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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** |
| **Sivan 16, 5773 – May 24/25, 2013** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  Fri. May 24 2012 – Candles at 8:05 PM  Sat. May 25 2012 – Habdalah 9:04 PM | **Brisbane, Australia**  Fri. May 24 2012 – Candles at 4:46 PM  Sat. May 25 2012 – Habdalah 5:40 PM | **Chattanooga, & Cleveland, TN, U.S.**  Fri. May 24 2012 – Candles at 8:26 PM  Sat. May 25 2012 – Habdalah 9:28 PM |
| **Jakarta, Indonesia**  Fri. May 24 2012 – Candles at 5:26 PM  Sat. May 25 2012 – Habdalah 6:17 PM | **Manila & Cebu, Philippines**  Fri. May 24 2012 – Candles at 6:01 PM  Sat. May 25 2012 – Habdalah 6:54 PM | **Miami, FL, U.S.**  Fri. May 24 2012 – Candles at 7:46 PM  Sat. May 25 2012 – Habdalah 8:42 PM |
| **Olympia, WA, U.S.**  Fri. May 24 2012 – Candles at 8:32 PM  Sat. May 25 2012 – Habdalah 9:49 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. May 24 2012 – Candles at 7:44 PM  Sat. May 25 2012 – Habdalah 8:48 PM | **San Antonio, TX, U.S.**  Fri. May 24 2012 – Candles at 8:06 PM  Sat. May 25 2012 – Habdalah 9:04 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. May 24 2012 – Candles at 8:00 PM  Sat. May 25 2012 – Habdalah 9:11 PM | **Singapore, Singapore**  Fri. May 24 2012 – Candles at 6:49 PM  Sat. May 25 2012 – Habdalah 7:40 PM | **St. Louis, MO, U.S.**  Fri. May 24 2012 – Candles at 7:55 PM  Sat. May 25 2012 – Habdalah 9:00 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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,

His Excellency Dr. Adon Yeshayahu ben Yosef and beloved wife HE Giberet Tricia Foster

His Excellency Adon Eliyahu ben Abraham and beloved wife HE Giberet Vardit bat Sarah

Her Excellency Giberet Laurie Taylor

His Eminence Rabbi Dr. Adon Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Albert Carlsson and beloved wife Giberet Lorraine Carlsson

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!**

**This Torah Seder commentary is dedicated to His Honor Paqid Adon Ezrah ben Abraham on occasion of his birthday. We wish him together with loved ones a most wonderful Yom Huledet Sameach (Happy Birthday), may he have a long and happy productive life with good health and much joy. And may his days be full of Torah study and bringing many near to the Torah, amen ve amen!**

**Shabbat: “VaYavo’u Eilimah” – “And they came to Elim”**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **** "וַיָּבֹאוּ אֵילִמָה |  |  |
| **“VaYavo’u Eilimah”** | Reader 1 – Shemot 15:27-16:3 | Reader 1 – Shemot 16:28-30 |
| **“And they came to Elim”** | Reader 2 – Shemot 16:4-7 | Reader 2 – Shemot 16:31-33 |
| **“Llegaron a Elim”** | Reader 3 – Shemot 16:8-10 | Reader 3 – Shemot 16:34-36 |
| Shemot (Exod.) 15:27 – 16:27 | Reader 4 – Shemot 16:11-14 |  |
| Ashlamatah: Judges 1:23-26 + 2:5-7 | Reader 5 – Shemot 16:15-18 |  |
|  | Reader 6 – Shemot 16:19-22 | Reader 1 – Shemot 16:28-30 |
| Psalm 53:1-7 | Reader 7 – Shemot 16:23-27 | Reader 2 – Shemot 16:31-33 |
| Abot: 3:1 | Maftir: Shemot 16:24-26 | Reader 3 – Shemot 16:34-36 |
| N.C.: Mk 6:53-56;  Acts 15:1-5 | Judges 1:23-26 + 2:5-7 |  |

**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**

* Arrival at Elim (Teberinths) – Exodus 15:27
* Quails and Manna – Exodus 16:1-27

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exod.) 15:27 – 16:27**

| **Rashi** | **Targum** |
| --- | --- |
| 27. They came to Elim, and there were twelve water fountains and seventy palms, and they encamped there by the water. | 27. ¶ And they came to Elim; and in Elim were twelve fountains of water, a fountain for each tribe; and seventy palm-trees, corresponding with the seventy elders of Israel: and they encamped there by the waters.  JERUSALEM:  ¶ And they came to Elim, where were twelve fountains of water, answering to the twelve tribes of Israel, and seventy palm-trees, answering to the seventy elders of the Sanhedrin of Israel. |
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| 1. They journeyed from Elim, and the entire community of the children of Israel came to the desert of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departure from the land of Egypt. | 1. ¶ And the whole congregation of Israel journeyed from Elim, and came to the desert of Sin, which is between Elim and Sinai, on the fifteenth day of the month of Iyar, the second month from their going forth from the land of Mizraim. |
| 2. The entire community of the children of Israel complained against Moses and against Aaron in the desert. | 2. And on that day the bread which they had brought out of Mizraim was finished. And all the sons of Israel grumbled against Mosheh and against Aharon in the desert. |
| 3. The children of Israel said to them, If only we had died by the hand of the Lord in the land of Egypt, when we sat by pots of meat, when we ate bread to our fill! For you have brought us out into this desert, to starve this entire congregation to death | 3. And the sons of Israel said to them, Would that we had died by the Word of the LORD in the land of Mizraim, when we sat by the cisterns of meat, and ate bread and had enough! Why have you brought us out into this wilderness to kill all this congregation with hunger? |
| 4. So the Lord said to Moses, Behold! I am going to rain down for you bread from heaven, and the people shall go out and gather what is needed for the day, so that I can test them, whether or not they will follow My teaching. | 4. ¶ And the LORD said to Mosheh, Behold, I will cause the bread which has been laid up for you from the beginning to descend from heaven: and the people will go out and gather the matter of a day by the day, that I may try them whether they will keep the commandments of My Law or not. |
| 5. And it shall be on the sixth day that when they prepare what they will bring, it will be double of what they gather every day | 5. And on the sixth day they will prepare what they set before them to eat on the day of the Sabbath; and they will mix in the houses and communicate in their dwellings, so that by carrying this to that, they may have double of that which they gather from day to day. |
| 6. [Thereupon,] Moses and Aaron said to all the children of Israel, [In the] evening, you shall know that the Lord brought you out of the land of Egypt. | 6. And Mosheh and Aharon said to all the sons of Israel, At evening you will know that the LORD has brought you out free from the land of Mizraim; |
| 7. And [in the] morning, you shall see the glory of the Lord when He hears your complaints against the Lord but [of] what [significance] are we, that you make [the people] complain against us? | 7. and in the morning will be revealed to you the glory of the Shekinah of the LORD; and we, what are we accounted, that you complain against us?  JERUSALEM: And we, what are we accounted? |
| 8. And Moses said, When the Lord gives you in the evening meat to eat and bread in the morning [with which] to become sated, when the Lord hears your complaints, which you are making [the people] complain against Him, but [of] what [significance] are we? Not against us are your complaints, but against the Lord | 8. And Mosheh said, By this you will know, when the LORD prepares you at evening flesh to eat, and in the morning bread to satisfy, that your complaining wherewith you complain against Him are heard before the LORD. And we, what are we accounted? Your complaints are not against us, but against the Word of the LORD. |
| 9. And Moses said to Aaron, Say to the entire community of the children of Israel, Draw near before the Lord, for He has heard your complaints. | 9. ¶ Mosheh said to Aharon, Bid all the congregation of the sons of Israel to draw near before the LORD; for your murmurings are heard before Him. |
| 10. And it came to pass when Aaron spoke to the entire community of the children of Israel, that they turned toward the desert, and behold! the glory of the Lord appeared in the cloud. | 10. And it was while Aharon was speaking with all the congregation of Israel that they turned towards the desert, and, behold, the glory of the majesty of the LORD was revealed in the cloud of glory. |
| 11. The Lord spoke to Moses, saying, | 11. And the LORD spoke to Mosheh, saying |
| 12. I have heard the complaints of the children of Israel. Speak to them, saying, In the afternoon you shall eat meat, and in the morning you shall be sated with bread, and you shall know that I am the Lord, your God. | 12. Hearing I have heard the murmurings of the sons of Israel before Me. Speak you with them, saying, Between the evenings (suns) you will eat flesh, and in the morning will you eat bread, and will know that I am the LORD your God. |
| 13. It came to pass in the evening that the quails went up and covered the camp, and in the morning there was a layer of dew around the camp. | 13. ¶ And it came to pass, that in the evening the pheasants came up and covered the camp; and in the morning there was a fall of holy dew, prepared as a table, round about the camp: |
| 14. The layer of dew went up, and behold, on the surface of the desert, a fine, bare [substance] as fine as frost on the ground. | 14. and the clouds ascended and caused manna to descend upon the dew; and there was upon the face of the desert a minute (substance) in lines, minute as the hoar frost upon the ground.  JERUSALEM: As hoar frost. |
| 15. When the children of Israel saw [it], they said to one another, It is manna, because they did not know what it was, and Moses said to them, It is the bread that the Lord has given you to eat. | 15. And the sons of Israel beheld, and wondered, and said, a man to his companion, Man Hu? for they knew not what it was. And Mosheh said to them, It is the bread which has been laid up for you from the beginning in the heavens on high, and now the LORD will give it you to eat. |
| 16. This is the thing that the Lord has commanded, Gather of it **each one according to his eating capacity, an omer for each person, according to the number of persons, each one for those in his tent you shall take.** | 16. This is the word which the LORD has dictated: You are to gather of it, every man according to the number of your souls; **every man according to the mouth of the number of the persons of his tabernacle, are you to take.** |
| 17. And the children of Israel did so: they gathered, both the one who gathered much and the one who gathered little. | 17. And the sons of Israel did so, and gathered manna more or less; |
| 18. And they measured [it] with an omer, and whoever gathered much did not have more, and whoever gathered little did not have less; each one according to his eating capacity, they gathered. | 18. but when they measured by the homer, nothing remained above the measure of him who had gathered much; and he who had gathered little, wanted nothing of the measure: every man according to the mouth of his eating, so they gathered. |
| 19. And Moses said to them, Let no one leave over [any] of it until morning | 19. And Mosheh said to them, Let no man make a reserve of it till the morning. |
| 20. But [some] men did not obey Moses and left over [some] of it until morning, and it bred worms and became putrid, and Moses became angry with them. | 20. But (some of them) hearkened not to Mosheh: Dathan and Abiram, men of wickedness, did reserve of it till the morning; but it produced worms and putrefied; and Mosheh was angry with them. |
| 21. They gathered it morning by morning, each one according to his eating capacity, and [when] the sun grew hot, it melted. | 21. And they gathered from the time of the dawn until the fourth hour of the day, every man according to his eating; but at the fourth hour, when the sun had waxed hot upon it, it liquefied, and made streams of water, which flowed away into the Great Sea; and wild animals that were clean, and cattle, came to drink of it, and the sons of Israel hunted, and ate them.  JERUSALEM: Became as streams. |
| 22. It came to pass on the sixth day that they gathered a double portion of bread, two omers for [each] one, and all the princes of the community came and reported [it] to Moses. | 22. ¶ And it came to pass on the sixth day they gathered double bread, two homers a man; and all the princes of the congregation came and told Mosheh. |
| 23. So he said to them, That is what the Lord spoke, Tomorrow is a rest day, a holy Sabbath to the Lord. Bake whatever you wish to bake, and cook whatever you wish to cook, and all the rest leave over to keep until morning. | 23. And Mosheh said to them, This which the LORD has told you, do. Tomorrow is the rest of the holy Sabbath before the LORD: That which is needful to have to bake for tomorrow, bake today; and what is needful to boil for tomorrow, boil today: and all whatever remains of that which we eat today lay it up, and it will be preserved until the morning. |
| 24. So they left it over until morning, as Moses had commanded, and it did not become putrid, and not a worm was in it. | 24. And they laid it up until the morning, as Mosheh had directed them; and it did not corrupt, and no worm was in it. |
| 25. And Moses said, Eat it today, for today is a Sabbath to the Lord; today you will not find it in the field. | 25. And Mosheh said to them, Eat today, because this is the Sabbath day before the LORD. This day you will not find any in the field. |
| 26. Six days you shall gather it, but on the seventh day [which is the] Sabbath on it there will be none | 26. Six days you will gather, but on the seventh day, which is the Sabbath, no manna will come down. |
| 27. It came about that on the seventh day, [some] of the people went out to gather [manna], but they did not find [any]. | 27. And it was that on the seventh day some of the wicked people went forth to gather manna, but they found none. |
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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. 183-265

**Rashi Commentary for: ‎ Shemot (Exod.) 15:27 – 16:27**

**27** **twelve water fountains** Corresponding to the twelve tribes, were prepared for them.-[from Mechilta]

**and seventy palms** Corresponding to the seventy elders.-[from Mechilta, Jonathan]

**Chapter 16**

**1** **on the fifteenth day** The day of this encampment is stated because on that day the cakes that they had taken out of Egypt were depleted, and they needed manna. We learn [from this] that they ate of the remaining dough (or from the remaining matzoth) sixty- one meals. And the manna fell for them on the sixteenth of Iyar, which was a Sunday, as appears in tractate Shabbath (87b).-[from Mechilta]

**2** **complained** Because the bread [they had taken out of Egypt] was depleted.

**3** **If only we had died** Heb. מוּתֵנוּ, that we would have died, but it is not a noun like מוֹתֵנוּ, our death, but like עֲשׂוֹתֵנוּ, חֲנוֹתֵנוּ, שׁוּבֵנוּ, that we do, that we encamp, [that we return,] that we die. [Literally, this would be translated: Who would grant that we die.] Its targum [Onkelos, however,] is: לְוַי דְמִיתְנָא, like “If only we had died לוּ מָתְנוּ” (Num. 14:2), if only we would have died.

**4** **what is needed for the day** Heb. דְבַר יוֹם בְּיוֹמוֹ, lit., the thing of a day in its day. What is needed for a day’s eating they will gather on its day, but they will not gather today for the needs of tomorrow.-[from Mechilta]

**so that I can test them, whether...they will follow My teaching** [Through giving the manna I will test] whether they will keep the commandments contingent upon it, [i.e.,] that they will not leave any of it over, and that they will not go out on the Sabbath to gather [the manna].

