of His mouth did devour; coals flamed forth from Him. | 9. The haughtiness of Pharaoh went up like smoke before Him. Then He sent his anger like a burning fire which was from before Him; His wrath was destroying like coals of burning fire from His Memra. |
| 10. **And He bent the heavens and He came down**; **and thick darkness was under His feet.** | 10. **He bent the heavens, and His glory was revealed**, **and a cloud covered the way before Him.** |
| 11. And He rode upon a cherub and did fly; He was seen upon the wings of the wind. | 11. He was revealed in His might upon the swift cherubim and He drove with strength upon the wings of the wind. |
| 12. And He fixed darkness about Him as booths; gathering of waters, thick clouds of the skies. | 12. He made His Shekinah reside in thick darkness; a glorious cloud (was) all round about Him, bringing down mighty waters from the mass of light clouds in the height of the world. |
| 13. **From the brightness before Him flamed forth coals of fire.** | 13. **From the visage of His splendour the heavens of heavens were shining forth, His wrath like coals of burning fire from His Memra.** |
| 14. The Lord thundered from heaven; and the Most High gave forth His voice. | 14. The Lord thundered from the heavens, and the Most High lifted up his Memra. |
| 15. And He sent out arrows and He scattered them, lightning and He discomfited them. | 15. And He sent forth his smiting like arrows and scattered them, lightnings and confused them. |
| 16. And the depths of the sea appeared; the foundations of the world were laid bare, by the rebuke of the Lord and the blast of the breath of His nostrils. | 16. And the depths of the sea were seen, the foundations of the world were revealed in the wrath from before the Lord, from the Memra of the strength of His anger. |
| 17. **He sent from on high [and] He took me**; He drew me out of many waters. | 17. **He sent His prophets, a strong king who was sitting in the strength of the height; He took me,** He rescued me from many nations. |
| 18. He delivered me from my mighty enemy; from them that hated me; for they were too powerful for me. | 18. He rescued me from those hating me, for some of my enemies over­powered me, for they were prevailing against me. |
| 19. They confronted me on the day of my calamity; but the Lord was a support to me. | 19. They were coming before me on the day of my exile and the Memra of the Lord was a support for me. |
| 20. And He brought me forth into a wide place; He delivered me because He took delight in me. | 20. He brought me forth to the open place; He rescued me, for He took delight in me.” |
| 21. The Lord rewarded me according to my righteousness/generosity; According to the cleanness of my hands He recompensed me. | 21. David said, "The Lord rewarded me according to my righteousness/generosity; according to the singleness of my hands He returned to me. |
| 22. For **I have kept the ways of the Lord and have not wickedly departed from [the commandments of] my God.** | 22. For **I have kept ways that are good before the Lord, and I have not walked in evil before my God.** |
| 23. For all His ordinances were before me; and [as for] His statutes, I did not depart from it. | 23. For all His judgments are revealed for me to do them; and His statutes I have not turned aside from them. |
| 24. And I was single-hearted toward Him, and I kept myself from my iniquity. | 24. And I was blameless in fear of Him, and I was keeping my soul from sins. |
| 25. And the Lord has recompensed me according to my righteousness/generosity; according to my cleanness before His eyes. | 25. And the Lord returned to me according to my righteousness/generosity, according to my singleness before His Memra. |
| 26. With a kind one, You show Yourself kind. With an upright mighty man, You show Yourself upright.  | 26. Abraham who was found pious before You; therefore You did much kindness with his seed. Isaac who was blameless in fear of You; therefore You made perfect the Word of Your good pleasure with him.  |
| 27. With a pure one, You show Yourself pure; But with a perverse one, You deal crookedly. | 27. Jacob who was walking in singleness before You - You chose his sons from all the Gentiles, You set apart his seed from every blemish. Pharaoh and the Egyptians who plotted plots against Your people - You mixed them up like their plans. |
| 28. And the humble people You do deliver; But Your eyes are upon the haughty [in order] to humble them. | 28. And the people, the house of Israel, who are called in this world a poor people, You will save; and by Your Memra You will humble the strong who are showing their might against them |
| 29. For You are my lamp, O' Lord; And the Lord does light my darkness. | 29. For You are its Lord; the Light of Israel (is) the Lord. And the Lord brings me forth from the darkness to light and shows me the world that is to come for the just/generous ones. |
| 30. For by You I run upon a troop; By my God I scale a wall. | 30. For by Your Memra I will have large armies; by the Memra of my God I will conquer all strong cities. |
| 31. [He is] the God **Whose way is perfect**; **The word of the Lord is tried; He is a shield unto all them that trust in him.** | 31. God **whose way is straight** - **the Law of the Lord is proved; He is strong for all who entrust themselves to His Memra** |
| 32. For who is God, save the Lord? And who is a rock, save our God? | 32. Therefore on account of the sign and the redemption that You work for Your Messiah and for the remnant of Your people who are left, all the Gentiles, peoples, and language groups will give thanks and say: “There is no God except the Lord, for there is none apart from You.” And Your people will say: “There is no one who is strong except our God.” |
| 33. God is He who has fortified me with strength; and He looses perfectly my path. | 33. The God who helps me with might and makes my way blameless. |
| 34. He makes my feet like hinds; And sets me upon my high places. | 34. He makes my feet light like the hind, and upon my stronghold He establishes me. |
| 35. He trains my hand for war, so that **mine arms do bend a brass bow.** | 35. He instructs my hand to do battle **and strengthens my arms like the bow of bronze.** |
| 36. And You have given me the shield of Your salvation; And You have increased Your modesty for me. | 36. And You have given to me strength; You have rescued me; and You have made me great by Your Memra. |
| 37. You have enlarged my step[s] beneath me; And my ankles have not slipped.  | 37. You have made a great space for my step before me and my knee did not shake. |
| 38. I have pursued my enemies and have destroyed them; Never turning back until they were consumed. | 38. I pursued those hating me, and I destroyed them; and I did not turn back until I destroyed them completely. |
| 39. And I have consumed them, and I have crushed them that they cannot rise; Yes, they are fallen under my feet. | 39. And I destroyed them and destroyed them completely, and they were not able to arise and they fell, killed beneath the soles of my feet. |
| 40. For You have girded me with strength for the battle; You have subdued under me those that rose up against me. | 40. And You helped me with might to do battle; You shattered the nations who were arising to do harm to me beneath me. |
| 41. And of my enemies You have given me the back of their necks; them that hate me, that I may cut them off. | 41. And You shattered those hating me before me; my enemies were turning their back, and I destroyed them. |
| 42. They looked about, but there was no one to save them; [Even] to the Lord, but He answered them not. | 42. They were seeking a helper, and there was no deliverer for them; and they were praying before the Lord, and their prayer was not being accepted. |
| 43. Then I ground them as the dust of the earth, as the mud of the streets I did tread upon them, I did stamp them down. | 43. And trampled them like the dust of the earth, like the dirt of the streets stepped on them: I trampled them down. |
| 44. And You have allowed me to escape from the contenders amongst my people; **You shall keep me as head of nations; a people whom I have not known serve me.** | 44. And You rescued me from the strife of the people. **You appointed me head for the Gentiles; a people that I did not know were serving me.**  |
| 45. Strangers lie to me; as soon as their ears hear, they obey me. | 45. Sons of the Gentiles submitted themselves to me; as soon as the ear heard, they were listening to me. |
| 46. The strangers will wilt, and become lame from their bondage. | 46. Sons of the Gentiles perished, and came trembling from their fortresses. |
| 47. The Lord lives, and blessed be my Rock; And exalted be the God, [who is] my rock of salvation. | 47. Therefore on account of the sign and the salvation that You have done for Your people, they confessed and said “May the Lord live and blessed is the Strong One before whom strength is given to us and salvation; and exalted be God, the strength of our salvation, |
| 48. The God who takes vengeance for me; And brings down peoples under me. | 48. the God Who was making vengeance for me and shattering the Gentiles who arose to do harm to me beneath me, |
| 49. And that brings me forth from my enemies; And above those that rise against me, You have lifted me; from the violent man You deliver me. | 49. and saved me from those hating me, and against those who arose to do harm to me You made me more powerful; from Gog and the army of the captured Gentiles - who were with him You rescued me. |
| 50. Therefore I will give thanks to You, O' Lord, among the nations, and to your name I will sing praises. | 50. Therefore I will give thanks before You, Lord, among the Gentiles; and to Your name I will speak praise. |
| 51. **He gives great (Heb. MiG’dol) salvations (Heb. YESHUOT) to His king, and He makes (Heb. V’Oseh) kindness (Heb. Chesed) to His anointed (Heb. Mashiach); to David and to his seed, forevermore.** | 51. **He works much salvation with His king and does goodness to His Messiah, to David and to his seed, forever.** |
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**Rashi’s Commentary on 2 Samuel 22:10-18, 51**

**10** **and He bent the heavens** To avenge Himself of His enemies; i.e., from Egypt and Pharoah.

**12** **And he fixed darkness, etc.** As a booth, just as it stated: “and the cloud and darkness separated between the Egyptians and Israelites!” (Ex 14:20).

**gathering of waters, thick clouds of the skies** Now from where did this darkness emanate? There were thick clouds of the skies that would distill water upon the earth.

**gathering** Heb. חשרת, synonymous with כברה [a sieve] since it distills [the water] onto the earth drop by drop And so it is stated in numerous aggodot: “They [the clouds] distill it [the rain] as a sieve (חושרין אותו ככברה)” Gen. R. 13:10. It is further possible to interpret it as ‘a knotting,’ since the skies become knotted with clouds on account of the water similar to וחשוריהם mentioned in reference to the wheels of the bases (I Kings 7:33), which are wooden spokes that fasten and join its rings together.

**13** from the brightness before Him In order that one not [be led to] say that He dwells in darkness [for] there is a brightness from within the partition [of the cloud] and from this brightness that is before Him flame forth coals of fire, which were sent as arrows upon the Egyptians.

**16** **and the depths of the sea appeared** The very interior of the earth split. For when the Sea of Reeds split, all the waters of the world [simultaneously] split.

