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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**](mailto: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**](mailto: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** |
| **Iyar 24, 5773 – May 03/04, 2013** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  Fri. May 03 2012 – Candles at 7:52 PM  Sat. May 04 2012 – Habdalah 8:49 PM | **Brisbane, Australia**  Fri. May 03 2012 – Candles at 4:58 PM  Sat. May 04 2012 – Habdalah 5:51 PM | **Chattanooga, & Cleveland, TN, U.S.**  Fri. May 03 2012 – Candles at 8:10 PM  Sat. May 04 2012 – Habdalah 9:09 PM |
| **Jakarta, Indonesia**  Fri. May 03 2012 – Candles at 5:29 PM  Sat. May 04 2012 – Habdalah 6:18 PM | **Manila & Cebu, Philippines**  Fri. May 03 2012 – Candles at 5:55 PM  Sat. May 04 2012 – Habdalah 6:47 PM | **Miami, FL, U.S.**  Fri. May 03 2012 – Candles at 7:35 PM  Sat. May 04 2012 – Habdalah 8:29 PM |
| **Olympia, WA, U.S.**  Fri. May 03 2012 – Candles at 8:06 PM  Sat. May 04 2012 – Habdalah 9:17 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. May 03 2012 – Candles at 7:27 PM  Sat. May 04 2012 – Habdalah 8:28 PM | **San Antonio, TX, U.S.**  Fri. May 03 2012 – Candles at 7:53 PM  Sat. May 04 2012 – Habdalah 8:50 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. May 03 2012 – Candles at 7:37 PM  Sat. May 04 2012 – Habdalah 8:44 PM | **Singapore, Singapore**  Fri. May 03 2012 – Candles at 6:48 PM  Sat. May 04 2012 – Habdalah 7:38 PM | **St. Louis, MO, U.S.**  Fri. May 03 2012 – Candles at 7:36 PM  Sat. May 04 2012 – Habdalah 8:38 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 Mikha ben Hillel

His Honor Paqid Adon David ben Abraham

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Her Excellency Giberet Gloria Sutton & beloved family

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His Excellency Adon John Hope & 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**](mailto:benhaggai@GMail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**



**Friday Evening May 03, 2013**

**Evening: Counting of the Omer Day 39**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 39 | Parnas 3/Parnas 1 | Iyar 24 | 5:24-28 | Truth united with Confidence |

**Ephesians 5:24-28 Just as the Esnoga** (congregation/Synagogue) **submits to Messiah,[[1]](#footnote-1) so let the wives be to their own husbands in everything.[[2]](#footnote-2) Husbands, love[[3]](#footnote-3) your wives,[[4]](#footnote-4) even as Messiah also loved the Esnoga and gave himself for it,[[5]](#footnote-5) that he might sanctify** (set apart) **and cleanse[[6]](#footnote-6) it with the washing of water[[7]](#footnote-7) by the Torah,[[8]](#footnote-8) that he cause it to stand by[[9]](#footnote-9) himself as the glorious Esnoga/Congregation, without spot or wrinkle or any such things,[[10]](#footnote-10) but that it should be holy and without blame.[[11]](#footnote-11) Therefore, men** should follow the example of Messiah **and love their wives as their own bodies. He who loves his wife loves himself.**

**Shabbat: “V’Shachatu HaPasach” – “And kill the Passover”**

**&**

**Mevar’chim HaChodesh Sivan**

**Proclamation of the New Moon for the month of Sivan**

**(Thursday/Friday Evening – May 09/10, 2013)**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| “וְשַׁחֲטוּ הַפָּסַח” |  |  |
| **“V’Shachatu HaPasach”** | Reader 1 – Shemot 12:21-24 | Reader 1 – Shemot 13:1-3 |
| **“And kill the Passover”** | Reader 2 – Shemot 12:25-28 | Reader 2 – Shemot 13:4-6 |
| **“Y sacrificad la pascua”** | Reader 3 – Shemot 12:29-32 | Reader 3 – Shemot 13:7-10 |
| Shemot (Exod.) 12:21-51  B’Midbar (Num.) 28:9-15 | Reader 4 – Shemot 12:33-36 |  |
| Ashlamatah: Is. 31:5 – 32:4, 8 | Reader 5 – Shemot 12:37-42 |  |
| Special: I Samuel 20:18,42 | Reader 6 – Shemot 12:43-47 | Reader 1 – Shemot 13:1-3 |
| Psalm 50:1-23 | Reader 7 – Shemot 12:48-51 | Reader 2 – Shemot 13:4-6 |
| Abot: 2:18 | Maftir: B’Midbar 28:9-15 | Reader 3 – Shemot 13:7-10 |
| N.C.: Mk 6:30-32;  Lk 9:10a; Acts 14:1-7 | - Is. 31:5 – 32:4, 8  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 Communicates the Laws of Passover to the Elders – Exodus 11:21-28
* The Last Plague And Israel’s Departure – Exodus 12:29-36
* Out of Egypt – Exodus 12:37-42
* Further Regulations Regarding the Passover – Exodus 12:43-51

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exod.) 12:21-51**

| **Rashi** | **Targum** |
| --- | --- |
| 21. Moses summoned all the elders of Israel and said to them, "Draw forth or buy for yourselves sheep for your families **and slaughter the Passover sacrifice**. | 21. ¶ And Mosheh called all the elders of Israel, and said to them, Withdraw your hands from the idols of the Mizraee, and take to you from the offspring of the flock, according to your houses, **and kill the paschal lamb.** |
| 22. And you shall take a bunch of hyssop and immerse [it] in the blood that is in the basin, and you shall extend to the lintel and to the two doorposts the blood that is in the basin, and you shall not go out, any man from the entrance of his house until morning. | 22. And you will take a bunch of hyssop, and dip it in the blood that is in the earthen vessel, and upon the upper bar without and upon the two posts you will sprinkle of the blood which is in the earthen vessel, and not a man of you must come forth from the door of his hour till the morning. |
| 23. The Lord will pass to smite the Egyptians, and He will see the blood on the lintel and on the two doorposts, and the Lord will pass over the entrance, and He will not permit the destroyer to enter your houses to smite [you]. | 23. For the Glory of the LORD will be manifested in striking the Mizraee, and He will see the blood upon the lintel and upon the two posts, and the Word of the Lord will spread His protection over the door, and the destroying angel will not be permitted to enter your houses to smite. |
| 24. And you shall keep this matter as a statute for you and for your children forever. | 24. And you will observe this thing for a statute to you and to your sons for a memorial forever. |
| 25, And it shall come to pass when you enter the land that the Lord will give you, as He spoke, that you shall observe this service. | 25, And it will be when you are come into the land that the LORD will give to you, as He has spoken, that from the time of your coming you will observe this service. |
| 26. And it will come to pass if your children say to you, ÔWhat is this service to you?' | 26. And it will be that when at that time your children will say to you, What is this your service? |
| 27. you shall say, “It is a Passover sacrifice to the Lord, for He passed over the houses of the children of Israel in Egypt when He smote the Egyptians, and He saved our houses.' " And the people kneeled and prostrated themselves. | 27. You will say, It is the sacrifice of mercy before the LORD, who had mercy in His Word upon the houses of the sons of Israel in Mizraim, when He destroyed the Mizraee, and spared our houses. And when the house of Israel heard this word from the mouth of Mosheh, they bowed and worshipped. |
| 28. So the children of Israel went and did; as the Lord commanded Moses and Aaron, so they did. | 28. ¶ And the sons of Israel went and did as the Lord commanded Mosheh and Aharon, so did they hasten and do. |
| 29. It came to pass at midnight, and the Lord smote every firstborn in the land of Egypt, from the firstborn of Pharaoh who sits on his throne to the firstborn of the captive who is in the dungeon, and every firstborn animal. | 29. ¶ And it was in the dividing, of the night of the fifteenth, that the Word of the LORD slew all the firstborn in the land of Mizraim, from the firstborn son of Pharoh, who would have sat upon the throne of his kingdom, unto the firstborn sons of the kings who were captives in the dungeon as hostages under Pharoh's hand; and who, for having rejoiced at the servitude of Israel, were punished as (the Mizraee): and all the firstborn of the cattle that did the work of the Mizraee died also. |
| 30. And Pharaoh arose at night, he and all his servants and all the Egyptians, and there was a great outcry in Egypt, for there was no house in which no one was dead. | 30. And Pharoh rose up in that night, and all the rest of his servants, and all the rest of the Mizraee; and there was a great cry, because there was no house of the Mizraee where the firstborn was not dead. |
| 31. So he called for Moses and Aaron at night, and he said, "Get up and get out from among my people, both you, as well as the children of Israel, and go, worship the Lord as you have spoken. | 31. And the border of the land of Mizraim extended four hundred pharsee; but the land of Goshen, where Mosheh and the sons of Israel were, was in the midst of the land of Mizraim; and the royal palace of Pharoh was at the entrance of the land of Mizraim. But when he cried to Mosheh and to Aharon in the night of the Pascha, his voice was heard unto the land of Goshen; Pharoh crying with a voice of woe, and saying thus: Arise, Go forth from among my people, both you and the sons of Israel; and go, worship before the LORD, as you have said; |
| 32. Take also your flocks and also your cattle, as you have spoken, and go, but you shall also bless me." | 32. your sheep also take, and whatever of mine you have spoken about, and go; and nothing ask I of you except that you pray for me that I may not die. |
| 33. So the Egyptians took hold of the people to hasten to send them out of the land, for they said, "We are all dead." | 33. ¶ When Mosheh and Aharon, and the sons of Israel, heard the voice of Pharoh's weeping, they were not mindful, until he came himself, and all his servants, and all the Mizraee, and urged all the people of the house of Israel, that they might hasten to send them forth from the land; For, said they, if they prolong here one hour more, behold, we are all dead.  JERUSALEM:  ¶ For, said the Mizraee, if Israel delay one hour (longer), behold, all Mizraim dies. |
| 34. The people picked up their dough when it was not yet leavened, their leftovers bound in their garments on their shoulders. | 34. And the people carried their dough upon their heads, being unleavened, and what remained to them of the paschal cakes and bitter things they carried, bound up with their raiment, upon their shoulders. |
| 35. And the children of Israel did according to Moses' order, and they borrowed from the Egyptians silver objects, golden objects, and garments. | 35. And the sons of Israel did according to the word of Mosheh, and asked of the Mizraee vessels of silver and vessels of gold. |
| 36. The Lord gave the people favor in the eyes of the Egyptians, and they lent them, and they emptied out Egypt. | 36. And the LORD gave the people favour and compassion before the Mizraee, and they brought forth to them, and they emptied the Mizraee of their riches. |
| 37. The children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot, the men, besides the young children. | 37. ¶ And the sons of Israel moved forth from Pilusin towards Succoth, a hundred and thirty thousand, protected there by seven clouds of glory on their four sides: one above them, that neither hail nor rain might fall upon them, nor that they should be burned by the heat of the sun; one beneath them, that they might not be hurt by thorns, serpents, or scorpions; and one went before them, to make the valleys even, and the mountains low, and to prepare them a place of habitation. And they were about six hundred thousand men, journeying on foot, none riding on horses except the children five to every man; |
| 38. And also, a great mixed multitude went up with them, and flocks and cattle, very much livestock. | 38. and a multitude of strangers, two hundred and forty myriads, went up with them, and sheep, and oxen, and cattle, very many.  JERUSALEM: A mixed multitude. |
| 39. They baked the dough that they had taken out of Egypt as unleavened cakes, for it had not leavened, for they were driven out of Egypt, and they could not tarry, and also, they had not made provisions for themselves. | 39. And they divided the dough which they brought out of Mizraim, which they had carried on their heads, and it was baked for them by the heat of the sun, (into) unleavened cakes, because it had not fermented; for the Mizraee had thrust them out, neither could they delay; and it was sufficient for them to eat until the fifteenth of the month Iyar; because they had not prepared provision for the way. |
| 40. And the habitation of the children of Israel, that they dwelled in Egypt, was four hundred and thirty years. | 40. ¶ And the days of the dwelling of the sons of Israel in Mizraim were thirty weeks of years, (thirty times seven years,) which is the sum of two hundred and ten years. But the number of four hundred and thirty years (had passed away since) the LORD spoke to Abraham, in the hour that He spoke with him on the fifteenth of Nisan, between the divided parts, until the day that they went out of Mizraim. |
| 41. It came to pass at the end of four hundred and thirty years, and it came to pass in that very day, that all the legions of the Lord went out of the land of Egypt. | 41. And it was at the end of thirty years from the making of this covenant, that Yitzhaq was born; and thence until they went out of Mizraim four hundred (years), on the self-same day it was that all the hosts of the LORD went forth made free from the land of Mizraim. |
| 42. It is a night of anticipation for the Lord, to take them out of the land of Egypt; this night is the Lord's, guarding all the children of Israel throughout their generations. | 42. Four nights are there written in the Book of Memorials before the LORD of the world. Night the first,--when He was revealed in creating the world; the second,--when He was revealed to Abraham; the third,--when He was revealed in Mizraim, His hand killing all the firstborn of Mizraim, and His right hand saving the firstborn of Israel; the fourth,--when He will yet be revealed to liberate the people of the house of Israel from among the nations. And all these are called Nights to be observed; for so explained Mosheh, and said thereof, It is to be observed on account of the liberation which is from the LORD, to lead forth the people of the sons of Israel from the land of Mizraim. This is that Night of preservation from the destroying angel for all the sons of Israel who were in Mizraim, and of redemption of their generations from their captivity. |
| 43. The Lord said to Moses and Aaron, "This is the statute of the Passover sacrifice: No estranged one may partake of it. | 43. ¶ \_\_\_  JERUSALEM: ¶ It is a night to be observed and celebrated for the liberation from before the LORD in bringing forth the sons of Israel, made free from the land of Mizraim. Four nights are there written in the Book of Memorial. Night first; when the Word of the LORD was revealed upon the world as it was created; when the world was without form and void, and darkness was spread upon the face of the deep, and the Word of the LORD illuminated and made it light; and he called it the first night. Night second; when the Word of the LORD was revealed unto Abraham between the divided parts; when Abraham was a son of a hundred years, and Sarah was a daughter of ninety years, and that which the Scripture says was confirmed,--Abraham a hundred years, can he beget? and Sarah, ninety year old, can she bear? Was not our father Yitzhaq a son of thirty and seven years, at the time he was offered upon the altar? The heavens were (then) bowed down and brought low, and Yitzhaq saw their realities, and his eyes were blinded at the sight, and he called it the second night. The third night; when the Word of the LORD was revealed upon the Mizraee, at the dividing of the night; His right hand slew the firstborn of the Mizraee, His right hand spared the firstborn of Israel; to fulfil what the Scripture has said, Israel is My firstborn son. And He called it the third night. Night the fourth; when the end of the age will be accomplished, that it might be dissolved, the bands of wickedness destroyed and the iron yoke broken. Mosheh came forth from the midst of the desert; **but the King Mashiach (comes) from the midst of Rome. The Cloud preceded that, and the Cloud will go before this one; and the Word of the LORD will lead between both, and they will proceed together. This is the night of the Pascha before the LORD, to be observed and celebrated by the sons of Israel in all their generations.** |
| 44. And every man's slave, purchased for his money you shall circumcise him; then he will be permitted to partake of it. | 44. - - -  JERUSALEM: A sojourning man and a hireling born of the Gentiles will not eat of it. |
| 45. A sojourner or a hired hand may not partake of it. | 45. A sojourner or a hired stranger will not eat thereof. |
| 46. It must be eaten in one house; you shall not take any of the meat out of the house to the outside, neither shall you break any of its bones. | 46. In his own company he will eat. You will not carry any of the flesh out of the house from (your) company, nor send a gift one to his neighbour; and a bone of him will not be broken for the sake of eating that which is within it. |
| 47. The entire community of Israel shall make it. | 47. All the congregation of Israel will mix together, this one with that, one family with another, that they may perform it. |
| 48. And should a proselyte reside with you, he shall make a Passover sacrifice to the Lord. All his males shall be circumcised, and then he may approach to make it, and he will be like the native of the land, but no uncircumcised male may partake of it. | 48. And if a proselyte sojourn with you, and would perform the pascha before the LORD, let every male belonging to him be circumcised, and so be made fit to perform it; and he will be as the native of the land: but no uncircumcised one of the sons of Israel will eat thereof. |
| 49. **There shall be one law for the native and for the stranger who resides in your midst."** | 49. **One Law will there be as to appointments for the native and for the proselyte who sojourns among you.** |
| 50. All the children of Israel did; as the Lord had commanded Moses and Aaron, so they did. | 50. ¶ And all the sons of Israel did as the LORD had commanded Mosheh and Aharon, so did they. |
| 51. It came to pass on that very day, that the Lord took the children of Israel out of the land of Egypt with their legions. | 51. And it was on that same day that the LORD brought forth the sons of Israel from the land of Mizraim, with their hosts. |
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**Rashi & Targum Pseudo Jonathan for: B’midbar (Numbers) 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. |
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**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>]:

**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.

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol V: Redemption**

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

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

Vol. 5 – “Redemption,” pp. 77-130

**Rashi Commentary for: ‎ Shemot (Exod.) 12:21-51**

**21** **Draw forth** Whoever has sheep shall draw from his own.

**or buy** Whoever has none shall buy from the market.-[from Mechilta]

**for your families**-A lamb for a parental house.-[from Mechilta 3]

**22** **hyssop**-Heb. אֵזוֹב. A species of herb that has thin stalks.

**a bunch of hyssop** **Three stalks are called a bunch**.-[Sukkah 13a]

**that is in the basin**-Heb. בַּסַּף, in the vessel, like “silver pitchers (סִפּוֹת) ” (II Kings 12:14). [from Mechilta]

**the blood that is in the basin**-Why does the text repeat this? So that you should not say that [Scripture means] one immersion for [all] the three sprinklings. Therefore, it says again: “that is in the basin,” [to indicate] that every sprinkling shall be from the blood that is in the basin-for each touching an immersion [is necessary].-[from Mechilta]

**and you shall not go out, etc.** -This tells [us] that once the destroyer is given permission to destroy, he does not discriminate between righteous/generous and wicked. **And night is the time that destroyers are given permission**, as it is said: “in which every beast of the forest moves about” (Ps. 104:20).-[from Mechilta]

**23** **will pass over** Heb. וּפָסַח, and He will have pity. This may also be rendered: and He will skip over. See Rashi on verses 11 and 13.

**and He will not permit the destroyer** Heb. וְא יִתֵּן, lit., and will not give. [I.e.,] He will not grant him the ability to enter, as in “but God did not permit him (נְתָנוֹ) to harm me” (Gen. 31:7).

**25** **And it shall come to pass when you enter**-Scripture makes this commandment contingent upon their entry into the land, but in the desert, they were obligated only to bring one Passover sacrifice, the one they performed in the second year, [which they did] by divine mandate.-[from Mechilta]

**as He spoke**-Now where did He speak? “And I will bring you to the land, etc.” (Exod. 6:8).-[from Mechilta]

**27** **And the people kneeled and prostrated themselves**-[in thanksgiving] for the tidings of the redemption, the entry into the land [of Israel], and the tidings of the children that they would have.-[from Mechilta]

**28** **So the children of Israel went and did**-Now did they already do [it]? Wasn’t this said to them on Rosh Chodesh? **But since they accepted upon themselves [to do it], Scripture credits them for it as if they had [already] done [it]**.-[from Mechilta]

**went and did**-**Scripture counts also the going, to give reward for the going and reward for the deed**.-[from Mechilta]

**as the Lord commanded Moses and Aaron**-[This comes] to tell Israel’s praise, that they did not omit anything of all the commandments of Moses and Aaron. And what is the meaning of “so they did”? Moses and Aaron also did so.-[from Mechilta]

**29** **and the Lord**-Heb. וַה'. **Wherever it says, “and the Lord,” it means “He and His tribunal”** (Exod. Rabbah 12:4), for the “vav” is an expression of addition, like “so-and-so and (“vav”) so-and- so.”

**smote every firstborn**-**Even [a firstborn] of another nation who was in Egypt**.-[from Mechilta]

**from the firstborn of Pharaoh**-Pharaoh, too, was a firstborn, but he remained [alive] of the firstborn. Concerning him, He [God] says: “But, for this [reason] I have allowed you to stand, in order to show you My strength” (Exod. 9:16) at the Red Sea.-[from Mechilta]

**to the firstborn of the captive**-Because they rejoiced at Israel’s misfortune (Tanchuma 7), and furthermore, so that they would not say, “Our deity brought about this retribution” (Mechilta). The firstborn of the slave woman was included, because [Scripture] counts from the most esteemed to the lowest, and the firstborn of the slave woman is more esteemed than the firstborn of the captive. See commentary on Exodus 11:5.

**30** **And Pharaoh arose**-from his bed.

**at night**-Unlike the custom of kings, [who rise] three hours after daybreak.-[from Mechilta]

**he**-[arose] first, and afterwards his servants. This teaches us that he went around to his servants’ houses and woke them up.-[from Mechilta]

**for there was no house in which no one was dead**-If there was a firstborn, he was dead. If there was no firstborn, **the oldest household member was called the firstborn, as it is said: “I, too, shall make him [David] a firstborn”** (Ps. 89:28) (Tanchuma Buber 19). [Rashi explains there: I shall make him great.] Another explanation: Some Egyptian women were unfaithful to their husbands and bore children from bachelors. Thus they would have many firstborn; sometimes one woman would have five, each one the firstborn of his father (Mechilta 13:33).

**31** **So he called for Moses and Aaron at night**-[This] tells [us] that Pharaoh went around to the entrances [i.e., to the doors of the houses] of the city, and cried out, “Where is Moses staying? Where is Aaron staying?”-[from Mechilta]

**both you**-the men.

**as well as the children of Israel**-The young children.

**and go, worship the Lord as you have spoken**-Everything is as you said, not as I said. “Neither will I let Israel out” (Exod. 5:2) is nullified. “Who and who are going?” (Exod. 10:8) is nullified. “But your flocks and your cattle shall be left” (Exod. 10: 24) is nullified. [Instead,] take also your flocks and also your cattle. What is [the meaning of] “as you have spoken”? You too shall give into our hands sacrifices and burnt offerings (Exod. 10:25).-[from Mechilta]

**32** **Take… as you have spoken… but you shall also bless me**-[I.e.,] pray for me that I shall not die, for I am a firstborn.-[from Onkelos]

**33** **We are all dead**-They said, “This is not in accordance with Moses’ decree, for he said, ‘And every firstborn in the land of Egypt will die’ (Exod. 11:5), but here, the ordinary people too are dead, five or ten in one house.”-[from Mechilta] See Rashi on verse 30.

**34** **when it was not yet leavened**-The Egyptians did not permit them to tarry long enough for it to leaven.

**their leftovers**-Heb. מִשְׁאֲרֽתָם. The remaining matzah and bitter herbs.-[from Mechilta and Jonathan]

**on their shoulders**-Although they took many animals with them, they [carried the remaining matzoth and bitter herbs on their shoulders because] they loved the mitzvoth.-[from Mechilta]

**35** **according to Moses’ order**-that he said to them in Egypt: “and let them borrow, each man from his friend” (Exod. 11:2).-[from Mechilta]

**and garments**-These meant more to them than the silver and the gold, and [thus] whatever is mentioned later in the verse is more esteemed.-[from Mechilta]

**36** **and they lent them**-Even what they [the Israelites] did not request, they [the Egyptians] gave them. You say, “[Lend me] one.” [They responded,] “Take two and go!”-[from Mechilta]

**and they emptied out**-Heb. וַיְנַצְלוּ. Onkelos renders: וְרוֹקִינוּ, and they emptied out.

**37** **from Rameses to Succoth**-They were 120 “mil” [apart]. Yet they arrived there instantly, as it is said: “and I carried you on eagles’ wings.”-[from Mechilta]

**the men**-from 20 years old and older.-[from Song Rabbah 3:6]

**38** **a great mixed multitude**-A mixture of nations of proselytes.-[from Zohar, vol. 2, p. 45b]

**39** **and also, they had not made provisions for themselves** for the trip. [This verse] tells [of] Israel’s praise, [namely] that they did not say, “How will we go out into the desert without provisions?” Instead they believed and left. This is what is what is stated explicitly in the Prophets: “I remember to you the loving kindness of your youth, the love of your nuptials, your following Me in the desert, in a land not sown” (Jer. 2:2). Now what was the [Israelites’] reward? It is explained afterward: “Israel is holy to the Lord, etc.” (Jer. 2:3).-[from Mechilta]

**40** **that they dwelled in Egypt**-after the other dwellings in which they dwelled as foreigners in a land that was not theirs.-[from Mechilta]

**was four hundred and thirty years**-Altogether, from the time that Isaac was born, until now, were 400 years. From the time that Abraham had seed [i.e., had a child, the prophecy] “that your seed will be strangers” (Gen. 15:13) was fulfilled; and there were another 30 years from the decree “between the parts” (Gen 15:10) until Isaac was born. It is impossible, however, to say that [they spent 400 years] in Egypt alone, because Kehath [the grandfather of Moses] was [one] of those who came with Jacob. Go and figure all his years, all the years of his son Amram, and Moses’ 80 years; you will not find them [to be] that many, and perforce, Kehath lived many of his years before he descended to Egypt, and many of Amram’s years are included in the years of Kehath, and many of Moses’ years are included in Amram’s years. Hence, you will not find 400 years counting from their arrival in Egypt. You are compelled, perforce, to say that the other dwellings [which the Patriarchs settled] were also called being “sojournings” and even in Hebron, as it is said: “where Abraham and Isaac sojourned (גָּרוּ) ” (Gen. 35:27), and [Scripture] states also “the land of their sojournings in which they sojourned” (Exod. 6:4). Therefore, you must say that [the prophecy] “your seed will be strangers” [commences] when he [Abraham] had offspring. And only when you count 400 years from the time that Isaac was born, you will find 210 years from their entry into Egypt. This is one of the things that [the Sages] changed for King Ptolemy.-[from Mechilta, Meg. 9a]

**41** **It came to pass at the end of four hundred and thirty years, and it came to pass in that very day** [This] tells [us] that as soon as the end [of this period] arrived, the Omnipresent did not keep them [even] as long as the blink of an eye. On the fifteenth of Nissan, the angels came to Abraham to bring him tidings. On the fifteenth of Nissan Isaac was born; on the fifteenth of Nissan the decree of “between the parts” was decreed.-[from Mechilta]

**42** **It is a night of anticipation**-for which the Holy One, blessed be He, was waiting and anticipating, [in order] to fulfill His promise to take them out of the land of Egypt.

**this night is the Lord’s**-This is the night concerning which He said to Abraham, “On this night I will redeem your children.”-[from Mechilta]

**guarding all the children of Israel throughout their generations**-from that time onward, it [the Israelites] is guarded from harmful spirits, like the matter that is stated: “and He will not permit the destroyer, etc.” (above verse 23).-[from Mechilta]

**43** **This is the statute of the Passover sacrifice**-On the fourteenth of Nissan, this section was told to them.-[from Exod. Rabbah 19:5]

**No estranged one**-Whose deeds have become estranged from his Father in heaven. Both a gentile and an Israelite apostate are meant.-[from Mechilta]

**44** **you shall circumcise him; then he will be permitted to partake of it**-[I.e., he means] his master. [This] tells [us] that the [failure to perform the] circumcision of one’s slaves prevents one from partaking of the Passover sacrifice. [These are] the words of Rabbi Joshua. Rabbi Eliezer says: The [failure to perform the] circumcision of one’s slaves does not prevent one from partaking of the Passover sacrifice. If so, what is the meaning of “then he will be permitted to partake of it”? [“He” in this phrase is referring to] the slave.-[from Mechilta]

**45** **A sojourner**-This is a resident alien.-[from Mechilta] [I.e., a gentile who has accepted upon himself not to practice idolatry but eats carcasses.]