**5** **and it will be double** For that day and for the morrow.

**double** of what they were accustomed to gather each day of the rest of the days of the week. I believe that [the meaning of] “what they will bring, and it will be double” is that after they bring it [the manna], by measuring [it], they will find it [to be] double of what they gather and measure every day. That is [the meaning of] “they gathered a double portion of bread” (verse 22). Their gathering was found to be a double portion of bread. That is [the meaning of] “Therefore, on the sixth day, He gives you bread for two days” (verse 29). He gives you a blessing (foison [in French, meaning plenty, abundance]) in the house to fill the omer twice for two days of bread.

**6** **evening** Heb. עֶרֶב. Like בָּעֶרֶב, toward evening. [According to Sifthei Chachamim, the correct reading is בָּעֶרֶב, in the evening.][from Onkelos and Jonathan]

**you shall know that the Lord brought you out of the land of Egypt** Since you [the people of Israel] said to us [Moses and Aaron], “For you have brought us out” (verse 3), you shall know that we are not the ones who brought [you] out, but [it was] the Lord [Who] brought you out, for He will cause the quail to fly to you.[See commentary on verse 13]

**7** **And [in the] morning, you shall see** This was not stated in reference to “and behold, the glory of the Lord appeared in the cloud” (verse 10), but this is what he [Moses] said to them: In the evening you shall know that He has the ability to grant your desire, and He will give [you] meat; but He will not give it to you with a smiling countenance, because you requested it inappropriately and with a full stomach. As for the bread, which you requested out of necessity, however, when it comes down in the morning, you shall see the glory of the radiance of His countenance. For He will bring it down to you lovingly, in the morning, when there is time to prepare it, and with dew over it and dew under it as if it were lying in a box.-[from Mechilta Yoma 75a,b]

**your complaints against the Lord** As [if it would say]: "your complaints, which are against the Lord."

**but [of] what [significance] are we** Of what importance are we? - [from Jonathan Mechilta]

**that you make [the people] complain** Heb. תַלִּינוּ, that you make everyone complain against us: your sons, your wives, your daughters, and the mixed multitude. Perforce, I must interpret תַלִּינוּ, in the sense of “you make do something,” [i.e., the hiph’il conjugation] because of its [the “lammed’s”] “dagesh” and the way it is read [i.e., the keri as opposed to the kethiv]; because if it were weak [i.e., not punctuated with a “dagesh”], I would interpret it as “you do something,” [i.e., in the kal conjugation,] like “and the people complained (וַיָלֶן) against Moses” (Exod. 17:3), or if it [the “lammed”] were punctuated with a “dagesh” and it did not have a “yud” [after it], and read תִלּוֹנוּ , [as it is written], I would explain it as meaning “you complain.” Now, however, it means: “you cause others to complain,” like [the verse written in reference to] the spies: “and they caused the entire congregation to complain (וַיַלִינוּ) against him” (Num. 14:36).

**8** **meat to eat** But not to be satiated. The Torah [here] teaches us a rule of behavior we should not eat meat to satiety. What did He see [what reason did He have] to bring down bread in the morning and meat in the evening? Because they requested bread appropriately, since it is impossible for a person to get along without bread, but they requested meat inappropriately, because they had many animals, and furthermore, it was possible for them to get along without meat. Therefore, He gave it to them at a time when it would be a burden for them to prepare it, [at an] inappropriate [time].-[from Mechilta Yoma 75b]

**which you are making [the people] complain against Him** [You are making] others who hear you complaining [complain].

**9** **Draw near** to the place where the cloud has descended.

**13** **the quails** Heb. הַשְׂלָיו, a species of bird that is very fat. -[from Yoma 75b]

**there was a layer of dew** The dew lay on the manna. But elsewhere it states: “When the dew descended [on the camp at night, the manna would descend upon it]” (Num. 11:9). [The explanation of the matter is that] the dew would descend on the earth, then the manna would descend upon it, and then [more] dew would descend upon the manna, and it was as if [the manna] was stored in a box.

**14** **The layer of dew went up, etc.** When the sun would shine, the dew upon the manna would rise toward the sun, as it is natural for dew to rise toward the sun. [This is similar to] even if you fill an egg shell with dew, close up its opening, and place it in the sun, it [the egg shell] will rise by itself in the air (Yoma 75b, Rashi s.v. כתיב). Our Rabbis, however, explained that the dew would rise from the earth (into the air) (Mechilta verse 4; Tanchuma, Beshallach 20; Exod. Rabbah 38:4), and when the layer of dew rose, the manna was revealed, “and they saw, and behold, on the surface of the desert, etc.”

**fine** Something thin.

**bare** Heb. מְחֻסְפָּס, [which means bare] but there is no similarity to it [this word] in the Bible. It may be said that מְחֻסְפָּס is an expression related to חֲפִיסָה “a leather bag and a case דְּלֻסְקְמָא” [found] in the language of the Mishnah (B.M. 1:8). When it [the manna] was uncovered [by the ascension] of the layer of dew, they saw that there was something thin encased in its midst [as a leather bag encases something] between the two layers of dew. Onkelos, however, rendered: מְקַלַּף, peeled, an expression derived from “baring (מַחְשׂף) the white” (Gen. 30:37).

**as fine as frost** Heb. כַּכְּפֽר. כְּפֽר means gelede in Old French [meaning frost]. [Onkelos renders:] [hoarfrost] which was as fine as “gir,” [as in the phrase:] “like stones of gir” (Isa. 27:9). That is a type of black dye, as we say [in the Talmud] regarding covering the blood [of a slaughtered fowl or beast, i.e., the substances that we may use are:] “Gir and orpiment” (Chul. 88b). Which was thin as “gir,” like hoarfrost on the earth. [Onkelos explains:] it [the manna] was as fine as “gir” and lay congealed like frost on the earth. This is its meaning: It was as fine as hoarfrost, spread out thin, and joined together like hoarfrost. דַּק means tenves in Old French, [meaning thin] for it had a thin crust on the top. The words “like gir’” that Onkelos translated are added to the Hebrew text, but they have no [corresponding] word in the verse.

**15** **It is manna** Heb. מָן הוּא. It is a preparation of food, like “The king allotted (וַיְמַן) them” (Dan. 1:5).

**because they did not know what it was** that they were able to call it by its name.

**16** **an omer** The name of a measure.

**according to the number of persons** According to the number of people that a person has in his tent, they should take one omer per person.

**17** **both the one who gathered much and the one who gathered little** Some gathered [too] much [manna] and some gathered [too] little, but when they came home, they measured with an omer, each one what he had gathered, and they found that the one who had gathered [too] much had not exceeded an omer for each person who was in his tent, and the one who had gathered [too] little did not find less than an omer for each person. This was a great miracle that occurred with it [the manna]. **20** **men** [Specifically these were] Dathan and Abiram. -[from Jonathan and Exod. Rabbah 25:10]

**and it bred worms** Heb. וַיָּרֻם תּוֹלָעִים, an expression derived from רִמָה, worm.-[from Onkelos, Jonathan]

**and became putrid** This verse is transposed, because first it became putrid and later it bred worms, as it says: “and it did not become putrid, and not a worm was in it” (verse 24), and such is the nature of all things that become wormy.-[from Mechilta]

**21** **and [when] the sun grew hot, it melted** What remained [of the manna] in the field melted and became streams from which deer and gazelles drank. And the nations of the world would hunt some of them [these animals] and taste in them the flavor of manna and know how great Israel’s praise was.-[from Mechilta]

**it melted** Heb. וְנָמָס. [Onkelos renders:] פָּשָׁר, an expression of lukewarm water (פּוֹשְׁרִים). Through the sun, it [the manna] would warm up and melt.

**it melted** Heb. וְנָמָס, [French] destemprer, [meaning] to melt, thaw out. There is a similarity to it [the word פָּשָׁר] in [tractate] Sanhedrin, at the end of [the chapter beginning with the words:] “Four death penalties” (67b).

**22** **they gathered a double portion of bread** When they measured in their tents what they had gathered, they discovered [it was] double, two omers for [each] one. The aggadic midrash, [however, explains it as] לֶחֶם מְֽשֻנֶּה, unusual bread. That day it was favorably different in its aroma and its flavor (Mechilta on verse 5). [Because if it [the Torah] means only to inform us that there were two [measures], is it not written "two omers for each one"? Rather, it means “different” in flavor and aroma.]-[also form Tanchuma Buber, Beshallach 24, and Mechilta d’Rabbi Shimon ben Yochai on verse 5]

**and reported [it] to Moses** They asked him, “Why is this day different from other days?” From here we can deduce that Moses had not yet told them the section regarding the Sabbath that he was commanded to tell them, [namely:] “And it will come about on the sixth day that they shall prepare, etc.” (verse 5) until they asked him this [question]. [At that point] he said to them, “That is what the Lord spoke,” (verse 23) which I was commanded to tell you. Therefore, [because Moses had waited to convey this commandment,] Scripture punished him that He said to him “How long will you refuse [to observe My commandments...]” (verse 28) and [in saying this He] did not exclude him [Moses] from the general community [of sinners].-[from Exod. Rabbah 25:17]

**23** **Bake whatever you wish to bake** Whatever you wish to bake in an oven, bake everything today for two days, and whatever [amount] of it you need to cook in water, cook today. [The word] אֲפִיָה, baking applies to bread and the expression בִּשׁוּל to cooked dishes.

**to keep** for storage.

**25** **And Moses said, “Eat it today, etc.”** In the morning, when they were accustomed to go out and gather, they came to ask, “Shall we go out or not?” He [Moses] said to them, “What you have in your possession eat.” In the evening, they came before him again and asked him whether they could go out. He said to them, “Today is the Sabbath.” He saw that they were concerned that perhaps the manna had ceased, and would no longer come down. [So] he said to them, “Today you will not find it.” What is the meaning of "today"? [This implies that] today you will not find it, but tomorrow you will find it.-[from Mechilta]

**26** **but on the seventh day [which is the] Sabbath** It is a Sabbath; on it [this day] there will be no manna. This verse comes only to include Yom Kippur and [the] festivals [that no manna will fall on those days as well].- [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) 15:27 – 16:27**

**27. AND THERE WERE TWELVE SPRINGS OF WATER, AND THREE SCORE AND TEN PALM TREES.** It is not such a significant matter that seventy palm trees are found in a certain place. In the lowlands, a thousand and more palm trees can be found in one location, and springs of abundant water are springing forth in valleys and hills,[[1]](#footnote-1) and Scripture does not mention them at all! [Why then are these springs and palm trees singled out here?]

Now Rabbi Abraham ibn Ezra explained that Scripture narrates that they came to a good place which was unlike Marah. In Elim, there were many springs, and the waters were sweet and good, since palm trees cannot thrive in soil where the waters are bitter. It is for this reason that Scripture says here ***and they encamped there***, because on account of it, they stayed there for more days than in the other places they passed through. In the section of Eleh Mas'ei,[[2]](#footnote-2) however, Scripture does not relate anything about Marah, and yet it states, ***And they journeyed from Marah, and came unto Elim; and in Elim were twelve springs of water, and three score and ten palm trees, and they encamped there***,[[3]](#footnote-3) and a description of a place at such length is not found there about any of the places they traversed!

Now Rashi wrote: "***Twelve springs of water***, a number corresponding to the twelve tribes of Israel, were ready for them. ***And seventy palm trees*** — these corresponded to the seventy elders." But I do not know the nature of this preparation, i.e., whether it was done for them by a miracle just for that time. I have however, seen here in the Mechilta: "Rabbi Eleazar of Modaim said: 'On the very day that the Holy One, blessed be He, created His world, He created twelve springs corresponding to the twelve tribes of Israel, and seventy palm trees corresponding to the seventy elders.' " Scripture thus tells that each tribe encamped beside his spring and the elders sat in their shade praising G-d for them, because He had prepared for them [such a restful place] in a land of drought. Our Rabbis have yet another explanation in the Midrash of Rabbi Nechunya ben Hakanah[[4]](#footnote-4) on this verse, which is wonderful in our eyes.[[5]](#footnote-5)

**16:1. AND THEY TOOK THEIR JOURNEY FROM ELIM, AND ALL THE CONGREGATION OF THE CHILDREN OF ISRAEL CAME UNTO THE WILDERNESS OF SIN.** Scripture speaks briefly here, for when they journeyed from Elim, ***they pitched by the Red Sea, and they journeyed from the Red Sea, and they pitched in the wilderness of Sin***,[[6]](#footnote-6) since this great wilderness extended from Elim to Sinai. Thus, when they travelled from Elim, they camped beside the Red Sea in that wilderness. Then they journeyed from the edge of the sea and entered into the midst of the wilderness, making the stages of Dophkah and Alush[[7]](#footnote-7) and then ***they journeyed from Alush***, which is in the wilderness of Sinai, ***and they pitched in Rephidim***.[[8]](#footnote-8)

In the opinion of our Rabbis,[[9]](#footnote-9) the manna began falling in ***Alush***. When the Israelites saw that they were journeying and camping in the wilderness — in ***Dophkah*** and ***Alush*** — and had not come out of it, they became frightened and began murmuring. This is the meaning of the verse, ***And they murmured... in the wilderness***,[[10]](#footnote-10) for they had not murmured when they came there but only after they were there in the wilderness [for an extended period of time].

**THE WILDERNESS OF SIN WHICH IS BETWEEN ELIM AND SINAI.** The reason for this [geographic description] is to distinguish between this wilderness of ***Sin*** and the other wilderness, ***Tzin***, written with the letter ***tzade***, where the Israelites came in the fortieth year [of their stay in the wilderness] ***and Miriam died there***.[[11]](#footnote-11) This is why Scripture mentions there, ***And they pitched in the wilderness of Tzin*** — ***the same is Kadesh***,[[12]](#footnote-12) in order to differentiate it [from the wilderness of Sin mentioned here].