**18** **For they were too powerful** When they were too powerful.

**Special Ashlamatah: ‎Yeshayahu (Isaiah) ‎61:10 – 63:9‎**

| **Rashi** | **Targum** |
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| 10. I will rejoice with the Lord; my soul shall exult with my God, for He has attired me with garments of salvation, with a robe of righteousness He has enwrapped me; like a bridegroom, who, priestlike, dons garments of glory, and like a bride, who adorns herself with her jewelry. | 10. Jerusalem said, I will greatly rejoice in the Memra of the LORD, my soul will exult in the salvation (Yeshua) of my God; for He has clothed me in garments of salvation (Yeshua), He has wrapped me with a robe of virtue, as the bridegroom who prospers in his canopy, and as the high priest who is prepared in his garments, and as the bride who is adorned with her ornaments. |
| 11. For, like the earth, which gives forth its plants, and like a garden that causes its seeds to grow, so shall the Lord God cause righteousness and praise to grow opposite all the nations. | 11. For as the earth which brings forth its growth, and as a channelled garden which increases what is sown in it, so the LORD God will disclose the virtue and the praise of Jerusalem before all the Gentiles. |
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| 1. **For the sake of Zion, I will not be silent, and for the sake of Jerusalem I will not rest, until her righteousness comes out like brilliance, and her salvation burns like a torch.**  | 1. **Until I accomplish salvation for Zion, I will not give rest to the Gentiles, and until I bring consolation for Jerusalem, I will not give quiet to the kingdoms; until her light is revealed as the dawn, and her salvation (Yeshua) burns as a torch.** |
| 2. And nations shall see your righteousness, and all kings your glory, and you shall be called a new name, which the mouth of the Lord shall pronounce.  | 2. The Gentiles will see your innocence, and all the kings your glory; and they will call you by the new name which by His Memra the LORD will make clear. |
| 3. And you shall be a crown of glory in the hand of the Lord and a kingly diadem in the hand of your God. | 3. You will be a diadem of joy before the LORD, and a crown of praise before your God. |
| 4. No longer shall "forsaken" be said of you, and "desolate" shall no longer be said of your land, for you shall be called "My desire is in her," and your land, "inhabited," for the Lord desires you, and your land shall be inhabited.  | 4. You will no more be termed Forsaken, and your land will no more be termed Desolate; but you will be called, Those who do My pleasure in her, and your land Inhabitant, for there will be pleasure before the LORD in you, and your land will be inhabited. |
| 5. As a young man lives with a virgin, so shall your children live in you, and the rejoicing of a bridegroom over a bride shall your God rejoice over you. | 5. For just as a young man cohabits with a virgin, so will your sons co-inhabit in your midst, and just as the bridegroom rejoices with the bride, so will your God rejoice over you. |
| 6. On your walls, O Jerusalem, I have appointed watchmen; all day and all night, they shall never be silent; those who remind the Lord, be not silent. | 6. Behold, the deeds of your fathers, the righteous/generous, O city of Jerusalem, are prepared and watched before Me; all the day and all the night continually they do not cease. The remembrance of your benefits is spoken of before the LORD, it does not cease. |
| 7. And give Him no rest, until He establishes and until He makes Jerusalem a praise in the land. | 7. And their remembrance will not cease before Him until He establishes Jerusalem and makes it a praise in the earth. |
| 8. The Lord swore by His right hand and by the arm of His strength; I will no longer give your grain to your enemies, and foreigners shall no longer drink your wine for which you have toiled.  | 8. The LORD has sworn by His right hands and by His arm of strengthening: “I will not again give you grain to be food for your enemies, and the sons of Gentiles will not drink your wine for which you have labored. |
| 9. But its gatherers shall eat it and they shall praise the Lord, and its gatherers shall drink it in My holy courts. | 9. But those who garner the grain will eat it and give praise before the LORD; and those who press the wine will drink it in My holy courts. |
| 10. Pass, pass through the portals, clear the way of the people, pave, pave the highway, clear it of stones, lift up a banner over the peoples. | 10. Prophets, go through and return by the gates, turn the heart of the people to a correct way; announce good reports and consolations to the righteous/generous who have removed the impulsive fantasy which is like a stone of stumbling, lift up an ensign over the peoples. |
| 11. Behold, the Lord announced to the end of the earth, "Say to the daughter of Zion, 'Behold your salvation has come.' " Behold His reward is with Him, and His wage is before Him. | 11. Behold, the lord HAS PROCLAIMED TO THE END OF THE EARTH: Say to the congregation of Zion, Behold your saviour is revealed; “Behold, the reward of those accomplishing His Memra is with him, and all their deeds are disclosed before him.” |
| 12. And they shall call them the holy people, those redeemed by the Lord, and you shall be called, "sought, a city not forsaken." | 12. And they will be called the Holy people, the redeemed of the LORD; and you will be called Sought Out, a city which is not forsaken. |
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| 1. **Who is this coming from Edom, with soiled garments, from Bozrah, this one [Who was] stately in His apparel, girded with the greatness of His strength? "I speak with righteousness, great to save."** | 1. **He is about to bring a stroke upon Edom, a strong avenger upon Bozrah, to take the just retribution of His people, just as He swore to them by His Memra. He said, Behold I am revealed – just as I spoke – in virtue, there is great force before Me to save**.  |
| 2. Why is Your clothing red, and your attire like [that of] one who trod in a wine press? | 2. Why will mountains be red from the blood of those killed, and plains gush forth like wine in the press? |
| 3. "A wine press I trod alone, and from the peoples, none was with Me; and I trod them with My wrath, and I trampled them with My fury, and their life blood sprinkled on My garments, and all My clothing I soiled. | 3. “Behold, as grapes trodden in the press, so will slaughter increase among the armies of the peoples, and there will be no strength for them before Me; I will kill them in My anger and trample them in My wrath; I will break the strength of their young ones before Me, and I will annihilate all their wise ones. |
| 4. For a day of vengeance was in My heart, and the year of My redemption has arrived. | 4. For the day of vengeance is before Me, and the year of My people’s salavation (Yeshua) has come. |
| 5. And I looked and there was no one helping, and I was astounded and there was no one supporting, and My arm saved for Me, and My fury-that supported Me. | 5. It was disclosed before Me, but there was no man whose deeds were good; it was known before Me, but there was no person who would arise and beseech concerning them; so I saved them by My arm of strengthening, and by the Memra of My pleasure I helped them. |
| 6. And I trod peoples with My wrath, and I intoxicated them with My fury, and I brought their power down to the earth." | 6. I will kill the peoples in My anger, I will trample them in My wrath, and I will cast to the lower earth those of their mighty men who are killed.” |
| 7. The kind acts of the Lord I will mention, the praises of the Lord, according to all that the Lord bestowed upon us, and much good to the house of Israel, which He bestowed upon them according to His mercies and according to His many kind acts. | 7. The prophet said, I am recounting the benefits of the LORD, the praises of the LORD, according to all that the LORD has granted us, and His great goodness to the house of Israel which He has granted them according to His mercy, according to the abundance of His benefits. |
| 8. **And He said, "They are but My people, children who will not deal falsely." And He became their Savior.** | 8. **For He said, Surely they are My people, sons who will not deal falsely; and His Memra became their Saviour.** |
| 9. **In all their trouble, He did not trouble [them], and the angel of His presence saved them; with His love and with His pity He redeemed them, and He bore them, and He carried them all the days of old.** | 9. **In every time that they sinned before Him so as to bring affliction upon themselves, He did not afflict them, an angel sent from Him saved them, in His love and in His pity upon them He delivered them; He lifted them up and carried them all the days of old.** |
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**Rashi’s Commentary for: Yeshayahu (Isaiah) 61:10 – 63:9**

**10 like a bridegroom** who dons garments of glory like a high priest.

**and like a bride**, who adorns herself with her jewelry Heb. כֵלֶיהָ , [lit. her utensils, in this case,] her jewelry.

**Chapter 62**

**1 For the sake of Zion I will do,** and I will not be silent concerning what they did to her.

**I will not rest** There will be no peace before Me until her righteousness/generosity comes out like brilliance.

**2 shall pronounce** Heb. יִקֳּבֶנּוּ , shall pronounce.

**4 “inhabited”** Heb. בְּעוּלָה , [lit. possessed,] inhabited.

**5 As a young man lives with a virgin, etc**. **As a young man lives with a virgin, so shall your children live in you [after Jonathan].**

**6 On your walls, O Jerusalem** Our Rabbis expounded it according to its apparent meaning as referring to the angels who remind the Lord concerning its destruction, to build it. What do they say? (Ps. 102:14) “You shall rise, You shall have mercy on Zion”; (ibid. 132: 13) “For the Lord has chosen Zion.” As is found in the Tractate Menahoth (87a, Rashi ad loc.). Jonathan, [however,] renders “your walls,” the early forefathers, who protect us like a wall.

**I have appointed watchmen** **to inscribe a book of remembrances, that their merit be not forgotten from before Me.**

**they shall never be silent** not to mention their merit before Me.

**those who remind the Lord** of the merit of the forefathers.

**be not silent** Heb. אַל־דֳּמִי לָכֶם , [lit. let there be no silence to you,] be not silent.

**9 shall eat it** This refers back to “your grain.”

**shall drink it** This refers back to “your wine.”

**10 Pass, pass through the portals** Said the prophet, “Pass and return in the portals; turn the heart of the people to the proper path” [after Jonathan].

**pave, pave the highway** Heb. סֽלּוּ . Pave the road, batec lokemin in O.F., beat down the road. סֽלּוּ is the same root as מְסִלָּה .

**clear it of stones** Clear the highway of stones **and cast the stumbling blocks to the sides.**

**of stones** of there being there a stone, and he is **alluding to the evil inclination**. It may also be interpreted as referring to the repairs of the road for the ingathering of the exiles.

**clear it of stones** Heb. סַקְּלוּ , espedrec in O.F., to rid of stones.

**lift up a banner** A staff, perche in French. That is a sign, that they gather to Me and bring Me those exiled beside them [i.e., those exiled in their land].

**11 Behold his reward** [that is prepared] to give to His servants is prepared with Him.

**and His wage** [Lit. His deed.] The reward for the deed they did with Him, is before Him, prepared to give.

**Chapter 63**

**1 Who is this coming from Edom** The prophet prophesies concerning what the Holy One, blessed be He, said

**that He is destined to wreak vengeance upon Edom**, **and He, personally, will slay their heavenly prince, like the matter that is said (supra 34:5), “For My sword has become sated in the heaven.” And afterward, (ibid.) “it shall descend upon Edom,” and it is recognizable by the wrath of His face that He has slain [them with] a great massacre, and the prophet is speaking in the expression of the wars of human beings, dressed in clothes, and when they slay a slaying, the blood spatters on their garments, for so is the custom of Scripture; it speaks of the Shechinah anthropomorphically, to convey to the ear what it can hear.** Comp. (Ezek. 43:2) “His voice is like the voice of many waters.” The prophet compares His mighty voice to the voice of many waters to convey to the ear according to what it is possible to hear, for one cannot understand and hearken to the magnitude of the mighty of our God to let us hear it as it is.

**Who is this coming from Edom** **Israel says, “Who is this, etc.?” And He is coming with soiled garments, colored with blood, and anything repugnant because of its smell and its appearance fits to the expression of חִמּוּץ , soiling.**

**from Bozrah** Our Rabbis said (see Makkoth 12a): “The heavenly prince of Edom is destined to commit two errors. He thinks that Bozrah is identical with Bezer in the desert, which was a refuge city. He will also err insofar as it affords refuge only for inadvertent murder, but he killed Israel intentionally.” There is also an Aggadic midrash (see above 34:6) that because Bozrah supplied a king for Edom when its first king died, as in Gen. (36:33), “And Jobab the son of Zerah from Bozrah reigned in his stead,” and Bozrah is of Moab, according to the matter that is stated (Jer. 48:24): “Upon Kerioth and upon Bozrah.”