**or a hired hand**-This is a gentile. Now why is this [verse] stated? Aren’t they uncircumcised? And it is stated: “but no uncircumcised man may partake of it” (verse 48). But this refers to a circumcised Arab or a circumcised Gibeonite, who is a sojourner or a hired hand.-[from Mechilta]

**46** **It must be eaten in one house**-In one group, that those counted upon it may not become two groups and divide it. You say [that it means] in two groups, or [perhaps] it means nothing other than in one house as is its apparent meaning, and to teach that if they started eating in the yard and it rained, that they may not enter the house. Therefore, Scripture states: “on the houses in which they will eat it” (above verse 7). From here [we deduce] that the one who eats [the Passover sacrifice] may eat [it] in two places.-[from Mechilta]

**you shall not take any of the meat out of the house**-[I.e.,] out of the group.-[from Mechilta]

**neither shall you break any of its bones**-If it [the bone] is edible, e.g., if there is an olive-sized amount of meat on it, it bears the prohibition of breaking a bone; if there is neither an olive-sized amount of meat on it nor marrow [in it], it does not bear the prohibition against breaking a bone.-[from Pes. 84b]

**47** **The entire community of Israel shall make it**-Why was this stated? Because it says concerning the Passover sacrifice of Egypt: “a lamb for each parental home” (above verse 3), we might think that the same applies to the Passover sacrifice of later generations. Therefore, Scripture states: “The entire community of Israel shall make it.”-[from Mechilta]

**48** **he shall make a Passover sacrifice** We might think that everyone who converts must make a Passover sacrifice immediately. Therefore, Scripture states: “and he will be like the native of the land,” [indicating that] just as the native [makes the sacrifice] on the fourteenth [of Nissan], so must a proselyte [make it] on the fourteenth [of Nissan].-[from Mechilta]

**but no uncircumcised male may partake of it**-This includes one whose brothers died because of circumcision, [one] who is not considered an apostate in regards to circumcision, and [his disqualification] is not derived from “No estranged one may partake of it” (verse 43).-[from Mechilta]

**49** **There shall be one law-[This verse comes] to liken a proselyte to a native also regarding other commandments in the Torah.-[from Mechilta]**

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi [Ishmael b. Elisha](http://www.jewishencyclopedia.com/articles/8254-ishmael-b-elisha) for the elucidation of the Torah and for making halakic deductions from it. They are, strictly speaking, mere amplifications of the seven [Rules of Hillel](http://www.jewishencyclopedia.com/articles/12936-rules-of-hillel-the-seven), and are collected in the [Baraita of R. Ishmael](http://www.jewishencyclopedia.com/articles/2490-baraita-of-r-ishmael), forming the introduction to the Sifra and reading a follows:

1. **Ḳal wa-ḥomer:** Identical with the first rule of Hillel.
2. **Gezerah shawah:** Identical with the second rule of Hillel.
3. **Binyan ab:** Rules deduced from a single passage of Scripture and rules deduced from two passages. This rule is a combination of the third and fourth rules of Hillel.
4. **Kelal u-Peraṭ:** The general and the particular.
5. **u-Peraṭ u-kelal:** The particular and the general.
6. **Kelal u-Peraṭ u-kelal:** The general, the particular, and the general.
7. **The general** which requires elucidation by the particular, and the particular which requires elucidation by the general.
8. **The particular** implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.
9. **The particular implied in the general** and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.
10. **The particular implied in the general** and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.
11. **The particular implied in the general** and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.
12. **Deduction from the context.**
13. **When two Biblical passages contradict each other** the contradiction in question must be solved by reference to a third passage.

Rules seven to eleven are formed by a subdivision of the fifth rule of Hillel; rule twelve corresponds to the seventh rule of Hillel, but is amplified in certain particulars; rule thirteen does not occur in Hillel, while, on the other hand, the sixth rule of Hillel is omitted by Ishmael. These rules are found also on the morning prayers of any Jewish Orthodox Siddur together with a brief explanation for each one of them.

**Ramban’s Commentary for:**  **Shemot (Exodus) 12:21-51**

**21 THEN MOSES CALLED FOR ALL THE ELDERS OF ISRAEL, AND SAID UNTO THEM: DRAW OUT, AND TAKE YOU LAMBS ACCORDING TO YOUR FAMILIES AND SLAUGHTER THE PASSOVER**. This chapter shortens the account of how the laws which G-d had commanded Moses, as stated in the section above, [were communicated by him to Israel], as it is self-understood that Moses related all the laws to Israel in detail and taught them the matter involved, it being included in the verse, ***As the Eternal has commanded Moses and Aaron, so did they***.[[12]](#footnote-12) Instead, Scripture mentioned this section in a general way, saying that Moses called for all the elders of Israel and they gathered together to him all the people. Then they [the elders][[13]](#footnote-13) said to the whole congregation of Israel, "***Draw out*** the sheep from the flock to your homes, and keep it there from the tenth day of the month [till the fourteenth, when it is to be slaughtered as the Passover-offering]."

It is possible that Scripture used the word, ***mishchu*** (draw out), because their sheep were very far from them in the land of Goshen, ***for every shepherd is an abomination unto the Egyptians***.[[14]](#footnote-14) It said, ***and take you***, meaning "take the lambs according to your families," ***every man a lamb, according to their fathers' houses***,[[15]](#footnote-15) ***and slaughter the Passover lam***b[[16]](#footnote-16) ***at eventide***,[[17]](#footnote-17) all in accordance with what has been explained above concerning this commandment.

Now we read in the Mechilta:[[18]](#footnote-18) "***Then Moses called for all the elders of Israel***. This teaches us that he constituted them a court.[[19]](#footnote-19) ***And he said unto them***. The word came from the mouth of Moses, saying it to all Israel.[[20]](#footnote-20) These are the words of Rabbi Yashiya. Rabbi Yonathan says that the word came out from the mouth of Moses saying it to the elders, and the elders saying it to all Israel." Thus according to Rabbi Yashiya, the expression, ***Then Moses called for all the elders of Israel***, means that he told them to gather together to him all the people, [and he himself told the people all the laws of the Passover mentioned above], as I have explained. But according to the opinion of Rabbi Yonathan, the elders related it to the assembly. Accordingly, the verse stating, ***Speak unto all the congregation of Israel***,[[21]](#footnote-21) refers [not to Moses and Aaron mentioned in the two verses there above, but] to the elders that were assembled before [Moses and Aaron, and they — the elders — spoke to the congregation], as is also the purport of the verse, ***Then it will be, if it be done in error by 'the eyes of the congregation,***' [[22]](#footnote-22) [which is a reference to the elders of the congregation, members of the Court].

This section adds an explanation to the putting of the blood [of the Passover-offering, mentioned above in Verse 7], i.e., that it be done with a bunch of hyssop and that it be dipped in the blood that is in the basin,[[23]](#footnote-23) which was not explicitly mentioned above but in a general way, ***And they will take of the blood***, etc.[[24]](#footnote-24) It teaches us that every undefined "***taking***" prescribed in the Torah must be with "***a bunch***,"[[25]](#footnote-25) and that all "***taking***" of the blood [prescribed in the Torah] must be in a vessel,[[26]](#footnote-26) as our Rabbis have explained.[[27]](#footnote-27)

And He further explained to them in this section, ***and none of you will go out of the door of his house until the morning***,[[28]](#footnote-28) for on account of it they were commanded to put the blood [of the Passover-offering] upon the lintel so that they would be protected there, just as He said, ***and there will be no plague upon you to destroy you***.[[29]](#footnote-29)

Now Rashi commented: "***And none of you will go out***. This teaches us that once permission is given to the destroying angel, he does not discriminate between righteous/generous and wicked, and night-time is the domain of the destroying messengers, as it is said, ***You make darkness, and it is night, wherein all the beasts of the forest do creep forth***."[[30]](#footnote-30)

I did not understand that which Rashi said, "and night-time is the domain of the destroying messengers, as it is said, ... ***wherein all the beasts of the forest do creep forth***." Is a person forbidden on any night to go out of the door of his house until the morning, on the authority of this verse? Rather, Rashi should have said, "for on that night permission to destroy was given to the angel of destruction, and therefore He warned them against it." But the Rabbi [Rashi] did not find it correct to say so since the Holy One, blessed be He, in His Presence and in His glory, was the One who smote [the first-born].[[31]](#footnote-31)

This subject is taught in the Mechilta in another version:[[32]](#footnote-32) "***And none of you will go out of the door of his house until the morning***. This teaches us that once permission is given to the destroying angel,[[33]](#footnote-33) he does not discriminate between righteous/generous and wicked, as it is said, ***Come My people, enter into your chambers ... until the indignation be overpast***.[[34]](#footnote-34) And it also says, ***Behold, I am against you, and will draw forth My sword out of its sheath, and will cut off from you the righteous/generous and the wicked***.[[35]](#footnote-35) And it further says, ***And it will come to pass, while My glory passes by, that I will put you in a cleft of the rock***.[[36]](#footnote-36) This is to teach you[[37]](#footnote-37) that you are to come into a place only in the daytime[[38]](#footnote-38) and leave it only in the daytime.[[39]](#footnote-39) And thus you find that the patriarchs and the prophets observed this as a custom, as it is said: ***And Abraham rose early in the morning***;[[40]](#footnote-40) ***And Jacob rose up early in the morning***;[[41]](#footnote-41) ***And Moses rose up early in the morning***;[[42]](#footnote-42) ***And Joshua rose up in the morning***;[[43]](#footnote-43) ***And Samuel rose early to meet Saul in the morning***.[[44]](#footnote-44) Now is it not a ***kal vachomer***:[[45]](#footnote-45) if the patriarchs and the prophets, who went to carry out the will of Him by Whose word the world came into being, observed this as a custom, how much more should all other people observe it! And thus it says, ***You make darkness, and it is night***;[[46]](#footnote-46) ***The young lions roar after their prey***;[[47]](#footnote-47) ***You give it unto them, they gather it***;[[48]](#footnote-48) ***The sun arises, they slink away***.[[49]](#footnote-49) From then on***, Man goes forth unto his work, and to his labor until the evening***."[[50]](#footnote-50)^ Thus far extends [the quotation from] the Baraitha.[[51]](#footnote-51)

The purport thereof is to state that Scripture warned the Israelites in Egypt not to go out of the door of their homes on that night because the Holy One, blessed be He, was passing through Egypt like a king who passes from one place to another and whose guardsmen go before him so that people should neither meet him nor see him. This is similar to that which is said, ***And the Eternal my G-d will come, and all the holy ones with You***;[[52]](#footnote-52) and also, ***And it will come to pass, while My glory passes by, that I will put you in a cleft of the rock***,[[53]](#footnote-53) i.e., to protect him [Moses] from the seraphim and the heavenly agencies. **And since we find that once permission is given to the destroying angel he does not discriminate between righteous/generous and wicked, therefore a person has no right[[54]](#footnote-54) to change from the customary way of the world and leave at night-time, since it is the time of the wild beasts when they go out for prey, and there is no way [for them] to distinguish between righteous/generous and wicked.**

**23. AND HE WILL NOT SUFFER THE DESTROYER TO COME IN UNTO YOUR HOUSES.** This means the angel that brings destruction in the world at the time of a plague, similar to that which it says, ***And He said to the angel that destroyed the people: It is enough; now stay your hand***.[[55]](#footnote-55) It is not, however, a reference to the One Who brought the destruction in Egypt, since it was the Holy One, blessed be He, Who smote them.

**24. AND YOU WILL OBSERVE THIS THING**. This refers to the Passover-offering itself, concerning which He had said above, ***and slaughter the Passover lamb***,[[56]](#footnote-56) even though it is removed [by two verses from here]. It does not refer to the putting of the blood [upon the lintel and on the two side-posts, mentioned above] in the verse nearby, since only in the Passover of Egypt were they commanded to do so, [i.e., to put the blood upon the lintel, etc.], as it is said, ***For the Eternal will pass through to smite the Egyptians; and when He sees the blood upon the lintel***, etc.[[57]](#footnote-57) Similarly, the expression, ***and you will keep this service***,[[58]](#footnote-58) means the offering of the Passover. A similar case [of a Scriptural expression that is connected with one that is far removed and not with the one nearby], is the verse, ***And also unto your bondwoman you will do likewise***.[[59]](#footnote-59)

**28. AND THE CHILDREN OF ISRAEL WENT AND DID SO; AS THE ETERNAL HAS COMMANDED MOSES AND AARON, SO DID THEY.** That is, they departed from before Moses and went to the sheep and slaughtered the Passover-offering at eventide [of the fourteenth day of Nisan]. Now such is Scriptural custom to repeat and say, ***so did they***, in order to explain that they did not omit anything from whatever they were commanded, as I have explained in the case of Noah.[[60]](#footnote-60) A similar case is the verse, ***And Moses saw all the work, and behold, they had done it; as the Eternal had commanded, even so had they done it***.[[61]](#footnote-61)

Now our Rabbis have a Midrash on this verse, since it was not necessary for Scripture to mention that the children of Israel "went" [and did so]. Therefore they explained:[[62]](#footnote-62) "***And the children of Israel went***. This indicates that reward is given for going [to perform a religious duty] as well as for actually performing it. ***And they did so***. And had they already done so?[[63]](#footnote-63) No, but once they undertook to perform these duties, Scripture accounts it to them as if they had done them. ***As the Eternal has commanded Moses and Aaron, so did they***. This is to make known the praiseworthiness of Israel, i.e., that they did exactly as Moses and Aaron told them. Another interpretation: What is the meaning of the words, ***so did they***? It is to teach us that Moses and Aaron also did so."[[64]](#footnote-64) The Rabbis thus expounded first that the repetition [of the phrase, ***so did they***], was in praise of Israel, i.e., that they did not forget [all they were commanded], and that they did not omit anything of whatever was told to them. This is the customary way of the [Sacred] Language in many places.

**30. FOR THERE WAS NOT A HOUSE WHERE THERE WAS NOT ONE DEAD.** Rashi comments: "If there was a firstborn there, he died; if there was no firstborn there, the chief person in the house died because he is called ***b'chor*** (firstborn), as it is said, ***I also will appoint him firstborn***.[[65]](#footnote-65) Another interpretation: The Egyptian women led dissolute lives under their husbands and bore children from unmarried young men. Thus they had many firstborn sons, sometimes [as many as] five to one woman, each one being the firstborn to his own father."

In line with the plain meaning of Scripture, the firstborn that died in Egypt were the firstborn of their mothers, and this is why He sanctified in their place all the firstborn, ***whatsoever opens the womb among the children of Israel, both of man and of beast***.[[66]](#footnote-66) ***The firstborn of Pharaoh that sat on his throne[[67]](#footnote-67)*** was the firstborn to his mother. And such indeed is the custom among kings that the reigning mistress be a virgin, something like it is said in the case of Ahasuerus.[[68]](#footnote-68) But in accordance with the opinion of our Rabbis [who say that the firstborn of a father also died], we shall explain that in Egypt, He smote all their firstborn. That is to say, the firstborn of the father, since he is the first-fruit of his strength,[[69]](#footnote-69) and the firstborn of the mother, since he opened the womb, and also the chief person in the house. Yet it was His desire to sanctify in Israel in their place only the firstborn of the mother, because that is a matter more known and of open knowledge. In cattle, only the firstborn of the mother is known at all, and therefore He chose from among all of them only [the firstborn of the mother]. A sort of proof for this [statement of the Rabbis that the firstborn of the father was also smitten] is the verse: ***And He smote all the firstborn in Egypt, the first-fruits of their strength in the tents of Ham***,[[70]](#footnote-70) for such an expression, [i.e., ***the first-fruits of his strength***], is said only of a male.

**31. AND HE CALLED FOR MOSES AND AARON BY NIGHT.** "This teaches us that Pharaoh went round to the entrances leading into the city, crying out, 'Where does Moses dwell? Where does Aaron dwell?'" Thus the language of Rashi. Now this happened because Moses and Aaron lodged [close to the vicinity of the palace] that night, [the city of] Egypt, so that Moses' words would be fulfilled, as he said, ***And all these your servants will come down unto me, and bow down unto me, saying: Get yourselves out***.[[71]](#footnote-71) And when Pharaoh came to them, they sent messengers to the land of Goshen where the children of Israel dwelled, giving them permission to leave, and they all assembled in Rameses.[[72]](#footnote-72) By that time, it was already well into the day. From there they journeyed with a high hand, with Moses at their lead, as it is said, ***And they journeyed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the Passover the children of Israel went out with a high hand in the sight of all the Egyptians***.[[73]](#footnote-73) The verse stating, ***The Eternal your G-d brought you forth out of Egypt by night[[74]](#footnote-74)*** [is no contradiction], since from the time Pharaoh gave them permission to go — [which was at night] — they are already deemed as "going forth" from Egypt.

And thus the Rabbis have said in the Sifre:[[75]](#footnote-75) "Had they not gone forth out of Egypt only at daytime, as it is said, ***On the morrow after the Passover the children of Israel went out***?[[76]](#footnote-76) [How then does Scripture say that we were brought forth out of Egypt ***by night***?][[77]](#footnote-77) Simply, this teaches us that the redemption [from bondage] took place at night [although the actual exodus took place during the day]." And in the Gemara of Tractate Berachoth we read:[[78]](#footnote-78) "All Rabbis agree that the redemption took place at night, as it is said, ***The Eternal your G-d brought you forth out of Egypt by night***,[[79]](#footnote-79) but the actual going forth took place only at daytime, as it is said, ***On the morrow after the Passover the children of Israel went with a high hand in the sight of all the Egyptians***."[[80]](#footnote-80)

And some scholars say[[81]](#footnote-81) that they went out from [the city of] Egypt at night, and at daytime they went out from the land of Egypt, which is Rameses, for many of them dwelled in the city of Egypt, and they left at night and joined their brothers in Rameses. But this is not correct, since Scripture says, ***And none of you will go out of the door of his house until the morning***.[[82]](#footnote-82) Thus they were forbidden to go out of their homes at all at night. And similarly the Rabbis have said in the Mechilta:[[83]](#footnote-83) "***And he called to Moses, and Aaron by night, and said: Rise up, get you forth***. But Moses said to Pharaoh: 'Thus we have been commanded: ***And none of you will go out of the door of his house until the morning***.[[84]](#footnote-84) Are we thieves that we should go forth at night? We shall go forth only ***with a high hand in the sight of all the Egyptians***.' "

Now Onkelos explained[[85]](#footnote-85) that the miracles which were done for the Israelites on that night make it proper to say that on that night G-d "***brought you forth***," because on account of these miracles, they went forth from Egypt.

**RISE UP, GET YOU FORTH FROM AMONG MY PEOPLE**. The intent thereof is that it was a royal command that they go forth at once, "for I will not give you permission to tarry among my people at all, since they are being killed on account of you."

**BOTH YOU** - [i.e., Moses and Aaron], who do the smiting[[86]](#footnote-86) -**AND THE CHILDREN OF ISRAEL**. "All of you go out, and do not tarry here under any circumstance." This was to fulfil what G-d had said to Moses, ***He will surely thrust you hence***.[[87]](#footnote-87)

**AND GO SERVE THE ETERNAL, AS YOU HAVE SAID**. Pharaoh said this by way of conciliation so that they would be willing to go forth and listen to him, "since you have been wanting to go to the desert to serve the Eternal."

**32. AND BLESS ME ALSO.** The purport of it is that "when you will sacrifice to the Eternal your G-d as you have said, and you will pray for yourselves that He should not strike you with pestilence or sword,[[88]](#footnote-88) remember me also in your prayers together with yourselves."

Now Rashi commented: "Pray on my behalf that I should not die, for I am a firstborn." The plain meaning thereof is that they should bless him and his kingdom, **for included within the blessing to a king is the state of peace of the whole kingdom.** And in the Mechilta we read:[[89]](#footnote-89) "And bless me also. Pray on my behalf that the punishment may desist from me," meaning that he should no longer be punished on their account.

**39. AND THEY BAKED UNLEAVENED CAKES OF THE DOUGH**. The meaning thereof is that they baked unleavened bread of the dough because of the precept which they were commanded: ***There will be no leaven found in your homes, for whosoever eats that which is leavened, that soul will be cut off from the congregation of Israel***.[[90]](#footnote-90)

**BECAUSE THEY WERE THRUST OUT OF EGYPT.** The sense of it is that they baked the dough on the road because they had been driven out of Egypt, and could not wait to bake it in the city and carry the unleavened bread. Therefore they carried the dough, and ***their kneading-troughs were bound up in their clothes upon their shoulders***,[[91]](#footnote-91) and they hurried and baked it ***before it was leavened***[[92]](#footnote-92) on the road, or in Succoth,[[93]](#footnote-93) where they arrived in a short while as our Rabbis have said.[[94]](#footnote-94)

**40. NOW THE TIME THAT THE CHILDREN OF ISRAEL DWELT IN EGYPT WAS FOUR HUNDRED AND THIRTY YEARS.** "From the birth of Isaac till now there were four hundred years. [We must reckon from that event, for only] from the time that Abraham had a child [from Sarah] could the prophecy, that ***your seed will be a stranger in a land that is not theirs***,[[95]](#footnote-95) be fulfilled. And there had been thirty years since that decree made at the 'covenant between the parts'[[96]](#footnote-96) until the birth of Isaac. And when you will reckon the four hundred years from the birth of Isaac, you will find that from the time they came into Egypt, until the time they left, it was two hundred and ten years." Thus the language of Rashi, and it is also the opinion of our Rabbis.[[97]](#footnote-97)

The explanation, however, is not correct in every detail. It is written, ***And Abram was seventy and five years old when he departed out of Haran***,[[98]](#footnote-98) and the event of the "covenant between the parts"[[99]](#footnote-99) took place a long time after that.[[100]](#footnote-100) We must therefore explain the case satisfactorily in accordance with what we have been taught in the Seder HaOlam:[[101]](#footnote-101) "Our father Abraham was seventy years old when G-d spoke to him at the 'covenant between the parts,' as it is said, ***And it came to pass at the end of four hundred and thirty years ... that all the hosts of the Eternal went out from the land of Egypt***.[[102]](#footnote-102) Then he returned to Haran and stayed there five years, as it is said, ***And Abram was seventy and five years old when he departed out of Haran***."[[103]](#footnote-103) The sense of the verse then is to state that when Abraham finally left Haran, his native land, never to return again to his father's house, he was seventy-five years old.[[104]](#footnote-104)

In line with the plain meaning of Scripture, it is my opinion that G-d said to Abraham, "***Know of a surety that*** before I give you this land, ***your seed will be a stranger in a land that is not theirs*** for a long time - ***four hundred years***." He did not care to mention the additional thirty years[[105]](#footnote-105) to him [i.e., Abraham], because He told him further on, ***And in the fourth generation they will come back hither***,[[106]](#footnote-106) thereby informing him that they will not come back immediately at the end of four hundred years until the fourth generation when the sin of the Amorite will be full.[[107]](#footnote-107) Thus He **alluded** to these thirty years, for the Israelites' staying in the desert for forty years was not on account of the sin of the Amorite not yet being full, [since the four hundred and thirty years were completed at the time of the exodus; their stay in the desert was on account of their own misdeeds].

Accordingly, the purport of the verse [before us] is as follows: Now the time that the children of Israel dwelt in Egypt was until four hundred and thirty years, since they lived there in order to fulfil the period of time set [for Abraham's seed] to live in a land that is not theirs. Thus Scripture informed us that now when they went forth from Egypt, the exile decreed upon them was completed. He brought them forth from servitude to [complete] freedom, and it was not that He took them out from Egypt and they were yet to be strangers in a land not their own. Now because He has already mentioned this matter and informed us thereof [in the section of the "covenant between the parts"], there was no need to prolong it [here], for this verse [here] is intended only to inform us of the thirty years that were added to [the four hundred years mentioned specifically to Abraham]. This is why He says it briefly, i.e., that in Egypt were completed the four hundred years mentioned to their father Abraham and known to them, and an additional thirty years. Then He reverts and says, ***And it came to pass at the end of four hundred and thirty years*** [[108]](#footnote-108) of their exile, they went out from the land of Egypt to perpetual freedom.

A similar case is the verse, ***And the days in which we came from Kadesh-bamea, until we were come over the brook Zered were thirty and eight years***.[[109]](#footnote-109) This is to complete the reckoning. The journey from Kadesh-barnea to the brook Zered did not take thirty-eight years. Instead, they abode in Kadesh many years,[[110]](#footnote-110) and then they journeyed from there and turned back by the way to the Red Sea,[[111]](#footnote-111) and in the thirty-eighth year they went over the brook Zered. The purport of the verse is thus: and the days in which we came from Kadesh-barnea, until we were come over the brook Zered were until thirty and eight years had passed. Similarly: ***Happy is he that waits, and comes to the thousand three hundred and five and thirty days[[112]](#footnote-112)*** **means [happy is he who waits and reaches] the end of those days, not the days themselves.**

**42. IT WAS A NIGHT OF WATCHING UNTO THE ETERNAL FOR BRINGING THEM OUT FROM THE LAND OF EGYPT.** The verse is stating that from the time He decreed the exile upon them, He observed the matter that He bring them out on that night once the end had come, ***for I will hasten it in its time***.[[113]](#footnote-113) It may be that the verse, ***It was a night of watching unto the Eternal***, means that He was watching and looking forward to the night when He would bring them out from the land of Egypt, for the Holy One, blessed be He, looked forward to the time when they would merit to be brought out therefrom.

Now if we are to say [as Rashi did, quoted in the commentary on Verse 40], that the [period referred to in] the verse, that ***your seed will be a stranger in a land that is not theirs***,[[114]](#footnote-114) begins from the time that Abraham had seed, and that the reckoning [of the four hundred and thirty years] begins from the birth of Isaac, you will find that they stayed in Egypt two hundred and forty years, according to the explanation we mentioned.[[115]](#footnote-115) But this too in my opinion is not correct according to the plain meaning of Scripture, since all the days of Abraham cannot be counted as exile with respect to his seed.

The correct interpretation is that He was saying to Abraham "***that your seed will be a stranger in a land that is not theirs ... four hundred years[[116]](#footnote-116)*** from this day on."[[117]](#footnote-117) The purport thereof was to tell him: "your children will not immediately inherit this land which I give them, but instead ***they will be strangers*** like you were, ***in a land not theirs*** [for a period of] four hundred years and more. They will not return here till the fourth generation[[118]](#footnote-118) when four hundred and thirty years will be completed." But if so, then their stay in Egypt lasted about two hundred and twenty years or thereabouts.[[119]](#footnote-119) Now if the numerical value of the word ***'r'du' (get you down) thither***,[[120]](#footnote-120) [which is two hundred and ten], be an established tradition in Israel, it is possible that [Jacob, by using the word ***r'du***], alluded to those who arrived in Egypt that after Jacob's death they would stay there two hundred and ten years. With the seventeen years that Jacob lived in the land of Egypt,[[121]](#footnote-121) their stay altogether totalled two hundred and twenty-seven years.

And I have already mentioned[[122]](#footnote-122) the explanation of Rabbi Abraham ibn Ezra that the expression, ***that your seed will be a stranger***, means "in servitude and affliction until the end of a four-hundred year period commencing from this day of the covenant." And Ibn Ezra further said that the thirty additional years [mentioned here in Verses 40-41] represent the time that elapsed between Abraham's departure from his country[[123]](#footnote-123) [and the day of the covenant]. Accordingly, the explanation of the verse here is as follows: "Now the time that the children of Israel dwelt in Egypt until the end of the period when they and their ancestors were strangers in a land not theirs, was four hundred and thirty years."