**2. AND THE WHOLE CONGREGATION OF THE CHILDREN OF ISRAEL MURMURED AGAINST MOSES.** Scripture should have first narrated the nature of the complaint just as it did in Marah[[13]](#footnote-13) and Rephidim[[14]](#footnote-14), and at all other complaints — and stated here first: "and there was no flesh to eat, nor bread for them to the full, and the people were famished for bread." Now Rashi explained that the reason Scripture specifically mentions [that the date of their arrival in the wilderness of Sin] ***was on the fifteenth day of the second month[[15]](#footnote-15)*** is in order "to make this encampment unique. On that day, there came to an end the provision which the Israelites took along with them from Egypt, and they now needed the manna. It thus informs you that they ate sixty-one meals[[16]](#footnote-16) of the remains of the dough [which they had baked in Egypt on the day of the exodus]."[[17]](#footnote-17) [Thus far the language of Rashi.] This is a tradition received by our Rabbis,[[18]](#footnote-18) and the reason that Scripture did not [first] explain the nature of their complaint was that it had not elaborated on this miracle which was done for them secretively, [i.e., that the remains of the dough furnished sicty-one meals]. And it is as I have already written in ***Seder Vayigash*** concerning the reason [that Scripture is disposed to be silent on hidden miracles].[[19]](#footnote-19)

Rabbi Abraham ibn Ezra wrote that Scripture records the date ***on the fifteenth day of the second month*** in order to explain that a month's time had already elapsed since their departure from Egypt. In the meantime, they consumed the bread they took out of Egypt as well as their cattle, since they were a great multitude of people. This was the reason for the murmuring.

In my opinion, the reason for their complaint is to be found in the Scriptural expression, ***and they came... unto the wilderness of Sin***.[[20]](#footnote-20) When they came to that wilderness far away from Egypt, they began saying: "What will we eat? What will this great wilderness into which we have come supply us with?" It may be that at first they had thought that after a few days they would come to the cities round about them. Now that a month had gone by and ***they found no city of habitation***,[[21]](#footnote-21) they said, "We will all die in the great wilderness into which we have come." This then is the meaning of the verse, ***And the whole congregation of the children of Israel murmured against Moses and against Aaron in the wilderness***, the murmuring being because of the wilderness. And so likewise the people said, ***for you have brought us forth into this wilderness, to put to death this whole assembly by famine***.[[22]](#footnote-22) Thus they mentioned "the wilderness' and "the assembly," therein stating that a large assembly such as this will undoubtedly die of hunger in this great wilderness. The Holy One, blessed be He, hearkened unto them, and He now began ***to prepare a table for them in the wilderness[[23]](#footnote-23)*** ***until they came to a land inhabited***.[[24]](#footnote-24)

**4. BEHOLD, I WILL *'MAMTIR'* (CAUSE TO RAIN) BREAD FROM HEAVEN FOR YOU.** Rabbi Abraham ibn Ezra wrote that because the manna came down like rain from heaven, He said ***mamtir***, [which is derived from the root ***matar (rain)***]. But we find: ***'yamteir'*** ***(He will cause to rain) coals, fire and brimstone***;[[25]](#footnote-25) ***And the Eternal 'himtir' (caused to rain) upon Sodom and upon Gomorrah brimstone and fire***.[[26]](#footnote-26) [Brimstone and fire do not come down like rain, and yet Scripture uses the word ***matar*** with reference to them!] Perhaps in these cases they accompanied the rain of which the term "***coming down***" may properly be used. Onkelos' opinion is that ***mamtir*** just means "***cause to bring down***," for he translated: "behold, I will cause to bring down." [However, it has no connection here with rain, as Ibn Ezra would have it.]

It is possible that the word ***mamtir*** can be associated with the expression '***kamatarah***' ***(as a mark)*** ***for the arrow***,[[27]](#footnote-27) although they are of different roots.[[28]](#footnote-28) Scripture makes use of both terms when speaking of every form of "***falling from above***." Thus it is called ***matarah*** (target) because they come down like arrows [on a target], and it says, ***'vayamteir' (And He caused to rain) upon them flesh as the dust, and winged fowl as the sand of the seas***.[[29]](#footnote-29) It may be that [Scripture does not use the term ***mamtir*** for every form of "***falling from above***," but only] for the fowl of heaven. [Therefore, the term, ***vayamteir*** in the above — mentioned verse refers only to the winged fowl] because they came down upon them as the rain.

**BREAD**. Because they made bread out of the manna — as it is written, ***and they made cakes of it[[30]](#footnote-30)*** — [Scripture calls it ***lechem (bread)***], for every form of bread is called ***lechem***, not just those of wheat and barley. It says ***cause to rain bread*** [although it did not come down in the form of bread, for the meaning thereof is] that He is causing it to come down for them to make it into bread. Similarly: ***As for the earth, out of it comes bread***,[[31]](#footnote-31) [meaning: "out of it comes the wheat from which bread is made"]. So also: ***To bring forth bread out of the earth***,[[32]](#footnote-32) which means that He brings forth the wheat from which people make bread. And some scholars[[33]](#footnote-33) interpret: ***Behold, I will cause to rain bread***, meaning food. Similarly: ***'lechem' of the offering***;[[34]](#footnote-34) ***For he offers the 'lechem' of your G-d***;[[35]](#footnote-35) ***When you sit 'lilchom' with a ruler[[36]](#footnote-36)*** - all are expressions of food.[[37]](#footnote-37) The correct interpretation is that ***lilchom[[38]](#footnote-38)*** means "to eat bread," and ***'lechem' of your G-d[[39]](#footnote-39)*** is a euphemism, meaning that it is "the food" for G-d even as bread is for man, for we find it said, ***Man does not live by bread only***.[[40]](#footnote-40)

**THAT I MAY TRY THEM, WHETHER THEY WILL WALK IN MY LAW OR NOT.** "I.e., whether they will observe the commandments associated with it, such as [the laws] that they should not leave [a remainder] of it until the morning[[41]](#footnote-41) and that they should not go out on the Sabbath to collect it."[[42]](#footnote-42) Thus the language of Rashi.

But this is not correct.[[43]](#footnote-43) Rather, the intent [of the trial mentioned here] is as He said, ***Who fed you in the wilderness with manna, which your fathers knew not; that He might afflict you, and that He might try you, to do you good at your latter end***.[[44]](#footnote-44) [The manna itself] was a trial to them, since they had no food in the wilderness and were without recourse to any sustenance except the manna, which they knew not from before and had never heard of from their fathers. Each day's quantity came down on its day, and they were eagerly desirous for it. Yet with all this, they hearkened to walk after G-d to a place of no food. And so indeed He said to them again, ***And you will remember all the way in which the Eternal your G-d has led you these forty years in the wilderness, that He might afflict you, to try you, to know what was in your heart, whether you would keep His commandments, or no***.[[45]](#footnote-45) He could have led them by way of ***the cities that were round about them***.[[46]](#footnote-46) Instead, He led them ***through the wilderness wherein were serpents, fiery serpents, and scorpions***,[[47]](#footnote-47) and each day's quantity of food would come to them only from heaven in order to try them and to do them good at the end so that they would believe in Him forever. I have already explained the matter of "trial" in the commentary on the verse, ***And G-d tried Abraham***.[[48]](#footnote-48)

The Rabbi [Moshe ben Maimon] has written in the ***Moreh Nebuchim[[49]](#footnote-49)*** [on the verse before us, ***That I may try them, whether they will walk in My law or not***, that it means] that "everyone capable of knowledge should know and determine whether there is usefulness in the service of G-d, and whether there is adequate satisfaction in it or not." But if so, it would have been proper for Him to say, "that He may try them to know!"

Now Scripture mentions here only the matter of manna, which was "the bread" which He caused to rain upon them, [and it does not refer to the flesh which He gave them]. However, from that which Moses told them, ***This will be, when the Eternal will give you in the evening flesh to eat, and in the morning bread to the full***,[[50]](#footnote-50) we know that everything was told to him. It is only that when a subject is mentioned twice, Scripture shortens it in the report of the command or the narrative, as I have mentioned to you many times.[[51]](#footnote-51) At times, it omits one — [the command or the narrative] - altogether, such a case being the verse written in this section: ***This is the thing which the Eternal hath commanded: Let an omerful of it [the manna] be kept throughout your generations,[[52]](#footnote-52)*** and the command [of G-d to Moses] is not recorded at all. This is also the case in many places. But in the opinion of those scholars[[53]](#footnote-53) who say that ***lechem*** here means "all food," it is possible that by saying, ***Behold, I will cause to rain 'lechem,'*** the meaning refers to both the manna and to the quail, i.e., that He would fulfil their request for bread and flesh. Moses explained that the flesh would be [available] to eat in the evening, and the bread would be [available] in the morning to the full, as is the customary way.

**6. AT EVEN, THEN YOU WILL KNOW THAT THE ETERNAL HAS BROUGHT YOU OUT FROM THE LAND OF EGYPT.** "And it is not we. [i.e., Moses and Aaron] who have taken you out from there, as you have said, ***for you have brought us forth***." [[54]](#footnote-54)

**7. AND IN THE MORNING, THEN YOU WILL SEE THE GLORY OF THE ETERNAL**. This does not refer to G-d's Glory that appeared in the cloud, [mentioned further in Verse 10], for that occurred [later] in the day when ***Aaron spoke to them, and they looked toward the wilderness and, behold, the Glory of the Eternal appeared in the cloud***.[[55]](#footnote-55) "But," commented Rashi, "thus did Moses say to them: At even, then you will know that His hand has the power to give you your desire, and He will give you flesh. He will not, however, give it to you with 'a bright countenance,' since you were improper in asking for it, [inasmuch as one can exist without meat]. Besides, you asked for it out of a full stomach, [i.e., while still having cattle which you took along with you from Egypt]. But as regards the bread for which you properly asked out of necessity, when it falls in the morning, you will see the Glory of His countenance, as He will bring it down for you in a manner indicative of love, i.e., in the morning, while there is yet time to prepare it."[[56]](#footnote-56)

But it is not correct to interpret the expression, ***and in the morning, then you will see the Glory of the Eternal*** as applying to the gift of the manna because He gave it to them early in the morning. What ***Glory of the Eternal*** is made manifest in this? Moreover, how does it logically connect with the phrase following it, ***for that He has heard your murmurings?*** And this Midrash of our Rabbis, [which Rashi mentions, i.e., that there was a difference in the ways the manna and the quail were given to them], is not like a comment upon the expression, ***then you will see the Glory of the Eternal***. Instead, the Rabbis said it [as an explanation of the fact] that He apportioned their sustenance twice a day and did not distribute all of it in the morning. Thus the Rabbis said in the Mechilta:[[57]](#footnote-57) "***And Moses said: 'This will be, when the Eternal will give you in the evening flesh to eat, and in the morning bread to the full'*** From here, you learn that He gave them the quail with 'a dark countenance.' The manna, however, which they were justified in requesting, He gave them with 'a bright countenance.' "That is to say, in the morning.

Rabbi Abraham ibn Ezra wrote that the expression, and ***in the morning***, etc., [beginning in Verse 7], is a continuation of the previous verse. [It constitutes Moses' answer to] what the Israelites had said, ***for you have brought us forth[[58]](#footnote-58)*** from Egypt. Moses replied: "G-d will now show two signs for you so that you may know that it was He Who brought you out from there. One, [the quail] will come in the evening of this day, and the other, [the manna] will come tomorrow in the morning." And, [continued Ibn Ezra], it would have been proper for Scripture to say: "At even, and in the morning, then you will know that the Eternal has brought you out from the land of Egypt." The expression ***in the morning*** is not connected with ***then you will see the Glory of the Eternal***, since they saw the Glory [later] on that day [and not in the following morning].[[59]](#footnote-59) But this interpretation too does not appear to be correct.[[60]](#footnote-60)

The correct interpretation appears to me to be that the wonder inherent in the manna was extremely great, whereas He brought the quail in from the sea by a wind which came from Him.[[61]](#footnote-61) The manna, however, was created for them now; [it was] a new creation in heaven, similar to the process of [the original] Creation. This is the intent of what the Rabbis have said with respect to the manna, i.e., that it was created on the sixth day of creation between sundown and nightfall.[[62]](#footnote-62) This is why Scripture said: "By the sign He will perform for you on the coming night, you will know that He brought you out from the land of Egypt, since He prepared ***a table in the wilderness*** for you.[[63]](#footnote-63) But by the great wonder He will do for you in the morning, you will see the Glory of His kingdom, ***for what god is there in heaven or on earth that can do according to His works and according to His mighty acts?***"[[64]](#footnote-64) By the great and marvellous things that G-d does, He shows His Glory, similar to that which is written, ***I will gather all nations, and all tongues, and they will come, and will see My Glory***.[[65]](#footnote-65) It is further written [there], ***and they will declare My Glory***,[[66]](#footnote-66) and there are many other verses similar to this effect. So also is the opinion of Onkelos who rendered [the verse here]: "and you will see the Glory of G-d." He did not translate it, "and [the Glory of G-d] will be made manifest."[[67]](#footnote-67)

Know that the subject of the manna involves a great matter.[[68]](#footnote-68) Our rabbis have alluded to it in Tractate Yoma:[[69]](#footnote-69) "***Man did eat bread of 'abirim' (the mighty),[[70]](#footnote-70)*** **i.e., bread which the ministering angels eat!** These are the words of Rabbi Akiba. Rabbi Yishmael said to him, 'You have made a mistake. Do the ministering angels indeed eat bread? Has it not been said [by Moses], ***I did neither eat bread nor drink water***?[[71]](#footnote-71) Rather, the bread of ***'abirim'*** means **bread which was absorbed in the *eivarim* (limbs).**' "[[72]](#footnote-72)

The purport of Rabbi Akiba's words is that the existence of the ministering angels is sustained by the Divine Glory. And so the Rabbis interpreted:[[73]](#footnote-73) "***And You 'm'chayeh' (preserves) them all[[74]](#footnote-74)*** [means] He gives food ***{'michyah')*** to you all." It is with reference to this that it is said, ***And the light is sweet***,[[75]](#footnote-75) since through the Light, they perceive good discernment. **Now the manna was a product of that Higher Light which became tangible by the will of its Creator, blessed be He, and thus [according to Rabbi Akiba], both the people who ate the manna and the ministering angels were sustained by the same substance.** But Rabbi Yishmael criticized him, since the existence of the ministering angels is not dependent upon something tangible evolving from the Light. Their existence is by means of the Higher Light itself.