**this one who was stately in His attire**, צֽעֶה , and girded with the greatness of His strength. And the Holy One, blessed be He, replies to him, ‘It is I, upon Whom the time has come to speak of the righteousness of the Patriarchs, and of the righteousness of the generation of religious persecution, and My righteousness, too, is with them, and I have revealed Myself as being great to save.’ And they say, ‘Why is your clothing red? Why are your garments red?’

**3 and from the peoples, none was with Me** standing before Me to wage war.

**and their lifeblood sprinkled** Heb. נִצְחָם , Their blood, which is the strength and victory (נִצָּחוֹן) of a man.

**I soiled** Heb. אֶגְאָלְתִּי . Comp. (Lam. 4:14) “They were defiled (נִגּֽאֲלוּ) with blood.”

**5 And I looked, and there was no one helping Israel.** and I was astounded An expression of keeping silent, and I have already explained it above (57:16): “And He was astounded for there was no intercessor.”

**and My fury that supported Me** My fury that I have against the heathens (the nations [mss. and K’li Paz]), for I was a little wrath with My people, and they helped to harm them. That strengthened My hand and aroused My heart to mete recompense upon them although Israel is not fit and worthy of redemption.

**6 And I trod** Heb. וְאָבוּס . An expression of wallowing in blood and treading with the feet. Comp. (Ezekiel 16:6) “wallowing (מִתְבּוֹסֶסֶת) in your blood.” Comp. also (Jer. 12:10): “They trod (בּֽסְסוּ) My field.” their power Heb. נִצְחָם, the might of their victory.

**7 The kind acts of the Lord I will mention** The prophet says, I will remind Israel of the kind acts of the Lord.

**and much good** I will remind Israel of what He bestowed upon the house of Israel with His mercies.

**8 They are but My people** **Although it is revealed before Me that they would betray Me, they are, nevertheless, My people, and they are to Me like children who will not deal falsely.**

9 In all their trouble that He would bring upon them.

**He did not trouble [them]** **He did not trouble them according to their deeds, that they deserved to suffer, for the angel of His presencei.e., Michael the prince of the Presence, of those who minister before Him saved them always as an agent of the Omnipresent.**

**Special Ashlamatah II: I Samuel 20:18 & 42**

| **Rashi** | **Targum** |
| --- | --- |
| 18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant.  | 18. And Jonathan said to him: “Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty.” |
| 42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.' " And he arose and went away; and Jonathan came to the city.  | 42. And Jonathan said to David: “Go in peace, for the two of us have sworn by the name of the LORD saying, ‘May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.’” And he arose and went, and Jonathan entered the city. |

**Verbal Tallies**

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

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

**Shemot (Exodus) 32:15 – 33:11**

**II Shmuel (Samuel) 22:10-18, 51**

**Special Ashlamata: Yeshayahu (Isaiah) 61:10 – 63:9**

**Tehillim (Psalms) 66**

**Mk 8:34 – 9:1, Lk 9:23-27, Acts 17:16-21**

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

Down - ירד, Strong’s number 03381.

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

Turned / Prepare - פנה, Strong’s number 06437.

Down - ירד, Strong’s number 03381.

Hand - יד, Strong’s number 03027.

God - אלהים, Strong’s number 0430.

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

Work - מעשה, Strong’s number 04639.

God - אלהים, Strong’s number 0430.

**Shemot (Exodus) 32:15** And Moses turned <06437> (8799), and went down <03381> (8799) from the mount, and the two tables of the testimony were in his hand <03027>: the tables were written on both their sides; on the one side and on the other were they written.

**16** And the tables were the work <04639> of God <0430>, and the writing was the writing of God <0430>, graven upon the tables.

**II Shmuel (Samuel) 22:10** He bowed the heavens also, and came down <03381> (8799); and darkness was under his feet.

**Yeshayahu (Isaiah) 62:3** Thou shalt also be a crown of glory in the hand <03027> of the LORD, and a royal diadem in the hand of thy God <0430>.

**Yeshayahu (Isaiah) 62:10** Go through, go through the gates; prepare <06437> (8761) ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

**Yeshayahu (Isaiah**) 63:6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down <03381> (8686) their strength to the earth.

**Tehillim (Psalms) 66:3** Say unto God <0430>, How terrible art thou in thy works <04639>! through the greatness of thy power shall thine enemies submit themselves unto thee.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Ex 32:15 – 33:11** | **Psalms****Psa 66:1-20** | **Ashlamatah****II Sam 22:10-18, 51** |
| --- | --- | --- | --- | --- |
| **by"a'** | enemy |  | Ps 66:3 | 2 Sam 22:18 |
| **~yhil{a/**  | GOD | Exod 32:16Exod 32:23Exod 32:27Exod 32:31 | Ps 66:1Ps 66:3Ps 66:5Ps 66:8Ps 66:10Ps 66:16Ps 66:19Ps 66:20 |  |
| **~ai** | if | Exod 32:32 | Ps 66:18 |  |
| **rm;a'**  | said | Exod 32:17Exod 32:18Exod 32:21Exod 32:22Exod 32:23Exod 32:24Exod 32:26Exod 32:27Exod 32:29Exod 32:30Exod 32:31Exod 32:33Exod 33:1Exod 33:5 | Ps 66:3 |  |
| **@a;**  | anger | Exod 32:19Exod 32:22 |  | 2 Sam 22:16 |
| **#r,a,**  | land, earth | Exod 32:23Exod 33:1Exod 33:3 | Ps 66:1Ps 66:4 |  |
| **vae** | fire | Exod 32:20Exod 32:24 | Ps 66:12 | 2 Sam 22:13 |
| **rv,a]**  | which, whom | Exod 32:20Exod 32:23Exod 32:32Exod 32:33Exod 32:34Exod 32:35Exod 33:1Exod 33:7 | Ps 66:14Ps 66:16Ps 66:20 |  |
| **aAB**  | brought, entered | Exod 32:21Exod 33:8Exod 33:9 | Ps 66:11Ps 66:12Ps 66:13 |  |
| **!Be** | sons | Exod 32:20Exod 32:26Exod 32:28Exod 32:29Exod 33:5Exod 33:6Exod 33:11 | Ps 66:5 |  |
| **hr'WbG>**  | triumph, might | Exod 32:18 | Ps 66:7 |  |
| **rb;D'**  | says | Exod 32:27Exod 32:34Exod 33:1Exod 33:9Exod 33:11 | Ps 66:14 |  |
| **%l;h'**  | go, walk | Exod 32:23Exod 32:34Exod 33:1 | Ps 66:5Ps 66:16 |  |
| **[r'z<**  | descendents | Exod 33:1 |  | 2 Sam 22:51 |
| **hwhy**  | LORD | Exod 32:26Exod 32:27Exod 32:29Exod 32:30Exod 32:31Exod 32:33Exod 32:35Exod 33:1Exod 33:5Exod 33:7Exod 33:11 |  | 2 Sam 22:142 Sam 22:16 |
| **~y"** | sea |  | Ps 66:6 | 2 Sam 22:16 |
| **ac'y"**  | came, brought | Exod 32:24Exod 33:7Exod 33:8 | Ps 66:12 |  |
| **dr'y"**  | went down, put off | Exod 32:15Exod 33:5Exod 33:9 |  | 2 Sam 22:10 |
| **> lKo** | all, every | Exod 32:26Exod 33:7Exod 33:8Exod 33:10 | Ps 66:1Ps 66:4Ps 66:16 |  |
| **aol**  | no, none, not | Exod 33:4 | Ps 66:20 |  |
| **xq;l'** | took, take | Exod 32:20Exod 33:7 |  | 2 Sam 22:17 |
| **hm'** | what | Exod 32:21Exod 32:23Exod 33:5 | Ps 66:3 |  |
| **~yIm;**  | water | Exod 32:20 | Ps 66:12 | 2 Sam 22:122 Sam 22:17 |
| **!mi**  | outside, too | Exod 33:7 |  | 2 Sam 22:18 |
| **hf,[]m;** | work | Exod 32:16 | Ps 66:3 |  |
| **hj'n"**  | pitch, bowed | Exod 33:7 |  | 2 Sam 22:10 |
|  **lc;n"** | stripped, delivered | Exod 33:6 |  | 2 Sam 22:18 |
| **!t;n"**  | gave, give | Exod 32:24Exod 32:29Exod 33:1 | Ps 66:9 | 2 Sam 22:14 |
| **d[;** | until | Exod 33:8 |  | 2 Sam 22:51 |
| **l[;** | over | Exod 32:20Exod 32:35 | Ps 66:5 |  |
| **hl'['**  | brought, going, go | Exod 32:23Exod 32:30Exod 33:1Exod 33:3Exod 33:5 | Ps 66:15 |  |
| **lAq**  | sound, voice | Exod 32:17Exod 32:18 | Ps 66:8Ps 66:19 | 2 Sam 22:14 |
| **ar'q'**  | called | Exod 33:7 | Ps 66:17 |  |
| **ha'r'**  | saw | Exod 32:19Exod 32:25Exod 33:10 | Ps 66:5Ps 66:18 | 2 Sam 22:112 Sam 22:16 |
| **lg<r,** | feet |  | Ps 66:6Ps 66:9 | 2 Sam 22:10 |
| **bk;r'** | rode, ride |  | Ps 66:12 | 2 Sam 22:11 |
| **~Wf**  | put, make, laid | Exod 32:27 | Ps 66:2Ps 66:9Ps 66:11 |  |
| **hx'v'** | worship | Exod 33:10 | Ps 66:4 |  |
| **tyvi**  | put, made | Exod 33:4 |  | 2 Sam 22:12 |
| **xl;v'** | send, sent | Exod 33:2 |  | 2 Sam 22:152 Sam 22:17 |
| **[m;v'**  | heard | Exod 32:17Exod 32:18Exod 33:4 | Ps 66:8Ps 66:16Ps 66:18Ps 66:19 |  |
| **tx;T;**  | foot, feet | Exod 32:19 |  | 2 Sam 22:10 |
| **ds,x,** | lovingkindness |  | Ps 66:20 | 2 Sam 22:51 |
| **rb;['**  | go forth | Exod 32:27 | Ps 66:6 |  |
| **~[;** | people | Exod 32:17Exod 32:21Exod 32:22Exod 32:25Exod 32:28Exod 32:30Exod 32:31Exod 32:34Exod 32:35Exod 33:1Exod 33:3Exod 33:4Exod 33:5Exod 33:8Exod 33:10 | Ps 66:8 |  |
| **hf'['** | made | Exod 32:20Exod 32:21Exod 32:23Exod 32:28Exod 32:31Exod 32:35Exod 33:5 | Ps 66:15Ps 66:16 | 2 Sam 22:51 |