**I maintain further that the most lucid explanation of all is that we say that the decree of the four-hundred year period, [as mentioned in Genesis 15:13], is to be reckoned from that day [of the "covenant between the parts]," as we have mentioned, and these thirty additional years — [in Verses 40-41 here] - were due to the sin of that generation.** If exile and affliction are decreed upon a person for a year or two because of his sin and he will fully continue to add to his transgressions, exile and visitation of seven times[[124]](#footnote-124) the original magnitude will be his lot; his first punishment is no guarantee against his being punished for the additional sin he committed. Now it had been decreed upon Abraham that his children would be strangers in a land not their own [for a period of] four hundred years, and that they will not return until the fourth generation, ***for the iniquity of the Amorite is not yet full***.[[125]](#footnote-125) Abraham was given no assurance [concerning the precise ending of the exile], except in the promise, ***And afterward they will come out with great substance***,[[126]](#footnote-126) and that ["afterward"] could be immediately [after the four-hundred year period] or some subsequent time. Even that promise was given conditionally, as He said, ***And also that nation, whom they will serve, will I judge; and afterward will they come out with great substance***,[[127]](#footnote-127) meaning that He will bring them to judgment to determine whether they did to Israel in accordance with their deeds and as was decreed upon them.[[128]](#footnote-128) Besides, no assurance is immune to annulment because of subsequent sin unless it is accompanied by an oath. And it is a known fact that the Israelites in Egypt were wicked and exceeding sinners, having also done away with circumcision, as it is written, ***And they rebelled against Me, and would not hearken unto Me; they did not every man cast away the detestable things of their eyes, neither did they forsake the idols of Egypt; then I said I would pour out My fury upon them in the midst of the land of Egypt***.[[129]](#footnote-129) Again it says, ***And put away the gods which your fathers served beyond the River, and in Egypt, and serve you the Eternal***.[[130]](#footnote-130) It was for this reason that He prolonged their exile for thirty years.

In fact, it should have been prolonged even more, but on account of their cries and many prayers, [it was shortened to thirty years]. This is the sense of the verses: ***And the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto G-d***;[[131]](#footnote-131) ***And G-d heard their groaning***,[[132]](#footnote-132) ***And now, behold, the cry of the children of Israel is come unto Me***.[[133]](#footnote-133) And it further states, ***And we cried unto the Eternal, the G-d of our fathers, and the Eternal heard our voice, and saw our affliction, and our toil, and our oppression***,[[134]](#footnote-134) since they did not deserve to be redeemed on account of the end [of the four-hundred year period] , but only because He accepted their cry and their groaning on account of the great agony they were in, as I have explained in Seder V'eileh Shemoth.[[135]](#footnote-135) Why should the earlier scholars - [i.e., Rashi and Ibn Ezra] - find it difficult to explain that their exile was prolonged after the end [of the four-hundred year period] by thirty years, when on account of the sin of the spies their stay in the wilderness was later prolonged forty years![[136]](#footnote-136) Those forty years were indeed an affliction to them, as Scripture states, ***And you will remember all the way which the Eternal your G-d has led you these forty years in the wilderness, that He might afflict you***.[[137]](#footnote-137) And it further says, ***And He afflicted you, and suffered you to hunger***.[[138]](#footnote-138) Thus they were subject [in the wilderness] to complete exile in a land given over to ***serpents, fiery serpents, and scorpions[[139]](#footnote-139)*** and the promise, ***And in the fourth generation they will come back hither***,[[140]](#footnote-140) was not fulfilled in them, since during those forty years, that generation surely passed away after the [fifth] generation was already born. Thus the sins caused all delays.

It is possible that this [delay of the thirty years] was on account of the children of Ephraim who went out [from the land of Egypt] thirty years before the coming of Moses our teacher, and as our Rabbis have mentioned.[[141]](#footnote-141) They reckoned [the end of the four-hundred year period from the time it was declared to Abraham], and they made no error, ***but his own iniquities will ensnare the wicked***.[[142]](#footnote-142) And may the Holy One, blessed be He, forgive us all sin and error.

**THIS SAME NIGHT IS A NIGHT OF WATCHING UNTO THE ETERNAL FOR ALL THE CHILDREN OF** **ISRAEL THROUGHOUT THEIR GENERATIONS**. The intent of this is "that this night set aside by G-d to bring Israel out of Egypt is ***unto the Eternal***. That is to say, it is to be sanctified to His Name. [It is] ***a night of watching for all the children of Israel throughout their generations***, meaning that they are to observe it by worshipping Him through the eating of the Passover-offering, the remembering of the miracles, and the reciting of praise and thanksgiving to His Name," just as He said, ***And you will keep this ordinance***.[[143]](#footnote-143) And He further said, ***Observe the month of Aviv, and keep the Passover***.[[144]](#footnote-144)

Rabbi Abraham ibn Ezra explained that the intent of the expression, ***It was a night of watching unto the Eternal***, is that G-d watched the Israelites and did not suffer the destroyer to come into their homes. This is not correct, since Scripture continues to state, ***It was a night of watching... for bringing them out from the land of Egypt***.

**43. AND THE ETERNAL SAID UNTO MOSES AND AARON: THIS IS THE ORDINANCE OF THE PASSOVER.** "This chapter was related to them on the fourteenth day of Nisan." Thus the language of Rashi. This is correct, since at the end of this chapter it is written, ***Thus did all the children of Israel, as the Eternal has commanded***,[[145]](#footnote-145) attesting concerning them that they and their servants were circumcised, [as this is a prerequisite for eating the Passover-offering].[[146]](#footnote-146) But if so, Scripture should have logically mentioned this chapter before the section, ***And it came to pass at midnight***.[[147]](#footnote-147) But the reason [the section of the ordinance of the Passover is placed here] is as follows: The chapter of ***This month will be unto you the beginning of months[[148]](#footnote-148)*** was said on the first of the month.[[149]](#footnote-149) Immediately on that day, Moses fulfilled his mission, [as it states], ***Then Moses called for all the elders of Israel, and said unto them***,[[150]](#footnote-150) meaning that he commanded them concerning ***the ordinance of the Passover*** [mentioned here], and he assured them that they will be redeemed on the night of the fifteenth day [of Nisan]. They believed, ***and the people bowed the head and worshipped***.[[151]](#footnote-151) To this account Scripture adjoined the section, ***And it came to pass at midnight***,[[152]](#footnote-152) in order to state that He fulfilled the promise He made to them. On finishing this section, Scripture then reverts to the first theme in order to complete the ordinance of the Passover.

This chapter adds many commandments [concerning the Passover-offering]: the prohibitions of an alien or an uncircumcised Israelite eating thereof, the prohibitions of removing the flesh thereof from where it is eaten and of breaking any of its bones, and the law of the Passover-offering of a proselyte. These commandments applied immediately and for all generations.[[153]](#footnote-153) Then Scripture completed the section by saying that the children of Israel did all this; ***as G-d commanded... so did they***.[[154]](#footnote-154) It uses the expression, ***all the children of Israel***,[[155]](#footnote-155) in order to explain that there was not one person who transgressed the command of G-d concerning all these matters [mentioned here in the section beginning, ***This is the ordinance of the Passover***], as well as all He commanded regarding the laws of the Passover mentioned in the sections above.

Rabbi Abraham ibn Ezra wrote that this chapter dealing with the Passover of the generations, [as distinguished from the Passover of Egypt], was said after the Passover of Egypt, and the verse, ***Thus did all the children of Israel***,[[156]](#footnote-156) refers to the Passover in the wilderness, which they observed in the second year after the exodus.[[157]](#footnote-157) [Although it should logically precede the Passover in the wilderness, according to Ibn Ezra] it is written here because of the general commandment [on the Passover here], the case being similar [to that of the jar of manna which Aaron was to put up before the Testimony in the Tabernacle, of which Scripture says], ***And Aaron laid it up before the Testimony, for a charge***.[[158]](#footnote-158) [This account should logically follow that of the building of the Tabernacle, but instead it was mentioned in the chapter dealing with the manna in order to complete the subject.]

This opinion [of Ibn Ezra here] is a mistake. The commandments in all these chapters deal only with the Passover of Egypt and the Passovers which they were to observe in the Land of Israel, as it is said above, ***And it will come to pass, when you be come to the Land***, etc.[[159]](#footnote-159) The Passover in the wilderness, however, was a commandment only for that particular time.[[160]](#footnote-160)

**THERE WILL NO 'BEN NEICHAR' (ALIEN) EAT THEREOF**. "This means one whose actions are estranged from his Heavenly Father, and applies both to a non-Israelite and an Israelite."[[161]](#footnote-161) Thus the language of Rashi quoting from the Mechilta.[[162]](#footnote-162) The verse of course is needed only for the case of an [apostate] Israelite. And so did Onkelos translate: "***There will no 'ben neichar' eat thereof***, i.e, any Israelite who has become an apostate," meaning he has estranged himself from his brethren and from his Heavenly Father through his evil deeds.

This is the word ***neichar***, mentioned by the Sages in all places, which means estranged, and the purport thereof is ***m'shumad***, one who is a known [opponent to the Torah]. The usage of the word is similar to the Aramaic expression, '***ve'isht'moda***' ***(And) Joseph (knew) his brethren, but they 'isht'modei' (knew) him not***.[[163]](#footnote-163) In the case of the word ***m'shumad***, it is missing the letter ***ayin***; just as it is absorbed in many [Aramaic] words: ***midam*** (anything) in place of ***mida'am***; ***dor kati*** in place of ***dor katia*** (a chopped generation),[[164]](#footnote-164) ***baki*** in place of ***b'kia*** (expert).[[165]](#footnote-165)

**45. 'TOSHAV' (A SOJOURNER) 'V'SACHIR' (AND A HIRED SERVANT) WILL NOT EAT THEREOF.** ***"Toshav*** is a resident non-Israelite [who has foresworn idolatry, but has not as yet been fully converted to Judaism] . A ***'sachir'*** is a non-Israelite. But why should Scripture mention all these? They are uncircumcised, [and an uncircumcised person may not eat of the Passover-offering]! However, it refers to a circumcised Arabian or a circumcised Gibeonite."[[166]](#footnote-166) Thus the language of Rashi.

I do not know why the Rabbi [Rashi] wrote down matters which are rejected in the Gemara.[[167]](#footnote-167) The Rabbis have objected to this explanation [that the verse refers to a circumcised Arabian or a circumcised Gibeonite], asking: "Are these considered circumcised?! Have we not been taught that he who vows not to have benefit from the uncircumcised is permitted to have benefit from the uncircumcised of Israel, but not from the circumcised of other nations, as it is written, ***For all the nations are uncircumcised***, but all the house of Israel are uncircumcised in the heart?"[[168]](#footnote-168) Instead, the Rabbis [there in the Gemara][[169]](#footnote-169) explained the verse as referring to a proselyte who was circumcised but who has not yet undergone immersion.'"[[170]](#footnote-170)

**51. AND IT CAME TO PASS THE SELFSAME DAY THE ETERNAL DID BRING THE CHILDREN OF ISRAEL OUT OF THE LAND OF EGYPT.** Since Scripture said above, ***It was a night of watching unto the Eternal for bringing them out of the land of Egypt***,[[171]](#footnote-171) it reverted and explained that they did not go out at all of the land then, but that Pharaoh gave them permission [at night] to go out, and thus they became free men. Instead, it was in the glare of full daylight that they went out from all the borders of Egypt with ***all their hosts*** - the hosts of women and the ***mixed multitude[[172]](#footnote-172)*** that attached themselves to them.

Rabbi Abraham ibn Ezra explained the purport of the verse as follows: "***And it came to pass the self-same day that the Eternal did bring the children of Israel out of the land of Egypt*** that He spoke to Moses, saying, ***Sanctify unto Me***." [[173]](#footnote-173)

**Ketubim: Tehillim (Psalms) 50:1-23**

| **Rashi** | **Targum** |
| --- | --- |
| 1. A song of Asaph; God, God the Lord, spoke and called to the earth, from the rising of the sun until its setting. | 1. A hymn composed by Asaph. Mighty is God; the LORD spoke at the Creation a song; and he carved out the earth from the rising of the sun to its setting. |
| 2. From Zion, the finery of beauty, God appeared. | 2. The perfection and the beginning of the eternal creation is from Zion; and from there its beauty is complete, God will be revealed. |
| 3. Our God shall come and not be silent; fire shall devour before Him, and around Him it storms furiously. | 3. The righteous/generous will say on the great day of judgment, "Our God will come, and He will not neglect to vindicate His people"; fire will blaze before Him, and around Him a storm will rage mightily. |
| 4. He shall call to the heavens above and to the earth to avenge His people. | 4. He will call to the angels of the height above, and to the righteous/generous of the earth below, to extend judgment to His people. |
| 5. Gather to Me My devoted ones, who made a covenant with Me over a sacrifice. | 5. Gather to me, my pious ones, who have made My covenant, and fulfilled My Torah, and have engaged in prayer, which is likened to a sacrifice. |
| 6. And the heavens will tell His righteousness, for He is a God Who judges forever. | 6. And the angels of the height will recount His righteousness/generosity, for God is the judge forever. |
| 7. Hearken, My people, and I will speak, Israel, and I will admonish you; God, even your God am I. | 7. Hear, O my people, and I will speak, O Israel; and I will testify to you; I am God, your God. |
| 8. I will not reprove you concerning your sacrifices, neither are your burnt offerings before Me constantly. | 8. I am not rebuking you on account of your sacrifices that you did not offer before Me in exile, for your holocausts that your fathers offered are in front of Me always. |
| 9. I will not take from your household a bull, from your pens any goats. | 9. **From the day that My sanctuary was laid waste,** I have not accepted a bull from your hands, or rams from your flock. |
| 10. For all the beasts of the forest are Mine, the behemoth of the thousand mountains. | 10. For Mine are all the animals of the forest, and I have prepared for the righteous/generous in the Garden of Eden clean beasts and a wild bull who grazes every day on a thousand mountains. |
| 11. I know all the fowl of the mountains, and the creeping things of the field are with Me. | 11. Manifest before Me are all the kinds of birds who fly in the air of heaven; and the rooster whose legs rest on the earth, while his head reaches to heaven, rejoicing before Me. |
| 12. If I were hungry I would not tell you, **for the world and its fullness are Mine.** | 12. If the time of the continual morning sacrifice should arrive, I would not tell you; **for mine is the earth and its fullness.** |
| 13. Will I eat the flesh of bulls or do I drink the blood of he-goats? | 13. **From the day My sanctuary was laid waste,** I have not accepted the flesh of the sacrifice of fatlings, and the priests have not sprinkled the blood of rams before Me. |
| 14. **Slaughter for God a confession and pay the Most High your vows.** | 14. **Subdue the evil impulse and it will be reckoned before the LORD as a sacrifice of thanksgiving; and pay to the Most High your vows.** |
| 15. And call to Me on a day of distress; I will rescue you and you will honor Me. | 15. And pray in My presence in the day of trouble; I will save you, for you will glorify Me. |
| 16. But to the wicked man God said, "For what reason do you recount My statutes, and bring up My covenant on Your mouth? | 16. But to the wicked who has not repented, and prays in impiety, the LORD says, "Why do you recite My covenant, and swear by My name, and invoke My covenant with your mouth?" |
| 17. For you hated discipline and threw My words behind you. | 17. But you hate the rebuke of the wise, and you have cast my words behind you. |
| 18. If you saw a thief, you agreed [to be] with him, and with adulterers is your portion. | 18. If you saw a thief, you ran after him; and you have placed your portion with adulterers. |
| 19. You let loose your mouth for evil, and you accustomed your tongue to deceit. | 19. You have loosened your mouth to utter evil speech; and your tongue adheres to speaking deceit. |
| 20. You sit and talk against your brother; you slander your mother's son. | 20. You will sit with your brother, you will speak lies against your mother's son, you will cast aspersions. |
| 21. You did these and I remained silent; you thought that I would be like you. I will contend with you and set up before your eyes. | 21. These bad deeds you did and I waited for you to repent; you thought you would be at peace forever; you said in your heart, "I will be strong like You"; I will rebuke you in this world, and I will prepare the judgment of Gehenna before you in the world to come. |
| 22. Understand this now, you who forget God, lest I tear [you] to pieces, and there will be no one to save [you]. | 22. Now understand this, you wicked who have forgotten God, lest I break your might, with no one to save. |
| 23. **One who slaughters a confession sacrifice honors Me, and [I will] prepare the way; I will show him the salvation of God."** | 23. **He who sacrifices the evil impulse, it will be reckoned to him like a sacrifice of thanksgiving, and he honors Me; and whoever will remove the evil way, I will show him the redemption of the LORD.** |
|  |  |

**Rashi’s Commentary for: Psalm 50:1-23**

**1** **God of gods is the Lord** I shall call (the God of godsYHWH is His name).

**spoke and called to the earth** The entire earth, but He appeared from Zion, which is the adornment of beauty. מִכְלַל is a noun, parement in Old French, adornment. He [Asaph] prophesies concerning the future redemption.

**3** **Our God shall come and not be silent** any longer concerning the spilt blood of His servants.

**4** **He shall call to the heavens** to visit upon the celestial princes of the peoples.

**and to the earth** to visit upon the kings of the earth.

**to avenge His people** Heb. לדין, to avenge the vengeance of His people, as (Deut. 32:36): “For the Lord shall judge His people, and He shall avenge the blood of His servants.”

**5** **Gather to Me My devoted ones** And He will further call to the heavens and the earth that they gather the exiles to Him, as the matter that is stated (Song 4: 16): “Awake, O north wind, and come, O south wind.”

**who made a covenant with Me over a sacrifice** Who received the Torah with a covenant and a sacrifice, as it is stated (Exod. 24:8): “Behold the blood of the covenant, which the Lord has made with you.”

**8** **I will not reprove you concerning your sacrifices** If you do not bring Me sacrifices, and your burnt offerings are not before Me constantly. I do not set My eyes and My heart on that.

**9** **I will not take from your household a bull** They are not yours but Mine.

**from your pens** Heb. ממכלאתיך. That is a sheepfold, as (Habakkuk 3:17): “the flock shall be cut off from the fold (ממכלה).” Parc in French, pen.

**10** **the behemoth of the thousand mountains** That is (the bull) destined for the future feast [of the righteous/generous], which grazes on a thousand mountains daily, and every day they grow back. Others explain this to mean one thousand mountains or one thousand parasangs (i.e., one mountain that is 1,000 parasangs long, or perhaps it should read: 1,000 bulls. The plural “mountains” indicates that there were many mountains of that type.[Shem Ephraim]) Others explain that this is like (Deut. 7: 13): “the litter of your cattle (אלפיך).” i.e., mountains full of cattle, because he says, “I will not take from your household a bull.”

**11** **and the creeping things of the field are with me** Heb. זיז, the creeping things of the field. They are called זִיז because they move (זזים) from place to place; esmoubemant in Old French, movement.

**with Me** I know them all.

**13** **Will I eat the flesh of bulls** **I did not order you to bring a sacrifice because I need to eat, but it is My pleasure that I spoke and My will was performed.**

**14** **Slaughter for God a confession** **Confess your deeds and return to Me. That is the sacrifice that I desire, and afterwards pay the Most High your vows, for then they will be accepted willingly.**

**15** **and you will honor Me** For this is My honor, that I will save those who trust in Me.

**16** **and bring up My covenant on your mouth** My Torah.

**18** **you agreed** You agreed to go with him.

**19** **you accustomed your tongue to deceit** Heb. תצמיד. You accustom deceit to be with you; to speak evil. תצמיד is ajouter in French, to join, as (Num. 19:15): “a cover (צמיד) bound.”

**20** **You sit** in the company of the scorners.

**your mother’s son** with whom you have no [legal] quarrel, since he does not inherit with you.

**slander** Heb. דפי, defamation to cast him off, an expression of (Num. 35:20): “he pushes him off (יהדפנו).”

**21** **you thought** You thought that I would be like you, to condone your evil deeds; (and others explain: you thought that I do not know what is hidden.)

**23** **One who slaughters a confession sacrifice** **[One] who brings Me a sacrifice of repentance and confession for his iniquities, honors Me.**

**and [I will] prepare the way** **for the one who returns to Me. I teach and prepare the way for sinners to return to Me (and he who returns to Me Shem Ephraim), I will show him My salvation.**

**Meditation from the Psalms**

**Psalms ‎‎50:1-23**

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

This psalm introduces us to Assaf as the composer, one of the ten composers who con­tributed to the Book of Tehillim.[[174]](#footnote-174) In addition to this work, As­saf wrote eleven more psalms (73-83)making him the most prolific psalmist after David himself.[[175]](#footnote-175)

Asaph was *the first* of the three chiefs of the Levitical singers in the days of David: Asaph, Heman, and Jeduthun.[[176]](#footnote-176) He was also endowed with the spirit of prophecy.[[177]](#footnote-177) Asaph speaks in this psalm as a prophet who hears the words of God and relates them to the people. He traced his lineage to the Gershon branch of the tribe of Levi.1 Asaph is also mentioned as David's partner in establishing the order of singing the psalms.[[178]](#footnote-178) Many centuries later we find that when King Chizkiyahu rededicated the Temple he commanded the Levites to praise HaShem:[[179]](#footnote-179)

***II Chronicles 29:30*** *With the words of David and Assaf the Seer.*[[180]](#footnote-180)

The Sages differ as to the precise identity of Assaf. Rabbi Yochanan says that Assaf is one of the three sons of Qorach who jointly composed many of the psalms. However, since he was a devoted Torah scholar, he merited the privilege of composing songs himself as well as in collaboration with his brothers. Based on a series of verses[[181]](#footnote-181) Rav maintains that Assaf could *not* have been one of Qorach’s sons.[[182]](#footnote-182)

In verse one we encounter three names for HaShem one after the other: El, Elohim, HaShem. Meam Loez[[183]](#footnote-183) teaches us that HaShem created the world with these three names, which correspond to Hokmah, Bina, and Daat – Wisdom, Understanding, and Knowledge. This verse introduces a special name of HaShem, El - אל. The Targumrenders this title (El - אל) as *powerful.* This translation is in consonance with *Sefer Hameonot[[184]](#footnote-184)* who explains that the Name אל alludes to God’s mercy, not the relatively, mild mercy implied by the Name *HaShem*, but rather an intense and powerful compassion which is reserved for the most righteous/generous men who are lost in distress.[[185]](#footnote-185)

Our Torah portion speaks of two subjects: The Pesach sacrifice and the death of the firstborn of the Egyptians. As Asaph commented on our Torah portion he used the name El – אל to show His intense and powerful compassion which He felt for these righteous men who were lost in distress. This was going to be the most intense night that the world had seen since the days of Noach. On this night the wicked and the righteous/generous were judged. The wicked for destruction and the righteous/generous for redemption. The righteous/generous were going to be judged based on the only mitzvah (commandment) that they had: The Passover sacrifice. This is what the Psalmist spoke about in:

***Tehillim (Psalms) 50:5****Gather My saints together unto Me; those that have made a covenant with Me by sacrifice.*

Our Sages teach that this verse alludes to the Israelites in Egypt who were circumcised (hence “covenant”) and ate of the Paschal lamb (hence “by sacrifice”).[[186]](#footnote-186) [Note: This is a clear connection to our Torah Portion.] Our Sages also teach that circumcision is the basis of Israel’s special covenant with HaShem.[[187]](#footnote-187) The Bne Israel entered into this special covenant four days before Pesach. As our Torah portion reiterates:

***Shemot (Exodus) 12:48*** *… no uncircumcised person shall eat thereof.*

Three times in our Torah portion we see the connection of the Pesach sacrifice and circumcision. Further, there is an additional connection, in our Psalm, to the Pesach sacrifice:

***Tehillim (Psalms) 50:14****Offer unto God the sacrifice of thanksgiving; and pay thy vows unto the Most High;*

The Passover sacrifice becomes a thanksgiving offering (תודה (קרבן – ***Qorban Todah*** – if it cannot be used for a Passover offering, for any reason. There are extensive parallels between the thanksgiving and Pesach offerings. Both are:

* ***“shelamim”***[[188]](#footnote-188) - sacrifices which are eaten by their owners anywhere within the walls of Jerusalem.
* distinct from normal ***“shelamim”*** in that you must finish eating them by midnight after the day you have sacrificed them (for normal ***“shelamim”*** you are allowed an additional 18 hours).
* closely involved with bread: Pesach must be eaten with ***matza***, and the thanksgiving offering in that it must be sacrificed along with thirty-six loaves of bread[[189]](#footnote-189) which then are eaten along with the sacrificed animal.

Beyond the practical parallels, there are thematic parallels between the sacrifices. One sacrifices the thanksgiving offering to thank HaShem for saving you from one of four dangerous events:[[190]](#footnote-190) being imprisoned, lost in the desert, dangerously sick, or traveling at sea. Some or all of these events apply equally to our experience leaving Egypt. Egyptian slavery was certainly a form of imprisonment; upon leaving we endured a long and difficult desert journey; the ten plagues are called a “disease”;[[191]](#footnote-191) and traveling through the split Sea would likely qualify as “traveling at sea”. Thus, the background to offering the Pesach and thanksgiving sacrifices is very similar.

It seems that the Pesach offering is simply a thanksgiving offering corresponding to a national/historical rather than a personal salvation. As Sforno explains, on Vayikra 7:13, the purpose of the many loaves of bread you eat with the thanksgiving offering is to require you to have a communal meal to publicize what God has done for you, since no person can eat thirty-six loaves in an evening singlehandedly. The Pesach must similarly be eaten at a meal commemorating what God has done for us, the Seder. [Note: This is a clear connection to our Torah Portion.]

*Ibn Bachya* concludes that since the *thanksgiving offering* (reflects the achievement of deep perception and appreciation of the ways of HaShem and indicates a true humility of the spirit), this sacrifice is preferable to all the other offerings which are presented to HaShem. Small wonder, then, that the Sages tell us that even though all sacrifices will be discon­tinued in the post-Messianic era, the *thanksgiving offering* will still be brought, and prayers of thanksgiving and acknowledgement of HaShem's mercy will still be recited**.[[192]](#footnote-192)**

The Midrash[[193]](#footnote-193) concludes, from v.23 of our Psalm, that in God’s eyes, a thanksgiving offering honor’s Him doubly.

**Redemption**

Since our Torah reading speaks of the final plague and the special offering which protected the righteous/generous, it is fitting that we note that Meam Loez[[194]](#footnote-194) teaches us that v.4 and our present Psalm clearly teach that the resurrection of the dead will begin from Zion, since it was from there that the world was created and brought to completion.

It is well known that bodies in the grave will decay and disintegrate. This is a painful, but necessary process. This disintegration enables the recreation of the body as something totally new. All of the old elements have decayed. ***Techiyat HaMaitim*** is when that which has disintegrated, lives again as something entirely new. This is the vindication of our ***emunah*** (usually mistranslated as ‘faith’), our **faithful obedience**, and proves that HaShem is the G-d of the living.

Passover must fall out in the spring, which the Gemara associates with ***emunah*** (Seder Zeraim), because planting demonstrates one’s ***emunah*** that it will come to fruition.

***Emunah*** was the result of the Passover redemption in the days of Moshe, and it will be the result of the Passover redemption in the days of Mashiach and the ***Techiyat HaMaitim*** (resurrection from the dead).

***Shemot (Exodus) 14:30-31*** *On that day, G-d saved Israel from the hand of Egypt, and Israel saw the Egyptians dead on the seashore ... and the people revered G-d, and they had* ***faith*** *in G-d and in Moshe, his servant.*

Man was formed from the dust of the ground in order that he should learn that this is his end and his beginning. He was formed from dust so that he could understand how to build his ***emunah*** (faithful obedience).

***Beresheet (Genesis) 2:7*** *And HaShem G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*

The great Maggid of Mezritch said: Before Mashiach comes, the same scene that took place on Mt. Carmel (I Melachim [Kings] 18) will take place once again, with Eliyahu HaNavi and the Baal priests. Whereas previously, the fire came down on Eliyahu’s altar, before Mashiach comes, the fire will come down on the altar of the false priests and not on Eliyahu’s altar. And whoever is not fazed by this and continues to believe in Eliyahu HaNavi, will merit to see the coming of Mashiach.

This is why Chazal, our Sages, teach that just before the coming of the Mashiach, and the beginning of ***Techiyat HaMaitim*** (resurrection from the dead), there will be proof that the Torah path of the Jew is completely false and that the Goyim, Gentiles, were right. If the Jew has not learned ***emunah***, faithfulness and faithful obedience, if he has not learned how to be loyal to that knowledge (***daat***), then he will be shown to be nothing. If, on the other hand, the Jew has ***emunah*** and is loyal to the pathway built on knowledge (***daat***), then the “proof” that he was completely wrong will become ***Techiyat HaMaitim***, the world of ***emunah*** where he will find that this last ordeal has been overcome and he will be completely vindicated.