It was for this reason, [i.e., the heavenly origin of the manna], that the Israelites found in the manna every flavor they desired. The rational power of the soul causes it to cleave to the higher worlds, thus finding restful life and obtaining His favor.[[76]](#footnote-76)

And thus the Rabbis have said in the Mechilta:[[77]](#footnote-77) "Today, [i.e., in this world], you will not find it, but you will find it in the World to Come." This text [of the Mechilta] can support two explanations. **We may say that among those [inheriting eternal life] in the World to Come,[[78]](#footnote-78) there will be some who have not achieved that high status of sustaining themselves steadily by the Divine Glory. Their existence will be made possible by something tangible evolving from that Glory, like the status of the generation of the wilderness who attained [the beholding of] the Divine Glory at the Red Sea, just as the Rabbis have said:[[79]](#footnote-79) "A maidservant saw at the sea what the prophet Ezekiel[[80]](#footnote-80) never saw." From that time onward, their souls were elevated to be able to exist by the product [of the Divine Glory], which was the manna.**

**A more correct interpretation is that in the word *today* — [Verse 25: *'Today' you will not find it in the field*] — Scripture is alluding according to the words of Rabbi Eleazar Chisma,[[81]](#footnote-81) that those [inheriting eternal life in] the World to Come[[82]](#footnote-82) will exist by the substance of the manna which is the Higher Glory, just as the Rabbis have said:[[83]](#footnote-83) "[In the World to Come] there will be neither eating nor drinking. Rather, the righteous/generous [of the World to Come] will sit with their crowns on their heads and enjoy the Divine Glory." [This means] that those [inheriting] the World to Come will exist by their enjoyment of the Divine Glory, which will cleave to the crowns upon their heads. "The crown" is the attribute so named by Scripture when it says, *In that day will the Eternal of hosts be for a crown of Glory*.[[84]](#footnote-84) And it is with reference to it that it is said, *Even upon the crown wherewith his mother has crowned him*.[[85]](#footnote-85) Thus [the verses] allude to the manner in which the righteous/generous inheriting the World to Come will be sustained, the hint being to the substance of the manna.**

Now Scripture says, ***And He commanded the skies above, and opened the doors of heaven; and He caused manna to rain upon them for food, and gave them of the corn of heaven. Man did eat the bread of the mighty***,[[86]](#footnote-86) and it further says, ***And He gave them in plenty the bread of heaven***.[[87]](#footnote-87) From this, it appears that this "corn" is in heaven, and He caused it to come down for them by opening its doors. The intent thereof is, as I have explained, that the [Higher] Light was made tangible [and assumed the form of the manna], for it is of the Higher Light that Scripture speaks in this language, [such as]: ***the heavens were opened, and I saw visions of G-d***.[[88]](#footnote-88) It may be that the manna was already existing in the heavens [in the form in which it came down], just as the Rabbis have said[[89]](#footnote-89) that it was created on the sixth day of creation between sundown and nightfall.

**7. AND WHAT ARE WE, THAT YOU MURMUR AGAINST US.** Rabbi Abraham ibn Ezra explained it as meaning: "And what power to act is there in our hands? We have only carried out what we have been commanded." But this is not so. Rather, the sense of the verse here is similar to: ***What is man, that You are mindful of him***?[[90]](#footnote-90) ***Eternal, what is man that You take knowledge of him***?[[91]](#footnote-91) ***For how little is he [man] to be accounted![[92]](#footnote-92)*** And this [verse here] is an expression of humility. "For what are we that you should attribute us with bringing you out from the land of Egypt? Behold we are nothing, and our work is vanity.[[93]](#footnote-93) And ***your murmurings are not against us, but against the Eternal***.[[94]](#footnote-94) It is He Who has brought you out from the land of Egypt, not we." And in the Mechilta we find.[[95]](#footnote-95) "[They said to them] : 'Are we so distinguished that you arise and murmur against us?' "[[96]](#footnote-96)

**8. AND MOSES SAID: THIS WILL BE, WHEN THE ETERNAL WILL GIVE YOU IN THE EVENING FLESH.** Moses is explaining his first statement, [recorded above in Verses 6-7]: ***When the Eternal will give you in the evening flesh to eat, then you will know that the Eternal has brought you out from the land of Egypt***;[[97]](#footnote-97) and when ***He will give you in the morning bread to the full, then you will see the Glory of the Eternal***.[[98]](#footnote-98)

**12. I HAVE HEARD THE MURMURINGS OF THE CHILDREN OF ISRAEL. SPEAK UNTO THEM, SAYING: AT DUSK YOU WILL EAT FLESH.** This communication [***at dusk you will eat,*** etc.], had already been conveyed by Moses to Israel,[[99]](#footnote-99) but it is repeated here only because of that which He said ***I have heard the murmurings of the children of Israel.*** At first, He had said, ***Behold, I will cause to rain bread from heaven to you***;[[100]](#footnote-100) He would willingly do it for them as an act of kindness or because of their merits. But now He said that [their murmuring] is accounted to them as sin, and yet because of the very nature of the murmuring, He will do such things for them so that they might know thereby ***that I am the Eternal your G-d***. Until now ***you do not believe the Eternal your G-d***;[[101]](#footnote-101) this is why you murmur against His prophets.

It is possible that at first He did not promise them the manna for all the time that they would be in the wilderness. Thus they thought that perhaps it would be for one day or two, as long as they stayed in that place, and that when they would leave it, they would come to a place of food. But now He said to them, "***At dusk you will eat flesh*** always, ***and in every morning you will be filled with bread*** as long as you will be in the wilderness." And so also is the opinion of our Rabbis,[[102]](#footnote-102) that the quail were with them from that day on, just like the manna. It is logically so, for they expressed discontent about the two things — [flesh and bread][[103]](#footnote-103) — and He hearkened to their murmurings on both matters, and He gave them that which they craved.[[104]](#footnote-104) What would He give them, and what more,[[105]](#footnote-105) if He supplied them with meat for only one day or two?

The reason that the chapter [of the Torah] speaks at length about the matter of the manna is that everything about it was of a wondrous nature, whereas with reference to the matter of the quail, it just writes briefly, ***And it came to pass at even, that the quail came up***,[[106]](#footnote-106) because it came in a natural way.[[107]](#footnote-107) [Although the quail were a daily occurrence], the subject of the second [incident of] quail at ***Kibroth-hata'avah[[108]](#footnote-108)*** [is singled out for mention in Scripture] because right now [in the wilderness of Sin], they did not receive of them to the full, just as He always says here, ***flesh to eat, and bread to the full***.[[109]](#footnote-109)

It is possible that only the adults gathered the quail — or it may be that they were marked by chance for the pious ones — while the young craved and hungered for them, since Scripture does not relate concerning the quail, "and they gathered some more, some less," as it does concerning the manna.[[110]](#footnote-110) It is for this reason that Scripture says there [in the narrative of the second quail]: ***And the mixed multitude that was among them fell a lusting***,[[111]](#footnote-111) and it further says, ***and the children of Israel also wept on their part[[112]](#footnote-112)*** meaning that some of the children of Israel were also weeping for it, but not all. He then gave them in great quantity, as it says, ***He that gathered least gathered ten heaps***,[[113]](#footnote-113) and out of that abundance, they ate for a month's time[[114]](#footnote-114) and then the quail reverted to their first state.

In line with the plain meaning of Scripture, the whole affair with the quail happened only at intervals, but since the manna was their staple food, they always had it, for their chief murmuring concerned it, as it is written, ***for you have brought us forth into this wilderness, to put to death this whole assembly by famine***.[[115]](#footnote-115)

**14. *'DAK'* (A FINE) *'MECHUSPAS'* (PEELED THING).** In the opinion of Onkelos, [who translated the word ***mechuspas*** as meaning "peeled," the word] is associated with the expressions: ***'machsoph'*** ***(streaks making bare) the white***,[[116]](#footnote-116) ***'chasaph HaShem'*** ***(the Eternal hath made bare) His holy arm***.[[117]](#footnote-117) The letter ***sin*** [in the words ***machsoph and chasaph***] is interchanged for the letter ***samech*** [in the word ***mechuspas***], and the second root-letter of the verb [***chasaph***][[118]](#footnote-118) is doubled, [thus making it ***mechuspas***].

**'DAK' (FINE) 'KAK’PHOR' (AS THE HOAR-FROST).** ***K'phor*** is the covering [of minute ice-particles] upon the ground in cold weather. It is similar in usage to the expression, ***He scattered 'k'phor' (hoar-frost) like ashes.[[119]](#footnote-119)*** Now Onkelos rendered [the Hebrew ***dak kak'phor al ha'aretz***] into Aramaic thus: ***da'adak k'gir kig'lida al ar'a***. On this, Rashi wrote [as an interpretation of Onkelos, that the word ***gir*** occurs in the expression], "***as stones of 'gir***,'[[120]](#footnote-120) which is a kind of black color. This is just as we say in connection with the covering of the blood [of a slaughtered wild animal or fowl, which the Torah specified must be done with earth.[[121]](#footnote-121) The Rabbis enumerate amongst the kinds of earth that can be used]:[[122]](#footnote-122) 'gir (powdered chalk) and arsenic (or orpiment).' [Onkelos' Aramaic rendition ***da'adak k'gir kig'lida al ar'a*** thus means:] 'thin [and brittle] like powdered chalk, and lying congealed as frost on the ground.' And this is the meaning of the Hebrew ***dak kak'phor***: spread out fine and connected like hoar-frost. ***Dak*** means that there was a thin incrustation on top. And that which Onkelos translated, ***k'gir*** (as powdered chalk), is an addition to the Hebrew text, there being no word corresponding to it in the verse." [These are the words of Rashi.]

But all this is not correct. ***Gir*** [is not a kind of black color, as Rashi wrote, but instead it] is a white earth which sticks to stone, and when crushed, it is used as plaster upon walls. It is very white and is better for the plastering of walls than lime, [which does not have the admixture of that white earth]. And so it is written, ***upon the 'gira' (plaster) of the wall of the king's palace[[123]](#footnote-123)*** This is why the manna which was white and spread out upon the earth could be associated with that crushed white earth.

Onkelos then translated the Hebrew word ***k'phor*** in two ways. First, he derived it from the expression, ***and you will pitch it within and without 'bakopher' (with pitch)***.[[124]](#footnote-124) Hence, he said ***k'gir*** (as the white earth) with which [the stones] are fastened and covered. Then he derived it also from the expression, ***He scattered 'k'phor' like ashes***,[[125]](#footnote-125) which is the covering of minute ice needles which form in a cold atmosphere, just as he translated [the Hebrew] ***'v'kerach' (and the frost) by night***,[[126]](#footnote-126) ***"ug'lida (and frost) came down upon me at night***."[[127]](#footnote-127) The word can be used in the plural [***g'lidin***][[128]](#footnote-128) while the singular is called ***g'lid*** (ice), just as we have been taught in the Mishnah in Mikvaoth:[[129]](#footnote-129) "These are the things which only serve to fill up the immersion-pool [to its prescribed measure of forty s'ah] and do not render it invalid: snow, hail, hoar-frost, v'hag'lid (and ice)." And so indeed does Onkelos translate many Scriptural texts in two ways. But in carefully-edited texts of Targum Onkelos, it is written, ***da'adak d'gir[[130]](#footnote-130)*** ***kig'lida al ar'a***, and the meaning thereof is that the manna was piled up in heaps as ice upon the earth. This is the truth, for if [the word ***k'gir*** in the Targum] were of the root ***gir*** (powdered white earth or plaster), as we assumed at first], the Aramaic translation should have been: ***k'gira d'g'lida*** (as the powdered flakes of the ice), [and not, as we have it, ***k'gira 'kig'lida***], for such is the style of the Aramaic language.[[131]](#footnote-131)

**20. AND IT BRED WORMS, AND IT STANK**. "This is a verse that is to be transposed, because [the manna that was left over until the morning] must have first stunk and afterwards become wormy, just as it is said, ***and it did not stink, neither was there any worm therein[[132]](#footnote-132)*** this being the way of all things that become wormy." Thus Rashi's language. Now if the manna had become wormy in a natural way, as is the way of all things that become wormy, Rashi's statement would be correct. But since the manna became wormy in a miraculous way, it is possible that it bred worms first,[[133]](#footnote-133) and there is thus no need for inverting] the verse. Moreover, the verse which states [concerning the manna which they retained for Sabbath morning], ***and it did not stink, neither was there any worm therein[[134]](#footnote-134)*** proves that it was so, [i.e., that the manna left over by Dathan and Abiram bred worms first and then stank]. Had it not become wormy until it first stank, when Scripture says [concerning the manna left for the Sabbath], and it did not stink, it would thereby have already assured us that there was no worm therein. Why then should it repeat afterwards, ***neither was there any worm therein***? If however, as the plain meaning of Scripture indicates, the manna that was left over until the morning by Dathan and Abiram became wormy first [in a supernatural way], it became necessary for Scripture to state that this manna [that was left over for the Sabbath] ***did not stink, nor did any worm come therein*** at all. Even things which become wormy in a natural way do not give off a stench unless they are warm and moist, but dry things only become wormy and do not give off an odor at all, just as wormy wood or fruits that become wormy when still growing or [immediately] afterwards. Thus Scripture relates that this manna [which Dathan and Abiram left over on a weekday, also stank [in the morning] by a miracle. And in Eileh Shemoth Rabbah we find that the Rabbis have said:[[135]](#footnote-135) "Is there anything that first becomes wormy and then gives off a stench? It is only that the Holy One, blessed be He, wanting to expose the deeds [of Dathan and Abiram] to the people, therefore caused [the left-over manna] to give off no stench at night lest they throw it out. Instead, during the entire night, it formed rows upon rows of worms, and at once ***Moses was wroth with them***."