**Greek:**

| **Greek** | **English** | **Torah Seder****Ex 32:15 – 33:11** | **Psalms****Psa 66:1-20** | **Ashlamatah****II Sam 22:10-18, 51** | **Peshat****Mk/Jude/Pet****Mk 8:34 – 9:1** | **Remes 1****Luke****Lk 9:23-27** | **Remes 2****Acts/Romans****Acts 17:16-21** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἅγιος** | holy |  |  |  | Mark 8:38 | Luke 9:26 |  |
| **αἴρω** | take |  |  |  | Mark 8:34 | Luke 9:23 |  |
| **ἀκολουθέω** | follow |  |  |  | Mark 8:34 | Luke 9:23 |  |
| **ἀκούω** | hearing | Exod 32:17Exod 32:18Exod 33:4 | Ps 66:8Ps 66:16Ps 66:18Ps 66:19 |  |  |  | Acts 17:21 |
| **ἀνάστασις** | resurrection, rising up |  | Psa 66:0 |  |  |  | Acts 17:18 |
| **ἄνθρωπος** | men, man | Exo 32:23 | Psa 66:5 Psa 66:12 |  | Mark 8:36Mark 8:37Mark 8:38 | Luke 9:25Luke 9:26 |  |
| **ἀπόλλυμι** |  lose |  |  |  | Mark 8:35 | Luke 9:24Luke 9:25 |  |
| **βασιλεία** | kingdom |  |  |  | Mark 9:1 | Luke 9:27 |  |
| **γεύομαι** | taste |  |  |  | Mark 9:1 | Luke 9:27 |  |
| **δίδωμι** | give |  |  | 2Sa 22:14 | Mark 8:37 |  |  |
| **δόξα** | glory, glorious | Exo 33:5 | Psa 66:2 |  | Mark 8:38 | Luke 9:26 |  |
| **δύναμις** | power |  | Psa 66:3  |  | Mark 9:1 |  |  |
| **ἐπαισχύνομαι** | ashamed  |  |  |  | Mark 8:38 | Luke 9:26 |  |
| **ἔργον** | work, deeds | Exod 32:16 | Ps 66:3 |  |  |  |  |
| **ἔρχομαι** | comes, came |  |  |  | Mark 8:34Mark 8:38Mark 9:1 | Luke 9:23Luke 9:26 |  |
| **ζημιόω** |  forfeit |  |  |  | Mark 8:36 | Luke 9:25 |  |
| **ἡμέρα** | days | Exo 32:28 Exo 32:34  |  |  |  | Luke 9:23 | Acts 17:17 |
| **θάνατος** | death |  |  |  | Mark 9:1 | Luke 9:27 |  |
| **θέλω** **ἐθέλω** | want, wishes |  |  |  | Mark 8:34Mark 8:35 | Luke 9:23Luke 9:24 | Acts 17:18Acts 17:20 |
| **θεός** | GOD | Exod 32:16Exod 32:23Exod 32:27Exod 32:31 | Ps 66:1Ps 66:3Ps 66:5Ps 66:8Ps 66:10Ps 66:16Ps 66:19Ps 66:20 |  | Mark 9:1 | Luke 9:27 |  |
| **θεωρέω** | viewed |  | Psa 66:18 |  |  |  | Acts 17:16 |
| **ἵστημι** | stand, stood | Exo 32:26 Exo 33:8 Exo 33:9 Exo 33:10 |  |  | Mark 9:1 | Luke 9:27 |  |
| **κερδαίνω** | gain |  |  |  | Mark 8:36 | Luke 9:25 |  |
| **κόσμος** | world, ornamentation | Exo 33:5 Exo 33:6  |  |  | Mark 8:36 | Luke 9:25 |  |
| **λαλέω** | speak, spoke | Exo 32:28 Exo 33:9 Exo 33:11  |  |  |  |  | Acts 17:19 |
| **λέγω** | saying | Exo 32:17 Exo 32:18 Exo 32:23 Exo 32:27 Exo 33:1  |  |  | Mark 8:34Mark 9:1 | Luke 9:23Luke 9:27 | Acts 17:18Acts 17:19Acts 17:21 |
| **λόγος** | words |  |  |  | Mark 8:38 | Luke 9:26 |  |
| **ὅλος** | all, whole |  |  |  | Mark 8:36 | Luke 9:25 |  |
| **ὄπίσω** | rear, after |  |  |  | Mark 8:34 | Luke 9:23 |  |
| **ὁράω** | see, seen | Exo 32:19 Exo 33:5 Exo 33:10 |  | 2Sa 22:11 2Sa 22:16  | Mark 9:1 | Luke 9:27 |  |
| **πᾶς** | all | Exod 32:26Exod 33:7Exod 33:8Exod 33:10 | Ps 66:1Ps 66:4Ps 66:16 |  |  | Luke 9:23 | Acts 17:17Acts 17:18Acts 17:21 |
| **πατήρ** | father |  |  |  | Mark 8:38 | Luke 9:26 |  |
| **πνεῦμα** | spirit |  |  | 2Sa 22:16 |  |  | Acts 17:16 |
| **σώζω** | save |  |  |  | Mark 8:35 | Luke 9:24 |  |
| **υἱός** | son | Exod 32:20Exod 32:26Exod 32:28Exod 32:29Exod 33:5Exod 33:6Exod 33:11 | Ps 66:5 |  | Mark 8:38 | Luke 9:26 |  |
| **ψυχή** | lives, life, soul |  | Psa 66:9 Psa 66:16  |  | Mark 8:35Mark 8:36Mark 8:37 | Luke 9:24 |  |
| **ὠφελέω** | profit |  |  |  | Mark 8:36 | Luke 9:25 |  |
| **ἕνεκα** | sake |  |  |  | Mark 8:35 | Luke 9:24 |  |
| **αγγελος** | messenger |  |  |  | Mark 8:38 | Luke 9:26 |  |

**Pirqe Abot – MeAm Lo’ez**

**Pereq Gimel**

**Mishnah 3:14**

**By: Rabbi Yitschaq (ben Mosheh) Magriso**

**Rabbi Dosa ben Harkinas said: Morning sleep, afternoon wine, children’s talk, and sitting in the meeting places of the ignorant, drive a person from the world.**

This master teaches us that there are things that appear perfectly innocuous, but are actually very detrimental. since they cause a person to waste time and lose out on his mission in this world. They are ways in which a person wastes his time on nonsensical things instead of making use of it to study the Torah, keep the commandments, and do good deeds.

Thus, when a person sleeps late in the morning, he will not have time to study Torah. If he sleeps very late, he will also delay reciting the Sh'ma and the morning service until it is too late.

Similarly, a person might enjoy a drink of wine at noon, after his lunch. This might be especially enjoyable when the weather is hot. But such drink dulls a person's mind and prevents him from studying.

The person then engages in conversation with children, telling jokes. Eventually, he will become immersed in meaningless conversation and profanity. Otherwise, he may remain in the company of an ignoramus who knows nothing of the Torah. He is then in a situation where he can discuss only meaningless ideas.

**Note**: **“children’s talk”** – This does not mean talking to “real children”! After all a primary teacher talks to children all day! And our Sage surely is not in this Mishnah singling out teachers of children! Rabbi Dr. Reuven P. Bulka[[145]](#footnote-145) comments on this statement: “Then there is ***children’s talk***, or intellectual laziness, the concern about trivial, insignificant matters and involvement in an atmosphere which deals with “baby topics,” subjects which are not worthy of adult concern.”

The Abarbanel[[146]](#footnote-146) comments on this topic: “The thirds occasion that can contribute to the destruction of a man’s life is acting immaturely and irresponsibly. When a grown man is addicted to childish banter, he may meet with the approval of his childish and immature friends, but he does not have G-d’s approval, because he is misusing the tools G-d gave him to study Torah. This is what the Talmud (Shabbat 33a) meant when it said that he who demeans his talk will find the pit of purgatory deepening for him. G-d created man and endowed him with the organs of his body in order to serve Him. (The hands with which to give charity; the eyes with which to see only the good; the feet to walk in the ways of G-d; and the mouth to speak words of Torah.) To exploit anyone of these limbs for another purpose is to defy the expressed will of G-d.”

Thus, by **“children’s talk”** the Sage meant “childish and immature talk” that lack intellectual and moral maturity not to mention the many sins that such a talk leads to!

All these things prevent a person from occupying himself with the Torah and cause him to lose his precious valuable time. Instead of using his time constructively to do good and serve God, he merely wastes it.

The master concludes that such activities drive a person from the world. They cause a person to devote his life to nonsense, preventing him from fulfilling his mission in life.

**Nazarean Talmud**

**Sidrot of Shmot (Ex.) 32:15 – 33:11**

**“Vayifen Vayered” “And turned and went down”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul****Tosefta****Luqas (Lk) 9:23 - 27**Mishnah **א:א** | **School of Hakham Tsefet****Peshat****Mordechai (Mk) 8:34 – 9:1**Mishnah **א:א** |
| **And he said to all** of them**, “If anyone wants to walk as I walk,** he must **lose sight of himself and one's personal interests and hang his life on a executioners stake[[147]](#footnote-147) and walk as a I walk. For whoever will preserve his own personal desires will destroy his soul; but whoever will willingly subdue his soul for my sake, he will rescue his soul from damage. For what benefit is it to a man if he adorns himself with fine ornaments[[148]](#footnote-148)** (jewelry) **at the expense** (damage) **of his soul? Therefore, whoever will be ashamed of me and of my halakhic rulings (Mesorah) in this adulterous and sinful generation, Ben Adam (Son of Man) will also castigate him when he comes into the glory of his Father with the** (His) **messengers who have made a ritual sacrifice of their souls.” But “Amen v’amen I say to you that there are some of those who stand here who will not taste of death until they experience the coming of the Malchut Shamayim** (kingdom/governance of G-d)[[149]](#footnote-149) **with virtuous power and influence.”** | **And he assembled the congregation with his talmidim, and he said to them, “Whoever longs to walk after me, let him forget himself, lose sight of oneself and one's personal interests and hang his life on an executioners stake[[150]](#footnote-150) and walk as a I walk. For whoever will preserve his own personal desires will destroy his soul; but whoever will willingly subdue his soul for my sake and the sake of the Mesorah, he will rescue his soul from damage. For what benefit is it to a man if he adorns himself with fine ornaments[[151]](#footnote-151)** (jewelry) **at the expense** (damage) **of his soul?[[152]](#footnote-152) Or what will a man give as a ransom for his soul? Therefore, whoever will be ashamed of me and of my halakhic rulings** (Mesorah) **in this adulterous** (unlawful) **and sinful generation, Ben Adam** (Son of Man) **will also castigate him when he comes into the glory of his Father with the** (His) **messengers who have made a ritual sacrifice[[153]](#footnote-153) of their souls.” And he said to them, “Amen v’amen I say to you that there are some of those who stand here who will not taste of death until they experience** the **coming of the Malchut Shamayim** (kingdom/governance of G-d)**[[154]](#footnote-154) with virtuous power and influence.”** |
| **School of Hakham Shaul****Remes****2 Luqas (Acts) 17:16 - 21**Mishnah **א:א** |
| **Now while Hakham Shaul was waiting for them** (Hillel/Luke and Timothy) **in Athens, his spirit was provoked within him** when he **observed the city fully given to idolatry. So he lectured in the Jewish Synagogue, then** (he argued) **with the God-fearing** Gentiles**, and in the marketplace every day** (he argued) **with those who happened to be there. And some of the Epicurean and Stoic philosophers were conversing[[155]](#footnote-155) with him, and some were saying, “What does this babbler want to say?” But** others said**, “He appears to be a herald of foreign deities,” because he was proclaiming the Mesorah** of **Yeshua and the resurrection. And they took him by force** and **brought** him **to the Areopagus, saying, “May we learn what** is **this new teaching that you are presenting? For you are bringing strange things to our ears. Therefore we want to know what these things mean.” Now all the Athenians and the foreigners who stayed there used to spend** their **time in nothing else than telling something or listening to something new.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Ex 32:15 – 33:11** | **Ps 66** | **II Sam 22:10-18, 51** | **Mk 8:34 – 9:1** | **Lk 9:23-27** | **II Lukas (Acts) 17:16-21** |