In his Mishne Torah, Maimonides concludes that the one who denies the concept of the resurrection of the dead are among those who have forfeited their share in Olam HaBa.[[195]](#footnote-195) The reason for making such a statement seems hard to grasp. The Talmud also forcefully declares the same message:

***Sanhedrin 90a*** *CHAPTER XI MISHNAH. ALL ISRAEL HAVE A PORTION IN THE WORLD TO COME, FOR IT IS WRITTEN, YOUR PEOPLE ARE ALL RIGHTEOUS/GENEROUS; THEY WILL INHERIT THE LAND FOREVER, THE BRANCH OF MY PLANTING, THE WORK OF MY HANDS, THAT I MAY BE GLORIFIED.’* ***BUT THE FOLLOWING HAVE NO PORTION THEREIN****: HE WHO MAINTAINS THAT RESURRECTION IS NOT A BIBLICAL DOCTRINE[[196]](#footnote-196), THE TORAH WAS NOT DIVINELY REVEALED, AND AN EPIKOROS[[197]](#footnote-197).*

*GEMARA. And why such [severity]? — A Tanna taught: Since he denied the resurrection of the dead, therefore he will not share in that resurrection, for in all the measures [of punishment or reward] taken by the Holy One, blessed be He, the Divine act befits the [human] deed[[198]](#footnote-198).*

What makes the belief in the resurrection of the dead, a cardinal principle of faith, so much so that if you deny ***Techiyat HaMaitim***, the resurrection of the dead, then you have no share in the Olam HaBa, the world to come?

What is so incredibly important about the belief in the resurrection of the dead that our attachment to HaShem depends upon it?

Second, the very concept of the resurrection of the dead seems odd. Why is it necessary for a soul that has enjoyed time in Gan Eden for many years, to suddenly be torn from that wonderful place and re-enter a physical body and repeat living on earth? The answer is that Gan Eden is a reward only for the soul and the resurrection is the reward for the body and the soul.

Maimonides tells us that we **MUST** believe in ***Techiyat HaMaitim*** in order that we understand that this resurrection is absolutely essential to our ***emunah***, our faithful obedience to HaShem. In fact all his thirteen articles can be boiled down to ***emunah***. When we don’t see an idyllic world full of life with everything and every action reflecting the will of the Creator, then we might lose our ***emunah***. This world and it’s present state is a test of our ***emunah***. ***Techiyat HaMaitim*** comes to show us the world as it was supposed to be.

Lest we think that Techiyat HaMaitim will just be an idyllic world, let me hasten to suggest that what will live again is that which has already lived, not something entirely new.

Let me repeat myself: In ***Techiyat HaMetim***, that which has lived before will live again.

Every person, everything, every action, every experience which did not reflect what it was supposed to be – that will live again and properly reflect what it was supposed to be. That which lived once incorrectly will live again correctly and thus reflect HaShem and His oneness. This is why belief in ***Techiyat HaMetim***, resurrection of the dead, is an article of faith such that one who denies it has no share in the **Olam HaBa** (Age-to-Come)!

Nature and physicality will remain until the time of ***Techiyat HaMetim***, which will begin no less than forty years after *Kibbutz Galiot* (Ingathering of the Exiles) as it says in [the section of the *Zohar* called] *Midrash Ne’elam* in *Parashat Toldot* (139a); see 140a there, and *Parashat Shemot* (10a).[[199]](#footnote-199)

Regarding that time it says: *There is no difference between This World and Yemot HaMashiach except for the oppression of nations.[[200]](#footnote-200)* The world will not begin to change from its present state and leave the ***zuhama***, physicality, and nature completely except from the time of ***Techiyat HaMetim*** onward. And even then little by little and in steps, because the resurrection itself won’t happen at the same moment for everyone, as it says: In the future, ***tzaddikim***will resurrect the dead.[[201]](#footnote-201)

Chazal, our Sages, stipulate that forty years after the coming of the Messiah there will be the ***Techiyat HaMetim***, and all who are lying in dust will rise to new life. Concerning great ***tzaddikim***, righteous/generous men, it is written that they will rise immediately after the Mashiach’s arrival. The redemption will follow this sequence: the building of the Temple, the ingathering of the exiles, and forty years later, ***Techiyat HaMetim***.

There is a tradition from the Sages that ***Techiyat HaMetim*** will take place in Nisan, therefore in Nisan, on the Sabbath during Passover, we read of the dry bones (which will live) in the Ashlamatah[[202]](#footnote-202) - Ezekiel 37:1-14. The concluding verses give us the final result:

***Yehezekel (Ezekiel) 37:12-14*** *Behold I will open your graves and raise you from your graves, My people; and I will bring you into the Land of Israel. You will know that I am G‑d when I open your graves and when I revive you from your graves, My people. I will put My spirit into you and you will live, and I will place you upon your land, and you will know that I, G‑d, have spoken and done, says G‑d.*

According to the *Leshem*,[[203]](#footnote-203) who quotes the *Zohar,[[204]](#footnote-204)* ***Techiyat HaMetim***, this period of time can begin as early as 5786, 13 years from now, but no later than 5790, 4 years later. In any case, it will continue until the end of history, in Year 6000,[[205]](#footnote-205) the designated end of physical Creation as we know it[[206]](#footnote-206).

Thus, *from this perspective,* by the time***Techiyat HaMetim*** begins,Mashiach Ben David will already have come and finished his work of establishing the Kingdom of Heaven on earth as well. It is important to note that this isnot a calculation for the arrival ofMashiach, but a statement of a potential reality based upon the existence of two accepted sources that must, in the end, work hand-in-hand.

Rabbi Pinchas Winston has written the following about when ***Techiyat HaMetim*** will occur:

*“The Zohar (Midrash Ne’elam - Toldot 140a), says that* ***Techiyat HaMetim****, “Resurrection of the Dead,” will begin no later that 210 years before the year 6000 from creation -- i.e. 5790, corresponding to 2030 CE. Though other predictions have already passed, Kabbalists seem to accept this date as the final and real one.[[207]](#footnote-207)”*

*“The Zohar (Midrash Ne’elam - Toldot 139b) also states that this period will begin after forty years of* ***Kibbutz Galiyot*** *- the “Ingathering of the Exiles” from the Diaspora to the Land of Israel. Thus, according to this calculation,* ***Kibbutz Galiyot*** *began in the year 5750 -- corresponding to 1990, just about the time the Soviet Union “mysteriously” collapsed and allowed one million Jews to finally emigrate after decades of trying.”*

*“Kabbalists say that the Messianic Era must occur in advance of* ***Techiyat HaMetim****, specifically sometime within the forty years of* ***Kibbutz Galiyot****. As of this writing, that would mean Mashiach must come and prepare mankind for Resurrection of the Dead, and all Jews must return to Israel -- over the next 17 years.[[208]](#footnote-208)”*

*In other words, the end of Jewish history perfectly mirrors the beginning of Jewish history in the time of Moses. We began with 210 years of life in Egypt, meant to bring us back to the level of Adam before the sin (though just the opposite resulted), and then, we “wandered” outside the Land of Israel for forty years. So too, at the end of history, we may experience a process of returning to the land over the course of forty years, followed by a 210-year period necessary to return to the level of Adam before his sin.*

**Yeshua**

As the ***Akida*** (binding) was not executed to conclusion in the actual world it only managed to establish a connection with the world of ***Techiyat HaMetim*** on the lofty level of spiritual experience. Had it actually gone to its culmination as a real event, it would have connected our world to the world of ***Techiyat HaMetim*** physically and would have abolished the need to die altogether. Thus we see that eternal life and resurrection are associated with the death of His Majesty King Yeshua, whose ***Akida*** was executed to conclusion:

***Yochanan (John) 3:14*** *And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever faithfully obeys in him should not perish, but have eternal life. 16 For G-d so loved the world, that He gave His only begotten Son, that whosoever faithfully obeys in him should not perish, but have everlasting life. 17 For G-d sent not His Son into the world to condemn the world; but that the world through him might be saved.*

***Matityahu (Matthew) 27:50*** *Yeshua, when he had cried again with a loud voice, yielded up the ghost. 51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; 52 And the graves were opened; and many bodies of the saints which slept arose, 53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.*

The following passage indicates that Mashiach is to be the prototype for ***Techiyat HaMetim***:

***I Corinthians 17:12-29*** *Now if Mashiach be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? 13 But if there be no resurrection of the dead, then is Mashiach not risen: 14 And if Mashiach be not risen, then is our preaching vain, and your faithful obedience is also vain. 15 Yea, and we are found false witnesses of God; because we have testified of God that He raised up Mashiach: whom He raised not up, if so be that the dead rise not. 16 For if the dead rise not, then is not Mashiach raised: 17 And if Mashiach be not raised, your faithful obedience is vain; you are yet in your sins. 18 Then they also which are fallen asleep in Mashiach are perished. 19 If in this life only we have hope in Mashiach, we are of all men most miserable. 20 But now is Mashiach risen from the dead, and become the first-fruits of them that slept. 21 For since by man death, by man also the resurrection of the dead. 22 For as in Adam all die, even so in Mashiach shall all be made alive. 23 But every man in his own order: Mashiach the first-fruits; afterward they that are Mashiach’s at his coming. 24 Then the end, when he will have delivered up the kingdom to God, even the Father; when he will have put down all rule and all authority and power. 25 For he must reign, till he has put all enemies under his feet. 26 The last enemy will be destroyed is death. 27 For he has put all things under his feet. But when he says all things are put under, it is manifest that he is excepted, which did put all things under him. 28 And when all things shall be subdued unto him, then will the Son also himself be subject unto him that put all things under him, that God may be all in all. 29 Else what will they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?*

**Who?**

The Midrash, in Beresheet Rabbah 13:6, states clearly that ***Techiyat HaMetim*** applies to Israel:

***Midrash Rabbah - Genesis XIII:6*** *R. Hiyya b. Abba said: It is as important as resurrection. R. Abba, son of R. Hiyya, said: The Sages too inserted it [the prayer for rain] in the blessing of the resurrection of the dead, for ‘hand’ and ‘opening’ are used in connection with both. ‘Hand’ in connection with the one [resurrection]: The hand of the; Lord was upon me (Ezek. XXXVII, 1); and ‘hand’ ‘ in connection with the other [rain]: Thou openest Thy hand and satisfiest every living thing with favour (Ps. CXLV, 16). ‘Opening’ in connection with the one [rain]: The Lord will open unto thee His good treasure the heaven to give the rain of thy land (Deut. XXVIII, 12’.); ‘opening’ in connection with the other [resurrection]: Behold, I will open your graves (Ezak. ib. 12). R. Judan said in R. Eleazar’s name: ‘Song’ is mentioned in connection with both. ‘ Song’ in connection with the one: Let those who dwell in the rock sing (Isa. XLII, 11); ‘song’ in connection with the other [rain]: Thou hast remembered the earth, and watered her... The valleys also are covered over with corn; they shout for joy, yea, they sing (Ps. LXV, 10, 14). R. Hiyya b. Ba said: It is greater than resurrection, for whereas resurrection is for man alone, this is for man and beast; again, resurrection is for Israel, whereas this is for Israel and the nations.*

The commentary entitled Yfei Toar explains that ***Techiyat HaMetim*** includes righteous/generous Gentiles as well. There will be more righteous/generous Gentiles than there are Jews.

***Zecharia 8:23*** *ten men of all the languages of the nations will take hold of the skirt of a Jewish man.*

Rashi says that this passage indicates that there will be seven hundred righteous Gentiles for each corner of the garment. For the four corners of the garment there will be two thousand and eight hundred righteous/generous Gentiles!

The Zohar implies that the idolatrous nations of the world will not be resurrected[[209]](#footnote-209):

***Soncino Zohar, Bereshith, Section 1, Page 181a*** *R. Simeon said: ‘It is written: “Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that he profane not my holy places, because I am the Lord who sanctify them” (Lev. XXI, 23). When the perennial stream releases human souls, and the Female becomes pregnant, they all range themselves within the edifice. Now all those that go forth at the period when the moon is defective by reason of the evil serpent, although pure and holy, become bruised and defective in whatever place they reach, and have to undergo pain and suffering. And these are the souls in whom the Holy One finds delight in spite of their being sad instead of joyful. Esoterically speaking they are a counterpart of something above, the body being impaired and the soul being within after the supernal pattern, each corresponding to each, and these are the souls that require to be renewed with the renewal of the moon, and hence it is written concerning them: “And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me” (Is. LXVI, 23), the word “all” signifying that these souls will be renewed wholly with the renewal of the moon. For they are partners, as it were, with the defective moon, for which reason she dwells in them always, without leaving them, in allusion to which the Scripture says: “I dwell... with him also that is of a contrite and humble spirit... to revive the heart of the contrite ones” (Is. LVII, 15), also: “The Lord is nigh unto them that are of a broken heart” (Ps. XXXIV, 19). These verses refer to those who are fellow-sufferers with the moon in her defect, and regarding whom it is fitly said, “to revive the heart of the contrite ones”, that is, to make those who participated in the sufferings of the moon also participate in the new life to be bestowed on her in the future. Such sufferings undergone by them are called “sufferings in token of love”. Happy is their portion in this world and in the world to come when they will be privileged to be partners with her, in allusion to which it is written: “For my brethren and companions’ sakes, etc.” (Ibid. CXXII, 8).’*

Abarbanel, however, in *Maayanei HaYeshuah*, p. 11a, writes that ***Techiyat HaMetim*** will apply to all of mankind. He notes two purposes in this:

(1) It would be unfair to all the generations who hoped for the coming of Mashiach if only those who had the good fortune to be alive at that time would be privileged to enjoy the benefits of the redemption. Therefore all the dead will be resurrected - the righteous/generous to enjoy the benefits they merited, and the enemies of Israel in order to witness their own ultimate downfall.

(2) The nations then to be resurrected will realize the folly of their beliefs and will acknowledge HaShem’s sovereignty, in the spirit of the prophecy that appears in:

***Zephaniah 3:9*** *8 Therefore wait ye upon me, saith HaShem, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. 9 For then will I turn to the people a pure language, that they may all call upon the name of HaShem, to serve him with one consent.*

The Nazarean Codicil seems to side also with Arbarbanel. Perhaps we can best understand this dichotomy by seeing two resurrections. The Zohar focuses only on the resurrection of the righteous/generous while Arbarbanel sees both:

***Yochanan (John) 5:27*** *And hath given him authority to execute judgment also, because he is the Son of man. 28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.*

***Revelation 20:4*** *And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Yeshua, and for the word of G-d, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Mashiach a thousand years. 5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.*

Other authorities, however, hold that only the righteous/generous will merit resurrection.[[210]](#footnote-210)

May we all merit to attain to the resurrection of the Righteous/generous, Amen V’Amen!

**Ashlamatah: Yeshayahu (Isaiah) 31:5 – 32:4, 8**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ Woe to those who go down to Egypt for aid, and who rely on horses and trust in chariots which are many, and on riders who are very strong, and they did not rely on the Holy One of Israel and the Lord they did not seek. | 1. ¶ Woe to those who go down to Egypt for help and rely on horses, who trust in chariots because they are many and in horsemen because they are very strong, but do not rely on the Memra of the Holy One of Israel or seek teaching from the LORD. |
| 2. He too is wise, and He brought evil, and His words He did not retract; and He rose up on the house of evildoers and upon the aid of workers of iniquity. | 2. And yet he in his wisdom brings evil on the one who does it, he does not let his words cease, but confirms [them] against the house of the evildoers and against those who help deceitful labour. |
| 3. Now the Egyptians are men and not God, and their horses are flesh and not spirit, and the Lord shall turn His hand, and the helper shall stumble and the helped one shall fall, and together all of them shall perish. **{S}** | 3. The Egyptians are men and not prince(s); and their horses are flesh and not spirit. When the LORD lifts up the stroke of His might, help will stumble and help will fall, and they will all be destroyed together. **{S}** |
| 4. For so has the Lord said to me, "As a lion or a young lion growls over his prey, although a band of shepherds gather against him, from their voice he is not dismayed and from their stirring he is not subdued, so shall the Lord of Hosts descend to gather an army on Mount Zion and on its hill. | 4. For thus the LORD said to me, As a lion or a young lion roars over its prey, and, when a band of shepherds are appointed against it, it is not broken up at their shouting or checked at their tumult, so the kingdom of the LORD of hosts will be revealed to settle upon the Mount of Zion and upon its hill. |
| 5. Like flying birds, so shall the Lord of Hosts protect Jerusalem, protecting and saving, passing over and rescuing." | 5. Like the bird soars, so the might of the LORD of hosts will be revealed over Jerusalem; He will protect and deliver, rescue and remove. |
| 6. Return to Him, against Whom you have thought deeply to turn away, O children of Israel. | 6. Return to the Law, for you have increased sinning, O sons of Israel. |
| 7. For on that day, they shall despise, each man his silver idols and his golden idols, which your hands have made for you [for] a sin. | 7. For in that time everyone will cast away their idols of silver and their idols of gold, the sin which your hands have made for you. |
| 8. And Assyria shall fall by the sword of one not a man, and the sword of one who is not a man shall consume him, and he shall flee from before a sword, and his chosen ones shall melt. | 8. "And the Assyrian will fall by a sword, not of man; and a sword, not of man, will destroy him; and he will flee before those who slay with the sword, and his mighty ones [will flee] to their breaking. |
| 9. And his rock shall pass from fear, and his princes shall be dismayed at the miracle, the word of the Lord, whose fire is in Zion and Whose stove is in Jerusalem. **{P}** | 9. His rulers will pass away before terror, and his princes break up before the standard,” says the LORD, whose splendour is in Zion for those who perform His Law, and whose burning furnace is in Jerusalem for those who transgress His Memra. **{P}** |
|  |  |
| 1. ¶ Behold for righteousness shall a king reign, and over princes who rule with justice. | 1. ¶ Behold, the king will reign for truth, and the righteous/generous will be exalted to take just retribution from the Gentiles. |
| 2. **And the man shall be as a hiding- place from the wind and a shelter from the rain, as rivulets of water in an arid land, as the shade of a huge rock in a weary land.** | 2. **The righteous/generous who hide themselves from the wicked will be like those who hide themselves from a tempest; they will return and be exalted and their teaching of Torah will be accepted in haste like streams of water that flow in a thirsty land, like the shadow of a cool rock in a weary land.** |
| 3. And the eyes of them that see shall not be sealed, | 3. Then the eyes of the righteous/generous will not be closed, and the ears of those who listen to teaching of the Torah will hearken. |
| 4. And the heart of the hasty shall understand to know, and the ears of them that hear shall attend, and the tongue of the stammerers shall hasten to speak clearly. | 4. The mind of the dreamers will have good judgment, and their tongue, which was dumb, will speak readily and distinctly. |
| 5. **A vile person shall no longer be called generous, nor shall a deceitful person be said to be noble.** | 5. **The wicked will no more be called righteous/ generous, nor will those who transgress His Memra be said to be strong.** |
| 6. For a vile person speaks villainly, and his heart works iniquity, to practice flattery, and to speak lies about the Lord, to empty the soul of the hungry, and the drink of the thirsty he causes to fail. | 6. For the wicked speak wickedness, and in their mind they conceive oppression: to practise deceit, to utter error before the LORD, to weary the soul of the righteous/generous, who desire teaching as a hungry person [desires] bread, and the words of the Law. which they desire as a thirsty person [desires] water, they think to void. |
| 7. As for the deceitful person, his instruments are evil; he plans wicked plots, to destroy the poor with false words, and when the needy speaks a plea. | 7. The deeds of the wicked are evil; they devise over sinful plans to ruin the poor with lying words and the pleas of the needy in judgment. |
| 8. **But the generous person plans generous deeds, and he, because of generous deeds, shall stand.** **{S}** | 8. **But the righteous/generous devise truth, and they will be established by their truth.** **{S}** |
|  |  |

**Rashi’s Commentary on Yeshayahu (Isaiah) 31:5 – 32:4, 8**

**1. Woe** Concerning Hoshea and the ten tribes who went down to Egypt for aid, who sent emissaries to So, king of Egypt (II Kings 17).

**on horses** that come from there, for they are swift runners.

**rely** (יִשָּׁעֵנוּ) and they did not rely on the Holy One of Israel as Hezekiah did, concerning whom it is written: (II Kings 18:5,7): “He trusted in the Lord God of Israel...and he rebelled against the king of Assyria.”

**2** **and His words He did not retract** What He said, “And the Lord shall take you back to Egypt in ships” (Deut. 28:68). This is payment in kind, for I said to you, “You shall no longer see it (ibid.),” and you went there of your own free will. Eventually, you shall go there in exile against your will.

**and He rose** on the ten tribes, who are a house of evildoers, and on the Egyptians who came to their aid.

**3** **shall turn His hand** For the Holy One, blessed be He, supports everything with His hand, and when He turns it, they will fall, like one who holds something in his hand, and when he inclines his hand, it falls. So is the Midrash Aggadah (Mechilta, Exodus 15:12). Jonathan, however, renders: shall raise the blow of His might.

**4** **As...growls** (יֶהְגֶּה) a roaring sound. Comp. (infra 59:11) “And like doves we will moan (הָגֽה נֶהְגֶּה).”

**although a band of shepherds gather against him** (יִקָּרֵא, lit., will be called.) They will gather upon him with a stirring shout.

**band of shepherds** (מְלֽא) a gathering of shepherds. Comp. (Jer. 12:6) “They called after you a band (מָלֵא).” Comp. also (Job 16:10) “Together they gather (יִתְמַלָּאוּן) against me.” All of these are expressions of gathering.

**he is not subdued** (יַעֲנֶה) he will not humble himself, he will not make himself as a poor man. Comp. (Exodus 10:3) “To humble yourself (לֵעָנוֹת) from before Me.” Comp. also (Hosea 5:5) “And the pride of Israel shall be humbled (וְעָנָה).”

**so shall...descend** (This intimates that God will descend) and will not be afraid of the stirring (or the multitude) of the nations.

**5** **passing over** (פָּסוֹחַ) passing over. Alternatively, it may be interpreted as an expression of sparing.

**and rescuing** He will extricate Israel from the strait. This is an expression of rescue (esmoucer in O.F.).

**6** **Return** To the One about Whom you have thought deeply how to turn away from Him, now return to Him.

**9** **And his rock shall pass from fear** And his strength shall be weakened from great fear.

**shall be dismayed at the miracle** Because of the great miracles that the Holy One, blessed be He, performs for Israel.

**whose fire is in Zion** There the fire will be prepared to burn them.

**1.** **Behold, for righteousness/generosity shall a king reign** Behold a king has no right to reign except to execute righteous/generous judgment.

**and over princes who rule with justice** And over whom should he reign? Over princes who rule with justice. The prophet says this concerning Ahaz, who was a wicked man, but Hezekiah his son shall rule, and he is worthy. ([Manuscripts read:] And he is worthy of reigning.)

**2** **And the man shall be** The hero in the fear of the Holy One, blessed be He - that is Hezekiah - shall be for Israel.

**as a hiding place from the wind** As a shelter of a rock, where people hide because of the wind, and they hide there because of the heat ([mss. read:] because of the rain), so will those remaining from the ten tribes trust in him.

**in an arid land.** (בְּצָיוֹן) an expression of dryness, desolation (צִיָּה).

**as the shade of a huge rock in a weary land** In a sunny place, where the earth is weary and dry and yearning for shade.

**3** **And the eyes of them that see shall not be sealed** (Heb. תִשְׁעֶינָה) Not as they are now, that “his ears are becoming heavy, and his eyes are becoming sealed (הָשַׁע) ” (supra 6:10), an expression of sealing.

**4** **And the heart of the hasty shall understand to know** Not like now, that “this people’s heart is becoming fat” (ibid.).

**and the tongue of the stammerers, etc.** Not like now, “for with distorted speech” (supra 28:11).

**stammerers** Anyone who does not know how to direct his speech to be clear is termed עִלֵּג or נִלְעַג.

**5** **deceitful** (כִּילַי) a plotting deceiver, who plots evil.

**noble** (שׁוּעַ) an expression of a lord, to whom everyone turns (שׁוֹעִין).

**6** **speaks villainy** (יְדַבֵּר)like מְדַבֵּר, a present tense.

**works iniquity** (יַעֲשֶׂה) Gathers thoughts of iniquity. Comp. (Deut. 8:17) “Gathered (עָשָׂה) for me this wealth.”

**to practice flattery** (לֲַעֲשׂוֹת) He thinks thoughts how he can practice flattery. חֽנֵף is a noun; therefore, the accent is on the first syllable, it is vowelized with a ‘pattah’ (now called a ‘segol’).

**and the drink of the thirsty he causes to fail** According to the simple meaning, they rob the poor. The Targum, (however, paraphrases:) The words of the Torah, which are like water to the thirsty, they plan to nullify.

**7** **and when the needy speaks a plea** (מִשְׁפָּט) To destroy the needy in his plea (מִשְׁפָּטוֹ). This word מִשְׁפָּט is an expression denoting the initial presentation of the case; when the needy presents his pleas, this one plans wicked plots to trap him with his devices. The word מִשְׁפָּט has three meanings: the initial pleas (derajjsnement in O.F.), the sentence (joujjment), and the execution of the verdict, that they discipline him with chastisement (joustize in O.F.).

**8** **because of generous deeds, shall stand** Because of his generous acts, he will have preservation.

**Special Ashlamatah: 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. |
|  |  |

**Correlations**

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

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

**Shemot (Exodus) 12:21-51**

**Yeshayahu (Isaiah) 31:5 – 32:4, 8**

**Tehillim (Psalms) 50**

**Mk 6:30-32, Lk 9:10a, Acts 14:1-7**

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

Israel - ישראל, Strong’s number 03478.

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

Called - קרא, Strong’s number 07121.

Israel - ישראל, Strong’s number 03478.

Said / Tell - , Strong’s number 0559.

Take - לקח, Strong’s number 03947.

**Shemot (Exodus) 12:21** Then Moses called <07121> (8799) for all the elders of Israel <03478>, and said <0559> (8799) unto them, Draw out and take <03947> (8798) you a lamb according to your families, and kill the passover.

**Yeshayahu (Isaiah) 31:6** Turn ye unto him from whom the children of Israel <03478> have deeply revolted.

**Tehillim (Psalms) 50:1** « A Psalm of Asaph. » The mighty God, even the LORD, hath spoken, and called <07121> (8799) the earth from the rising of the sun unto the going down thereof.

**Tehillim (Psalms) 50:7** Hear, O my people, and I will speak; O Israel <03478>, and I will testify against thee: I am God, even thy God.