23. BAKE THAT WHICH YE WILL BAKE. Rashi explained: "Whatever you wish to bake in the oven or boil in water, bake and boil today — all [that you require] for two days." If so, the purport of the verse is as follows: "***That which you would bake*** of the two omers you have, ***bake*** today, ***and that which you would boil*** of the two omers, boil now, ***and all that remains*** for you after eating to the full today, ***lay up for you to be kept until the morning.”*** In the morning [of the Sabbath-day], when the Israelites saw that it did not spoil, they came before Moses, since they did not want to eat the manna of yesterday even though Moses had permitted it to be kept until the morning. Then Moses permitted them to eat it on that Sabbath-day only "because it was for that purpose of which I said to keep it for a charge." He further informed them of the reason of the commandment, ***for today you will not find it in the field***,[[136]](#footnote-136) since G-d does it so because ***it is a holy Sabbath unto the Eternal***.[[137]](#footnote-137) It is possible that by saying ***and all that remains over***, He did not set any measure for that. Rather, they could eat at will on the sixth day, as the remainder would suffice for the Sabbath, because ***it is the blessing of the Eternal***.[[138]](#footnote-138)

And Rabbi Abraham ibn Ezra explained: "***That which you would bake*** ordinarily - namely, the [daily] omer known to you - *bake* for your use today; ***and all that remains***, namely, the second omer, ***lay up for you to be kept until the morning***. At that time, Moses did not tell them what to do with the second omer. It was on the following morning [the Sabbath], that he told them, ***eat that today***."[[139]](#footnote-139) But if so, they ate the manna on the Sabbath raw, without baking it or seething it in pots and making cakes of it as it was their custom to do.[[140]](#footnote-140) The first interpretation, [that of Rashi], is more correct, and so is the opinion of Onkelos.[[141]](#footnote-141)

**Ketubim: Tehillim (Psalms) 53:1-7**

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor, on machalath, a maskil of David. | 1. For praise; on the punishment of the wicked who profane the name of the LORD; good teaching composed by David. |
| 2. The fool said in his heart, "There is no God"; they have dealt corruptly; they have committed abominable injustice; no one does good. | 2. The fool said in his heart, "There is no God taking retribution"; because of this the wicked have corrupted their ways; they have become estranged from goodness, for iniquity is found in them; there is none that does good. |
| 3. **God looked down from heaven upon the sons of men to see whether there is a man of understanding, who seeks God.** | 3. **Yet God looked down from heaven on the sons of men to see whether there is one who will grow wise in the Torah, seeking instruction from the presence of the LORD.** |
| 4. **They are all dross; together they have spoiled; no one does good, not even one.** | 4. **All of them alike have turned aside; they have fouled themselves, there is none that does good, not even one.** |
| 5. Did not the workers of iniquity know? Those who devoured My people partook of a feast; they did not call upon the Lord. | 5. Do not all the doers of lies know that food is given from His presence? And why then have the eaters of my people dined on bread, but not blessed the name of the LORD? |
| 6. There they were in great fear; there was never such fear, for God scattered the bones of those who camp around you; You have put them to shame, for God rejected them. | 6. There they were greatly afraid of their idols, in whom is nothing to fear, for God scatters the might of the army of sinners; You put them to shame, because the word of the LORD abhors them. |
| 7. O that the salvations of Israel would come out of Zion; when God returns the captivity of His people, Jacob will rejoice, Israel will be glad. | 7. Who is it who gives the redemption of Israel from Zion but the LORD? When the word of the LORD brings back the exiles of His people, those of the house of Jacob will be glad, those of the house of Israel will rejoice. |
|  |  |

**Rashi’s Commentary for: Psalm 53:1-7**

**1** **on machalath** The name of a musical instrument. Another explanation: concerning the malady (מחלתן) of Israel when the Temple will be destroyed. He already recited another psalm resembling this one (above 14): “The fool said in his heart, ‘there is no God, etc.’ “, One relates to the destruction of the First Temple and this one, to the Second Temple.

**2** **The fool said in his heart** This is Titus; when he cut into the curtain and his sword was dripping with blood, he said that he had killed [God] Himself.

**4** **dross** Heb. סג, an expression of סיגים, dross.

**not even one** of all His armies will protest against His deeds.

**5** **Did not** Should not those who devour My people like a meal of bread, and who did not call upon the Lord, know that ultimately they will experience there a great fear at the end of days?

**6** **there was never such fear** This fear was not like the first fear that came over Belshazzar, for in this redemption the Holy One, blessed be He, scattered the bones of חוֹנָךְ, those who camp around you, Jerusalem, as the matter that is stated (Zech. 14:12): “His flesh will waste away, etc.” Menachem (p. 91) interpreted it that way, but Dunash (pp. 63f.) interpreted it as (Prov. 22:6): “Train (חנך) a child according to his way”; the “chaph” of חוֹנָךְ is a radical as the “chaph” of חֲנֽךְ, train.

**You have put them to shame** You, O Lord, have put all my enemies to shame, for You have rejected them.

**Meditation from the Psalms**

**Psalms ‎‎53:1-7**

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

David composed this psalm and dedicated it to the destruction of the *second* Temple. There is a second psalm (see Psalms 14), also composed by David, which is dedicated to the destruction of the *first* Temple.[[142]](#footnote-142) These two psalms are virtual replicas of each other. Both speak of the exile and the future redemption. In Psalm 14 the use of ‘HaShem’[[143]](#footnote-143) predominates whereas in our current psalm the name ‘Elohim’[[144]](#footnote-144) predominates.

The founding of the royal house of David met with fierce opposi­tion from those who denied David’s right to rule. They resorted to the most devious and treacherous means to prevent David’s ascent to the throne. In Psalm 52**,** we read of Doeg’s evil machinations and slander. In Psalm 54**,** we learn of the Ziphites who mercilessly betrayed David to Saul. In both cases, God foiled the plots of those who attempted to disrupt the establishment of David’s reign.[[145]](#footnote-145) There is another reason why David composed this psalm and placed it here, between the matter of Doeg (Ps. 52) and the matter of the Ziphites (Ps. 54), both of whom conspired against him. It teaches us that what happened to David will also happen to the entire Jewish people. David aspired to kingship and his enemies plotted his death, so God paid them back in kind. The same is true of Israel who are set upon in every generation, marked for destruction. We are vilified for looking forward to the coming of the Messiah son of David. The nations tell us that our own sovereign kingship will never come into being, and in the future they will also set forth against the Messiah himself. But it will not help them.[[146]](#footnote-146)

Psalm 53depicts the climax and the conclusion of the Davidic line, which will occur with the advent of Messiah, who will end the exile and clear the ruins of the Second Temple by dedicating the Third. Like his ancestor David, Messiah will suffer persecution at the hands of skeptics and scoffers, who will refuse to recognize his sovereignty and will scheme to assassinate him to destroy his monarchy. Furthermore, throughout Jewish history, we will be threatened by wicked men, such as Titus, who will attempt to destroy Israel, the nation of David. However, all of these villains will share the fate of Doeg and the Ziphites: utter failure and terrible misfor­tune.[[147]](#footnote-147)

V.2 of our psalm tells us something very profound that we need to learn and focus on:

***Tehillim (Psalms) 53:2****The fool has said in his heart: ‘There is no God’; they have dealt corruptly, and have done abominable iniquity; there is none that does good.*

The Midrash says: The wicked are possessed by their hearts, and the righteous/generous possess their hearts. The wicked are possessed by their hearts, as it says: “The villain has said in his heart”; “Said Esau in his heart”;[[148]](#footnote-148) “And Jeroboam said in his heart”.[[149]](#footnote-149) It says בלבו, “in his heart,” they inquire of their hearts to tell them. But the righteous/ generous possess their hearts, as it says: “Now Hannah spoke to her heart”;[[150]](#footnote-150) it says לבה על (lit. over her heart), indicating that **the righteous/generous dominate and are in command of the heart**.[[151]](#footnote-151) This begs a question: Do we dictate to our heart, or does our heart dictate to us? This is a critical question because on Shabuot, a mere ten days ago, HaShem commanded us to write the Torah on our hearts. This is only possible if we are in control of our own heart.

We are reading this psalm during the year when Moshe first went up on Mt. Sinai, for forty days, to receive the first set of tablets of the testimony.

The sea had split. The enemy was drowned. And now the problems began.

The newly liberated nation was stranded in a scorching desert facing an unending landscape of uncertainties. Taskmasters no longer responded to their cries -- HaShem did. He responded with protection and shelter on every level. But the Jews were still not satisfied. They were hungry. “***If only we had died… in the land of Egypt. Why did you liberate us to die in the desert?***” they cried to Moshe.[[152]](#footnote-152) And …

***Tehillim (Psalms) 53****:****3*** *God looked forth from heaven upon the children of men, to see if there were any man of understanding, that did seek after God.*

Their hunger was addressed by HaShem with the manna. This Manna episode is recounted in

***Debarim (Deuteronomy) 8:3*** *And He afflicted you, and let you hunger, and fed you the manna, which you did not know, nor did your fathers know; so that He will make you know that man does not live by bread alone, but by every word that comes forth from the mouth of HaShem does man live.*

Our Psalmist read our Torah portion and related it to the recounting in Debarim, and then he made a fervent prayer:

***Tehillim (Psalms) 53****:****7*** *Oh that the salvation of Israel were come out of Zion! When God turns the captivity of His people, let Jacob rejoice, let Israel be glad.*

The salvation of Israel involves the Messiah, but it also involves His people. When His people realize that the love of HaShem and His word is the key to their salvation, then we will all sing the praise of HaShem. Then we will become the third Temple!

The last verse of our psalm (above) has a curious phrase: ***let Jacob rejoice, let Israel be glad****.* This begs the question: What is the difference between *Jacob* and *Israel* that they should be mentioned together?

Malbim says that the name *Jacob* always describes the Jewish masses, the common-folk. However, *Israel* denotes the elite, the scholars and saints who guide the mas­ses. All of them together will rejoice at the final redemp­tion. The great men, *Israel*, never ceased to trust in the future redemption. To them it was always a definite reality, a tangible fact of life. When the redemption occurs, it will not at all take them by surprise, for they have been waiting. Not so *Jacob*, the unlearned masses who lacked this clear faith. The redemption will burst upon them like a sudden thunderbolt and they will be overwhelmed with ec­stasy and elation.However, Israel will take it all in stride and continue with their constant serene state of gladness and joy.

Upon close examination you will find that when the Torah employs the name Yaakov to describe our patriarch it refers to his terrestrial concerns (the feminine attribute), concerns which are indispensable for any human being, whereas when it switches by calling him Israel it refers to his spiritual concerns, matters which are largely abstract. This is what the prophet had in mind when he said:

***Yeshayahu (Isaiah) 43:1****who created you O Yaakov, who formed you O Israel?*

In connection with the name Yaakov, the prophet only mentioned the word “Bara – Created”, a primitive kind of creation, whereas in connection with spiritual parts of man the prophet speaks of a more sophisticated product, one that has undergone an advanced stage of formation.

The names “Yaakov” and “Israel” are used to refer to the entire Jewish people; each of the two terms emphasizes a particular characteristic of the Jewish nation. According to Chasidic philosophy, “Yaakov” and “Israel” symbolize two levels in the Jew’s relationship with HaShem.

Jews are referred to as both servants of HaShem and as HaShem’s sons. As “servants,” they are called “Yaakov”--”Hearken unto Me, Yaakov my servant.” As “sons,” they are called “Israel”--”My son, My firstborn, Israel.”

The difference between a servant and a son is obvious. When a son fulfills his father’s wishes, he does so happily and out of love. A servant, however, is not necessarily overjoyed at the opportunity to carry out his master’s command, quite frequently doing so only because he has no choice in the matter.

Both situations apply to our own lives, in our own personal service of HaShem. A Jew can pray, learn Torah, observe the mitzvot and serve his Father like a son, or he can perform the very same actions without joy, like a servant serves his Master. When a Jew stands on the level of “Israel,” he willingly fulfills his Father’s commands, experiencing no inner conflict with the Evil Inclination. When, however, a Jew is on the level of “Yaakov,” it means he is forced to grapple with the Evil Inclination in order to properly fulfill his Master’s command, quite frequently doing so only out of a sense of obligation and submission.

Obviously, the level of “Israel” is the one toward which we all strive, yet one cannot reach this level without first passing through the level of “Yaakov”. If a Jew is not always enthusiastic in his service, sometimes finding it difficult to serve HaShem properly, he should know that this is only natural when one embarks upon a new course. The Evil Inclination is not vanquished all at once, and it takes time to transform the will of HaShem into one’s own personal will. At first (and this stage may last for years!), the Evil Inclination howls in protest, attempting to divert the Jew. But when a Jew consistently stands up for what is right and refuses to despair, the Evil Inclination is eventually conquered.

When we put all of the pieces together we understand that what makes *Israel* an *Ish*, a man of nobility, is his attachment to HaShem and the spiritual world.

Our verse says, “Jacob will rejoice, Israel will be glad”. Now we just learned that the men of stature and enlightenment are “Israel”, and the ordinary masses of the people are “Jacob”. But our verse goes on to give us a tremendous insight: “Rejoicing” (גילה) pertains to that which is novel, and “gladness” (שמחה) is said of the commonplace. Accordingly, the scripture says: “Jacob will rejoice, Israel will be glad”. What in the eyes of the *masses* will be a novelty that calls for rejoicing, will in the eyes of *enlightened* men be a source of gladness. For they had expected and were always looking forward to God’s deliverance.[[153]](#footnote-153)

Will you be *rejoicing*, or will you be *glad*? It all depends on what we do with the Torah, specifically the oral Torah, that we just received on Shavuot.