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

**Walk - הָלַךְ**

The bimodal aspects of the present pericope conjoined with the Luqan Tosefta are overwhelming. This pericope when read in the approach of Pesach also speak of Yeshua’s crucifixion. Yeshua uses Hakham Tsefet’s desire to keep Messiah in the present age rather than embrace the coming governance of G-d through the Bate Din as a means of teaching how to make a living sacrifice of the soul/Neshamah. This theme is very apropos for the present final week of Nahamu – strengthening as well as the approach of Rosh HaShanah. As we have stated, strengthening always comes at a price. The theme of discipleship bridges across the readings of our Torah Seder. Moshe calls for the congregation’s obedience to the Torah and faithful obedience to him as their leader. Those who failed to join with him were in fear for their lives.

Hakham Tsefet was guilty of wanting the Master to stay and be the quintessential Torah Scholar that everyone was waiting for. The difficulty with this mindset is that it often leads to lethargy. It is much easier to have the Hakham answer the question than it is to search it out for yourself. This is exactly what Yeshua was trying to say when he retorted with the question “but who do you say I am?” In other words, have you thought this process through to its most logical end and what are the consequences?

Yeshua addresses the true nature of being Kings and Priests to G-d. Likewise, Yeshua is teaching the congregations and his talmidim the power of devotion to talmud Torah (Torah study). We also note the great reward in becoming a talmid of the Torah. C.S. Lewis notes that, “We are half-hearted creatures, fooling about with drink and sex and ambition when infinite joy is offered to us.”[[156]](#footnote-156) This is by no means an attack on drink or sex. These are G-d’s creations as well. Furthermore, they have their place in life and we will be judged for not having enjoyed those pleasures. The point at hand is that we fail to realize the great beauty of the Torah by placing everything else in its stead. His Eminence Rabbi Dr Hillel ben David taught about prayer in last week’s Torah Seder. He demonstrated how prayer was the judgment of one’s self. This week Yeshua shows that we can also judge our level of worth by our degree of personal dedication to the Torah. Much like the Shofar, that gives the “awakening blast” at Rosh HaShanah, Yeshua heralds the importance of the Mesorah and devotion to its mores. Only those who have endeavored to understand the Torah can appreciate the sentiments of the Master. Because the Torah is a core principle in and of itself, it constitutes a vital part of man’s personality. The Master is very aware of this principle. We must remind the reader that the Torah is the universe/cosmos. As such, it is an integral part of every human being. The abandonment of self for the sake of Torah is actually finding the path of our true identity.

Yeshua as well as his talmidim, i.e. Hakham Shaul favors the wordהָלַךְ – “walk,” which means to “walk in G-d’s truth.”[[157]](#footnote-157) הָלַךָ (halakhah) is a way to walk – conduct oneself according to the mitzvot (commandments).[[158]](#footnote-158) The Talmud records an “Aramaic phrase, ***hikheta****,* which is the parallel to the Hebrew word ***halakhah****,* which means *this* is the way to go.”[[159]](#footnote-159) By and large, ***halakhot***[[160]](#footnote-160) are the decisions of the Hakham concerning the practical application of the mitzvot. As we have stated elsewhere, the Rabbis/Sages/Hakhamim have been the subject of much ridicule. They have been blamed for placing an unbearable yoke on the Jewish people. This is always the view of an “outsider” and never the opinion of the Jewish people. Green states the case of ***halakhah*** determined by the Hakhamim[[161]](#footnote-161) as follows:

“Some of these decisions required great courage. The sage staked not only his this-worldly reputation, but even his very soul, on the legitimacy of a daring interpretation of halakhah, especially one that would allow more freedom, and hence risk violating the will of heaven.”[[162]](#footnote-162)

The Hakham does not enter into the process of making halakhic decisions lightly. Much like the Sofer (scribe) who makes a Torah Scroll, the Hakham has ***Yirat HaShamayim***(fear or reverence of G-d) enough to walk very softly when weighing the souls of men by making halakhic decisions and rulings. Yeshua’s attitude towards his halakhic rulings is not trivial. He perfectly understands the value of the soul. Because he knows the worth of the soul, he is able to determine applicable halakhot that will rescue the soul from the fires of Gehinnom.

Hartman[[163]](#footnote-163) notes that *halakhah* revolves around two poles. The first being “legal” and the second being “detailed rules of behavior that are rational.” Both poles give way to the desire to have an intimate “covenantal relationship between Israel and G-d.”[[164]](#footnote-164)

The value of “fixed formulations of conduct” are the result of peace (shalom) and genuine freedom. This notion refutes the claim that Judaism purports “legalism.” When the congregation accepts a standard of the Torah’s mitzvot as explained by a Hakham, they “walk” in freedom. How so? They stake their practice on the words of their Hakham. The question now arises, who wants to be a Hakham with so much at stake? The answer is not really so complex. If we understand that the mitzvot, as interpreted by the Hakhamim, to be expressions of G-d’s love for His people we can see that the Hakhamim have one single agenda. That agenda is much like the “best man” to the Bridegroom. The Hakhamim usher the Groom into the place where he can be united with the Bride. The Hakham guards the relationship between G-d and Yisrael through his teachings and halakhic determinations. As we have learned, “G-d [is] in search of Man.”[[165]](#footnote-165) The question of ***“where art thou”*** is answered in the Abrahamic statement: ***“I am here.”[[166]](#footnote-166)***

The difficulty in our opinion is that the teachings of the Hakhamim are often hard to bear. Consequently, the audience is often minimal. Again, through these teachings the Hakham is like the groomsman who is meticulous when it comes to the Grooms attire. He must appear before the Bride (Shekinah) in his finest suit. Were it not for the work of the Hakhamim the Groom might appear before the Bride in his pajamas. Through the Hakhamim, we have a preservation of honor and respect.

**Messengers who ritually sacrifice their souls**

The Greek word ἅγιος – hagios, is usually translated as “holy” or “sacred.” Neither of these words fully defines **ἅγιος –** *hagios.* This is because **ἅγιος –** *hagios* contains the idea of those things, which are ritually consecrated and offered. When it is used to speak of people, it usually defines them in terms of being ritually clean and fit to offer sacrifices in the Bet HaMikdash. This word may very well have originated in Hebrew. The closest possible association we can make is that derived from the Hebrew word **חג** *chag*,[[167]](#footnote-167) which is a festival, festival sacrifice, or a solemn sacrifice. By means of this definition, we are able to see the “messengers” who have withheld nothing in their service to HaShem.

**Ps. 103:20 Bless the LORD, you His angels, Who excel in strength, who do His word, Heeding the voice of His word.**

**Therefore, whoever will be ashamed of me and of my halakhic rulings** (Mesorah) **in this adulterous** (unlawful) **and sinful generation, Ben Adam** (Son of Man) **will also castigate him when he comes into the glory of his Father with the** (his) **messengers who have made a ritual sacrifice of their souls.”**

We cannot explain the profundity of these words here. We will endeavor to simplify their content for the sake of context and Peshat. This week being the final week of “strengthening,” we see that those who “excel in strength” are those who have survived the preparatory introspection preceding Rosh HaShanah and Yom Kippur. The “angels” are not winged creatures who fly about in the heavens. The (seven) “angels” are the (seven) “**Tsadiqim**” who have made themselves a living sacrifice[[168]](#footnote-168) as is taught by Hakham Shaul. Hakham Shaul sees this as a “reasonable request.”

**Yochanan** (Jn.) 15:13 “**Greater love has no one than this, thanto lay down one's soul** (life) **for his friends.”**

Yeshua shows how the “angels” of the congregation sacrifice themselves. By changing Yochanan’s words we can see the devotion of the seven Paqidim, “**Greater love has no one than this, thanto lay down one's soul** (life) **for his congregation** (friends).” Being an “angel” of the congregation means the forfeiture of life, personal desires for the sake of the Esnoga. However, one who is a true “angel” of the congregation has a greater desire to serve than personal whims and desires.

**Adorned in Jewelry**

The Torah Seder, as noted above in the footnotes calls for the removal of jewelry as a sign of their repentance. The Mordechai passage usually translates something like this, “**For what does it profit a man to gain the whole world, and forfeit his soul**?” We have opted for a different translation because of the language of the Greek text and contextual, verbal parallel between the Torah Seder and the Pericope of Mark. Let us look first at the Greek text of both passages and then look at the parallel and Yeshua’s systematic use of the Shemot 33 text as a model for his lecture.

Here is the Greek text of Mordechai paralleled to Shemot.

|  |  |
| --- | --- |
| **Mordechai 8:36** | **Exod. 33:6-7** |
| 36  ti, ga.r wvfelei/ a;nqrwpon kerdh/sai to.n **ko,smon**[[169]](#footnote-169) o[lon kai. zhmiwqh/nai th.n yuch.n auvtou/È  | 6 καὶ περιείλαντο οἱ υἱοὶ Ισραηλ τὸν **κόσμον** αὐτῶν καὶ τὴν περιστολὴν ἀπὸ τοῦ ὄρους τοῦ Χωρηβ  |
| For what benefit is it to a man if he adorns **(Kosmos)** himself with fine ornaments at the expense (damage) of his soul? | So the children of Israel stripped themselves of their **jewelry** by Mount Horeb.  |

We have highlighted the Greek word **κόσμον*,* – *kosmon***in this particular case. This word usually translates as “world,” i.e. “he who gains the whole world,” or cosmos as a world order or system. However, the translation “he who gains the whole world,” suffers contextually. The reason for this point is that very few people will be able to control or “gain” (master) the entire world. This speech can be read metaphorically, but never in Peshat. This is because when we read from Peshat we do not use metaphoric language. Often time there will be analogous or comparative speech, but Peshat never uses metaphoric language. Therefore, we contend that, it is below the ambition of most people to try to master the entire world. While there are those who will undoubtedly try to master the “whole world” very few will ever reach that level. Contextual interpretation is a VITAL hermeneutic. The context above is not “gaining the entire world.” Our context is established in the previous pericope and continues through this pericope. That context is established in Yeshua’s words to Hakham Tsefet, “Because (you are thinking only of yourself) “your heart is not set on the things of G-d, but of the things of men.” Therefore, our present context is about personal pursuit’s attainments and accomplishments. Given this perspective, the translation we have offered fits much better.