**Tehillim (Psalms) 50:9** I will take <03947> (8799) no bullock out of thy house, nor he goats out of thy folds.

**Tehillim (Psalms) 50:12** If I were hungry, I would not tell <0559> (8799) thee: for the world is mine, and the fulness thereof.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Ex 12:21-51** | **Psalms**  **Psa 50:1-23** | **Ashlamatah**  **Is 31:5 – 32:4, 8** |
| --- | --- | --- | --- | --- |
| !yIa; | no, nothing | Exod 12:30 | Ps 50:22 |  |
| vyai | man | Exod 12:22 Exod 12:44 |  | Isa 31:7 Isa 31:8 Isa 32:2 |
| lk;a' | eat | Exod 12:43 Exod 12:44 Exod 12:45 Exod 12:46 Exod 12:48 | Ps 50:3 Ps 50:13 | Isa 31:8 |
| @l,a, | thousand | Exod 12:37 | Ps 50:10 |  |
| rm;a' | said | Exod 12:21 Exod 12:26 Exod 12:27 Exod 12:31 Exod 12:33 Exod 12:43 | Ps 50:12 Ps 50:16 |  |
| #r,a, | land, earth, ground | Exod 12:25 Exod 12:29 Exod 12:33 Exod 12:41 Exod 12:42 Exod 12:48 Exod 12:51 | Ps 50:1 Ps 50:4 | Isa 32:2 |
| rv,a] | which, who | Exod 12:22 Exod 12:25 Exod 12:27 Exod 12:29 Exod 12:30 Exod 12:39 |  | Isa 31:6 Isa 31:7 Isa 31:9 |
| hm'heB. | cattle | Exod 12:29 | Ps 50:10 |  |
| aAB | come, enter | Exod 12:23 Exod 12:25 | Ps 50:3 |  |
| !yBi | consider, discern |  | Ps 50:22 | Isa 32:4 |
| tyIB; | house | Exod 12:22 Exod 12:23 Exod 12:27 Exod 12:29 Exod 12:30 Exod 12:46 | Ps 50:9 |  |
| !Be | children, son | Exod 12:24 Exod 12:26 Exod 12:27 Exod 12:28 Exod 12:31 Exod 12:35 Exod 12:37 Exod 12:40 Exod 12:42 Exod 12:43 Exod 12:50 Exod 12:51 | Ps 50:20 | Isa 31:6 |
| rf'B' | flesh | Exod 12:46 | Ps 50:13 |  |
| rb;D' | promised, said, speak, spoken | Exod 12:25 Exod 12:31 Exod 12:32 | Ps 50:1 Ps 50:7 Ps 50:20 | Isa 32:4 |
| rb'D' | event, word | Exod 12:24 Exod 12:35 | Ps 50:17 |  |
| ~D' | blood | Exod 12:22 Exod 12:23 | Ps 50:13 |  |
| hy"h' | come, came, apply | Exod 12:25 Exod 12:26 Exod 12:29 Exod 12:41 Exod 12:49 Exod 12:51 |  | Isa 31:8 |
| xb;z< | sacrifice | Exod 12:27 | Ps 50:5 Ps 50:8 |  |
| bh'z" | gold | Exod 12:35 |  | Isa 31:7 |
| qxo | ordinance, statues | Exod 12:24 | Ps 50:16 |  |
| hwhy | LORD | Exod 12:23 Exod 12:25 Exod 12:27 Exod 12:28 Exod 12:29 Exod 12:31 Exod 12:36 Exod 12:41 Exod 12:42 Exod 12:43 Exod 12:48 Exod 12:50 Exod 12:51 | Ps 50:1 | Isa 31:5 Isa 31:9 |
| ~Ay | day | Exod 12:41 Exod 12:51 | Ps 50:15 | Isa 31:7 |
| bv;y" | sat, lived | Exod 12:29 Exod 12:40 | Ps 50:20 |  |
| laer'f.yI | Israel | Exod 12:21 Exod 12:27 Exod 12:28 Exod 12:31 Exod 12:35 Exod 12:37 Exod 12:40 Exod 12:42 Exod 12:47 Exod 12:50 Exod 12:51 | Ps 50:7 | Isa 31:6 |
| dbeK' | number | Exod 12:38 |  | Isa 32:2 |
| lKo | all, every | Exod 12:21 Exod 12:29 Exod 12:30 Exod 12:33 Exod 12:41 Exod 12:42 Exod 12:43 Exod 12:44 Exod 12:47 Exod 12:48 Exod 12:50 | Ps 50:10 Ps 50:11 |  |
| !Ke | so, thus | Exod 12:28 |  | Isa 31:5 |
| @s,K, | silver | Exod 12:35 Exod 12:44 |  | Isa 31:7 |
| aol | no, none | Exod 12:22 Exod 12:39 Exod 12:43 Exod 12:46 Exod 12:48 | Ps 50:9 |  |
| xq;l' | take, taken | Exod 12:21 Exod 12:22 Exod 12:32 | Ps 50:9 |  |
| !Avl' | tongue |  | Ps 50:19 | Isa 32:4 |
| daom. | very | Exod 12:38 | Ps 50:3 |  |
| hm' | what | Exod 12:26 | Ps 50:16 |  |
| rh;m' | haste | Exod 12:33 |  | Isa 32:4 |
| !mi | some, any, above | Exod 12:22 Exod 12:46 | Ps 50:4 | Isa 31:9 |
| lc;n" | spared, plundered, deliver | Exod 12:27 Exod 12:36 | Ps 50:22 | Isa 31:5 |
| af'n" | took, take | Exod 12:34 | Ps 50:16 |  |
| !t;n" | allow, give, slander | Exod 12:23 Exod 12:25 Exod 12:36 | Ps 50:20 |  |
| !yI[; | sight, eye | Exod 12:36 | Ps 50:21 | Isa 32:3 |
| l[; | over, above, urged | Exod 12:23 Exod 12:27 Exod 12:33 | Ps 50:4 |  |
| ab'c' | hosts | Exod 12:41 Exod 12:51 |  | Isa 31:5 |
| qd,c, | righteousness |  | Ps 50:6 | Isa 32:1 |
| !AYci | Zion |  | Ps 50:2 | Isa 31:9 |
| ~Wq | arose | Exod 12:30 Exod 12:31 |  | Isa 32:8 |
| ar'q' | called | Exod 12:21 Exod 12:31 | Ps 50:1 Ps 50:4 Ps 50:15 |  |
| ha'r' | sees | Exod 12:23 | Ps 50:18 Ps 50:23 | Isa 32:3 |
| xl;v' | sent, let | Exod 12:33 | Ps 50:19 |  |
| [m;v' | hear, heard |  | Ps 50:7 | Isa 32:3 |
| rb;[' | through | Exod 12:23 |  | Isa 31:9 |
| ~[; | people | Exod 12:27 Exod 12:31 Exod 12:33 Exod 12:34 Exod 12:36 | Ps 50:4 Ps 50:7 |  |
| hf'[' | did, do, make | Exod 12:28 Exod 12:35 Exod 12:39 Exod 12:47 Exod 12:48 Exod 12:50 | Ps 50:21 | Isa 31:7 |
| xs;P' | pass | Exod 12:23 Exod 12:27 |  | Isa 31:5 |

**Greek:**

| **Greek** | **English** | **Torah Seder**  **Ex 12:21-51** | **Psalms**  **Psa 50** | **Ashlamatah**  **Is 31:5 – 32:4, 8** | **Peshat**  **Mk/Jude/Pet**  **Mk 6:30-32** | **Remes 1**  **Luke**  **Lk 9:10a** | **Remes 2**  **Acts/Romans**  **Acts 14:1-7** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἀδελφός** | brother |  | Psa 50:20 |  |  |  | Acts 14:2 |
| **ἀπαίρω** | departed | Exo 12:37 |  |  |  |  |  |
| **ἀπέρχομαι** | going forth | Exo 12:21  Exo 12:28 |  |  | Mark 6:32 |  |  |
| **ἀπόστολος** | apostles |  |  |  | Mark 6:30 | Luke 9:10 | Acts 14:4 |
| **ἄρχων** | ruler |  |  | Isa 32:1 |  |  | Acts 14:5 |
| **γίνομαι** | become, became | Exo 12:41  Exo 12:51 |  |  |  |  | Acts 14:1 Acts 14:3 Acts 14:5 |
| **δίδωμι** | given, give, gave | Exo 12:25  Exo 12:36 |  | Isa 32:3 |  |  | Acts 14:3 |
| **διηγέομαι** | describe |  | Psa 50:16 |  |  | Luke 9:10 |  |
| **εἰσέρχομαι** | entered | Exo 12:23  Exo 12:25 |  |  |  |  | Acts 14:1 |
| **ἔπω** | said | Exod 12:21 Exod 12:26 Exod 12:27 Exod 12:31 Exod 12:33 Exod 12:43 | Ps 50:12 Ps 50:16 |  | Mar 6:31 |  |  |
| **ἐσθίω** | eat | Exod 12:43 Exod 12:44 Exod 12:45 Exod 12:46 Exod 12:48 | Ps 50:3 Ps 50:13 |  | Mark 6:31 |  |  |
| **ἡμέρα** | days | Exod 12:41 Exod 12:51 | Ps 50:15 | Isa 31:7 |  |  |  |
| **κύριος** | LORD |  |  | Isa 31:9 |  |  | Acts 14:3 |
| **λαλέω** | speak, spoke | Exod 12:25 Exod 12:31 Exod 12:32 | Ps 50:1 Ps 50:7 Ps 50:20 | Isa 32:4 |  |  | Acts 14:1 |
| **λέγω** | says, said | Exo 12:31 |  | Isa 31:9 | Mark 6:31 |  |  |
| **λόγος** | event, word | Exod 12:24 Exod 12:35 | Ps 50:17 |  |  |  | Acts 14:3 |
| **συνάγω** | gather |  | Psa 50:5 |  | Mark 6:30 |  |  |
| **συναγωγή** | gathering | Exo 12:47 |  |  |  |  | Acts 14:1 |
| **υἱός** | children, son | Exod 12:24 Exod 12:26 Exod 12:27 Exod 12:28 Exod 12:31 Exod 12:35 Exod 12:37 Exod 12:40 Exod 12:42 Exod 12:43 Exod 12:50 Exod 12:51 | Ps 50:20 | Isa 31:6 |  |  |  |
| **χάριν** | favor | Exo 12:36 |  |  |  |  | Act 14:3 |
| **χείρ** | hand |  |  | Isa 31:7 |  |  | Act 14:3 |

**Pirqe Abot**

**Mishnah 2:18**

**Rabbi Shimeon said: Be careful in reciting the Shema and in prayer. When you pray, do not make your prayer a fixed task, but an appeal for mercy and supplication before God. It is thus written, *"*For He is kind and merciful, slow to anger and great in love, forgiving evil” (Joel 2:13). Do not consider yourself wicked.**

The Mishnah now presents the three teachings of Rabbi Shimeon ben Nethanel.

His first teaching was, "***Be careful with the recitation of the Shema*** ***and with prayer***." He means that a person should be very careful to recite each service on time, and not allow the proper time to pass without the prayer being said.

Even if one is engrossed in Torah study, he should set aside his studies and say his prayers on time. There are times for study and times for prayer, and one should not encroach on the other. Do not say that God prefers the study of Torah over prayer, since God desires one as much as the other. There is a time for everything.

One might ask why the master specifies the precepts of the Shema and formal prayer more than all the other commandments in the Torah. But reciting the Shema and worshiping are merely means through which a person draws close to God. An intellectual may feel that he draws closer to God through his study of Torah, and should not interrupt his study for worship. Therefore, the master stresses that even a Torah scholar must be scrupulously careful in reciting the Shema and his formal worship.

We see this illustrated in an incident that took place in the time of the Ramban (Rabbi Moshe ben Nachman, Nachmanides, 1194-1270). The Ramban had a disciple who was so entrilled with his Torah studies that he virtually went without sleep, studying day and night. He always had a book in hand, even while grabbing a morsel to keep body and soul together. He was so involved in his studies, that he even omitted his daily prayers, so as not to interrupt his learning.

His master kept warning him that it was not proper to omit one's obligatory prayers. He also warned his students that everything should follow its proper course; that he should eat at mealtime, and sleep at bedtime. But the student would not listen, and pursued the course to which he was accustomed, not putting down his books for anything.

One day, an important emergency drew the student away from his studies. When he returned, he learned that a gentile peasant had overpowered his daughter – right on the table where he usually studied, He became very depressed, and was saddened for a long time, wondering why this unfortunate incident had befallen him and his loved ones.

Finally he approached his master and asked him. The master told him, "Did I not warn you to recite your prayers, and then study at the proper hours? Did I not teach you that there is a time for prayer and a time for study, and one should not encroach on the other? God wants both. If you had said your prayers, you would have included the petition:

*May it be Your will, O God my LORD and LORD of my fathers, that You protect me today from an evil person and an evil occurrence ...*

If you had said that prayer, this disaster would not have befallen you. Your daughter would not have had such a terrible encounter with such a wicked person."

From that day on, the disciple was always careful to say his prayers at the proper time.

The master here reminds us to be careful in reciting the Shema and in saying one's obligatory prayers. A person should rise up from bed in the morning without laziness, eager to give praise to God for keeping him during the night. He should thank God for returning his soul to his body, and for sparing him from the unfortunate events that are more likely to occur during the night.

A person should consider that if someone had called him to some venture in which he could earn a lot of money, he would get up eagerly and hasten to the appointment. Is praying to God any less important? Besides being an opportunity to commune with God, it is also one of the Torah's commandments.

One must also be very careful of the afternoon (***Minchah***) service. One must remove himself from his business and recite the ***Minchah*** service at the proper time, and not miss this most important service. Although he can make up the ***Minchah Amidah*** by reciting the evening ***Amidah*** twice, this is only true when it was absolutely impossible to recite the ***Minchah*** service on time. Otherwise, it is not permitted, and every blessing recited in the ***Amidah*** is a blessing in vain (***Berakhah Le-Vatalah***).

One should not listen to the Evil Urge (***Yetzer HaRa***) that in leaving his shop to recite the ***Minchah*** service, he may lose a customer who may bring him profit. He should realize that this is nonsense. How can an intelligent person believe that in serving God, he will lose the livelihood that God has allotted him, and that in being lax in serving his Creator, he will have success and earn more money?

Regarding this, Rabbi Menachem de Lonzano (1550-1623) wrote:

*When a man believes in God and recognizes*

*That it is God's blessing that grants wealth*

*Can His blessing come to you when you neglect His worship*

*Engrossed in gaining wealth?*

This means that as long as you believe that with His blessing God will give you success in your business, and that this is the way to gain riches, how can you think that He will bestow His blessing on you if you neglect serving him and saying your prayers on time? How can you feel that you will encounter a loss by serving God by saying your prayer on time? When you do this for such an excuse (***chalukah***) you must surely have bad motives.

Moreover, when you neglect the afternoon service, you demonstrate that the reason you rise up early in the morning and say your prayers is not for the love of God. Rather, you realize that if you went to your shop at that early hour, you would not find any customers anyway. As proof of this, in the afternoon, when customers are available, you are not ready to leave your shop to recite the afternoon service. At this time, you feel that you might lose money.

How can a person abandon his worship of God for mere monetary gain, especially when we are all commanded to serve God three times daily by reciting each service on time? A king once sent two of his servants on two different errands. They both neglected their errands, and when the king discovered this, he was enraged, commanding that they both be hanged for failing to carry out his order. One of the other servants approached the king and said, "Your Majesty. Would it not be at least fair to let these two men explain why they did not carry out your orders?" The king agreed and let the two speak up. The first one explained that he was met by friends who promised him a thousand gold coins if he did not carry out the kings errand. The other servant was summoned and also asked, "Why did you not do as the king had ordered you?" He replied that he had met some friends and they had asked him, "Why do you want to go? It is a cold, rainy day, and you may catch a cold on the road." The king said, "Is this an excuse (***chalukah***) for these two to escape punishment? For the love of money and to escape work, they avoided completing my errand." The king became enraged, and ordered them executed forthwith.

If this is true of a mortal king, who is relatively powerless, how much more so should it be true of God, King of the Universe? He has the power to give wealth and to impoverish as He sees fit. Surely, if one carries out His commandments, he will not suffer loss, but will gain good.

It is with regard to this that the master said, "***Be careful in reciting Shema and in prayer***." One should be sure to say the Shema and every prayer service on time, and not fall for the advice of the Evil Urge. [The master emphasizes that we must be careful in the recitation (***keriah***) of the Shema. In the case of "prayer" (***tefillah***), which denotes the silent ***Amidah*** he makes no mention of recitation.]

We are thus reminded that we must recite the Shema aloud. The reverse is true of the Amidah, which is not said aloud, but in a whisper. The Amidah may not be recited in a loud voice. The words should come out in the barest whisper, so that no one will hear them except the worshiper himself. When one worships aloud, it is as if he wants all the world to hear what he is requesting. God, however, knows even the thoughts that a person has in his heart.

When a person worships out loud, he is praying like the false prophets in the days of Elijah, who screamed out loud to their idolatrous gods (1 Kings 18:26). Elijah ridiculed them, telling them, "Call upon your gods in a louder voice. perhaps they are sleeping and you will have to wake them up" (1 Kings 18:27). Moreover, when a person recites the Amidah out loud, he is considered among those of small faithful obedience (***MiKetaney HaEmunah***).

The master thus teaches us, "***Be careful in the recitation of the Shema and in prayer***." One must be careful to recite both the Sh'rna and prayer (i.e. the ***Amidah***) according to Law, since each one must be recited differently. The Shema must be recited aloud, while the Amidah must be said in a low whisper.

Rabbi Shimeon’s second teaching was, "***Do not make your prayer a fixed obligation***." This means that you should not consider your obligatory prayers as a burden that you are obliged to do. When a person is obliged to do a task, he cannot wait to discharge his duty and rid himself of his burden. Prayer should not be like that. Rather, you should say it with humility, pleading and supplication, entreating God to fill your requests, giving you what you need. Then you will be certain that God will answer your prayers, for He is kind and merciful (***Rachum VeChanun***), heeding prayer, and having mercy on one who approaches Him with sincerity.

Rabbi Shimeon’s third teaching was, "***Do not be wicked in your own presence***." This means that when a person commits a sin, he should repent immediately. He should not take it upon himself to decide that he is too wicked, and there is no repentance for his sins. If he does this, he will never repent. Rather, he should be aware of his sin, but should seek to repent.

Some commentaries maintain that Rabbi Shimeon means that a person should not commit a sin one day, so that he will have to ask himself the next day, "Why did I commit such wrongful act?" A person should never do something that will later make him consider himself wicked.

Still other commentaries maintain that Rabbi Shimeon is admonishing people not to separate themselves from the community. When a person does so, he is considered a ***wicked*** person (***rasha***). He therefore says, "Do not be a wicked person in your own presence." When you are "in your own presence," separated and aloof from the community, then you are wicked.

Others say that when the master says, "Do not be wicked in your own presence," means that when a person is alone he should not say, "Since I am hidden in one chamber inside another chamber, who can see if I commit a sin?" He should be certain that God sees him, since "***The whole world is filled with His glory***" (Isaiah 6:3). The master thus said, "Do not be wicked in your own presence. Do not be wicked and commit sins when you are alone and no one can see you. Rest assured that God is aware of all the deeds that people do, even when they are hidden in the innermost chambers."1l7

[The expression ***BiPeney Atzmekha***, which has been translated, "in your own eyes," or "in your own presence," can also be translated "before your own essence."] This means that although no one sees you when you commit a sin, at least you should be ashamed of your own soul, which is a spirit emanating from under the Throne of Glory (***Kissey HaKavod***). If one is not ashamed of one's own soul, it is as if he is not ashamed of the Divine Presence (***Shekhinah***), heaven forbid!

**Nazarean Talmud**

**Sidra of Shmot (Ex.) 12:21-51**

**“V’Shachatu hapasach” “And Kill The Passover”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **Luqas (Lk) 9:10a**  Mishnah **א:א** | **School of Hakham Tsefet**  **Peshat**  **Mordechai (Mk) 6:30-32**  Mishnah **א:א** |
| **When the Sh’l'achim** (apostles – emissaries) **returned (**to Yeshua)**, they gave him an account of all that they had done.** | **And** when t**he Sh’l'achim** (apostles - emissaries) **were synagogued by Yeshua,** they **told him everything, even what they did and what they taught.[[211]](#footnote-211) And he said to them, “Come now by yourselves, to a quiet[[212]](#footnote-212) place and rest a while.” (For there were many** people**coming and going, and they did not even have time to eat.) They went away in the boat to a secluded place by themselves.** |
| **School of Hakham Shaul**  **Remes**  **2 Luqas (Acts) 14:1-7**  Mishnah **א:א** | |
| **And now it happened in Iconium** that **they entered the Jewish Esnoga together, and spoke in such a way that a large number of people faithfully obeyed, both of Jews and of the Hellenists. But the** Shammaite **Jews who disbelieved[[213]](#footnote-213) incensed the minds of the** God-fearing **Gentiles and embittered them against the** Jewish **brethren.[[214]](#footnote-214) Therefore, they spent a long time** there**speaking boldly concerning the Lord** (G-d)**, who bore witness to the** teaching of His **Torah by His loving-kindness, granting that signs and wonders be done by their hands. But the people of the city were divided; and some sided with the** Shammite **Jews, and some with the Sh’l'achim** (apostles - emissaries)**. And when an attempt was made by both the Gentiles[[215]](#footnote-215) and the** Shammaite **Jews with their rulers, to mistreat and to stone them, they became aware of it and fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding region; and there they continued to proclaim the Mesorah.** | |

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

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| --- | --- | --- | --- | --- | --- |
| **Ex 2:21-51** | **Psa 50** | **Is 31:5 – 32:4, 8** | **Mk 6:30-32** | **Lk 9:10a** | **Acts 14:1-7** |

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

The connection between the Nazarean Codicil and the Torah reading is immediate.

|  |  |
| --- | --- |
| **Mordechai (Mk.) 6:30** | **Sh’mot 12:21** |
| **The Sh’l'achim** (apostles – emissaries) **were synagogued by Yeshua…** | Moses **summoned all the elders of Israel** and said to them, |

**Emissaries of the Master**

We have recently seen the **Sh’l'achim – emissaries** dispatched, “sent out.” We cannot believe that they were blindly sent by the Master to just wherever they felt like going. As we will see, they are **Sh’l'achim – emissaries** of the Master. Therefore, they are to do the Master’s bidding per se. The word “Apostle” (**Sh’liach – emissary**) needs to be understood in the Jewish environment in which Mordeachai/The Nazarean Codicil was written contrary to the majority opinion of Christian scholars. The definition of an “Apostle” is given to us in Mishnah Berakhot 5:5 – “A person’s representative (Hebrew: **Shaliach** – “sent-out-one”) is as the person himself.” The dispatching of the talmidim or principle of agency is a means of extending one’s realm of influence and power. The principle of agency teaches us that if an “Apostle” is “sent out,” it is as if the person himself went on that mission. Thus, we have used the word “**Sh’l'achim**.” Wherever the **Sh’l'achim** went they were going out as “plenipotentiary agents” of His Majesty Messiah King Yeshua who is the Messiah of all the Jewish people. Here we have the often used Semitic idea that politics and religion are intimately intertwined. We can also derive a vital principle from these words. The talmidim return to the Master in a state of much needed rest. This principle shows that the one who dispatches, that is, apostolizes agents will be able to do far greater exploits through his agents without depleting his own power. The phrase “**there were many** people**coming and going,**” shows the extensive amount of “ministry” that the talmidim were involved in. It also shows that the Master had well used the principle of agency as a means for furthering his mission. Furthermore, this pericope shows that the Master’s talmid were an integral part of his success in ministry. The pericope gives us help in understanding that the official work of a talmid is to be an agent of his Hakham. In this sense, the title “Apostle” refers to the agent of the Hakham as an extension of himself.

In the present Torah Seder Moshe gathers the “Elders” of the B’ne Yisrael. Therefore, we would see that Yeshua has elected his council of “Elders” per se. Moshe gathered the Elders because they would have to act as his agents in each family and clan selecting their Pesach lamb. Therefore, we as **Sh’liachim** of His Majesty Messiah King Yeshua who is the Messiah of all the Jewish people, are not into the business of criticising or meddling into the good or bad policies of the Gentile powers and governments. We might say that Pharaoh and his “government” are unable to have any measure of control or influence over the B’ne Yisrael. The main thrust of Jewish “**Sh’l'achim**” is to establish communities/colonies of people who accept in truth, sincerity and love the whole governance of G-d through the Bate Din. And where these institutions (Bate Din) exist normally, we are not bothered by the powers of Gentile government. We need to remember this, that our message is both political, religious, ethical and legal, all at the same time, harmoniously intertwined. Messiah’s debriefing includes a period of repose. This requires an opportunity to “get away” from the masses. In similar fashion, the Torah Seder shows Moshe preparing the B’ne Yisrael for the great “get away!”

In the present pericope, like our Torah Seder, the Sh’l'achim were “**Synagogued**” by the Master. The Greek here has: **συναγονται – Sunagonte,** **συνάγω** – *sunago*, meaning to lead, assemble. This is normally translated as “congregated” but a word derivative from “Synagogue.” Therefore, we might well understand that Moshe “**Synagogued**” the Elders of the B’ne Yisrael. We can also derive practical halakhic application here. Where there is a **Synagogueing”** an issue or matter needs addressing.

**A Place of Rest**

The weekly assembly “**Synagogueing**” of the Jewish people is for the sake of the Moed, Divine appointment addressing the spiritual needs of the coming week prophetically. Moshe’s address prepared the B’ne Yisrael for the coming week. Likewise, when we enter into Shabbat we have an opportunity to say goodbye to the previous week. We also have the ability to reflect on our week to see what spiritual accomplishments we have made. Likewise we should review our failed spiritual attempts. Yeshua has gathered, “**Synagogued**” his talmidim for the sake of debriefing. Not only has he brought them for debriefing, he has gathered them for “rest,” I.e. Shabbat.

**B’resheet (Gen.) 1:31** God saw all that He **had made**, and behold, it was very good. And there was evening and there was morning, the sixth day.

The cited passage from B’resheet shows us that part of our preparation for Shabbat is reflection. Yeshua wants to be able to debrief his talmidim in a quiet place away from all the business of life. This debriefing gives a place for teaching and instruction.

One of the main techniques used in Psychology, Intelligence and many other areas is the “Debrief.” The “Debrief” affords the person/s the opportunity to learn what they did wrong and how to improve, as well as what they did right or excelled at doing, and at the same time it prevents “burn-out” and generates a general sense of wellbeing and pride in being a member of a team with a good leader. Many are the books and articles in the Christian world about ministerial or professional “burn-out” and the reason for this is that the work is not collegial (i.e. at least, “two by two”), and there is no leader to lead a “Debriefing Session.” But, where the wise counsel of our Sages is thrown out as useless and despised, what else can be expected? Lawlessness indeed has its own nefarious reward.

To be a genuine Talmid of the Master requires much work in parallel within and without the individual and this should be done in teams, not by oneself, as it is most dangerous and lethal to your faith and mental wellbeing. Also regular sessions of debriefing should be conducted as these when done by a skilled practitioner result in much perfectioning of skills and promotion of pride, camaraderie, and overall sense of wellbeing. Discipleship, from this perspective have nothing to do with people warming pews, but active agents of the Master carefully carrying out his mission with precision and effectiveness, whilst at the same time promoting best practices and personal wellbeing.

Judaism is a place and people of community. Communities are built on relationships. Boarders and “halakhah” strengthen relationships. Therefore, communal activities need to be controlled by halakhot. The Master had dispatched (Apostled) his Talmidim into the community with his Mesorah. Moshe gave the Mesorah to the Elders of the B’ne Yisrael by instructing them on how many people they should try to feed with one sheep, what that sheep should look like and other pertinent criteria for Pesach.

**Come Away**

The ministry of the Master transformed the Galil. The Galil had been the home of paganism and idolatry before it was carried away into Babylon. The ministry of the Master in conjunction with his talmidim took a place in an area of backwards practice of the Northern Kingdom and transformed them into the cradle of Judaism for the future. The Galil was the latter home of Yochanan Ben Zakkai and the last place where the Great Sanhedrin sat before it disassembled. These people and Bate Din could not have been able to make a transition from Eretz Yisrael into Diaspora without the preparatory work of Yeshua and his talmidim. Yeshua called his talmidim “away” from the history of a degraded Galil into the heights of Judaism’s “Governance of G-d.” His “apostles” as his agents called all the inhabitants of the Northern Galil “away” from their sordid history in preparation for their departure on a global mission of tikun. This would not have been possible…

1. If the Master had not dispatched his talmidim as his Emissaries
2. And if they had not taught the Mesorah of the Master

Acceptance of the Master, Messiah of all Yisrael made the transformation of the Galil possible. The Galil had become the new Gan Eden. From this, New Eden sprang the waters from the four rivers[[216]](#footnote-216) of Rabbinic Hermeneutics such as the Mishnah, Tosefta and the halakhic Midrashim. The second through the fourth century produced the bulk of rabbinic materials, again from the Galil. The fourth through the eighth centuries produced much of the Targumic literature, and thousands of *piyyutim*, as well as sermonic midrashim.[[217]](#footnote-217) From the first century through the eighth, the Galil was the cradle of present-day Judaism. While many scholars want to refute the thought that the Master and his talmidim had an influence over the area, we can hardly imagine the power of his ministry in that region. In a measure, Judaism “went out” of Yerushalayim (Jerusalem) but not the Galil because the Master “apostolized” talmidim.