**Ashlamatah: Shofetim (Judges) 1:23-26 + 2:5-7**

| **Rashi** | **Targum** |
| --- | --- |
| 22. ¶ And the house of Joseph, they also went up to Beth-El; and the Lord was with them. | 22. ¶ And those of the house of Joseph they also went up to Bethel; and the Memra of the LORD was at their aid. |
| 23. **And the house of Joseph caused to spy Beth-El. Now the name of the city formerly was Luz.** | 23. **And those of the house of Joseph sent spies to Bethel; and the name of the city formerly was Luz.** |
| 24. And the watchers saw a man leave the city. And they said to him, "Show us now the entrance to the city and we will deal kindly with you." | 24. And the guards saw a man going forth from the city, and they said to him: "Show us now the entrance of the city, and we will act kindly with you." |
| 25. And he showed them the entrance of the city, and they struck the city with the edge of the sword; **but the man and his entire family they let go.** | 25. And he showed them the entrance of the city, and they struck down the city by the edge of the sword, and they **saved the man and all his family.** |
| 26. And the man went to the land of the Hittites, and built a city, and called its name Luz; this is its name until this day. **{P}** | 26. And the man went to the land of the Hittites, and he built a city, and called its name Luz. That is its name until this day. **{P}** |
| 27. ¶ And Menasseh did not drive out the inhabitants of Beth-Shean and its towns, Taanach and its towns, the inhabitants of Dor and its towns, the inhabitants of Yibleam and its towns, the inhabitants of Megiddo and its towns; and the Canaanites wanted to remain in this land. | 27. ¶ And those of the house of Manasseh did not drive out Beth-shean and its villages, and Taanach and its villages, and the inhabitants of Dor and its villages, and the inhabitants of Ibleam and its villages, and the inhabitants of Megiddo and its villages; and the Canaanite began to dwell in this land. |
| 28. And it was when Israel became strong, that they put the Canaanites to tribute, but they did not drive them out. **{S}** | 28. And when Israel was strong, it appointed the Canaanite to bring tribute, and they did not totally drive them out. **{S}** |
| 29. And Ephraim did not drive out the Canaanites that dwelt in Gezer; and the Canaanites dwelt among them in Gezer. **{S}** | 29. And those ofthe house of Ephraim did not drive out the Canaanites who were dwelling in Gezer, and the Canaanites dwelt in their midst in Gezer. **{S}** |
| 30. Zebulun did not drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; and the Canaanites dwelt among them and became tributary. | 30. Those of the house of Zebulun did not drive out the inhabitants of Kitron and the inhabitants of Nahalol. And the Canaanites dwelt in their midst, and they were bringing tribute. |
| 31. Asher did not drive out the inhabitants of Akko, nor the inhabitants of Zidon, nor of Achlab, nor of Achzib, nor of Chelbah, nor of Aphik, nor of Rechob. | 31. Those of the house of Asher did not drive out the inhabitants of Accho and the inhabitants of Sidon and Ahlab and Achzib and Helbah and Aphik and Rehob. |
| 32. And the Asherites dwelt among the Canaanites, the inhabitants of the land; for they did not drive them out. **{S}** | 32. And those of the house of Asher dwelt in the midst of the Canaanites inhabiting the land, for they did not drive them out. **{S}** |
| 33. Naphtali did not drive out the inhabitants of Beth- Shemesh, nor the inhabitants of Beth-Anath; and he dwelt among the Canaanites, the inhabitants of the land. And the inhabitants of Beth-Shemesh and of Beth-Anath became tributary to them. | 33. Those of the house of Naphtali did not drive out the inhabitants of Beth-shemesh and the inhabitants of Beth-anath, and they dwelt among the Canaanites inhabiting the land; and the inhabitants of Beth-shemesh and of Beth-anath were bringing tributer to them. |
| 34. And the Amorites forced the children of Dan to the mountain; for they would not let them come down to the valley. | 34. And the Amorites forced the sons of Dan to the hill country, for they did not allow them to come down to the plain. |
| 35. And the Amorites wanted to remain on Mount Cheres, in Ayalon, and in Shaalbim; but the hand of the house of Joseph prevailed and they became tributary. | 35. And the Amorite began to dwell in the hill country of Heres, in Aijalon, and in Shaalbim; and the hand of the house of Joseph was strong, and they were bringing tribute. |
| 36. And the border of the Amorites was from Maaleh-Accrabbim, from the rock upward. **{P}** | 36. And the territory of the Amorite was from the ascent of Akrabbim, from Kepha (Sela) and above. **{P}** |
|  |  |
| 1.¶ And a messenger of the Lord went up from Gilgal to Bochim and said (in God's name), "I will take you up from Egypt and I have brought you to the land that I have sworn to your forefathers and **I said, 'I will not break my covenant with you forever.** **{P}** | 1.¶ And the prophet by the commission from before the LORD went up from Gilgal to Bochim. And he said: "I brought you up from Egypt and brought you into the land that I swore to your fathers. And I said: **'I will not change, My covenant that is with you forever.** **{P}** |
| 2, And you shall not make a covenant with the inhabitants of this land, their altars you shall smash,' but you have not obeyed Me, what have you done? | 2. And you will not cut a covenant with the inhabitants of this land; their altars you will break down.' And you did not accept my Memra. What is this you have done? |
| 3. And I also said, 'I will not drive them out from before you, and they will be pokers to you and their gods will be a stumbling block to you.' | 3. And I said also: 'I will not drive them away from before you. And they will be to you as oppressors and their idols will be to you as a stumbling block." |
| 4. And it was while the messenger of the Lord was saying these words to all the children of Israel, that the nation raised their voices and cried. | 4. And when the prophet of the LORD spoke these words with all the sons of Israel, the people raised their voice and wept. |
| 5. And they called the name of that place Bochim and they sacrificed to the Lord there. **{P}** | 5. And they called the name of that place "Bochim," and they sacrificed there a sacrifice of holy things before the LORD. **{P}** |
| 6. ¶ And Joshua had sent away the nation, and the children of Israel went, each man to his inheritance to possess the land. | 6. ¶ And Joshua sent the people, and the sons of Israel went, each man to his inheritance, to possess the land. |
| 7. And the nation served the Lord during all the days of Joshua and all the days of the elders that outlived Joshua and who had seen all the great deed of the Lord that He had performed for Israel. | 7. And the people worshipped before the LORD all the days of Joshua and all the days of the elders who lived on a long time after Joshua, who saw all the great work of the LORD that he did for Israel. |
| 8. And Joshua the son of Nun, the servant of the Lord, died, being one hundred and ten years old. | 8. And Joshua the son of Nun, the servant of the LORD, died at the age of 120 years. |
| 9. And they buried him within the border of his inheritance in Timnath Cheres on the mountain of Ephraim, to the north of Mount Gaash. | 9. And they buried him in the territory of his inheritance in Timnath-heres, in the hill country of the house of Ephraim, north of the hill country of Gaash. |
| 10. And also all that generation were gathered to their forefathers, and there arose another generation after them, who knew not the Lord nor the deed which He had done for Israel. **{P}** | 10. And all that generation also was gathered unto its fathers, and another generation arose after them that did not know to fear from before the LORD and also the work that He did for Israel.. **{P}** |
|  |  |

**Rashi’s Commentary on Shofetim (Judges) 1:23-26 + 2:5-7**

**22** **Beth-El** Which fell to their lot. Although the idol of Micah was with them, since Micah was from the tribe of Ephraim, it nevertheless states here, “the Lord was with them.” That is what Daniel said, [Daniel 9:7] “To You, Lord, there is charity, and to us there is shame of face.”

**23** **caused to spy** Through others, as *Targum Jonathan* renders וּשְׁלַחוּ מְאַלְלִין [and they sent spies]. [Num. 13:21] וַיָּתֻרוּ, “And they spied the land,” is said of the spies themselves, and of those that sent spies it is said, וַיַּתִּירוּ ["caused to spy"].

**24** **the entrance to the city** They entered the city through a cave over which one hazelnut bush (לוּז) stood at the entrance and one would enter through the bush into the cave.

**Luz** Upon which small nuts grow. *Courdre* [in Old French a hazelnut bush].

**25** **And he showed them** [By pointing] with his finger.

**26** **this is its name until this day** Sannacherib did not repatriate it, nor did Nebuchadnezzar destroy it.

**27** **And Menasseh did not drive out** The Scripture tells of their shame; they began to betray the Holy One, blessed be He, Who commanded them, [Num. 33:52] "You shall drive out all the inhabitants of the land,

**Chapter 2**

**1** **And a messenger of the Lord went up** We learned in *Seder Olam* that this was Phinehas.

**to Bochim** This is the name of the place (see below v.5).

**I will take you up** So I intended initially to take you out of Egypt and so I did, on the condition that you drive out my enemies.

**3** **And I also said** Now I said in my anger.

**pokers** As pokers in your sides with troops and marauders to plunder and spoil.

**6** **And Joshua had sent away, etc.** This incident actually occurred earlier, but since the Scripture is coming to tell us (v.11) “And they did that which is evil,” it begins with the following: Before Joshua died and they (Israel) accepted before him to serve God, he sent them each to his inheritance, and they served God all his (Joshua’s) days and the days of the elders, etc., and afterwards, “And the children of Israel did evil, etc.”

**7** **that outlived Joshua** Heb. הֶאֱרִיכוּ. Lit., their days were lengthened but their years were not, because they were lax with his eulogy. And so it says (v.9) “Mount גָּעַש,” the mountain quaked (געש) over them to kill them (*Sab.* 105b).

**9** **in Timnath-Cheres** It was called so because they erected a picture (תְּמוּנָה) of the sun (חֶרֶס) on his grave as though to say: How unfortunate, the person who stopped the sun (Josh. 10:12) lies in a grave.

**Correlations**

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

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**Shemot (Exodus) 15:27 – 16:27**

**Shoftim (Judges) 1:23-26 + 2:5-7**

**Tehillim (Psalms) 53:1-7**

**Mk 6:53-56,  , Acts 15:1-5**

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

Children - בן, Strong’s number 01121.

Israel - ישראל, Strong’s number 03478.

Day - יום, Strong’s number 03117.

Departing out / Came forth - יצא, Strong’s number 03318.

Land - ארץ, Strong’s number 0776.

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

Encamp - חנה, Strong’s number 02583.

Children - בן, Strong’s number 01121.

Israel - ישראל, Strong’s number 03478.

**Shemot (Exodus) 15:27** And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped <02583> (8799) there by the waters.

1 ¶ And they took their journey from Elim, and all the congregation of the children <01121> of Israel <03478> came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day <03117> of the second month after their departing out <03318> (8800) of the land <0776> of Egypt.

**Shoftim (Judges) 1:24** And the spies saw a man come forth <03318> (8802) out of the city, and they said unto him, Show us, we pray, the entrance into the city, and we will show you mercy.

**Shoftim (Judges) 2:6** And when Joshua had let the people go, the children <01121> of Israel <03478> went every man unto his inheritance to possess the land <0776>.

**Shoftim (Judges) 2:7** And the people served the LORD all the days <03117> of Joshua, and all the days <03117> of the elders that outlived <03117> Joshua, who had seen all the great works of the LORD, that He did for Israel.

**Tehillim (Psalms) 53:2** God looked down from heaven upon the children <01121> of men, to see if there were any that did understand, that did seek God.

**Tehillim (Psalms) 53:5** There were they in great fear, where no fear was: for God has scattered the bones of him that encamps <02583> (8802) against you: you have put them to shame, because God has despised them.

**Tehillim (Psalms) 53:6** Oh that the salvation of Israel <03478> were come out of Zion! When God brings back the captivity of his people, Jacob will rejoice, and Israel will be glad.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Ex 15:27 – 16:27** | **Psalms**  **Psa 53:1-7** | **Ashlamatah**  **Jud 1:23-26 + 2:5-7** |
| --- | --- | --- | --- | --- |
| dx'a, | each one | Exod 16:22 | Ps 53:3 |  |
| vyai | one, every man | Exod 16:15 Exod 16:16 Exod 16:18 Exod 16:19 Exod 16:20 Exod 16:21 |  | Judg 1:24 Judg 1:25 Judg 1:26 Judg 2:6 |
| lk;a' | ate, eat | Exod 16:3 Exod 16:8 Exod 16:12 Exod 16:16 Exod 16:18 Exod 16:21 Exod 16:25 | Ps 53:4 |  |
| ~yhil{a/ | GOD | Exod 16:12 | Ps 53:1 Ps 53:2 Ps 53:4 Ps 53:5 Ps 53:6 |  |
| rm;a' | said, say | Exod 16:3 Exod 16:4 Exod 16:6 Exod 16:8 Exod 16:9 Exod 16:11 Exod 16:12 Exod 16:15 Exod 16:19 Exod 16:23 Exod 16:25 | Ps 53:1 | Judg 1:24 |
| #r,a, | land | Exod 16:1 Exod 16:3 Exod 16:6 Exod 16:14 |  | Judg 1:26 Judg 2:6 |
| rv,a] | whick, whom | Exod 16:1 Exod 16:5 Exod 16:8 Exod 16:15 Exod 16:16 Exod 16:23 |  | Judg 2:7 |
| !Be | sons | Exod 16:1 Exod 16:2 Exod 16:3 Exod 16:6 Exod 16:9 Exod 16:10 Exod 16:12 Exod 16:15 Exod 16:17 | Ps 53:2 | Judg 2:6 |
| aWh | this | Exod 16:23 |  | Judg 1:26 |
| hy"h' | come, came, been | Exod 16:5 Exod 16:10 Exod 16:13 Exod 16:22 Exod 16:27 | Ps 53:5 |  |
| %l;h' | walk, went | Exod 16:4 |  | Judg 1:26 Judg 2:6 |
| hz< | this | Exod 16:3 Exod 16:16 |  | Judg 1:26 |
| hn"x' | camped, encamped | Exod 15:27 | Ps 53:5 |  |
| [d;y" | know | Exod 16:6 Exod 16:12 Exod 16:15 | Ps 53:4 |  |
| hwhy | LORD | Exod 16:3 Exod 16:4 Exod 16:6 Exod 16:7 Exod 16:8 Exod 16:9 Exod 16:10 Exod 16:11 Exod 16:12 Exod 16:15 Exod 16:16 Exod 16:23 Exod 16:25 |  | Judg 2:5 Judg 2:7 |
| ~Ay | day | Exod 16:1 Exod 16:4 Exod 16:5 Exod 16:22 Exod 16:25 Exod 16:26 Exod 16:27 |  | Judg 1:26 Judg 2:7 |
| ac'y" | departure | Exod 16:1 Exod 16:3 Exod 16:4 Exod 16:6 Exod 16:27 |  | Judg 1:24 |
| laer'f.yI | Israel | Exod 16:1 Exod 16:2 Exod 16:3 Exod 16:6 Exod 16:9 Exod 16:10 Exod 16:12 Exod 16:15 Exod 16:17 | Ps 53:6 | Judg 2:6 Judg 2:7 |
| lKo | all, every | Exod 16:1 Exod 16:2 Exod 16:3 Exod 16:6 Exod 16:9 Exod 16:10 Exod 16:22 Exod 16:23 | Ps 53:3 | Judg 1:25 Judg 2:7 |
| aol | no, none | Exod 16:18 Exod 16:24 Exod 16:26 Exod 16:27 | Ps 53:4 Ps 53:5 |  |
| ~x,l, | bread | Exod 16:3 Exod 16:4 Exod 16:8 Exod 16:12 Exod 16:15 Exod 16:22 | Ps 53:4 |  |
| ymi | would, oh | Exod 16:3 | Ps 53:6 |  |
| !t;n" | would , oh, give, given | Exod 16:3 Exod 16:8 Exod 16:15 | Ps 53:6 |  |
| hP, | as much, edge | Exod 16:16 Exod 16:18 Exod 16:21 |  | Judg 1:25 |
| ~ynIP' | before, surface, formerly | Exod 16:9 Exod 16:14 |  | Judg 1:23 |
| ar'q' | named, called |  | Ps 53:4 | Judg 1:26 Judg 2:5 |
| ha'r' | see, saw | Exod 16:7 Exod 16:10 Exod 16:15 | Ps 53:2 | Judg 1:24 Judg 1:25 Judg 2:7 |
| ~v' | where, there | Exod 15:27 | Ps 53:5 | Judg 2:5 |
| ~yIm;v' | heaven | Exod 16:4 | Ps 53:2 |  |
| ~[; | people | Exod 16:4 Exod 16:27 | Ps 53:4 Ps 53:6 | Judg 2:6 Judg 2:7 |
| hf'[' | did, do | Exod 16:17 Judg 1:24 | Ps 53:1 Ps 53:3 | Judg 1:24 Judg 2:7 |