The context now parallels the Torah Seder. The Torah Seder requires the B’ne Yisrael to strip themselves of anything that might be an unusual elevation of one’s “soul” per se. Yeshua is demonstrating that the only pursuit worthy of full commitment is the Malchut Shamayim.

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

One does not need to look far or hard to see the parallels and connections between the Remes portion of the Nazarean Codicil and the Torah Seder. The city full of idols and Hakham Shaul’s dismay at Athenian idolatry matches Moshe Rabbenu’s fury over the golden calf. Hakham Shaul has this dilemma while waiting for Hillel/Luke and Timothy. The Torah Seder presents its narrative against the B’ne Yisrael waiting for Moshe Rabbenu. All of these things are self-evident.

**Athenians**

The Polis (city) of Athens and its history can be read and researched in any encyclopedia or dictionary. Our interest with Athens is allegorical and contextual. Why does Hakham Shaul draw on this particular account to marry the Nazarean Codicil to the Torah Seder? For the answer, we will look to the definition of the word Athens and then look at some other aspects of the Narrative for a fuller explanation.

Athens by definition means “uncertainty.”[[170]](#footnote-170) This allegorical definition allows us to look at the Torah Seder being aware of Rashi’s comments above, we can see that “uncertainty” can cause a great deal of confusion. Not only can it create confusion, it caused the sin of the golden calf. However, this “uncertainty” made the people doubt that Moshe was alive. This is the crucial point that we must take from the Torah Seder in relation to Hakham Shaul’s Remes. Consequently, we need to know what Moshe represented before we can better understand what Hakham Shaul is trying to purport.

Moshe represents the agency of G-d. He stands as the intermediary between G-d and the B’ne Yisrael. This is very evident in the present Torah Seder. Who besides Moshe would have the chutzpah to stand before G-d and say blot me out of your book?[[171]](#footnote-171) Herein lays the crux of the problem. The people came before Aaron asking for gods (elohim) to “go before them.” In other words, they wanted another intermediary to go before them and lead them to the Promised Land. This is a most unusual request. Why does the Targum Pseudo Yonatan read?

**Shemot (Exod.) 32:26 And Mosheh stood in the sanhedrin’s gate of the camp, and said, Who fears the LORD, let him come to me. And there gathered to him all the sons of Levi.**

Do the people ask for “gods” or a “god”? We understand that the plural “*elohim*” shows the plentitude of might and therefore, speaks of a singular in the plural. Therefore, we may read the request as make a “god” for us to lead us to the Promised Land. However, we readily see that they were not actually asking for a “god.” By and large, they wanted another intermediary. If Moshe is the intermediary and G-d’s agent, why do the people say “*as for* this Moses, **the man** who brought us up out of the land of Egypt”? These people believed that Moshe had died. After all who can live for forty days and nights without food or water?

Does Moshe qualify for the title “*elohim*”? The answer is undoubtedly yes! We will cite one case where a man is called “*elohim*” as a proof text. However, there are several sources where similar statements can be made, especially when the subject is “judges” (*elohim*) as well as example where angels are referred to as “elohim.”

1 Sam. 28:12-13 When the woman saw Samuel, she cried out with a loud voice. And the woman spoke to Shaul, saying, “Why have you deceived me? For you *are* Shaul!” And the king said to her, “Do not be afraid. What did you see?” And the woman said to Saul, “I saw **elohim** (Samuel’s Ruach) ascending out of the earth.”

What the witch of Endor saw was the “spirit” (Ruach) of Nabi Shemuel (the Prophet Samuel). Our point is that Moshe is “elohim” as are the Judges etc. Why is it that the people referred to Moshe as a man?

Before we address the answer, we must ask which “people” are making this statement. The Sages tell us, as does the Torah that when the B’ne Yisrael came up out of Mitzrayim (Egypt) there came up with them a “mixed multitude.”[[172]](#footnote-172) This mixed multitude is undoubtedly a multitude of Gentiles most of which had been idol worshipers in Egypt. The Sages also offer us the information that it was the Gentiles who were the instigators of the heinous crime. We are not, suggesting that some of the B’ne Yisrael were not involved in this crime. Aaron as the representative of the Priesthood of the firstborn causes the Priesthood to be passed to the Levites. Likewise, it is evident that the Jewish people were punished for their crimes. The Gentiles may not have appreciated the true office of Moshe Rabbenu. To refer to his as a “man” rather than by an honorary title shows a lack of respect. The Korach rebellion against Moshe Rabbenu forwarded this same disrespect.

If these scenarios are plausible we could most easily see how Hakham Shaul was so appalled by the Athenians. How can Hakham Shaul emulate Moshe Rabbenu in the present Pericope of II Luqas? His intercession is first evidenced by his address in the Jewish Synagogue. Secondly, rather than allow the idolatry of the Athenians to go uncontested he confronts the issue straight on. He addresses the “G-d-Fearers in the Synagogue and in the marketplace. Why is it necessary to address them in both places? Hakham Shaul may have looked at the average Gentile in the way they are described by Professor Paula Fredrikson.

What, on the average, did the average Jew think of the average Gentile? I think that we can rely here on Paul who, even when addressing Gentiles and in some sense acting as their advocate, refers to them, quite unselfconsciously, as ‘sinners’ (Gal.2: 15). Their characteristic social and sexual sins—slander, insolence, deceit, malicious gossip, envy, heartlessness, disrespect of parents, homosexual and heterosexual fornication—are the varied expression of a more fundamental spiritual error: they worship idols. Could there be such a thing, then, as a morally good Gentile?[[173]](#footnote-173)

As can be seen from Professor Fredrikson’s summation, the Jewish view of Gentiles was not positive. The interesting point is that Professor Fredrikson cites Hakham Shaul as her source. Therefore, we might think that the typical Nazarean Jew held similar opinions.

What is Hakham Shaul trying to point out? The fact that the “people” asked Aaron to make gods/god/elohim suggests that they were idol-worshiping Gentiles. Nevertheless, the request is for an intermediary to guide them to the Promised Land. Hakham Shaul readily confronts the idol-worshiping Gentiles in Athens. What is Hakham Shaul trying to do? He is trying to reverse the sin of the Golden calf. The sin of the golden calf, whether it be Gentiles of the B’ne Yisrael seeks to exchange the intermediary Moshe for another “god/gods/elohim.” In essence, they wanted to switch intermediaries. What is Hakham Shaul purporting? A switch in intermediaries! Hakham Shaul wants the philosophers to lay down their intellectual curiosity, in exchange for the Mesorah. Heschel states that “Philosophy begins with man’s question; *religion* (Judaism)[[174]](#footnote-174) *begins with Gods question and man’s answer*.”[[175]](#footnote-175)

Judaism is not a pursuit of G-d in the Philosophical sense of the word. Judaism is a desire to answer the questions G-d gives us in the Torah. In other words, the intellectual pursuit is within the confines of G-d’s materials, i.e. the written and Oral Torah. One cannot master one without the other. Talmud Torah is a great conquest and intellectual pursuit. However, the questions that we ponder are questions presented by G-d for the purpose of genuine brain-sweat!

How does all of this relate to the Coming Festival of Rosh HaShanah?

Eccl. 12:13-14 Let us hear the conclusion of the whole matter: Fear God and keep His commandments, For this is man's whole duty. For God will bring every work into judgment, including every secret thing, whether good or evil.

Hakham Shaul’s contest with the Athenians demonstrates a Hakham in defense of the King’s honor.

**Questions for Reflection**

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?
2. In your opinion, and taking into consideration all of the above readings for this Sabbath, 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 Shubá**

**Sabath of Returning/Repentance**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Reading:** |
| אַתָּה אֹמֵר אֵלַי |  | **Saturday Afternoon** |
| **“Ata Omer Elai”** | Reader 1 – Shemot 33:12-16 | Reader 1 – Shemot 34:27-29 |
| **“You are saying to me”** | Reader 2 – Shemot 33:17-19 | Reader 2 – Shemot 34:30-32 |
| **“Tú me dices á mí”** | Reader 3 – Shemot 33:20-23 | Reader 3 – Shemot 34:33-35 |
| Shemot (Exod.) 33:12 – 34:26 | Reader 4 – Shemot 34:1-3 |  |
| Ashlamatah: Jer 1:5-12 + 2:2-3 | Reader 5 – Shemot 34:4-9 | **Monday & Thursday****Mornings** |
| Special: Hosea 14:2-10; &Micah 7:18-20 | Reader 6 – Shemot 34:10-17 | Reader 1 – Shemot 34:27-29 |
| Psalm 67:1-8 | Reader 7 – Shemot 34:18-26 | Reader 2 – Shemot 34:30-32 |
|  |  Maftir: Shemot 34:24-26 | Reader 3 – Shemot 34:33-35 |
| N.C.: Mk 9:2-8; Luke 9:28-36; Acts 17:22-34 |  Hosea 14:2-10; & Micah 7:18-20 |   |

**Important Note:**

On behalf of myself (Hakham Dr. Yosef ben Haggai) and on behalf of His Eminence Rabbi Dr. Hillel ben David, and His Eminence Rabbi Dr. Eliyahu ben Abraham, together with His Honor Paqid Adon David ben Abraham and His Honor Paqid Adon Ezrah ben Abraham, we beg of you if in any way we may have acted improperly or if in any way shape or manner we or anyone of us have offended you that you may find it in your soul to forgive me or any or all of us for the hurt we may have caused. We are but simple men in the service of the Great King, most blessed be He, with many short-comings and faults, but we devote ourselves as best as we can this coming year to improve ourselves and become better stewards and ministers of G-d, most blessed be He! On the other hand, we as individuals and as a group most sincerely forgive all and anyone who have offended us or wronged us as individuals or as a group.