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

The obvious verbal connection between the Peshat and Remes portions of our Nazarean Codicil is the word “Apostle” **Sh’l’achim**.

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| --- | --- |
| **II Luqas (Acts) 14:4** | **Mordechai (Mk.) 6:30** |
| **And some sided with the Shammite Jews, and some with the Sh’l'achim (apostles - emissaries).** | **And** when t**he Sh’l'achim (apostles - emissaries) were synagogued by Yeshua, and** they **told him everything, even what they did and what they taught.** |

The Remes portion of our Nazarean Talmud connects with the Torah as well.

|  |  |
| --- | --- |
| **II Luqas (Acts) 14:1, 2** | **Sh’mot 12:29** |
| **A large number of people believed, both of Jews and of the Hellenists. …of the God-fearing Gentiles** | **A mixed multitude also went up with them, along with flocks and herds, a very large number of livestock.** |

**The Soul of a Sh’liach**

The underlying theme of the Nazarean Codicil last week was that of the quintessential Torah Scholar, Yeshua. This week looks at the extension of the Torah Scholar through his talmidim, i.e. his **Sh’l'achim – apostles**. To look at the soul of a Torah Scholar or his talmidim we must look at the driving force of the soul. The duty of the Master/Hakham is to repeat the Torah until his talmidim have mastered its concepts.

**b. Erubim 54b** ﻿Our Rabbis learned: What was the procedure of the instruction in the oral law? Moses learned from the mouth of the Omnipotent. Then Aaron entered and Moses taught him his lesson. Aaron then moved aside and sat down on Moses left. Thereupon Aaron's sons entered and Moses taught them their lesson. His sons then moved aside, Eleazar taking his seat on Moses right and Ithamar on Aaron's left. R. Judah stated: Aaron was always on Moses right. Thereupon the elders entered and Moses taught them their lesson, and when the elders moved aside all the people entered and Moses taught them their lesson. It thus followed that Aaron heard the lesson four times, his sons heard it three times, the elders twice and all the people once. At this stage, Moses departed and Aaron taught them his lesson. Then Aaron departed and his sons taught them their lesson. His sons then departed and the elders taught them their lesson. It thus followed that everybody heard the lesson four times. From here R. Eliezer inferred: It is a man's duty to teach his pupil [his lesson] four times. For this is arrived at a minori ad majus: Aaron who learned from Moses who had it from the Omnipotent had to learn his lesson four times31 how much more so an ordinary pupil who learns from an ordinary teacher.

The Hakham with his talmidim recounts the Torah lesson in Erubim 54b “four times.” However, something is “enigmatic” about the number “four.” We can see that the number four refers to the “four levels of hermeneutics.” Still, we have a problem. **The allegory of the Talmud means that the number four is non-literal**. This passage in Erubim makes this point very clear. A little farther down in the same Gemara we have the answer to this problem.

**b. Erubim 54b** Rebbe Akiva said: **Where do we know that a teacher must continue to repeat the material until the student has mastered it?** Because the Torah says (Deut. 31:19), “And you will teach it to the children of Israel.” And where do we know that it must be taught until the students know it fluently? Because the Torah says (ibid.), “Put it in their mouths.” And where do we know that the teacher must also explain the reasons? Because the Torah says (Exodus 21:1), “Now these are the ordinances which you will put before them.”

We can derive from this text the Rabbinic practice of using numbers in general terms rather than in a specific sense when elucidating Remes materials. We can also learn, which is our main point, that the Hakham teaches his talmidim all levels of the Torah until that talmid has “mastered” the Torah.

Hakham Shaul looks at the Torah as a living entity in saying...

**Bereans (Heb.) 4:12 For the Living[[218]](#footnote-218) Torah** (is) **full of Divine Power** (given for the sake of a Divine task) **and sharper than any double-edged sword, and penetrating to the point of discerning the Nefesh** (basic human life) **and ruach** (the higher attributes of the human Neshamah)**,** like **the** difference between **the joints and marrow, and with the ability to judge the thoughts and intentions of the heart.**

Therefore, the mission and mandate of the **Sh’liach** is to become one with the Torah of his Master. A thought in the mind, concerning the Torah, is a “living entity,” like an angel (messenger). That thought has a powerful effect on the soul of the one holding it. Because the Torah can distinguish between thought and intent, it has the ability to transform and elevate the soul to the heights of the heavenlies. Each thought that we have has a mission of transformation and elevation. Therefore, we see that a **Sh’liach** can refer allegorically to a thought. Take for example the reading of this Torah Seder and the associated materials as we have published them. With each section (week), the mind is lead down a specific path. Each Torah Seder is filled with information that the soul needs to traverse through the spiritual content and environ of the week. The beauty of the “**Living Torah full of Divine Power**” is that it is suited to address the needs of any soul that reads and contemplates its contents.

Again, allegory demands attention and explanation. The “**Living Torah full of Divine Power**” is a Hakham who has mastered the Torah. In a similar way each Talmid/**Sh’liach** is filled with a specific content. In essence, he is a “message” not just a messenger. He, the talmid/**Sh’liach** is the message of his mentor. Each Hakham knows his talmidim in a way that allows him to “**apostolize**” (send) him out in a very definite direction. In this vein, the Hakham must be a “soul-reader.” However, not only must he be a “soul-reader” he, out of necessity is also a “time reader,” with the ability to determine the time and place we are in G-d’s plan.

In the realm of the Torah and spirituality, the only way to gain knowledge (Da’at) is to come close to that thing. With regard to the Torah, the only way to learn from the Torah is to come close to the Torah. By coming into close proximity with the Torah, we are able to develop an intimate knowledge of the Torah. The question we must posit now is how to get close to the Torah? The answer is multitudinous. Firstly, we must “understand” (Binah) that the way that we come closest to the Torah and G-d is to be in “connection” with Him through its mitzvot.[[219]](#footnote-219) This can also be a reference to the weekly readings of the Torah. As we come close to the Torah reading, it begins to unveil itself to us. Likewise, when we begin to come close to a Torah Portion its power begins to influence us. Secondly, and of equal importance is to draw close to a Hakham.

**m. Abot 1:6 Yehoshua said: Make for yourself a Rav (a teacher); acquire for yourself a friend (Chaber); and judge every person on the lenient side.**

Therefore, the elemental ways to drawing close to the Torah is to follow the mitzvot as they are taught to you by your Rav/Hakham.

On his Eminence Rabbi Dr Hillel’s webpage, he has a document entitled “[Feasts](http://www.betemunah.org/feasts.html).” This document teaches us the things that happened on any given day of the Biblical year. However, the Triennial Torah reading schedule deals with issues that are only addressed by the Torah Reading in its specific relation to the things that happened on the days of the Biblical year, the Torah Reading for that week and the aspect of the Septennial Torah Reading. These three facets of Torah cause the relevance of Torah to exist in each life in a **Very** specific and determinate way. In other words, three elemental aspects of the Torah are affecting our lives on any given day. For example, the 49 stations of counting the Omer are brought about by the seven attributes of the “Seven Officers” of the Esnoga, as they are manifest during the specific period of their counting. These 49 stations are responses to specific aspects of building the Neshamah integral to the specific time of year. Likewise, we can see that these are levels that each talmid must pass through on his way to becoming a Hakham. Hakham Shaul has masterfully captured this essence in his letter labeled “Ephesians.” Some Scholars do not believe that Hakham Shaul wrote this letter. Consequently, Scholars have a hard time trying to determine who wrote Ephesians. This is because the letter was never intended to be read by “**Only”** the “Ephesians.” This letter was a general letter **written to all the Masters Esnoga’s throughout the Diaspora**. Therefore, Hakham Shaul addressed an issue in time as well as a timeless problem. We have heard the refrain that the “Torah is to be read in **Time**” on a multitude of occasions. Why do we make this statement? Firstly, because it is true, and secondly, because the “Torah in Time” addresses specific aspects of the Neshamah. The message of Shabbat as an entity is so important that we must rehearse that message on a weekly basis. This is true, cyclically for all the other aspects of Jewish life, i.e. Rosh Chodesh, the Festivals etc. The frequency of the cycle and entity within that cycle teaches us how to repair the damage addressed in each entity. We must keep in mind that every Torah Scholar is a gift in time for the sake of repairing the damage done to the world. Some Hakhamim may never reach the world per se. However, the training of talmidim is a way that the Hakham can address issues that need repair without physically being present. This message is abundantly clear in the present Nazarean Codicil readings.

Because the enemy has no innovative ability, we see that he must mimic those practices followed by the Jewish people. His mechanisms are usually the antithesis of Jewish practice. Take for example the reading of one’s “horoscope.” While we are not scholars on how the practice initiated, we can easily see that the practice is an emulation of reading the Torah on a scheduled basis. The word horoscope is derived from Greek words meaning, “hour watching.” “Hour” being a reference to time. Therefore, in principle this practice mimics the Reading of the Torah over the seven-day period. Each week the usual final question that we have in our materials is…

**“In your opinion, and taking into consideration all the above readings for this Shabbat, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week?”**

While we ask for an overall “prophecy” concerning the week, we could break the question down into the seven sections and ask what seven prophetic messages…

However, another way of asking the question would be “what is your mission in the coming week based on the reading of the Torah?” As we noted above, we find ourselves reflecting on the week as we have entered into Shabbat. What positive purpose can this possibly have? Shabbat and the Torah readings are like a springboard. If we approach the Torah appropriately, we are driven forward as a positive force being a “Living Torah full of Divine Power.” Not only are we thrust forward, we are impelled upward with the Divine Energy of the Torah.

The fabric of the of the universe’s structure was damaged with the sin of Adam. Likewise, the angelic spheres rebelled damaging their place and position.

**Yehudah 1:6 Now the heavenly messengers[[220]](#footnote-220) that did not keep their** Divinely appointed position of **pre-eminence but forsook their proper sphere** (station) **are kept** under guard **in everlasting chains in** deepest **darkness for the great day of judgment,[[221]](#footnote-221) wandering spheres** (stars) **for who the deepest darkness is reserved for** (their) **eternity.**

The message of the daily lessons given Adam and Havah in Gan Eden is clear.

**B’resheet 3:8** ﻿They (Adam and Havah) heard the sound of the Lord God moving about in the garden at the breezy time of day; and the man and his wife hid from the Lord God among the trees of the garden.[[222]](#footnote-222)

Our translation below helps to detect the depth of the Torah’s intent and illumes the true intent of the verse.

**“They (Adam and Havah) heard the voice of halakhah from the Breath of the Lord God in the garden.”**

Adam was initially being given the “Oral Torah” daily. Why? Only through the application of the Oral Torah on a daily basis can we repair the damage done to the universe by, the angelic rivalry and the angelic rage against humanity. Furthermore, this example sets the precedent for Torah study. Or, better said, this sets the precedent for studying the Oral Torah. Adam and Havah contributed to the calamity by disobedience to the Oral Torah. The singularity of Gan Eden[[223]](#footnote-223) was segregated and divided only by the sin of Adam. The cosmos was damaged by the abandonment of the heavenly spheres from their original offices and stations. Adam and Havah could have repaired the damage of the fallen spheres had he adhered to the Oral Torah. His forsaking the Torah fractured the cosmos leaving the cosmos in worse shape than the abandonment of the fallen spheres.

Adam was the first telluric expression of Messiah (Adam Kadmon – Keter). His mission was to repair the damage to the cosmos caused by the fallen spheres. Therefore, in order to complete the mission of Messiah humanity must be a part of the telluric world. Only by elevating his activities and thoughts through the Septennial Torah readings can we accomplish the Messianic mission. Therefore, the Neshamah is given a very specific mission with a very explicit message. This message was determined from the very beginning. We might say that each soul was crafted for a specific mission with an explicit message. The “body” is only a piece of tangible materials that is exposed to the telluric dimension for the sake of the Messianic mission. As a vehicle/chariot, the body, transports us through time. If the Neshamah was not connected to a body it would not experience time. Therefore, its temporal consciousness is because the Torah/Nomos is the structure of the universe and the Torah in the present world is itself presently temporal.

**D’varim (Deut.) 30:10-14 if you obey the LORD your God to keep His commandments and His statutes which are written in this book of the Torah, if you turn to the LORD your God with all your heart and soul. For this commandment which I command you today is not too difficult for you, nor is it out of reach. It is not in heaven, that you should say, “Who will go up to heaven for us to get it for us and make us hear it, that we may observe it?” Nor is it beyond the sea, that you should say, “Who will cross the sea for us to get it for us and make us hear it, that we may observe it?” “But the word is very near you, in your mouth and in your heart, that you may observe it.”**

Was the Torah ever in heaven? This Mishnah lists fourteen things (10 + 3 + 1) that seem to defy the laws of the structured universe. These are problematic because God is supposed to have created a world based upon the laws of the structured universe, i.e Torah/Nomos. In order to solve this problem, the Mishnah claims that these items were created for the very purpose of defining a structured universe during the six days of creation. They were created during this “in-between time,” right before creation ended at the end of the sixth day. These items are therefore part of God’s ultimate plan and they are not in essence “supernatural.”

**m. Aboth 5:6** Ten things were created on the eve of the Sabbath at twilight, and these are they:

[1] the mouth of the earth, [2] the mouth of the well, [3] the mouth of the donkey, [4] the rainbow, [5] the manna, [6] the staff [of Moses], [7] the shamir, [8] the letters, [9] the writing, [10] and the tablets (containing the Torah), And some say: also the demons, the grave of Moses, and the ram of Abraham, our father. And some say: and also tongs, made with tongs.

These fourteen things match the number 14 of Sefer Matityahu (the book of Matthew) with regard to the Messianic mission. Likewise, in prototypical Talmudic style, Hakham Shaul wrote the letter of “Ephesians,” suggesting that the Jewish people were created in union with Messiah/the Messianic Mission before the foundation of the world. Why?

We have read on Iyar 18, Ephesians 1:3-6 regarding The Masoret in concert with the Darshan **(Prophet)**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 3 | Masoret/Darshan | Nisan 18 | 1:3-6 | Chessed coupled with prophecy |

**Ephesians 1:3-6 Let the God and Father of our master Yeshua HaMashiach be Blessed[[224]](#footnote-224), having blessed[[225]](#footnote-225) us in Messiah with every spiritual[[226]](#footnote-226) blessing[[227]](#footnote-227) in the heavens,[[228]](#footnote-228) even as He (God) has elected[[229]](#footnote-229)** (separated)[[230]](#footnote-230)**us[[231]](#footnote-231)** (the Jewish people)to be **in union with him[[232]](#footnote-232)** Messiah **before the foundation of the world[[233]](#footnote-233) to be Tsadiqim (**Greek: agios**)and blameless in His** *God's presence***in love. He** God appointed **us as** His **chief/principle[[234]](#footnote-234) adoption[[235]](#footnote-235) as His own** (children) **through Yeshua HaMashiach according** toHis**desire and good will to the praise of the honour of His chessed** (loving-kindness), **in which He has made us accepted as the** one **beloved.**

Hakham Shaul states that we, the Jewish people were “elected” before the foundation of the world meaning, “ἐκλέγω.” The Greek word ἐκλέγω is compound. εκ meaning out of λέγω *logos* or Word, Aramaic Memra. This translation can be read “out of words” meaning that there were NO words spoken in our creation, **or that this is a reference to being created and given a mission while we were in an ethereal state of** spirit i.e. outside of the realm of time.

In other words, G-d crafted the Jewish soul by the speaking of the Torah. Each soul was given a **Very** specific Mission in relation to the Torah. The Torah Scholar/Hakham must look at the essence of a soul and then equip that soul for that mission. Allegorically speaking the word **ἀρχή** – *arche* in B’resheet (Gen. LXX) 1:1 refers to the soul. This was the principle/chief part of man’s creation is his Neshamah. This is because the Neshamah is the helmsman of the body. In continuity with the Torah Seder we can also say, allegorically that Pesach is the chief/principle part of the Jewish soul. The allegorical explanation is that Pesach refers not only to the festival of Pesach but also to **All** the Festivals of HaShem. However, allegory understands this phrase with regard to the Hakham and Talmid differently, the difference being “the chief/principle part of a talmid’s soul is his Hakham.”

Despite the wars they face in their souls, the Torah Scholar and his talmidim have a heart for the Torah and the grandest desire to see others embrace it with greater love and adoration than they do.

**Halkhic implications…**

1. **The main thrust of Jewish “Sh’l'achim” is to establish communities/colonies of people who accept in truth, sincerity and love the whole governance of G-d through the Bate Din.**
2. **It is incumbent on all Nazarean Jews to keep the Festivals[[236]](#footnote-236) of HaShem**
3. **The Talmid must look at himself as a Sh’liach of his Hakham and the Jewish congregation in which he serves.**

**Questions for Reflection**

1. From all the readings for this Shabbat which statement touched your heart and fired your imagination?
2. What question/s were asked of Rashi regarding Shemot 12:22?
3. What question/s were asked of Rashi regarding Shemot 12:28?
4. What question/s were asked of Rashi regarding Shemot 12:29?
5. What question/s were asked of Rashi regarding Shemot 12:30?
6. What question/s were asked of Rashi regarding Shemot 12:34?
7. What question/s were asked of Rashi regarding Shemot 12:42?
8. What question/s were asked of Rashi regarding Shemot 12:43?
9. What question/s were asked of Rashi regarding Shemot 12:45?
10. What question/s were asked of Rashi regarding Shemot 12:49?
11. The Mechilta states: ***"Then Moses called for all the elders of Israel***. *This teaches us that he constituted them a court*.” Reading this statement together with Mark’s statement for this week ***“And when the Sh’l'achim*** *(apostles - emissaries)* ***were synagogued by Yeshua, they told him everything, even what they did and what they taught*,”** what can we learn by comparing these two statements?
12. Why should a person avoid travelling at night-time wherever possible?
13. How do we know that reward is given for going to perform a religious duty as well as for actually performing it?
14. What is the sacrifice that the LORD desires most? Please explain your answer.
15. What is **“Techiyat HaMetim,”** and without giving precise dates, when could we expect this to happen? And should we be concerned at all as to when this will happen?
16. Wht does our ordinary Ashlamatah has to teach concerning the ***“righteous/generous”***?
17. Why was it necessary for Yeshua and his Talmidim to ***“go away in a boat to a secluded place by themselves”***? And, what important principles does this verse from Mordechai teaches us?
18. What is the chief mission and mandate of a Talmid or Sh’liach of a Hakham? And what happens if this mission and mandate becomes abrogated or non-functional?
19. What important principles can we deduce from the statement of the Gemarah of Hakham Shaul in Acts: “And when an attempt was made by both the Gentiles and the Shammaite Jews with their rulers, to mistreat and to stone them, they became aware of it and fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding region; and there they continued to proclaim the Mesorah”?
20. In your opinion, and taking into consideration all the above readings for this Shabbat, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week?

**Blessing After Torah Study**

**Barúch Atáh Adonai, Elohénu Meléch HaOlám,**

**Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.**

**Barúch Atáh Adonái, Notén HaToráh. Amen!**

**Blessed is Ha-Shem our God, King of the universe,**

**Who has given us a teaching of truth, implanting within us eternal life.**

**Blessed is Ha-Shem, Giver of the Torah. Amen!**

**“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish,**

**before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”**



**Saturday Evening May 04, 2013**

**Evening Counting of the Omer Day 40**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 40 | Parnas 3/Parnas 2 | Iyar 25 | 5:29-33 | Truth united with Sincerity |

**Ephesians 5:29-33 For, no man ever hates his own body,[[237]](#footnote-237) rather** (he) **sustains and values[[238]](#footnote-238) it, even as the Master loves the Congregation (of Messiah). For we are members of his body, his flesh, and of bones.[[239]](#footnote-239)** As it is written, **“For this cause a man will leave his father and mother and will be joined to his wife, and the two of them will be one flesh.”[[240]](#footnote-240) This is a profound So’od,** (secret – mystery)[[241]](#footnote-241) **but I speak concerning Messiah and his congregation. But also let everyone of you in particular so love his wife even as himself, and the wife should defer to her own husband.**



**Sunday Evening May 05, 2013**

**Evening Counting of the Omer Day 41**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 41 | Parnas 3 | Iyar 26 | 6:1-4 | Foundation – Office of the Pastor #3  Virtue: Emet (Truth/Honesty)  Ministry: Parnas [Pastor] (Female – hidden) |

**Ephesians 6:1-4 Children, obey your parents[[242]](#footnote-242) in the Lord,[[243]](#footnote-243) for this is right** (just)[[244]](#footnote-244)**. “Honor your father and mother, (which is the first mitzvah with a promise),[[245]](#footnote-245) so that it may be well with you, and that you may live long on the earth.”[[246]](#footnote-246) And fathers, do not provoke your children to anger,[[247]](#footnote-247) but bring them up in the discipline[[248]](#footnote-248)** (Mesorah – Oral) **Torah and instruction[[249]](#footnote-249) of the Lord.[[250]](#footnote-250)**



**Monday Evening May 06, 2013**

**Evening Counting of the Omer Day 42**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 42 | Parnas 3/Moreh | Iyar 27 | 6:5-8 | Truth united with Humility |

**Ephesians 6:5-8 Bondservants,[[251]](#footnote-251) follow the direction of your masters[[252]](#footnote-252) according to the flesh, with reverential awe** (fear and trembling), **in purity of motive** (singleness of your heart), **as if it** (your service) **were to Messiah;not with the intent of making false impressions, as men-pleasers, but as the bondservants of Messiah, doing the will of God from the true understanding** (motive – neshamah), **with good will doing service as to the Lord and not to menknowing that the Lord rewards midda kneged midda** (measure for measure)**, whether he is a bondservant or a freeman.**



**Tuesday Evening May 07, 2013**

**Evening Counting of the Omer Day 43**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 43 | Moreh/Masoret | Iyar 28 | 6:9 | Humility united with Chesed |

**Ephesians 6:9 And masters, do the same things to them[[253]](#footnote-253) the** (bondservants)**,[[254]](#footnote-254) setting aside any coercion** (threats)**, knowing[[255]](#footnote-255) that your Master also is in the heavens.[[256]](#footnote-256) There is no partiality[[257]](#footnote-257) with him.**



**Wednesday Evening May 08, 2013**

**Evening Counting of the Omer Day 44**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 44 | Moreh/Chazan | Iyar 28 | 6:10-12 | Humility united with Reverential Awe |

**Ephesians 6:10-12 Finally,[[258]](#footnote-258) my brothers, be clothed[[259]](#footnote-259)** (strong)[[260]](#footnote-260) **in the Lord and in the strength[[261]](#footnote-261) of His might.[[262]](#footnote-262) Put on[[263]](#footnote-263) the whole armor of G-d[[264]](#footnote-264) so that you may be able to stand against the deceits[[265]](#footnote-265)** (methods) **of the adversary.[[266]](#footnote-266) For we do not wrestle[[267]](#footnote-267) against flesh and blood,[[268]](#footnote-268) but[[269]](#footnote-269) against principalities,[[270]](#footnote-270) against authorities,[[271]](#footnote-271) against the rulers of the cosmos,[[272]](#footnote-272)** ruling **the present age of darkness,[[273]](#footnote-273) against spiritual wickedness among the heavenly spheres.[[274]](#footnote-274)**



**Thursday Evening May 09, 2013**

**Evening Counting of the Omer Day 45**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 45 | Moreh/Darshan | Iyar 29 | 6:13-15 | Humility united with Compassion |

**Ephesians 6:13-15 Therefore,[[275]](#footnote-275) take upon yourselves[[276]](#footnote-276) the whole armor of G-d,[[277]](#footnote-277) that you may be able to withstand in the evil day,[[278]](#footnote-278) and having done all, to stand. Therefore stand, being equipped with the knowledge** (Da’at) **truth,[[279]](#footnote-279) being clothed about with a breastplate of righteousness/generosity[[280]](#footnote-280) and your walk[[281]](#footnote-281) ordered[[282]](#footnote-282) by the restorative[[283]](#footnote-283) Mesorah. In all circumstances, take upon yourselves the shield of faithful obedience**, **with which you will be able to extinguish all the flaming darts of the Yetser HaRa (evil inclination).**

**Coming Semi-Festival/Festival**

**Yom Yerushalayim**

**(May 8, 2014)**

**Shabuoth – Pentecost**

**Sivan 06/07 – 5773**

**Evening 14th – 16th of May, 2013**

**For further information see:** [**http://www.betemunah.org/shavuot.html**](http://www.betemunah.org/shavuot.html) **&** [**http://www.betemunah.org/freedom.html**](http://www.betemunah.org/freedom.html)

**Next Sabbath:**

**Shabbat: “Qadesh Li” – “Sanctify unto Me”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **קַדֶּשׁ-לִי** |  |  |
| **“Qadesh Li”** | Reader 1 – Shemot 13:1-5 | Reader 1 – Shemot 14:15-17 |
| **“Sanctify unto Me”** | Reader 2 – Shemot 13:6-10 | Reader 2 – Shemot 14:18-21 |
| **“Conságrame”** | Reader 3 – Shemot 13:11-16 | Reader 3 – Shemot 14:22-25 |
| Shemot (Exod.) 13:1 – 14:14 | Reader 4 – Shemot 13:17-22 |  |
| Ashlamatah: Is 46:3-5, 8-13 + 47:4 | Reader 5 – Shemot 14:1-4 |  |
|  | Reader 6 – Shemot 14:5-8 | Reader 1 – Shemot 14:15-17 |
| Psalm 51:1-21 | Reader 7 – Shemot 14:9-14 | Reader 2 – Shemot 14:18-21 |
| Abot: 2:19 | Maftir: Shemot 14:11-14 | Reader 3 – Shemot 14:22-25 |
| N.C.: Mk 6:33-34;  Lk 9:10b-17; Acts 14:8-18 | - Is 46:3-5, 8-13 + 47:4 |  |

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Submission to Messiah is that of submitting to the Bet Din. The Bet Din is that halakhic authority. However, should the Congregation choose to reject the halakhic decision of the Bet Din the Bet Din in and of itself is powerless to correct their actions. Nevertheless, that congregation which fails to submit to the Hakhamim and Bet Din places itself in a very precarious situation. This principle applies to the wife/husband relationship. [↑](#footnote-ref-1)
2. The words **ἐν παντί** mean in everything within the proper circuit of conjugal obligation. [↑](#footnote-ref-2)
3. The numerical value of love (ahavah) is 13, which is also the number of unity. Therefore, Hakham Shaul calls us to be at unity with our marital partner and God. Ahavah also means to give. The context is that of giving rather than demanding. **Proverbs 10:12** ***Hatred stirs up strife: But love atones for all sins.*** Also, note the relationship to “love” in the 3rd Parnas, the feminine aspect of the Parnasim. [↑](#footnote-ref-3)
4. This command appears nowhere else. It is exclusive to Hakham Shaul. However, we can see that high ethic that is presented to the Congregation of the Master. [↑](#footnote-ref-4)
5. The devotion of a whole life to the preservation and establishment of the ethic of the Mesorah. This is the life’s work of Messiah. [↑](#footnote-ref-5)
6. **καθερίζω** – *katharizo* infers ritual purity. [↑](#footnote-ref-6)
7. The Torah washes? What does the Torah wash? The Torah washes the mind, Nefesh bringing it to a higher state of consciousness. [↑](#footnote-ref-7)
8. Note that it is by means of the Oral Torah that the Esnoga, Congregation of Messiah is “set apart” and “cleansed,” made ritually whole. The phrase **ῥῆμα** – *rhema* can only refer to the “spoken” Torah i.e. Mesorah. Therefore, the means by which we are “cleansed is the Oral Torah. [↑](#footnote-ref-8)
9. The Congregation of the master is an offering for the sake of the whole world. For G-d so loved the Gentile that he gave his only son. This refers simultaneously to Messiah and to the Jewish people. The talmidim of the Master are his offering to the world as a means of tikun. The Congregation of Messiah is given a role in the plan of tikun. The role that they play is in speaking out the Oral Torah, which is the cleansing agent for the whole world.