**Greek:**

| **Greek** | **English** | **Torah Seder**  **Ex 15:27 – 16:27** | **Psalms**  **Psa 53:1-6** | **Ashlamatah**  **Jud 1:23-26 + 2:5-7** | **Peshat**  **Mk/Jude/Pet**  **Mk 6:53-56** | **Remes 1**  **Luke** | **Remes 2**  **Acts/Romans**  **Acts 15:1-5** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἀκούω** | heard, hearken to, | Exo 16:20 |  |  | Mark 6:55 |  |  |
| **ἄν** | ever | Exo 16:5 |  |  | Mark 6:56 |  |  |
| **ἀναβαίνω** | ascending | Exo 16:13 |  |  |  |  | Acts 15:2 |
| **ἀναγγέλλω** | announced | Exo 16:22 |  |  |  |  | Acts 15:4 |
| **γῆ** | land | Exod 16:1 Exod 16:3 Exod 16:6 Exod 16:14 |  | Judg 1:26 Judg 2:6 | Mark 6:53 |  |  |
| **γίνομαι** | became, was, happened, came to pass | Exo 16:13  Exo 16:22  Exo 16:24  Exo 16:27 |  |  |  |  | Acts 15:2 |
| **ἐξέρχομαι** | come forth | Exo 16:1  Exo 16:4  Exo 16:27 |  |  | Mark 6:54 |  |  |
| **ἔρχομαι** | coming | Exo 15:27  Exo 16:1 |  |  | Mark 6:53 |  |  |
| **θεός** | GOD | Exod 16:12 | Ps 53:1 Ps 53:2 Ps 53:4 Ps 53:5 Ps 53:6 |  |  |  | Acts 15:4 |
| **λέγω** | saying | Exo 16:11  Exo 16:12 |  |  |  |  | Acts 15:5 |
| **μέγας** | great |  |  | Jdg 2:7 |  |  | Acts 15:3 |
| **νόμος** | law | Exo 16:4 |  |  |  |  | Acts 15:5 |
| **πᾶς** | all, every | Exod 16:1 Exod 16:2 Exod 16:3 Exod 16:6 Exod 16:9 Exod 16:10 Exod 16:22 Exod 16:23 | Ps 53:3 | Judg 1:25 Judg 2:7 |  |  | Acts 15:3 |
| **πόλις** | cities |  |  | Jdg 1:25  Jdg 1:26 | Mark 6:56 |  |  |
| **πρεσβύτερος** | elders |  |  | Jdg 2:7 |  |  | Acts 15:2 Acts 15:4 |
| **σώζω** | delivered |  |  |  | Mark 6:56 |  | Acts 15:1 |

**Pirqe Abot**

**Mishnah 3:1**

**Akavia ben Mahalalel said: Look at three things and you will not come to sin: Know from where you came, where you are going, and before whom you will give a judgment and reckoning. From where you came-from a putrid drop. Where you are going-to a place of dust, maggots and worms. Before whom you will give a judgment and reckoning-before the King of Kings, the Blessed Holy One.**

This master presented an important lesson to people so that they would not sin. He said that a person must avoid three bad traits; if he does this, even when he is presented with the opportunity to sin, he will not do. The three bad traits are **jealousy** ***(kin'ah)***, **desire** ***(ta'avah)*** and **[the pursuit] of honor** ***(kavod)***.

It is thus taught, ***"Jealousy, desire, and [the pursuit] of honor drive a person out of this world"*** (Abot 4:28).

The first of these traits is **jealousy**. When a person is jealous of his friend who has wealth, goods and possessions, he wants the same things. His jealousy can thus impel him **to steal, to take that which is not rightly his, to swear falsely, to swindle the possessions of others, and finally to get that which belongs to his neighbor in an unjust manner *(she-Io ka-din)***. All this is brought on only by jealousy.

The second trait is **desire and lust**. This means that the individual wishes to sample all the enjoyments of the world. He wants to eat good food, and indulge his sexual appetites. But if a person devotes his life to this, he will end up **eating forbidden food and indulging in forbidden sexual relationships**. All this is brought about because he wishes to pursue his desires.

The third trait is the **pursuit of honor and status** (***kevoduth***). As a result, **the individual becomes proud and feels superior to his fellow man, dishonoring and mistreating him.** These three traits are thus conducive to sin. Therefore, Akavia ben Mahalalel gives advice to overcome these three traits, and in this manner escape sin.

A person should stop and think about his origins, how he was created from a simple drop of semen. How then can a person run after **honor** (***kavod)*** and seek **status** ***(kevoduth)?*** How can he have pride and feelings of superiority, seeing his insignificant origin?

Furthermore, he will end up in a place of dust, the clod and the worm, that is, the grave. In the end, he will be eaten by the worm, and his bones will return to dust. Considering this, how can a person devote the few years of his life to worldly lusts, even allowing them to impel him to do that which is forbidden?

Moreover, one will ultimately have to stand in judgment before God and give Him a reckoning and accounting on the great Judgment Day. He will be standing before the King of Kings, the Blessed Holy One, before whom nothing is hidden. He knows everything that a person has done from the day of his birth up to the time of his death.

It is therefore unwise to commit any form of sin, or to envy the possessions of your fellow man, attempting to acquire them illegally. If you take anything not rightfully yours, or swindle anything from your neighbor unjustly, you will eventually have to give an accounting for it, even if it is something minor.

The master speaks about giving a "judgment and reckoning" (***Din Ve-Cheshbon***), We would expect him to speak about a "reckoning and judgment" ***(Cheshbon Ve-Din)***, since one first gives an accounting of all that was done, and then he is judged to see what he deserves.

**But when a person is taken to the next world to be judged for the deeds he did in this life, he is first acquainted with the judgments *(Dinim)* for all the laws in the Torah. He is then taught the punishment prescribed for each sin.**

Thus, for example, if a man has committed adultery with a married woman (***esheth ish***), he is asked to declare the prescribed punishment. He responds that the penalty is death by strangulation (***chenek***). If he was a violator of the Sabbath (***me-chalel Shabbath***), he is asked the penalty, and he responds that it is death by stoning **(*sekilah***). After he declares the" judgment for each sin, he is then prosecuted for each one. This is the **"reckoning"** that he must give.

The master therefore speaks of giving a **"judgment and reckoning"**. First the person declares the judgment for every sin that he has committed. Only then is he prosecuted, at which time he must give a reckoning for it. He is then given the penalty that he has declared himself.

According to other commentaries, the master makes use of this order because God first castigates a person for the sins that he has committed, and makes His judgment. When the person admits his guilt, he is shown an account (***cheshbon***) of all he has done. First the person is judged, and then he is given an accounting of all his sins. When a person contemplates all this, his heart will be moved, and he will avoid sin.

Regarding this, it is written, "***Remembering your Creator (bor'e-kha) in the days of your youth, before the evil days come***" (Ecclesiastes 12:1). The word ***bor'e-kha*** can have three possible meanings. First, it can mean "your Creator," [from the word ***Borey*** "Creator."] The verse is saying, "***Remember your Creator***," before whom you will have to give a judgment and reckoning. Remember Him in the days of your youth, when the Evil Urge (***Yetzer HaRa***) is strong. This is particularly the time when you must avoid sin.

The word can also be read as ***b'er-kha*** [from the word ***be'er*** meaning, "well."] According to this second interpretation, the verse is saying "***Remember your fountainhead***." Consider your source, how you began with a redolent drop. If you remember this, you will not have pride nor will you sin.

The third manner in which the word can be read is ***bor-kha*** [from the word ***bar*** meaning "pit" or "grave."] ***Remember your grave***. Remember that your end will be the grave, where you will be eaten by the worm. Reflecting on this, you will certainly not pursue the vices of this world, and thus you will avoid sin.

Looking at this Mishnah, one might wonder about the excessive language. The master could have given his lesson in a much more concise form:

***Contemplate three things and you will not come to sin: Know from where you came, from a putrid drop; where you are going, to a place of dust, maggots and worms; and before whom you will give a judgment and reckoning, before the King of Kings, the Blessed Holy One.***

It is difficult to understand why he begins by saying, ***Know from where you came, where you are going, and before whom you will give a judgment and reckoning*** ... only then to repeat, ***From where you come-from a putrid drop, ...***

The master could have stated these things in the beginning and could have saved many words. But he is teaching us that there are other things upon which a person must look if he is to avoid sin, in addition to the three ideas which he explains explicitly. The first three ideas are not stated explicitly, but are merely alluded to by the master’s redundancy of language.

The first three ideas speak of the greatness of the human soul, which, the master teaches, is like a precious stone hidden in the person’s body. The second three ideas, which are stated explicitly, relate to the lowliness of the human body. If a person reflects on all these ideas, will surely never sin.

The three ideas alluded to in the master's words are as follows:

**First**, “***know from where you came***." Meditate on the fact that your soul originates in a most holy place. It is a holy spirit that came from beneath God's Throne of Glory (***Kisse HaKavod***). Since the soul is such a precious gem, you must be careful not to contaminate it.

King David thus said, "***My portion is God; I have said that I will Keep Your words***" (Psalms 119:57). He said, "I look at my soul which is a portion of the Divine from on high' (***chelek Elo'ah mi-ma'al***). It is such a holy thing that I must be careful to keep Your commandments, and not violate Your requirements, so as not to pollute the soul through my sins."

**The second** idea to which the master alludes is, "**to where you are going**." You must look and reflect upon the place where your soul must eventually go, the holy place from where it originated. **The soul came to this world from under the Throne of Glory to keep the commandments.** This being true, you must exercise great caution not to sin, so that the soul will be able to return to its holy place of origin. Be most careful not to change the soul through your bad deeds.

**The third** idea to which the master alludes is contained in the words, "**before whom you must give a law and reckoning.**" You yourself, as you are now, with body and soul, will have to stand before the King of Kings, the Blessed Holy one.

You may think that you have an excuse ***(chalukah)*** that the body alone sinned, and it should be the only one to suffer punishment, but the soul is innocent. But, both are judged together, and both must stand in judgment and reckoning in the next world. The parable of the blind and lame men was discussed elsewhere.

Thus, when a person reflects on the greatness of his soul, as well as the lowliness of his body, then he will not sin.

This also explains the significance of the apparently redundant word, "***know***" (***da***) - ["***Know from where you came ...*** "] The Mishnah already said, "***Look at three things***," which would seem to be another way of saying that one should "***know***" them.

But when the master says "***look***" (***histakel***) at three things, he is speaking of the three that are mentioned explicitly in the Mishnah. He can tell us to "***look***" at these things, since they are things that are visible to the naked eye. One can see the malodorous drop from which the human body originates, as well as the place of "dust, clod and worm" where he will eventually go.

But besides this, the master said that we should "know" three things. Here he is speaking about the three ideas which relate to the soul. These are things that cannot be seen with the eye, but can only be known with the mind.

**Nazarean Talmud**

**Sidra of Shmot (Ex.) 15:27-16:27**

**“VaYavo’u Eilimah” “And they came to Elim”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **Luqas (Lk) 9:10B-17**  Mishnah **א:א** | **School of**  **Hakham Tsefet**  **Peshat**  **Mordechai (Mk) 6:** **53-56**  Mishnah **א:א** |
| **And he took them along** and**withdrew[[154]](#footnote-154) privately to a town called Beit Tsaidah. But** when **the congregation found out, they followed him, and welcoming them, he speak to them of chief/principal** thingsand **about the kingdom/Governance of God through Bate Din as opposed to human kings], and he cured those who were in need of healing.**    **Now the day began to be far spent, and the twelve** (talmidim) **came up** and**said to him, “Send the congregation away so that they can go into the surrounding villages and farms to obtain lodging and find provisions, because we are here in a desolate place.” But he said to them, “You give them** something **to eat!” And they said, “We have no more than five loaves and two fish, unless perhaps we go** and **purchase food for all these people.” For there were about five thousand men. So he said to his talmidim, “Have them sit down in groups of about fifty each.” And they did so, and had** them **all sit down. And taking the five loaves and the two fish,** and **looking up to the heavens, he Blessed saying HaMotzi and broke them and began giving** them **to the talmidim to set before the congregation. And** they **all ate and were satisfied, and what was left over was picked up by them twelve baskets of broken pieces.[[155]](#footnote-155)** | **When they had crossed over, they came to the coast of the Kinneret, and moored to the shore. When they got out of the boat, immediately the people knew him, and spread** (his fame) **about that whole country and began to carry here and there on their pallets those who were sick, to the place they heard he was. Wherever he entered villages, or cities, or countryside, they were laying the sick in the market places, and imploring him that they might just touch the tsitsit of his talit; and as many as touched it were being cured.** |
| **School of Hakham Shaul**  **Remes**  **2 Luqas (Acts) 15:1-5**  Mishnah **א:א** | |
| **And some** men **came down from Y’hudah and began teaching who the** Jewish **brothers are,** saying to the gentiles **“Unless you are circumcised and walk according to the customs[[156]](#footnote-156) mandated by Moshe** (and the Hakhamim)**, you cannot receive the Nefesh Yehudi** (and enter the Olam HaBa)**.” And after considerable discussion they were unable to resolve the issue halakhically[[157]](#footnote-157) therefore, they arranged for Hakham Shaul and** Paqid **BarNechamah and some others from among them to go up to the Sh’l'achim and Zechanim of Yerushalayim concerning this issue. So they were sent on their way by the Esnoga/Synagogue, and passed through both Phoenicia and Shomron, telling in detail the conversion of the Gentiles and bringing great joy to all the** Jewish **brothers. And when they arrived in Yerushalayim, they were received by the Esnoga/Synagogue and the Sh’l'achim and Zechanim, and reported all that God had done with them. But some of those who had believed from the party of the P’rushim** (Pharisees)[[158]](#footnote-158) **stood up, saying, “It is necessary to circumcise them and to command them to observe the Torah[[159]](#footnote-159) of Moshe!”** | |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Ex 15:27 – 16:27** | **Psa 53** | **Judges 1:23-26 + 2:5-7** | **Mk 6:53-56** | **Acts 15:1-5** |

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

**Introduction**

The Peshat connection to the Torah Seder is somewhat subtle. It connects through the “Ot” (sign) of the fringes (tsitsit). Here we must do a little hermeneutic for the awareness of that connection to unfold. The Torah Seder begins with Elim and the twelve wells and then the “grumbling.” As we read further, we see the miracle of *man* (manna) the bread that rained from the heavens. This matches the Luqan Tosefta’s blessing “HaMotzi.” However, even though we see the raining of bread from the heavens this is NOT the message of the Torah Seder. The message of the Torah Seder is wrapped up in…

1. **Acceptance of Rabbinic authority, i.e. the Oral Torah**
2. Bate Din
3. The Principle of a Mediator
4. Otiot (signs)

We will only focus on the later for the sake of brevity. The principal “Ot” (sign) of the Torah Seder is Shabbat. The blessing of the heavens comes with mandated stipulations and practices. In other words, when we are to revive blessings from the Almighty, we have to submit to the mandated mitzvoth (commandments). In the present case, the *man* (manna) cannot be left over night. This is learned first by Moshe Rabenu’s oral instruction. While it is written down and recorded in the Written Torah, we can still see how the Oral Torah and Rabbinic rulings work. Again, the *man* (manna) is not to be harvested on Shabbat as Moshe instructed. Therefore, we find that the principal idea of the Torah Seder is the “*ot*” (sign) of Shabbat. In this case Shabbat stands as a “*pars pro toto*” for all the “*otiot*” (signs pl.). In the past few weeks, we have seen several of the “*otiot*” (signs) appear for our consideration and study. Again, the Peshat portion of the Nazarean codicil connects to the Torah Seder through the fringes as another “*ot*” (sign).