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Above, 31:18. [↑](#footnote-ref-1)
2. Ibid. [↑](#footnote-ref-2)
3. Shemoth Rabbah 45:1. [↑](#footnote-ref-3)
4. In the Tur it is correctly marked as a new paragraph. In all Hebrew editions of Ramban, however, it is connected with the above. As the subject is clearly independent of the preceding matter, I have followed here the order of the Tur for the sake of clarity. [↑](#footnote-ref-4)
5. Sifre Devarim 1. See also in Vol. I, pp. 9-10. [↑](#footnote-ref-5)
6. Koheleth Rabbah 9:11. [↑](#footnote-ref-6)
7. "There is a certain substance which, if put with gold into the fire, will cause the gold to become charred to dust and never return to its former properties" (Ibn Ezra). [↑](#footnote-ref-7)
8. Job 24:18 [↑](#footnote-ref-8)
9. Isaiah 30:22. [↑](#footnote-ref-9)
10. Abodah Zarah 44 a. [↑](#footnote-ref-10)
11. Numbers 5:16-22. [↑](#footnote-ref-11)
12. Ibid., Verse 27. [↑](#footnote-ref-12)
13. I Samuel 20:1. [↑](#footnote-ref-13)
14. This is a reference to what the Rabbis have said that Aaron served as prophet while Israel was yet in Egypt. See commentaries to I Samuel 2:27. [↑](#footnote-ref-14)
15. Psalms 112:7. [↑](#footnote-ref-15)
16. Verse 24. [↑](#footnote-ref-16)
17. Ibid. [↑](#footnote-ref-17)
18. Deuteronomy 32:28 [↑](#footnote-ref-18)
19. Proverbs 1:25. [↑](#footnote-ref-19)
20. II Chronicles 28:19. [↑](#footnote-ref-20)
21. See I Kings 22:17. [↑](#footnote-ref-21)
22. Above, 18:20. [↑](#footnote-ref-22)
23. Ezekiel 36:3. [↑](#footnote-ref-23)
24. In other words, Onkelos' translation of ***l'shimtzah*** as meaning "for an evil report" is in agreement with the above interpretation. However, that which Onkelos said "in their generations" shows that his intent is that even throughout the generations in Israel this affair will become a source of evil, as is explained further on. [↑](#footnote-ref-24)
25. I Kings 12:28. [↑](#footnote-ref-25)
26. Pesachim 3b. [↑](#footnote-ref-26)
27. Onkelos' and that of the Rabbis, as mentioned above. [↑](#footnote-ref-27)
28. Job 4:12. [↑](#footnote-ref-28)
29. Ibid., Verses 18-19. [↑](#footnote-ref-29)
30. Ibid., 26:14. [↑](#footnote-ref-30)
31. Job 4:12. [↑](#footnote-ref-31)
32. Job 26:14 [↑](#footnote-ref-32)
33. Ezekiel 29:15. [↑](#footnote-ref-33)
34. Jeremiah 10:24. [↑](#footnote-ref-34)
35. ***'Elohei'*** (the G-d of) Israel - the Divine Name which denotes the attribute of justice. [↑](#footnote-ref-35)
36. Chagigah 14b. See Vol. 1, p. 155. – The “mutilating of the shoots” consists of separating any of the Ten Emanations and worshipping it independently (see Ha’Emunah VeHaBitachon, Chapter 3, in my Kithvei HaRamban, Vol. II, p. 362). [↑](#footnote-ref-36)
37. Deuteronomy 1:17. [↑](#footnote-ref-37)
38. Numbers 16:9. [↑](#footnote-ref-38)
39. Sanhedrin 45b. [↑](#footnote-ref-39)
40. Yoma 66 b. The Gemara there brings this opinion in the name of one of two Amoraim, Rav and Levi. Hence Ramban writes anonymously: "in the opinion of the Sage who says ... " [↑](#footnote-ref-40)
41. Verse 20 here. [↑](#footnote-ref-41)
42. Deuteronomy 13:13-16. [↑](#footnote-ref-42)
43. Above, Verse 5. [↑](#footnote-ref-43)
44. Ramban now goes back to his original thesis, that this whole procedure was a decision under emergency. [↑](#footnote-ref-44)
45. Yoma 66 b. [↑](#footnote-ref-45)
46. Even though such an offense makes the offender liable to stoning according to Torah-law, but since the law of the four kinds of death had not been declared yet, the offenders were treated under the law of "the sons of Noah" to whom its form of punishment is applicable (Rashi Yoma 66 b). [↑](#footnote-ref-46)
47. Yoma 66 b. [↑](#footnote-ref-47)
48. See Deuteronomy 13:9. [↑](#footnote-ref-48)
49. Above, 22:19. [↑](#footnote-ref-49)
50. Deuteronomy 28:58. [↑](#footnote-ref-50)
51. Verse 14. [↑](#footnote-ref-51)
52. Numbers 25:4. [↑](#footnote-ref-52)
53. Above, 16:32. There too the original command given to Moses is not written in the Torah. [↑](#footnote-ref-53)
54. Ibid., 10:2, and 11:1. [↑](#footnote-ref-54)
55. Verse 33. [↑](#footnote-ref-55)
56. Daniel 7:10. [↑](#footnote-ref-56)
57. Verse 33. [↑](#footnote-ref-57)
58. Verse 35. [↑](#footnote-ref-58)
59. Above, verse 7. [↑](#footnote-ref-59)
60. Isaiah 53:5. [↑](#footnote-ref-60)
61. Shemoth Rabbah 43:3. [↑](#footnote-ref-61)
62. Above, Verse 28: ***and there fell of the people that day about three thousand men***. [↑](#footnote-ref-62)
63. Numbers 17:14: ***Now they that died by the plague were fourteen thousand and seven hundred***. [↑](#footnote-ref-63)
64. Ibid., 25:9: ***And those that died by the plague were twenty and four thousand***. [↑](#footnote-ref-64)
65. I Samuel 26:10. [↑](#footnote-ref-65)
66. Numbers 11:3. [↑](#footnote-ref-66)
67. Ibid., 33. [↑](#footnote-ref-67)
68. Above, Verse 8. [↑](#footnote-ref-68)
69. Genesis 39:22. [↑](#footnote-ref-69)
70. Thus Onkelos translated the same form of the verb once in the active tense and once in the passive. [↑](#footnote-ref-70)
71. Verse 32. [↑](#footnote-ref-71)
72. Further, 33:2. [↑](#footnote-ref-72)
73. Ibid., Verse l. [↑](#footnote-ref-73)
74. 33, verse 1. [↑](#footnote-ref-74)
75. Further, 33:2. [↑](#footnote-ref-75)
76. Above, 3:8. [↑](#footnote-ref-76)
77. See Genesis 6:11. [↑](#footnote-ref-77)
78. Isaiah 24:5. [↑](#footnote-ref-78)
79. Above, 3:8. [↑](#footnote-ref-79)
80. Further, 33:3. [↑](#footnote-ref-80)
81. Ibid. [↑](#footnote-ref-81)
82. Ibid., Verse 4. [↑](#footnote-ref-82)
83. Ibid., Verse 5. [↑](#footnote-ref-83)
84. Above, 32:7. [↑](#footnote-ref-84)
85. 33:1. [↑](#footnote-ref-85)
86. Ibid., Verse 5. [↑](#footnote-ref-86)
87. See Jeremiah 17:10. [↑](#footnote-ref-87)
88. 33:5. [↑](#footnote-ref-88)
89. Genesis 18:21. [↑](#footnote-ref-89)
90. Ibid., Verse 20. Vol. I, p. 245. [↑](#footnote-ref-90)
91. Reference is to Rabbi Shimon ben Yochai. [↑](#footnote-ref-91)
92. I have not found it in Beresheeth Rabbah, but in Shemoth Rabbah 45:1. [↑](#footnote-ref-92)
93. Erubin 54 a. [↑](#footnote-ref-93)
94. Above, 32:16. [↑](#footnote-ref-94)
95. And as long as they were in possession of that knowledge they were above the power of the angel of death. Now, however, that they were divested of this knowledge they became subject to the decree of death as all human beings are (Bachya, Vol. II, p. 340, in my edition). [↑](#footnote-ref-95)
96. Further, 34:2. [↑](#footnote-ref-96)
97. Shemoth Rabbah 45:3. [↑](#footnote-ref-97)
98. And not, as Rashi has it, that the burning of the calf and the punishing of the sinners took place on the eighteenth of Tammuz. [↑](#footnote-ref-98)
99. Above, 32:30. [↑](#footnote-ref-99)
100. Ibid., Verse 31. [↑](#footnote-ref-100)
101. Ibid. [↑](#footnote-ref-101)
102. Ibid., Verse 33. [↑](#footnote-ref-102)
103. Ibid., Verse 34. [↑](#footnote-ref-103)
104. Ibid., Verse 35. [↑](#footnote-ref-104)
105. Verse 1 here. [↑](#footnote-ref-105)
106. Verses 4-6 [↑](#footnote-ref-106)
107. In Verse 7 here. [↑](#footnote-ref-107)
108. Ramban interprets the Hebrew ***yeitzei*** (the imperfect - "was going out") as ***yotzei*** (a participle - taking of the nature of both a verb and an adjective - "used to go out"). Rashi explained it likewise. [↑](#footnote-ref-108)
109. See Ramban further, 40:2. [↑](#footnote-ref-109)
110. Chapters of Rabbi Eliezer, Chapter 46. [↑](#footnote-ref-110)
111. Deuteronomy 10:l. [↑](#footnote-ref-111)
112. Psalm 47:6. "For by the sound of this horn Israel vowed eternally never again to be deceived by the idols" (R'dal; see my Hebrew commentary, p. 518). [↑](#footnote-ref-112)
113. **The Shofar is now sounded in the synagogue every morning during the whole month of Ellul, except on the Sabbaths and on the day before the New Year.** [↑](#footnote-ref-113)
114. Deuteronomy 9:18. [↑](#footnote-ref-114)
115. Ibid., Verse 25. [↑](#footnote-ref-115)
116. Deuteronomy 10:1. [↑](#footnote-ref-116)
117. From all this it is thus obvious that there was an intervening period of forty days [i.e. from the eighteenth of Tammuz to the twenty-ninth of Ab] when Moses was on the mountain interceding for Israel. So how could the Pirke d'Rabbi Eliezer hold that there were only two ascents of forty-day periods of Moses? - In his commentary to that Midrash, Rabbi David Luria answers Ramban's question by suggesting that the phrase ***He would destroy you*** does not refer to the beginning of that verse, ***so I fell down before the Eternal***, but reverts to the very beginning of the incident of the calf, when G-d had said ***He would destroy them***. The verse itself can still apply then to the final forty days, which culminated on the Day of Atonement. [↑](#footnote-ref-117)
118. Joshua 24:29. [↑](#footnote-ref-118)
119. Arakhin 13 a. [↑](#footnote-ref-119)
120. The forty years of the wilderness plus the fourteen years in the Land of Israel, make a total of fifty-four years. Subtract these from a hundred and ten, and you are left with fifty-six. Yet Scripture calls him ***na'ar*** (lad)! [↑](#footnote-ref-120)
121. See Ramban Genesis 9:20, Vol. I, p. 141 [↑](#footnote-ref-121)
122. II Kings 4:12. [↑](#footnote-ref-122)
123. II Samuel 2:14. [↑](#footnote-ref-123)
124. Ibid., 18:15. [↑](#footnote-ref-124)
125. Joshua 6:22. [↑](#footnote-ref-125)
126. Ibid., Verse 23. [↑](#footnote-ref-126)
127. Esther 2:2. [↑](#footnote-ref-127)
128. Proverbs 30:1. Normally it should have been ***ben***. [↑](#footnote-ref-128)
129. Jonah 4:10. Here too the words should have been: ***she 'ben, u 'ben***. [↑](#footnote-ref-129)
130. Deuteronomy 25:2. Here likewise the sense of the verse is: "ben hakoth - a person deserving to be beaten, because he hit his friend." So clearly explained in Ibn Ezra ibid. [↑](#footnote-ref-130)
131. Genesis 41:39. [↑](#footnote-ref-131)
132. Psalms 72:17. [↑](#footnote-ref-132)
133. Ibn Yachya. [↑](#footnote-ref-133)
134. Meiri. [↑](#footnote-ref-134)
135. Maaseh Rav 194. [↑](#footnote-ref-135)
136. This is our verbal tally: Work - מעשה, Strong’s number 04639. [↑](#footnote-ref-136)
137. *baalei teshuvah* means “lord of return” and is the term for a Jew who has left the mitzvot and later returns to them. See Rambam’s Code of Jewish Law: *Laws of Teshuvah* 7:4. [↑](#footnote-ref-137)
138. Repentance [↑](#footnote-ref-138)
139. Yoma 85a [↑](#footnote-ref-139)
140. Makkoth 7b [↑](#footnote-ref-140)
141. Avodah Zarah 4b ff. [↑](#footnote-ref-141)
142. See the Sichos of *Shabbat Parshat Ki Sisal,* 5752. [↑](#footnote-ref-142)
143. I.e. with the power of HaShem's blessing of the seventh month - Tishri. [↑](#footnote-ref-143)
144. Baal Shem Tov. [↑](#footnote-ref-144)
145. Bulka, P. Reuven, 1993, ***Chapters of the Fathers: A Psycological commentary on Pirqe Aboth***, Northvale, New Jersey: Jason Aronson, Inc., p.119. [↑](#footnote-ref-145)
146. Abarbanel, (trans. By Rabbi Abraham Chil), 1991, ***Abarbanel on Pirqe Aboth***, New York: Sepher-Hermon Press, Inc., p. 183. [↑](#footnote-ref-146)
147. See translation of Mordechai [↑](#footnote-ref-147)
148. See translation of Mordechai [↑](#footnote-ref-148)
149. See translation of Mordechai [↑](#footnote-ref-149)
150. **σταυρός** – *stauros* is translated as “cross” in many translations. We can agree with the fact that it was a “cross” only because of the heading over Yeshua’s head declaring him to be the “King of the Jewish people.” Otherwise, **σταυρός** – *stauros* is only the stake that the executioners placed all their victims on. The Strong’s entry offers the following information, “A well-known instrument of most cruel and ignominious punishment, borrowed by the Greeks and Romans from the Phoenicians; to it were affixed among the Romans, down to the time of Constantine the Great, the guiltiest criminals, particularly the basest slaves, robbers, the authors and abetters of insurrections, and occasionally in the provinces, at the arbitrary pleasure of the governors, upright and peaceable men also, and even Roman citizens themselves.” Strong, J. (1996). *The Exhaustive Concordance of the Bible : Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* Ontario: Woodside Bible Fellowship. G4716