   The text should read that he, Messiah caused his Congregation to stand at his side etc. **Παρίστημι** – *paristemi* can also mean to “serve at his side.” [↑](#footnote-ref-9)
10. How is it that the Congregation of Messiah is presented “spotless” etc? The work of the Chazan, which we thought of as punishment turned out to be the true manifestation of Chesed. In other words, the fruit of discipline is reward. [↑](#footnote-ref-10)
11. This means that the Congregation of Messiah is blameless with regard to the Oral Torah, being the standard of true holiness. The Congregation of Messiah stands out as exceptional in merit and blameless in their conduct. This is the true price of belonging to the Congregation of Messiah. [↑](#footnote-ref-11)
12. Verse 28. [↑](#footnote-ref-12)
13. So explained later on in the text, and so clearly rendered in the Tur: "Moses called for all the elders of Israel and they gathered together to him all the People, and then they themselves said to the whole congregation of Israel, ***Draw out, and take you lambs***, etc." [↑](#footnote-ref-13)
14. Genesis 46:34. [↑](#footnote-ref-14)
15. Above, Verse 3. [↑](#footnote-ref-15)
16. Verse 21 before us. [↑](#footnote-ref-16)
17. Above, Verse 6. [↑](#footnote-ref-17)
18. Mechilta on the verse before us. [↑](#footnote-ref-18)
19. The teaching is derived from the word ***z'kenim*** (the elders), "and ***zaken*** denotes only one who has acquired wisdom" (Kiddushin 32 b). See Ramban above, Verse 2, that "***elders***" are needed for the Sanctification of the New Moon, as mentioned in the section above, and hence Moses constituted them a court. [↑](#footnote-ref-19)
20. According to this opinion of Rabbi Yashiya, the court of the elders was constituted only for the Sanctification of the New Moon, and then after the elders gathered the people by command of Moses, he himself said to the people, ***Draw out***, etc. [↑](#footnote-ref-20)
21. Above, Verse 3. [↑](#footnote-ref-21)
22. Numbers 15:24. [↑](#footnote-ref-22)
23. Verse 22. [↑](#footnote-ref-23)
24. Above, Verse 7. [↑](#footnote-ref-24)
25. Thus, in the case of the Red Heifer where the verse says, ***And the priest shall take cedar-wood, and hyssop, and scarlet*** (Numbers 19:6) it means a bunch of cedar-wood and hyssop tied with scarlet (Parah 3:10). [↑](#footnote-ref-25)
26. Thus, when Scripture says, ***And the priest that is anointed shall take of the blood*** (Leviticus 4:5), it means of the blood that is in the vessel. [↑](#footnote-ref-26)
27. Mechilta here on the matter of "***the bunch***". Concerning the principle of taking the blood in a vessel, I have not found a source deriving it from the verse before us. In Zebachim 97b, it is derived from the verse, ***And he [Moses] put it in basins*** (further, 24:6). [↑](#footnote-ref-27)
28. Verse 22. [↑](#footnote-ref-28)
29. Above, Verse 13. [↑](#footnote-ref-29)
30. Psalms 104:20. [↑](#footnote-ref-30)
31. Hence there was nothing unique about this night as far as the destroying angel was concerned since he had no special function that night, and yet the Israelites were warned against going out of the door of their homes until the morning! It must necessarily be that night-time is the domain of the destroying messengers. Now on every other night, if a person goes out and he is harmed by them, the profaning of G-d's Name is not entailed. But on the night of Passover, if an Israelite were to be harmed, the Egyptians would say that Moses was not a true prophet, and G-d's Name would be profaned. Hence they were forbidden to go out from their homes. [↑](#footnote-ref-31)
32. Mechilta on the verse before us (Lauterbach's edition, pp. 85-6). [↑](#footnote-ref-32)
33. "The destroying angel." In the Mechilta: "the angel." [↑](#footnote-ref-33)
34. Isaiah 26:20. [↑](#footnote-ref-34)
35. Ezekiel 21:8. [↑](#footnote-ref-35)
36. Further, 33:22. [↑](#footnote-ref-36)
37. In the Mechilta: "Until the morning. This is to teach you...." [↑](#footnote-ref-37)
38. Literally: "when it is good," a reference to the verse, ***And G-d saw the light, that it was good*** (Genesis 1:4). [↑](#footnote-ref-38)
39. Ibid. [↑](#footnote-ref-39)
40. Ibid., 22:3. [↑](#footnote-ref-40)
41. Ibid., 28:18. [↑](#footnote-ref-41)
42. Further, 34:4. [↑](#footnote-ref-42)
43. Joshua 3:1. [↑](#footnote-ref-43)
44. I Samuel 15:12. [↑](#footnote-ref-44)
45. Literally: "a minor and major." This is a form of reasoning by which a certain stricture applying to a minor matter is established as applying all the more to a major matter. Conversely, if a certain leniency applies to a major matter, it must apply all the more to the minor matter. It is one of the thirteen rules by which the Torah is interpreted. [↑](#footnote-ref-45)
46. Mechilta on the verse before us (Lauterbach's edition, pp. 85-6). [↑](#footnote-ref-46)
47. Psalms 104:21. [↑](#footnote-ref-47)
48. Ibid., Verse 28. [↑](#footnote-ref-48)
49. Ibid., Verse 22. [↑](#footnote-ref-49)
50. Ibid., Verse 23. [↑](#footnote-ref-50)
51. Literally: "outside." A teaching of the Tannaim that for some reason had not been included in the Mishnah by Rabbi Yehudah Hanasi. The teachings contained in the Mechilta on the Book of Exodus, Sifra on Leviticus, and Sifre on Numbers and Deuteronomy fall into the category of Baraithoth. [↑](#footnote-ref-51)
52. Zechariah 14:5. [↑](#footnote-ref-52)
53. Further 33:22. [↑](#footnote-ref-53)
54. **Thus there appears a distinction between Rashi's explanation and that of Ramban. The conclusion drawn from Rashi's explanation would be that "it is forbidden" to go out on any other night, as Ramban argued. According to Ramban, one has "no right" to do it, since in going against the established order of nature, he may endanger his life, and this he has no right to do.** [↑](#footnote-ref-54)
55. II Samuel 24:16. [↑](#footnote-ref-55)
56. Above, Verse 21. [↑](#footnote-ref-56)
57. Verse 23. How then could we explain the end of the verse before us, which states that we are to observe ***this thing as an ordinance forever***, when it applied only to the Passover of Egypt? Hence we must say that the expression, ***this thing***, refers to the Passover-offering itself, mentioned above in Verse 21, which we are commanded to observe forever, i.e., whenever the Sanctuary is in existence. Verse 11, which states, ***And thus will you eat it: with your loins girded***, etc., also applied only to the Passover of Egypt (Pesachim 96a). [↑](#footnote-ref-57)
58. Verse 25. [↑](#footnote-ref-58)
59. Deuteronomy 15:17. This is connected with Verse 14 there above, thus making it obligatory for the master to present a released bondwoman with valuable gifts, even as he must do to the bondman. But it is not to be connected with the expression in the first half of Verse 17 itself, which establishes the law of a bondman who refused to be liberated at the end of his six years of bondage, i.e., that his ear is to be pierced and he is to be a bondman forever. As regards this law, it does not apply to a bondwoman. [↑](#footnote-ref-59)
60. Genesis 6:22. [↑](#footnote-ref-60)
61. Further, 39:42. [↑](#footnote-ref-61)
62. Mechilta on the verse before us. [↑](#footnote-ref-62)
63. "Was not all this spoken to them at the beginning of the month?" (Rashi). They were commanded to take the lamb on the tenth day and slaughter it on the fourteenth. Thus they could not actually have done it all at once. [↑](#footnote-ref-63)
64. Since one of the main purposes of the slaughtering of the lamb was a rejection of the belief in idolatry — see Ramban above, Verse 3 — one might have thought that Moses and Aaron, whose belief in the One True G-d was perfect, were not in need of taking part in this commandment. Scripture therefore informs us, according to this Midrash in the Mechilta, that they did as all Israel did, inasmuch as they so cherished G-d's commandment. (From the commentary Zeh Yenachmeinu on the Mechilta, mentioned in my Hebrew work, p. 335.) [↑](#footnote-ref-64)
65. Psalms 89:27. [↑](#footnote-ref-65)
66. Further, 13:2. [↑](#footnote-ref-66)
67. Verse 29. [↑](#footnote-ref-67)
68. Esther 2:3. [↑](#footnote-ref-68)
69. See Genesis 49:3. [↑](#footnote-ref-69)
70. Psalms 78:51. [↑](#footnote-ref-70)
71. Above, 11:8. [↑](#footnote-ref-71)
72. Verse 37. [↑](#footnote-ref-72)
73. Numbers 33:3. [↑](#footnote-ref-73)
74. Deuteronomy 16:1. [↑](#footnote-ref-74)
75. Sifre, Re'ei, 128. [↑](#footnote-ref-75)
76. Numbers 33:3. [↑](#footnote-ref-76)
77. Deuteronomy 16:1. [↑](#footnote-ref-77)
78. Berachoth 9a. [↑](#footnote-ref-78)
79. Deuteronomy 16:1. [↑](#footnote-ref-79)
80. Numbers 33:3. [↑](#footnote-ref-80)
81. Mentioned by Ibn Ezra here. [↑](#footnote-ref-81)
82. Above, Verse 22. [↑](#footnote-ref-82)
83. Mechilta on the Verse before us, with changes. A Midrashic text closer to the one Ramban mentions appears in Midrash Tehilim 113:2. See my Hebrew commentary, p. 336. [↑](#footnote-ref-83)
84. Above, Verse 22. [↑](#footnote-ref-84)
85. The verse of Deuteronomy 16:1, ***The Eternal your G-d brought you forth out of Egypt by night***, was translated by Onkelos thus: "***The Eternal your G-d brought you forth out of Egypt and did miracles for you at night***." [↑](#footnote-ref-85)
86. This is unlike Rashi who explained: "Both you, the men; and the children of Israel, the little ones." [↑](#footnote-ref-86)
87. Above, 11:1. [↑](#footnote-ref-87)
88. See above, 5:3. [↑](#footnote-ref-88)
89. Mechilta on the verse before us. [↑](#footnote-ref-89)
90. Above, Verse 19. [↑](#footnote-ref-90)
91. Verse 34. [↑](#footnote-ref-91)
92. Ibid. [↑](#footnote-ref-92)
93. Verse 37. [↑](#footnote-ref-93)
94. Mechilta here: "**In the twinkling of an eye, the children of Israel travelled from Rameses to Succoth**." [↑](#footnote-ref-94)
95. Genesis 15:13. ***And they will serve them, and they will afflict them four hundred years.*** [↑](#footnote-ref-95)
96. Ibid., Verse 18. [↑](#footnote-ref-96)
97. Beresheet Rabbah 44:21. "***That your seed will be a stranger in a land that is not theirs***. This means [that the four-hundred year period will begin] from the time seed will be seen by you." [↑](#footnote-ref-97)
98. Genesis 12:4. [↑](#footnote-ref-98)
99. Ibid., Verse 18. [↑](#footnote-ref-99)
100. And from the "covenant between the parts" until the birth of Isaac, as Rashi stated, thirty years elapsed. How then is it possible that Abraham was one hundred years old at the birth of Isaac (Genesis 21:5) if he was seventy-five years old when he left Haran, and the covenant took place long after his departure from Haran? [↑](#footnote-ref-100)
101. Literally: "***Order of the World***." This is an historical chronicle of events from the time of creation to the destruction of the Second Temple. It was authored by Rabbi Yosei ben Chalafta, a disciple of Rabbi Akiba. The text quoted here is found in Chapter 1. [↑](#footnote-ref-101)
102. Verse 41 here. "And you cannot find four hundred and thirty years unless the "covenant between the parts" took place thirty years before the birth of Isaac" (Yaakov Emden, in his commentary on the Seder HaOlam). [↑](#footnote-ref-102)
103. Genesis 12:4. [↑](#footnote-ref-103)
104. And the "covenant between the parts" accordingly took place five years before his final departure from Haran, since from the time of the covenant to the birth of Isaac, as Rashi stated, thirty years had passed. [↑](#footnote-ref-104)
105. Ramban thus introduced a new explanation to help solve the problem, which was as follows: Since in Genesis 15:13, the length of the exile was foretold to be ***four hundred years***, how is it that Scripture mentions here in Verse 40 an additional thirty years? Rashi answered that the four-hundred year period represents the time from Isaac's birth till the exodus, and the additional thirty years represent the preceding years that elapsed between "the covenant between the parts" and the birth of Isaac. Accordingly, we were forced to say that the covenant took place five years before Abraham's final departure from Haran. Ramban suggests that the intent of the verse in Genesis 15:13 is also four hundred and thirty years, **for although the additional thirty years are not clearly written in the verse, they are nevertheless alluded to**, as is explained further on. In his commentary on the following verse, Ramban will revert to this theme for further elucidation. [↑](#footnote-ref-105)
106. Genesis 15:16. [↑](#footnote-ref-106)
107. Ibid. [↑](#footnote-ref-107)
108. Verse 41. [↑](#footnote-ref-108)
109. Deuteronomy 2:14. [↑](#footnote-ref-109)
110. Ibid., 1:46. [↑](#footnote-ref-110)
111. Ibid., 2:1. [↑](#footnote-ref-111)
112. Daniel 12:12. [↑](#footnote-ref-112)
113. Isaiah 60:22. [↑](#footnote-ref-113)
114. Genesis 15:13. [↑](#footnote-ref-114)
115. Thus: Isaac was sixty years old when Jacob and Esau were born (Genesis 25:26). When he stood before Pharaoh, Jacob was one hundred and thirty years old (ibid., 47:9). We thus have one hundred and ninety years since the birth of Isaac. Deduct them from the sum of four hundred and thirty, and you have two hundred and forty years remaining for the stay in Egypt. [↑](#footnote-ref-115)
116. Genesis 15:13 [↑](#footnote-ref-116)
117. I.e., from the time of the "covenant between the parts." According to Ramban, who is now following the simple meaning of Scripture, this covenant took place after Abram had left Haran when he was seventy-five years old or thereabout. Thus at the time of the covenant, Abraham was about eighty years old, and not seventy, as we reasoned before according to Rashi. (See beginning of Verse 40.) [↑](#footnote-ref-117)
118. Genesis 15:16. [↑](#footnote-ref-118)
119. According to Ramban's interpretation, Abraham was about eighty years old at the time of the covenant. (See Note above). It was twenty years from then until Isaac's birth, since Scripture states that Abraham was one hundred years old when Isaac was born. Isaac was sixty years old when Jacob was born, and when Jacob stood before Pharaoh, he was one hundred and thirty. Thus we have two hundred and ten years. Deduct them from four hundred and thirty, and you are left with two hundred and twenty, which is the length of time they stayed in Egypt. [↑](#footnote-ref-119)
120. Genesis 42:2. These were Jacob's words to his sons upon sending them to buy food in Egypt. He did not use the word ***I'chu*** (go you), but ***r'du*** (get you down), because the numerical value of the word ***r'du*** is two hundred and ten. **There was thus an allusion here to the time the Israelites would stay in Egypt**. [↑](#footnote-ref-120)
121. Genesis 47:28. [↑](#footnote-ref-121)
122. Ibid., 15:13 [↑](#footnote-ref-122)
123. I.e., his native country, Ur of the Chaldees. From there he went with his father to Haran, where they stayed five years, and then Abraham left for the land of Canaan. He was then seventy-five years old. Twenty-five years later when Isaac was bom, the thirty year period, commencing from the time he left Ur of the Chaldees, was thus completed (Ibn Ezra). [↑](#footnote-ref-123)
124. See Leviticus 26:28. [↑](#footnote-ref-124)
125. Genesis 15:16. [↑](#footnote-ref-125)
126. Genesis 15:14. [↑](#footnote-ref-126)
127. Ibid. [↑](#footnote-ref-127)
128. For fuller explanation of this point, see Vol. I, pp. 204-205. [↑](#footnote-ref-128)
129. Ezekiel 20:8. [↑](#footnote-ref-129)
130. Joshua 24:14. [↑](#footnote-ref-130)
131. Above, 2:23. [↑](#footnote-ref-131)
132. Ibid., Verse 24. [↑](#footnote-ref-132)
133. Ibid., 3:9. [↑](#footnote-ref-133)
134. Deuteronomy 26:7. [↑](#footnote-ref-134)
135. Above, 2:25. [↑](#footnote-ref-135)
136. Numbers 14:34. [↑](#footnote-ref-136)
137. Deuteronomy 8:2. [↑](#footnote-ref-137)
138. Ibid., Verse 4. [↑](#footnote-ref-138)
139. Ibid., Verse 15. [↑](#footnote-ref-139)
140. Genesis 15:16 [↑](#footnote-ref-140)
141. Sanhedrin 92b. [↑](#footnote-ref-141)
142. Proverbs 5:22. In other words, the children of Ephraim were accurate in their reckoning. However, they failed to know that on account of the sins of the generation, thirty years had been added to the length of the bondage. [↑](#footnote-ref-142)
143. Further, 13:10. The Hebrew ***v'shamarta*** (and you will keep) is of the same root as ***shimurim*** (watching) here. [↑](#footnote-ref-143)
144. Deuteronomy 16:1. Here too the word ***shamor*** (observe) is of the same root as ***shimurim*** in the verse before us. It thus proves that ***leil shimurim*** (a night of watching) means "a night of observance of the Passover service." [↑](#footnote-ref-144)
145. Further, Verse 50. [↑](#footnote-ref-145)
146. Verses 44 and 48. [↑](#footnote-ref-146)
147. Above, Verse 29. [↑](#footnote-ref-147)
148. Ibid., Verse 2. [↑](#footnote-ref-148)
149. Pesachim 6b. [↑](#footnote-ref-149)
150. Above, Verse 21. [↑](#footnote-ref-150)
151. Ibid., Verse 27. [↑](#footnote-ref-151)
152. Above, Verse 29. [↑](#footnote-ref-152)
153. Unlike certain other laws which applied only to the Passover-offering in Egypt. (See Ramban above, Verse 24). [↑](#footnote-ref-153)
154. Further, Verse 50. [↑](#footnote-ref-154)
155. Ibid. [↑](#footnote-ref-155)
156. Further, Verse 50. [↑](#footnote-ref-156)
157. Numbers 9:1. [↑](#footnote-ref-157)
158. Further, 16:34. [↑](#footnote-ref-158)
159. Above, Verse 25. [↑](#footnote-ref-159)
160. I.e., only for the second year after the exodus. During all other years in which they were in the wilderness, they did not sacrifice the Passover-offering (see Joshua 5:5), although the other laws of the Passover were of course observed. [↑](#footnote-ref-160)
161. In our Rashi: "an apostate Israelite." [↑](#footnote-ref-161)
162. Mechilta on the verse before us. [↑](#footnote-ref-162)
163. Genesis 42:8. [↑](#footnote-ref-163)
164. Kethuboth 10b. [↑](#footnote-ref-164)
165. Sanhedrin 5 b. [↑](#footnote-ref-165)
166. "I might think that since they are circumcised, they are qualified to partake of the Passover-offering. Scripture therefore says, ***“A 'toshav' and a 'sachir' will not eat thereof"*** (Mechilta here). [↑](#footnote-ref-166)
167. Yebamoth 71a. [↑](#footnote-ref-167)
168. Jeremiah 9:25. Thus it is clear that a circumcised Arabian, etc., is considered uncircumcised, and no special verse is needed to exclude him from eating the Passover-offering, as Rashi interpreted. [↑](#footnote-ref-168)
169. Yebamoth 71a. [↑](#footnote-ref-169)
170. For a proselyte to be fully accepted into the Jewish fold, he must undergo both circumcision, and immersion in a body of water valid for that purpose. The verse before us thus teaches that the proselyte who underwent the rite of circumcision alone is still forbidden to eat the Passover-offering, notwithstanding the fact that he is already circumcised and has begun his entry into the faith. [↑](#footnote-ref-170)
171. Above, Verse 42. [↑](#footnote-ref-171)
172. Ibid., Verse 38. [↑](#footnote-ref-172)
173. Further, 13:2. Thus according to Ibn Ezra, the verse before us is to be joined to the following chapter. [↑](#footnote-ref-173)
174. Bava Batra14b Who wrote the Scriptures? — … David wrote the Book of Psalms, including in it the work of the elders, namely, Adam, Melchizedek, Abraham, Moses, Heman, Yeduthun, Asaph, and the three sons of Korah. - 1 Chronicles 6:24-28 [↑](#footnote-ref-174)
175. *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-175)
176. see 1 Chronicles 25:1 [↑](#footnote-ref-176)
177. I Chronicles 25:2 [↑](#footnote-ref-177)
178. I Chronicles 16:7; II Chronicles 29:30; Nehemiah 12:46 [↑](#footnote-ref-178)
179. Ibid. 175 [↑](#footnote-ref-179)
180. see *Tanna d’Bei Eliyahu* Chap. 30 [↑](#footnote-ref-180)
181. I Chronicles6:22-28 citing the lineages of of Assaf and Aviassaf. [↑](#footnote-ref-181)
182. Shir HaShirim Kabbah 4:4, Ibid. 175 [↑](#footnote-ref-182)
183. *The Book of Tehillim*, Meam Loez, Psalms II – Chapters 33-61, by Rabbi Shmuel Yerushalmi. [↑](#footnote-ref-183)
184. The *Sefer Hameorot* on Tractate Berachot devotes an entire treatise to a thorough discus­sion of the Thirteen Attributes and defines *אל* as, ‘strength and power in times of distress as we find concerning Esther. It is the third Attribute of Mercy after HaShem, HaShem, to teach us that this Name is reserved for the perfectly righteous/generous who never sinned or for peni­tents who have completely atoned for every one of their sins.’ [↑](#footnote-ref-184)
185. Rashito Exodus34:6 [↑](#footnote-ref-185)
186. Ibid. 183, page 252. [↑](#footnote-ref-186)
187. Radak; Shemot Rabbah 19:5 [↑](#footnote-ref-187)
188. A ***shelamim*** is a ‘peace offering’. [↑](#footnote-ref-188)
189. Forty loaves were brought and four were given to the priest. [↑](#footnote-ref-189)
190. Tehilim 107, Shulchan Aruch OH 219 [↑](#footnote-ref-190)
191. Shemot (Exodus) 15:26 [↑](#footnote-ref-191)
192. Tanchuma Emor 14 [↑](#footnote-ref-192)
193. Midrash Tanchuma (Tsav 7). [↑](#footnote-ref-193)
194. Ibid. 183 [↑](#footnote-ref-194)
195. Mishne Torah Hilkhot Teshuva 3:6 [↑](#footnote-ref-195)
196. Lit., ‘that resurrection is not intimated in the Torah.’ The doctrine of resurrection was denied by the Sadducees and the Samaritans. It was to oppose these that the doctrine was emphatically asserted in the second of the Eighteen Benedictions (v. W.O. Oesterley. *The Jewish Background of Christian Liturgy*, Oxford, 1925, 60ff.). According to the present text, however, the reference is not to one who denies the fact of resurrection, but that it is intimated in the Torah. (On the importance of conceding the Biblical origin of this tenet, v. p. 604, n. 12.) But D.S. omits the phrase as interpolated, and he is supported by the Tosef. XIII, 5. [↑](#footnote-ref-196)
197. One who subscribes to the watchmaker theory of HaShem and His world. [↑](#footnote-ref-197)
198. Lit., ‘Measure for measure’ [↑](#footnote-ref-198)
199. In other words, according to the *Zohar*, the period of time during which bodies will be resurrected and brought back to life will begin at least FORTY years from the time that the Jewish exiles are brought back to [Eretz Israel](file:///C:\Users\Hillel\AppData\Local\Microsoft\Windows\Temporary%20Internet%20Files\Content.Outlook\WW9Q73W2\city.html). [↑](#footnote-ref-199)
200. Berachot 34b [↑](#footnote-ref-200)
201. *Pesachim* 68a, See *Midrash Ne’elam Vayaira* 114b [↑](#footnote-ref-201)
202. Tur Oruch Haim section 490, see Otzar Hagaonim Meggilah pg 64 [↑](#footnote-ref-202)
203. Sha’arei Leshem, page 489 [↑](#footnote-ref-203)
204. *Midrash Ne’elam, Toldot* 140a [↑](#footnote-ref-204)
205. *Sha’arei Leshem, page 492* [↑](#footnote-ref-205)
206. *Sanhedrin 97a* [↑](#footnote-ref-206)
207. see *Leshem Shevo v’Achlamah* - Drushei Olam HaTohu, Part 2, Drush 4, Section 12:9 [↑](#footnote-ref-207)
208. see Leshem - Drushei Olam HaTohu, Part 2, Drush 4, Section 12:10 [↑](#footnote-ref-208)
209. See also Rabbeinu Bachye, Parshat Noach 6:12, 11:10 [↑](#footnote-ref-209)
210. see: R. Saadiah Gaon, Emunot VeDeot, ch. 7; Rambam, Peirush HaMishnayot, Sanhedrin, ch. 10; Ramban, Shaar HaGemul, sec. 11 [↑](#footnote-ref-210)
211. We see here the honest relation of all that they had experienced. This was for the sake of learning at the hands of a Hakham. Only, after hearing their reports could the Master begin to teach his talmidim how to better themselves in ministry. [↑](#footnote-ref-211)
212. **Eρημος** – *eremos* referring to a place of seclusion, away from the demands of ministry. This shows us that each of us involved in the ministry of the Master must also have times of personal refreshment and relaxation. This would correspond to the Hebrew word **כּחד** – *kâchad*, meaning secret. The Peshat meaning is to find a place of seclusion away from the masses where repose can take place. Allegorical interpretation means that Yeshua, The Master took them to a place where he could teach them the So’od meaning of their experiences. [↑](#footnote-ref-212)
213. “Disbelief” refers to the “belief” that Yeshua is Messiah. While there were those among the Shammaite School that did believe that Yeshua was the Messiah the greater number of believers were found among the School of Hillel, which seems to have been the minority. [↑](#footnote-ref-213)
214. This is exactly the type of attitude and activity seen in literature concerning the Shammaite School. [↑](#footnote-ref-214)
215. These “Gentiles” are not G-d-fearing [↑](#footnote-ref-215)
216. B’resheet (Gen.) 2:10 Now a river flowed out of Eden to water the garden; and from there it divided and became four rivers. [↑](#footnote-ref-216)
217. The Jewish Seminary of America. (1992). *The Galilee in Antiquity.* (L. I. Levine, Ed.) MA: Jewish Theological Seminary of America. Introduction xviii [↑](#footnote-ref-217)
218. Having vital power in itself and exerting the same upon the soul. [↑](#footnote-ref-218)
219. Mitzvah is rooted in the Hebrew word “tzva” meaning to connect. [↑](#footnote-ref-219)
220. Verbal connection to B’resheet (Genesis) 32:4, 6 [↑](#footnote-ref-220)
221. Cf. 1 Enoch 10: 4-6 And he said to Raphael: "Bind Azael foot and hand, and cast him into the darkness, and open the desert that is in the Dadouel, and cast him in. "And lay down upon him rough and jagged rocks and cover him with darkness. And let him dwell there for eternity, and cover his face so he cannot see light. "And on the great day of judgment he will be lead into the fire. [↑](#footnote-ref-221)
222. Jewish Publication Society. (1997, c1985). *Tanakh: The Holy Scriptures: A New translation of the Holy Scriptures according to the traditional Hebrew text.* Title facing t.p.: Torah, Nevi'im, Kethuvim = Torah, Nevi'im, Ketuvim. (Ge 3:8). Philadelphia: Jewish Publication Society. [↑](#footnote-ref-222)
223. Gan Eden was initially global; it was fed with the River that flowed from the “Mountain of G-d” which was the “river of delight (Eden) making the whole earth a delight. This place was an environment where man (Adam) could repair the damage done to the universe by the fallen and rebellious spheres. [↑](#footnote-ref-223)
224. Lit. good words εὐλογέω Therefore, we see that the appropriate blessings should be said. General “barakhot” (blessings) follow the format of “Blessed are you O Lord God…) [↑](#footnote-ref-224)
225. The "blessing" mentioned here is in past tense. [↑](#footnote-ref-225)
226. πνευματικός Lit. Spirituals. Here we must note that the language is identical to 1Co. 12:1, where the text of the Authorized Version reads "spiritual" *gifts*. *Gifts* is added. *"Gifts"* is NOT implied. Therefore we see in πνευματικός the essence of the soul Heb. נפֶשׁ *a soul, living being, life, self, person, desire, passion, appetite, emotion*. Str. H5315, TWOT 659b [↑](#footnote-ref-226)
227. **εὐλογίᾳ πνευματικῇ** - good spiritual words. However, these words are the words spoken from the upper triad of the bench of three. Hokhmah – Binah & Da’at. ChaBaD. To put this more succinctly these “words” are the judgments of the Hakhamim. We also see these words applying to the Mesorah – Oral Torah. In these “breathings”, we have good spiritual (breathed) words. [↑](#footnote-ref-227)
228. **ἐπουράνιος** compound επι and ουράνιος point of origin being "from the heavens" the spiritual environs of the ethereal world. (see v4 below) Therefore, “from the heavens” means that the decisions (halakhic judgments which from the Bench of there are the judgments which are “binding on earth” because they have been made in the spiritual world. [↑](#footnote-ref-228)
229. ἐκλέγω Greek ἐκλέγω is compound. εκ meaning out of λέγω *logos* or Word, Aramaic Memra. This translation can be read "out of words" meaning that there were NO words spoken in our creation, or that this is a reference to being created and given a mission while we were in an ethereal state *spirit*. Regardless the ethereal world of God is without words. Herein we see God speaking to us the plan/mission of our lives without words.

     בְּרֵאשִׁית Gen. 1:1 can be translated בְּ רֵאשִׁ In *the* head, i.e. God's head. These events took place in the timeless expanse of the "heavens" i.e spirit – ethereal world before there were words and letters. In this environment words are not spoken. ALL communication is "KNOWING" not hearing, but SEEING - which is not seeing with the eye of the body but the eye of the soul – spiritual being. [↑](#footnote-ref-229)
230. cf. Eze. 20:38 LXX. Kittel, G. (Ed.). (1964). *Theological Dictionary of the New Testament* (Vol. 4 ). (i. Geoffrey W. Bro, Trans.) Grand Rapids , Michigan: Wm. B. Eerdmans Publishing Co. p. 145 [↑](#footnote-ref-230)
231. We need to now alert the reader to pay special attention to Hakham Shaul’s (Paul) “us” and “you.” Hakham Shaul’s use of we, us and you are key to determining who he is addressing. [↑](#footnote-ref-231)
232. see 1:11 below [↑](#footnote-ref-232)
233. We interpret this to mean at or before Har Sinai. The foundation of the world was G-d’s giving of the Torah. However, the Greek word **καταβολή –** *katabole* also means, “to conceive.” Therefore, we can see that G-d conceived the Jewish people before all others and before there was an earth. Thus it can also be interpreted to mean that G-d conceived the Jewish people before Har Sinai, which is a very reasonable and an allegorical thought. The notion of **καταβολή –** *katabole* is also related to the thought of injecting or depositing semen into the womb. [↑](#footnote-ref-233)
234. Cf. TDNT 6:685 **3. Metaphorical**. Here our Ephesians text is Remes/Allegorical bordering So’od. Therefore, we see that the Jewish people are the Chief/principle adoption above all others. προορίζω can mean beforehand. προορίζω can have the connotation of “to foreordain,” “to predestine.” Since God is eternal and has ordained everything before time, προορίζειν is a stronger form of ὁρίζειν. προγινώσκειν is the same. See B’resheet 42:22 where Reuven equates the soul of Yosef with his blood. [↑](#footnote-ref-234)
235. υἱοθεσία **–** υἱο son θεα derived from *Theos* God [↑](#footnote-ref-235)
236. Here we say “Festivals” because halakhah is derived from Peshat and allegorical. Therefore Pesach is an allegorical reference to all the Festivals. [↑](#footnote-ref-236)
237. No one of typical sanity ever hated his body. On the contrary, many men love their bodies and are infatuated with themselves. Here to translate **σάρξ** – *sarx* as “body” makes most sense here. [↑](#footnote-ref-237)
238. Hoehner notes that these two words are from the “nursery.” They indicate raising or nursing a child. Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. pp. 766-7 [↑](#footnote-ref-238)
239. These statements should be read as nonliteral allegorical. The body, bones of the Congregation of Messiah is seen in the seven officers of the Congregation. In a measure, they are the Congregation. Furthermore, they are the means by which Messiah takes care of his body, i.e. “sustains and values it.” Some versions insert “out of his flesh and bones.” If we accept this as allegory, there is no problem with the longer version. However, there is no room for a Catholic Eucharist here as the meaning of these words. [↑](#footnote-ref-239)
240. Cf. B’resheet 2:22 The Greek version of this text shows the transformation “into one flesh.” The better wording of the text would be “two become one flesh.” The phrase is used in 1 Corinthians 6:16 of a man being “joined” to a prostitute. Therefore, we learn that sexual intimacy brings a union between two partners. However, because the language is allegory we must ask ourselves how we are can define this relationship between Messiah and his Congregation. From this we also learn that intimacy is a mechanism by which the sins of a woman are transferred to the husband for him to atone before G-d, most blessed be He! Thus, being “joined” to a prostitute means that the male will absorb all the sins of the prostitute and will attone for them. [↑](#footnote-ref-240)
241. The **Mystery – So’od** is not something that cannot be told because it is a secret in the western sense of the word. The “mystery” is accurately described as the “mystery of his will” in Eph:9 The mystery/secret is unfolded in the mind of the reader/talmid. As such, the talmid receives (*Kibal*) the secret from his master (Rabbi) and the unfolding of the mystery is in unspeakable words. This is because the “mystery,” at this point is grasped as the invisible spermatic Word of G-d. Or as Abraham Heschel puts it…*It is not in a roundabout way, by analogy or inference, that we become aware of the ineffable; we do not think about it “in absentia”. It is rather sensed as something immediately given by way of an insight that is unending and underivable, logically and psychologically prior to judgment, to the assimilation of subject matter to mental categories; a universal insight into an objective aspect of reality, of which all men are at all times capable; not the froth of ignorance but the climax of thought, indigenous to the climate that prevails at the summit of intellectual endeavor, where such works as the last quartets of Beethoven come into being. It is a cognitive insight, since the awareness it evokes is a definite addition to the mind.* Heschel, Abraham Joshua, Man is not Alone , Farrar, Straus and Giroux, 1976 p.19. The “Word” of G-d” in this realm is unspoken. This is the ethereal world of spirit. This “Virtue” is the place where the supernal touches the natural. In the imagery of the human body, it is the crown of the head called “gilgal” or crown of the skull – Gilgulet. The point of connection to the Divine world begins in the Neshamah. The human Neshama has a point of connection with the speechless world called the Imagination. This “imagination” reaches into the speechless world of the Divine and draws down the Divine Wisdom – Hokhmah into the natural mundane and finite world. Or, we might understand that the Divine Wisdom “draws” us upward into the ethereal sublime world where we receive the invisible technical spermatic Word of G-d. The word written on the heart (mind) must be memorized. The “memorized” Word “written” on the mind is the Oral Torah, which proceeded from the ethereal speechless world. When the Imagination of man has received an awareness or revelation, it must find telluric words to define and capture the essence of what has been grasped from the spiritual dimension. This is a natural process. However, when we “capture” the “essence” of a thing it becomes telluric of a necessity. It contains a measure of its “spirituality” but is must be blended with it natural and finite mirror before we can comprehend it. [↑](#footnote-ref-241)
242. The “household conduct” continues as a general theme in the office of the 3rd Parnas. Likewise, we can determine that the Ephesian congregants had children of reasonable age to comprehend the message Hakham Shaul is transmitting. Furthermore, we see here a hierarchical order. Hakham Shaul first dealt with the marital relationship and now deals with the parental roles. From the parental responsibility we see Hakham Shaul address the children and then the “bond-servants.” [↑](#footnote-ref-242)
243. We capitalize **Lord** so that the reader understands that we are referring to HaShem – G-d rather the Master – Yeshua. We see this reference to the Decalogue, where G-d says “Honor father and mother.” Shemot 20:12 [↑](#footnote-ref-243)
244. **δίκαιος** – *dikaios* “just/right.” This refers to the standard/expectancy of G-d’s mitzvoth (commandments). This also speak of what is obligatory with regard to the mitzvot. Hebrew **יָשָׁר, יָשָׁר** – *yashar,* straight or upright. [↑](#footnote-ref-244)
245. Cf. Shemot 20:12 [↑](#footnote-ref-245)
246. As a general rule, the Torah does not promise a reward for observing the Mitzvot. In this case, the Torah gives the reward of longevity for obedience to this Mitzvah. [↑](#footnote-ref-246)
247. **אַף, אַפַּיִם** – *aph /af,* anger or suffering. Therefore, we can say that the father/parent should not bring suffering to his children. [↑](#footnote-ref-247)
248. The Gk. words παιδεία and παιδεύειν are mostly used for **מוסר** and **יסר**. The Tanakh has a whole series of words for teaching and direction, for chastisement and correction, but only the one word **יסר** and the derived **מוסר** can denote “to educate,” “education.”﻿ This word certainly belongs to the same field and can itself denote “rearing” (in the moral, not the biological sphere) as “correction,” but it can also take on a more intellectual sense and stand for “culture” in the sense of possession of wisdom, knowledge, and discernment.﻿ Theological dictionary of the New Testament. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. (5:604). [↑](#footnote-ref-248)
249. We find in this wording an association to the Shema. D’varim (Deut.) 6:7 You will teach them clearly to your children and will talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. [↑](#footnote-ref-249)
250. Bring them up with the instruction of G-d. [↑](#footnote-ref-250)
251. The bondservant is in the house of his kinsman redeemer – Goel. In a measure, the Goel is his redeemer. Therefore, Hakham Shaul shows that the appropriate response for the bondservant is true humility. The bond-servant has been reduced to the place of humility by the “Hand of G-d” per se. Therefore, the bondservant should look to his master as a means of finding his identity. Hakham Shaul shows that the service should be honest and genuine and not for the sake of praise etc. [↑](#footnote-ref-251)
252. The use of **κύριος** – *kurios* here shows us that the “master” is not a god-like master. He is a responsible model for the bondservant. The bondservant looks to the “master” as a mentor on how to conduct life within the Jewish Theocracy. It is the role of the Parnasin (Pastors) joined to the Moreh (Teacher) to demonstrate living models of the Jewish way of life. The role of the “master” is not “lordship.” The role of the master is responsibility for “Pastoring and teaching” the servants. The servant benefits by being in the household of the master as a living environment of Jewish halakhah. Interestingly, these two officers, the 3rd Parnas and the Moreh (Pastor and Teacher) represent the Mesorah – Oral Torah as it applies to everyday life. [↑](#footnote-ref-252)
253. “Do the same things to them” requires the master to respect with reverential awe the bondservants he is to mentor. Furthermore, we can see that the master is called upon to demonstrate integrity, dedication to G-d and goodwill. These qualities are to be expressed towards the bondservant as if the master had the Master in his household as a bondservant. [↑](#footnote-ref-253)
254. The bondservant is in the house of the Goel for the sake of leaning from a master the things the servant needs in order to live a life pleasing to G-d. This system only works when both the bondservant and the master conduct themselves in a manner according to the Oral Torah. [↑](#footnote-ref-254)
255. To have intimate knowledge that the Master above is watching all his talmidim below. [↑](#footnote-ref-255)
256. **Midda kneged midda** (measure for measure)**,** also applies here where the master must be patient with the bondservant. While threats may seem like the correct approach, these attempts to control by coercion never work. The key thought here is also that the masters are being watched by the master. [↑](#footnote-ref-256)
257. We must realize that in Messiah, and in G-d there is no partiality. Therefore, masters should not think that because they are the “master” over bondservants that they are the “favoured” of G-d. [↑](#footnote-ref-257)
258. Hakham Shaul has followed the structure of Shemot and the directions of the Mishkan’s (Tabernacle) construction. G-d’s instruction begins in the Kodesh Kodeshim (Holy of Holies) and “finally” moves to the outer courtyards. The beginning of Ephesians starts with the closest proximity to the “heavenlies” and progresses to the way things are “walked out” (halakhah) in everyday life. These lessons are addressed by the Moreh and the corresponding officers. Interestingly enough, the translation allegorically suggests that garments of the Jewish men i.e.; tallits and T’fillin. With a possible reference to the tallit as a “little Mishkan” (tent) we see that connection that Hakham Shaul is trying to make. [↑](#footnote-ref-258)
259. **Eνδυναμόω** – *endunamoo* is paralleled by the Hebrew **לָבֵשׁ** (*lābēš*) to be clothed or dressed. Therefore, we have opted to translate the sentence, as it would have appeared in its Mishnaic Hebrew original. Likewise, we note that the allegory suggests the apparel of Jewish men, i.e. tallits and T’fillin. Being wrapped in the tallit and T’fillin is a symbol of G-d’s power and might. [↑](#footnote-ref-259)
260. See note above. **ἐνδυναμόω** – *endunamou* could be translated “be empowered.” If we follow this translation, we need to extend the thought to capture the true nuance of the word, by saying “be empowered with virtuous power.” It would appear that Hakham Shaul is using the power of allegory to teach us that there is virtuous power associated with the way we dress. Be “dressed” is the L-rd carrying the connotations that being dressed in the tallit and the T’filln. [↑](#footnote-ref-260)
261. **κράτος** – *kratos* is the power of dominion. **Κράτος** as a word associated with power seems be in concert with two other words, **ἀρχή** – *arche,* meaning the chief or principle power, **ἐξουσία** – *exousia,* meaning authority. The difficulty with these Greek words is that they do not directly translate into Hebrew. [↑](#footnote-ref-261)
262. Based on contextual hermeneutics **ἰσχύς** – *ischus* seems to be associated with the power of “warfare” and “Adonai Tzabot.” What stands out in this concept and the context of the present pericope is that it is the L-rd that is associated with “Adonai Tzabot.” In other words we would seem to expect the title Elohim (G-d) rather than the L-rd because Elohim is associated with justice. Even here, where we have the Moreh working in concert with the Chazan, who represents justice we do not have the title Elohim used. Therefore, we determine that Hakham Shaul is demonstrating the true diffusion and balance of power. The Moreh in this case balances the Chazan’s justice into the more merciful aspect of the office and officer. What is also evident in Hakham Shaul’s presentation of the officers of the Esnoga (congregation) is that each officer labour is to produce the opposite of his character. As we face the tree of Messiah’s lights, we see the right side as given to chesed and the left side as justice. However, when we look down on these powers from the heavens we see that the right side is given to justice and the left side demonstrates chesed. Consequently, we understand that the heavenly perspective of these officers shows their maturity and connection to the upper realms of their office. “Adonai Tzabot” is the compassionate power that is an affront to the negativity. Through the power of “Adonai Tzabot” warfare is waged and the resultant force is compassion which defeats the despotic negative power. [↑](#footnote-ref-262)
263. **Eνδύω** – *enduo,* meaning “to draw on” like **ἐνδυναμόω** – *endunamoo* is rooted in Hebrew **לָבֵשׁ** (*lābēš*) to be clothed or dressed. The meaning or allusion is to draw down the power that is above. In each case, with exception to the officers in the middle column, “draw” down the power from above incorporates the balanced power of the right or left side. Those sefirot in the middle column, which we see as “balanced” draw their balance from the power above. **Eνδύω** – *enduo,* to sink into (clothing) further shows that the officer’s power is derived from above. [↑](#footnote-ref-263)
264. **The Armour of G-d** – Scholars generally look at the Roman soldier as a model for the “**Armour of G-d**.” **This absolute nonsense!** How can we look at a Roman soldier as “G-d?” This approach is Hellenistic paganism. Isa 59, below shows the “Armour of G-d.”

     **Isa. 59:14-19** Justice is turned back, and righteousness stands far away; For truth has stumbled in the street, And uprightness cannot enter. Yes, truth is lacking; And he who turns aside from evil makes himself a prey. Now the LORD saw, And it was displeasing in His sight that there was no justice. And He saw that there was no man, And was astonished that there was no one to intercede; Then **His own arm brought salvation** to Him, And His **righteousness upheld** Him. He **put on righteousness like a breastplate**, And a **helmet of salvation** on His head; And He **put on garments of vengeance for clothing** And **wrapped Himself with zeal as a mantle** (tallit). According to *their* deeds, so He will repay, Wrath to His adversaries, recompense to His enemies; To the coastlands He will make recompense. So they will fear the name of the LORD from the west And His glory from the rising of the sun, For He will come like a rushing stream Which the wind (Ruach) – breath or sprit of the LORD drives.

     The Davidic Midrash of Psalm 7 shows the anger of G-d focused on the wicked.

     **Ps. 7:11-13** God judges the righteous/generous, and God is angry *with the wicked* every day. If he does not repent, He (God) will whet his **sword**; He has bent His bow, and made it ready. He has also prepared for him the instruments of death; He ordains his arrows against the persecutors.

     **Ps. 91:4** He (God) will cover you with His pinions, And under His wings you may seek refuge; His faithfulness is a **shield and buckler**. [↑](#footnote-ref-264)
265. The English vocabulary does not have a comparable word to describe Greek μεθοδείαςfrom μεθοδεία – *methodeia,* which is founded in the Hebrew word **רָגַל** – *ragal,* meaning “to go about as a calumniator.” [↑](#footnote-ref-265)
266. The meaning of the Greek **διάβολος** – *diabolos,* does not mean “Satan” in the Christian sense. The better explanation is those spirits that are most commonly involved in the sense of complaint and especially calumniation. The reference here to “spirits” is that of the shedim (demons) rather than the “devil” of Christian myth. We should note that by use of “*shade* – demon,” Hakham Shaul is NOT referring to the Yetser HaRa. The Yetser HaRa is the natural G-d given balance needed for human survival. The reference to “*shedim* – demons” teaches us that the person, who believes that the body is the purpose for living, will be bound by a *shade* – demon to live in that manner. We state that the Torah Scholar is never controlled or possessed by the *shedim* – demons. Throughout the Nazarean Codicil we see that different persons are under the control and influence of shedim, “demon possessed.” Therefore, we see the graciousness and generosity of the Master as a healing agent for those bound by the shedim – demons giving them uncompelled and free movement of the will. If the Master gives uncompelled and free movement of the will, we can logically deduce (through Severah) that shedim compel, bind and dominate the will or soul of a person. On a deeper level Gaston says… Early Judaism held that **God ruled over Israel directly**, **his rule over the Gentile nations was indirect and impersonal, through an agent something like a Persian satrap, if one will**. The most common way of imagining these agents is in terms of the “**angels of the nations**.” A more Hellenistic way of putting the matter is to say that God’s rule, especially over nature, is administered by the “elements of the world,” that is, earth, water, air, and fire, or by the gods, especially the national gods. All of these are to be found in Paul along with much more general language concerning “the powers.” If in principle, the rule of the angels or elements or gods was intended to be benevolent, for most people of this period it was experienced as oppressive. None of this is stated explicitly by Hakham Shaul, but the basic pattern must be presupposed as part of the first century world-view. Cf. Gaston, L. (1987). *Paul and the Torah.* Vancouver: University of British Columbia Press. p. 9 (Bolding and underlining are my emphasis) [↑](#footnote-ref-266)
267. The allegory and metaphor is that of armed conflict between two parties. Philo aptly illustrates this “wrestling match.” Alleg. Interp. III 190 -191 But, nevertheless, though pleasure appears to trip up and to deceive the good man, it will in reality be tripped up itself by that experienced wrestler, Jacob; and that, too, not in the wrestling of the body, but in that struggle which the soul carries on against the dispositions which are antagonistic to it, and which attack it through the agency of the passions and vices; and it will not let go the heel of its antagonist, passion, before it surrenders, and confesses that it has been twice tripped up and defeated, both in the matter of the birthright, and also in that of the blessing. For “rightly,” says Esau, “is his name called Jacob, for now has he supplanted me for the second time; the first time he took away my birthright, and now he has taken away my blessing” (Gen 27:36). But the bad man thinks the things of the body the more important, while the good man assigns the preference to the things of the soul, which are in truth and reality the more important and the first, not, indeed, in point of time, but in power and dignity, as is a ruler in a city. But the mistress of the concrete being is the soul. Philo, o. A., & Yonge, C. D. (1996, c1993). The works of Philo: Complete and unabridged. Peabody: Hendrickson. p 72. What Hakham Shaul has clearly pointed to is in agreement with Philo. Ya’aqob wrestled until dawn, and has earned the title “wrestler.” Therefore, the B’ne Yisrael are “Sons” of the wrestler who are also engaged in this wrestling match. [↑](#footnote-ref-267)
268. Not “wrestling against flesh and blood” shows that humanity is locked in a war of virtue. This virtue is taught and modelled by the Seven men of the Esnoga. [↑](#footnote-ref-268)
269. Greek ἀλλὰ (but) is adversative showing struggle. [↑](#footnote-ref-269)
270. Three specific “powers” are referenced in this pericope, **ἀρχή** – *arche,* principalities, **ἐξουσία** – *exousia,* authorities and **κοσμοκράτωρ** – *kosmokrator* cosmic rulers. This specific trio is not mentioned anywhere else together as Hakham Shaul has in this verse in the Nazarean Codicil. However, **ἀρχή** – *arche,* is frequently mentioned with **ἐξουσία** – *exousia,* authorities. **Aρχάς** from **ἀρχή** – *arche* in terms of person or personality, **ἀρχή** – *arche* refers the “leader, pioneer or originator” or that which is principle in rank. With reference to the “Seven Officers,” this is Chesed. Here we are only making analogy, and reference to positional status, not a word for word translation. On the higher plane we can see that this is, a reference to the interaction between the Chief Hakham endowed with Chochmah and the Will of Messiah. Philo in his discussion on the Allegory of Creation uses **ἀρχή** – *arche* as a reference to the “origin of creation.” Cf. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p.8. In this way the seminal Will of Messiah, Chochmah received by the Hakham and Chesed stimulate the Esnoga forward and upward. Both the Chief of the Bet Din and the Principle officer of the Esnoga connect the Esnoga with the formative power of the Torah and its wisdom. The Torah/Oral is the infrastructure of the whole universe. Therefore, **ἀρχή** – *arche* is the basis of the structured universe. The Chief Hakham gives formative wisdom, which aligns the Bet Din with the decisive infrastructure of the universe through the Oral Torah. In similar manner, the Chief officer/Chesed injects the wisdom of the Bet Din into the Seven Officers and the Congregation of the Esnoga. This injection establishes a structured atmosphere, i.e. Oral Torah for the Esnoga. **Eξουσίας** from **ἐξουσία** – *exousia,* authorities. **Eξουσία** – *exousia,* is the power of judicial decision and deliberation, the power and rule of government i.e. the Bet Din. **Eξουσία** – *exousia,* also denotes the power of freedom, the unlimited possibility of action. While **ἀρχή** – *arche,* is related to the “Will of Messiah,” **ἐξουσία** – *exousia,* represents the office of the Chief Hakham that connects with that infinite source. In 1 Corinthians Hakham Shaul uses **ἐξουσία** – *exousia,* as the “symbol of **authority**” over the woman’s head. In this sense **ἐξουσία** – *exousia,* shows the infinity of masculine potential. (1 Co. 11:10 Therefore the woman ought to have *a symbol of* **authority** on her head,). **Eξουσία** – *exousia,* possesses authority, jurisdiction, is a symbol of authority, ruler, in control has power, has supernatural power and wisdom and the right to judge. **Kοσμοκράτωρ** – *kosmokrator,* the rulers of the heavenly spheres. In the negative sense, the rulers of the heavenly spheres are as our present case has it, **rulers of the cosmos,** ruling **the present age of darkness** showing that the Gentile is under the influence of the heavenly spheres. [↑](#footnote-ref-270)
271. **Eξουσία** – *exousia* from **ἔξεστι** – *exesti* the freedom to act. The negative connotations of **ἐξουσία** – *exousia* show a licence for action, meaning that we may have given licence for negative authority in our lives. [↑](#footnote-ref-271)
272. Hakham Shaul’s inclusion and phrase “we” shows that as he brings the Mesorah to the Gentiles that he, along with the Gentiles coming to conversion must contend with the heavenly spheres. These “spheres” are not necessarily the negative forces of the fallen angels. The difficulty with bringing the Gentile to the Torah is that the Spheres are “legalistic.” The Spheres govern the world by strict justice. As such, Hakham Shaul has a great problem in bringing Gentiles into the Esnoga as converts because of the demand by the Spheres for strict justice. Furthermore, his war of contention in bringing the Gentile to Torah observance is contended by the angelic rivalry and rage. See below [↑](#footnote-ref-272)
273. The “present age” of darkness is omitted in some sources. While there may be justifiable cause to omit the seeming insertion, the phrase bears positive illumination on the text. In the present age, we live in a state that may be equated to darkness when compared to the “age to come,” Olam HaBa (the eternal, infinite coming age). [↑](#footnote-ref-273)
274. These “Spheres” are discussed by Hakham Yehudah (Jude) in 1:13, **They are waterless clouds carried by the fall winds; fruitless trees, twice dead, and uprooted; storm driven** (wild) **waves of the sea, foaming without water to their own shame; wandering spheres** (stars) **for who the deepest darkness is reserved for** (their) **eternity.** In view of our understanding of the angelic rivalry (those opposed to creation of humanity because they will have Chesed – acts of righteousness and at the same time have a measure of wickedness in their lives) and the angelic rage which is focused on the B’ne Yisrael as the recipients of the Torah Oral/Written. [↑](#footnote-ref-274)
275. The previous day of the Omer recounted the cosmic opposites to the Seven Men of the Esnoga. The present day of the Omer teaches how to withstand those forces and to look at the Seven Men of the Esnoga as though they were clothed with the virtues of G-d. [↑](#footnote-ref-275)
276. “Be clothed” with the virtues of G-d [↑](#footnote-ref-276)
277. Please refer to Iyar 29, the 44th day of the Omer. [↑](#footnote-ref-277)
278. This phrase is synonymous with the phrase “evil age” used in the previous pericope, i.e. Iyar 29, the 44th day of the Omer. [↑](#footnote-ref-278)
279. This translation is consistent with a true Remes translation. [↑](#footnote-ref-279)
280. Here we see that Hakham Shaul is teaching us that the “Breastplate of Righteousness/Generosity” belongs to the Priesthood of the Firstborn, i.e. those of the Master/Messiah’s house [↑](#footnote-ref-280)
281. Allegorically “feet” here is a reference to hakahah. [↑](#footnote-ref-281)
282. **Eτοιμασία** – *hetoimasia,* prepared, ordered, ability, resolution or ready. Meaning that the feel (allegorically speaking) are prepared to keep the restorative Mesorah. כּוּן – *kûn*  A primitive root; properly to **be erect** (**that is, stand perpendicular – upright**);. hence (causatively) to set up, in a great variety of applications, whether literal (establish, fix, prepare, apply), or figurative (appoint, render sure, proper or prosperous): - certain (-ty), confirm, direct, **faithfulness**, fashion, fasten, firm, be fitted, be fixed, frame, be meet, ordain, **order**, perfect, (make) preparation, prepare (self), provide, make provision, (be, make) ready, right, set (aright, fast, forth), be stable, (e-) stablish, stand, tarry, X very deed. [↑](#footnote-ref-282)
283. **εἰρήνη** – *eirene* of the possibly Hebrew synonyms there are two distinct possibilities. The first referring to halakhah, (H1980) and the second being Shalom (H7965) meaning wholeness, restoration etc. [↑](#footnote-ref-283)