See also Hengel, Martin. *Crucifixion in the Ancient World and the Folly of the Message of the Cross*. 1st American ed. Philadelphia: Fortress Press, 1977. [↑](#footnote-ref-150)
151. Acquire the sum total of earthly wealth. Bratcher, R. G., & Nida, E. A. (1993], c1961). *A handbook on the Gospel of Mark*. Originally published: A translator's handbook on the Gospel of Mark, 1961. UBS handbook series; Helps for translators. New York: United Bible Societies. p. 267

KO´SMOS, ou( o`, order, ko,smw| and kata. ko,smon in order, duly, Il., etc.; ma.y avta.r ouv kata. ko,smon Ib.; ouvdeni. ko,smw| in no sort of order, Hdt., Att. 2. good order, good behaviour, decency, Aesch., Dem. 3. the form, fashion of a thing, Od., Hdt. 4. of states, order, government, Hdt., Thuc. II. **an ornament, decoration, embellishment, dress**, Il., etc.; esp. of women, Lat. mundus muliebris, Ib., Hes., etc.:-in pl. **ornaments**, Aesch., etc. 2. metaph. honour, credit, Hdt., Soph., etc. III. a regulator, title of the chief magistrate in Crete, Arist. IV. the world or universe, from its perfect order, Lat. mundus, Plat., etc. 2. mankind, as we use 'the world,' N.T.

Cf. Shemot 33:4 where we have a verbal connection through the idea of jewelry. [↑](#footnote-ref-151)
152. ‘To forfeit his life,’ ‘to suffer loss of his life’: clearly the meaning is *not* ‘to die,’ as though physical existence were the meaning of *psuchē* ‘life’ in this context (cf. previous verse). Ibid [↑](#footnote-ref-152)
153. Mordechai’s words **ἅγιος –** *hagios* usually translated “holy” or “sacred.” We have opted to see the meaning of the word **ἅγιος –** *hagios* the idea of being a sacrifice as the word may have originated from the Hebrew *hagigah*. [↑](#footnote-ref-153)
154. **Kingdom/governance** (sovereignty) **of G-d** through the Hakhamim and Bate Din as opposed to human kings and presidents. Whereas until that time Israel had been under kings appointed by G-d, a new dispensation, for lack of a better word, of the governance of G-d was about to be inaugurated after the fall of the Temple and the discontinuance of the Sanhedrin whereby G-d’s people would be ruled by judges and Rabbinic tribunals as it was after Joshua. This system of Judges and Rabbinic Tribunals (Bate Din) required a legal tradition (body of oral Law) which is the “good news” that Yeshua was proclaiming. **Also note the subliminal theme associated with Rosh HaShanah** [↑](#footnote-ref-154)
155. Here the Greek **συμβάλλω** – *sumballo* is stronger than “converse” as in a normal conversation. The “conversation” is perhaps more of a philosophical debate. [↑](#footnote-ref-155)
156. Lewis, C. S. *The Weight of Glory, and Other Addresses*. Rev. and expanded ed. New York: Macmillan, 1980. p. 4 [↑](#footnote-ref-156)
157. Green, Arthur. *These Are the Words: A Vocabulary of Jewish Spiritual Life*. Woodstock, Vt: Jewish Lights, 1999. p. 41 [↑](#footnote-ref-157)
158. By “commandments,” we mean the 613 “commandments” that are recorded in the Written Torah. [↑](#footnote-ref-158)
159. Green, Arthur. *These Are the Words: A Vocabulary of Jewish Spiritual Life*. Woodstock, Vt: Jewish Lights, 1999. p. 41 [↑](#footnote-ref-159)
160. ***Halakhah*** (sing.) ***Halakhot*** (plural) [↑](#footnote-ref-160)
161. Hakham (Wise man), disciple of the wise or wisdom. This reflects the highest level of the Rabbis and Sages. [↑](#footnote-ref-161)
162. Green, Arthur. *These Are the Words: A Vocabulary of Jewish Spiritual Life*. Woodstock, Vt: Jewish Lights, 1999. pp. 41-2 [↑](#footnote-ref-162)
163. David Hartman, “Halakhah,” in Arthur Cohen and Paul Mendes-Flohr, *Contemporary Jewish Religious Thought*, p. 310 [↑](#footnote-ref-163)
164. Ibid [↑](#footnote-ref-164)
165. Heschel, Abraham Joshua. *God in Search of Man: A Philosophy of Judaism*. New York: Farrar, Straus and Giroux, 1955. [↑](#footnote-ref-165)
166. Cf. B’resheet (Gen) 22:1 [↑](#footnote-ref-166)
167. **חַג** *chag*, *chag* n m. From 2287; TWOT 602a; GK 2504; 62 occurrences; AV translates as “feast” 56 times, “sacrifice” three times, “feast days” twice, and “solemnity” once. **1** festival, feast, festival-gathering, pilgrim-feast. 1a feast. 1b **festival sacrifice**. Strong, J. (1996). *The Exhaustive Concordance of the Bible: Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* Ontario: Woodside Bible Fellowship. (H2282) [↑](#footnote-ref-167)
168. **Romans 12:1** ¶ I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, *which is* your reasonable service. [↑](#footnote-ref-168)
169. [LS] ko,smoj( KO´SMOS( ko,smoj - KO´SMOS, ou( o`, order, ko,smw| and kata. ko,smon in order, duly, Il., etc.; ma.y avta.r ouv kata. ko,smon Ib.; ouvdeni. ko,smw| in no sort of order, Hdt., Att. 2. good order, good behaviour, decency, Aesch., Dem. 3. the form, fashion of a thing, Od., Hdt. 4. of states, order, government, Hdt., Thuc. II. **an ornament, decoration, embellishment, dress**, Il., etc.; esp. of women, Lat. mundus muliebris, Ib., Hes., etc.:-in pl. **ornaments**, Aesch., etc. 2. metaph. honour, credit, Hdt., Soph., etc. III. a regulator, title of the chief magistrate in Crete, Arist. IV. the world or universe, from its perfect order, Lat. mundus, Plat., etc. 2. mankind, as we use 'the world,' N.T. [↑](#footnote-ref-169)
170. 116 Ἀθῆναι – *Athenai,* Plural of Athene (the goddess of wisdom, who was reputed to have founded the city); GK 121; Six occurrences; AV translates as “Athens” six times. 1 A famous city in Greece, the capital of Attica, and the chief seat of learning and civilization during the golden period of the history of Greece. *Additional Information*: Athens = “**uncertainty**.” Strong, J. (1996). *The exhaustive concordance of the Bible* : Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order. Ontario: Woodside Bible Fellowship. (G116). [↑](#footnote-ref-170)
171. Cf. Shemot 32:32 [↑](#footnote-ref-171)
172. Cf. Shemot 12:38 [↑](#footnote-ref-172)
173. Professor Paula Fredrikson, [*Journal of Theological Studies, N.S. 42 (1991) p534*](http://www.bu.edu/religion/files/pdf/Judaism-the-Circumcision-of-Gentiles-and-Apocalyptic-Hope-Another-Look-at-Galatians-1-and-2.pdf) [↑](#footnote-ref-173)
174. Our insert [↑](#footnote-ref-174)
175. Heschel, Abraham Joshua. *Man Is Not Alone: A Philosophy of Religion*. New York: Noonday Press, 1993. p. 76 [↑](#footnote-ref-175)