**Healing for Fame**

In noting the narrative for the Marqan text, we see that it would seem, superficially to be aimed at aggrandizing Yeshua and his fame in the region of the Galil. Firstly, this was never Yeshua’s desire as Messiah. He did not want any of his activities publicized nor did he want it known that he was Messiah and asked people who received miracles not to advertise them. Furthermore, we cannot imagine Yeshua as some Televangelist moving from place to place, performing miracles with the touch of a hand or by his breathing on them for the sake of fame. We are not saying that Messiah could not have performed miracles in this manner. Our point is that Yeshua would have healed by addressing the spiritual root of the problem. He would have looked at the soul of the person in need and addressed the spiritual problem rather than applying pop-psychology to adulate himself before the masses.

Why do we have so many people trying to touch the fringes of Yeshua’s tallit? And, exactly what is Hakham Tsefet trying to say? The “*otiot*” (signs) represent those aspects of our lives that are special points of connection for very specific purposes. Shabbat as we have seen is “a lesson to teach us the power which exists in the uncreated God.”[[160]](#footnote-160) This simple statement has sublime connotations and inferences. By reaching out and “taking hold” of Yeshua’s fringes, the healing being realized was not the healing of a simple cold or flu. The miraculous healings that the Master performed were restorations of spiritual deficiencies, foremostly. In the case of reaching out and taking hold of the fringes, we can see that there was something missing in their connection to G-d through not keeping the mitzvot. **Furthermore, by taking hold of the fringes of the Master we can see that they were joining the Master’s household and family.**

The inferences can be seen by taking into account all the “*otiot*” (signs) in the Torah Seder. The Torah portion as we noted deals with **acceptance of Rabbinic authority, i.e. the Oral Torah, acceptance of the rulings of the Bate Din, the Principle of a Mediator** and the Otiot (signs). The Nazarean Codicil suggests several possibilities when the Peshat, Tosefta and Remes materials are all taken into account.

Chief among the possible implications would be failure to wear fringes, keep Shabbat and **failure to submit to a Bet Din**. We would opine that the latter seems to be the best-case scenario when reviewing all the possibilities. How can we posit such a scenario?

Considering the fringes, the following questions come to mind: (1) How do we tie the Tsitsiyot? (2) How many strings are required in the Tsitsiyot? (3) How long must the strings of the Tsitsiyot be? (4) How many kinds of knots and how many of each must there be in the Tsitsiyot to make it Kosher? (5) of what fibers can the Tsitsiyot be made of? Of what colors should the Tsitsiyot be, and what dies are acceptable to us for the Tsitsiyot? Unfortunately, nowhere in the Scriptures are answers provided to these important questions. For the answers to these questions, we need to go to received tradition from our Jewish Sages – i.e. the Oral Law.

Therefore, we believe that the central theme of the Torah Seder is focused on the reception of the Oral Torah from the Sages/Hakhamim.

We can also look at the life of Messiah as a model life of a Jewish Hakham. In the words of Yochanan…

Yochanan (Jn)14:12 “Amen, V’Amen, I tell you, the one who faithfully obeys me (my Mesorah), the works which I do, that one will do also, **and greater than these he will do**, because I go to my Father (the Creator).”

Not only are we commanded and given the power to do the works (miracles, teachings, healings, halakhic rulings) like the Master did, but we are promised that if we are faithfully obedient to him and to Torah: **“greater than these we will do.”** The competition here is not who does greater miracles, but who is being faithfully obedient to Torah, Mesorah and to the Master, living the life that he did. This is where the rubber meets the road, the rest is but distractions. Because the Hakhamim are caretakers/guardians of the Jewish soul, we must realize that we can equate their actions to the practices of Yeshua. They can heal the ailments of the soul by means of applying the healing balm of the Torah to the spiritual wounds and deficiencies, as it is said: “***The Law of the LORD is perfect, restoring the soul; the testimony of the LORD is sure, making wise the simple***” (Psalm 19:8).

**Implicit Mitzvot**

The Nazarean Jew should not neglect wearing Tsitsit (Arba Kanfot and Tallith).

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

**Allegorical Gemarah to Mk. 6:53-56**

**Introduction**

The Gemarah of II Luqas is seemingly fraught with halakhic problems. However, we will apply Remes hermeneutics to determine the solution to our problems. Superficially, it would appear that Hakham Shaul has reached an impasse. However, as we will see, Hakham Shaul is teaching us the importance of defused power and the eminence of the Bate Din. In the present Gemarah we have a Nazarean Bet Din Gadol as a decisive body for determining halakhic mores. However, we must assert that this Nazarean Bet Din follows the protocols requisite for all Bate Din. The apparent “conflict” is written on every page of the Gemarah. The formula of Rabbi “A” saying X and Rabbi “B” saying Y bringing a decision of Z is absolutely Jewish. Furthermore, this system in no way negates the halakhic mores established by the Hakhamim. We also opine that this is the mindset of the Nazarean Communities and every Orthodox Jew in the First Century.

Firstly, the halakhic answer must be based on the Written Torah, halakhic exegesis applied to the Written Torah, precedential[[161]](#footnote-161) resolution based on the decisions of the Hakhamim and or the traditions of our ancestors.

Secondly, the concept of a mitzvah is connection to G-d. Therefore, mitzvoth (pl.) are a means of connection with the Divine. Should the Gentiles or we the Jewish people reject the Divinely mandated mitzvoth, connection to G-d would be impossible. The Jewish soul (Nefesh Yehudi) rejoices in *matan haTorah* (giving of the Torah) because it is a confirmation to the orally transmitted Torah of our forefathers. The Oral Torah is a testimony to the magnitude of the Jewish soul. This is because the grandeur of the Jewish soul has the ability to make connection to G-d on the highest levels of reciprocity. To refuse to accept the mitzvoth is to rescind connection to G-d and forfeit our place in the Olam HaBa (the ever-coming world).

Rabbi Dr. Charles B. Chavel in his translation and commentary on “**The Commandments: Sefer Ha-Mitzvoth of Maimonides**”[[162]](#footnote-162) has enumerated seven principles regarding the “Performance of the Mitzvoth.”

1. Hiddur Mitzvah (Glorifying the mitzvah)
2. Chibbuv Mitzvah (Love of the mitzvah)
3. Mitzvoth Tzrichoth Kavvanah (Mitzvoth need conscious purpose for their due performance)
4. Zerizuth (Alertness)
5. Bizui Mitzvah (A mitzvah may not be treated with disrespect)
6. Mitzvah Habaah Be' Averah (A mitzvah may not be performed with the fruits of sin).
7. Ponder the path

These seven principles demonstrate the Jewish approach to the Mitzvoth. Any other approach is contrary to possession of the Nefesh Yehudi.

**Circumcision**

Circumcision is not only Torah mandated it is Divinely mandated. Furthermore, we see that when Abraham sealed his covenant with G-d in his flesh the promised son came immediately. While the Torah is not given to promising a reward for obedience to the mitzvoth we have a plethora of examples where the eight principles noted above bring forth bountiful fruit. This is no less true of circumcision.

**B’resheet (Gen). 17:10-14 “This is My covenant, which you will keep, between Me and you and your descendants after you: every male among you shall be circumcised. And you will be circumcised in the flesh of your foreskin, and it will be the sign of the covenant between Me and you. And every male among you who is eight days old shall be circumcised throughout your generations, a *servant* who is born in the house or who is bought with money from any foreigner, who is not of your descendants. A *servant* who is born in your house or who is bought with your money will surely be circumcised; thus will My covenant be in your flesh for an everlasting covenant. But an uncircumcised male who is not circumcised in the flesh of his foreskin, that person will be cut off from his people; he has broken My covenant.”**

**B’midbar 15:15 “The convert will be the same as you…”[[163]](#footnote-163)**

**This statute** (Chok) **is eternal!** Therefore, for a connection to G-d to be valid in the Jewish or Converted male there **must** be ritual circumcision. Abraham is analogous of the Gentile who turns to G-d. If Abraham Abinu is circumcised at a late stage in life, we cannot imagine this “mitzvah” being rescinded through any means. Had G-d planned to detract this mitzvah, how could He have stated that it was to be practiced “**throughout all generations**”?

**Legalities**

We often wrestle with the Oral Torah and why we should adhere to it principles. We have discussed the structured universe ad nauseam, yet we have yet to reach a complete understanding of its preeminent importance. In the present case, we might question if the Oral Torah is really applicable to our halakhic issue. We must assert that it is! However, as we have shown, the Torah is replete with enough data to understand that Gentile circumcision is not even a consideration. Gentiles most certainly **must** be circumcised.[[164]](#footnote-164) The Oral Torah will apply to procedure, but not to determining whether Gentiles should receive the mark/sign of the Covenant in their flesh. The translation of His Eminence Rabbi Eliyahu Touger to B’midbar 15:15 make it abundantly clear that Jews and Gentiles are circumcised as a sign that they are a part of the Covenant. If the Gentile wants to have the same ability to “connect” with the Divine, he is obligated to follow the same mitzvot that the Jewish people have followed for millennia. Gentiles are most certainly recipients of G-d’s chesed (mercy). However, their experience can never match the connection G-d has made with his Covenant people until they have submitted to the laws of conversion (which includes circumcision according to the Jewish Law).

**Allegorical meaning of Circumcision**

The critics among the Christian “Scholars” will never understand the depth of Allegory until they throw out the notion that everything, including allegory is literal/Peshat. To fail to understand the allegory of II Luqas 15:1-5 is indistinguishable to the blind leading the blind. Christian Scholarship relegates itself to two types of hermeneutic. The first is Peshat, which they honestly do not understand. If they truly understood Peshat hermeneutics, they would never apply Peshat to all the books of the Nazarean Codicil.

Secondly, Christian Scholarship spiritualizes all that they do not deem “literal.” Again, this is a fatal error. Many things that are “spiritualized” are a means of dismissing halakhah. This is the case with the present pericope of II Luqas.

**Excision of soulish pleasure**

Philo elaborates in the most eloquent terms the allegorical meaning of circumcision.[[165]](#footnote-165) Allegorically speaking circumcision is being **Shomer Shabbat**. (Observer/Keeper of Shabbat) This means that the Jewish Soul/Nefesh Yehudi understands that everything must be temperate. Sexual pleasure is not a forbidden act. Had it been forbidden or shameful G-d could never have created it. This is Torah too! (The wise will understand) The absurdity of those who propagate such lies (that legitimate sexual pleasure is forbidden is amoral or dirty) is should be hung with a new rope. (Our Hyperbole). Excision of the soul equated to Shomer Shabbat, means that the Jewish Soul follows the mandates of the Hakhamim and Mesorah with meticulous care. This is because they understand the Hakhamim as guardians of the Jewish Soul. Another way of stating the same things is that Excision of Soulish pleasure means that the Jewish soul has mastered or is working diligently on mastering the Yetser HaRa(inclination to do evil). This does not mean that the Yetser HaRa is annihilated. It means that the Yetser HaRa is relegated to its proper place.

**Man’s knowing (Da’at) himself**

How can circumcision be equated with man’s Knowing himself? Each of us is given a gift at Pesach. The gift is the mastery of pride and ego. Chametz, allegorically represents the swelling of the ego. Therefore, the ability to “Know” oneself is equated with circumcision because the Jewish soul understands that the inflation of virility has its place and purpose. Man’s world is a balance of the natural and supernatural. Investigation of natural things can teach us volumes about the invisible spiritual world. Therefore, we must find the balance of investigation between both of these worlds. However, these mundane things are not the real world. They are only a *mashal* (parable analogy) of true reality.

The ability to “Know” one’s own “self”[[166]](#footnote-166) means that he has mastery of one’s self or self-mastery. This state belongs to those who are Masters of the Torah’s four levels of Prds. One cannot be the “master of his soul” if he does not know the difference between the literal and the allegorical. Nor can he master his soul if he is only involved in the study of a single Hermeneutic level. Those that study believing that everything is Peshat will never experience the heights of So’od. However, those who are only involved in the study of So’od will never connect with G-d in the way that G-d designed the human soul. These people actually destroy what they want to create or repair because they have neglected the other levels of experience and mandated practical application. These practices drove the B’ne Yisrael into the first Exile. Likewise, we can understand that if these imbalanced practices continue in the soul that is not balanced, he or she will find himself or herself in spiritual exile, ***karet*** (cut off) from the things that they desire.

**Problems and Conclusion**

The Problem is that there is **NO** Problem. The II Luqan Gemarah is no more about “circumcision” than the Torah Seder is about Man (manna).

Therefore, the true argument presented in our Remes portion of the Nazarean Codicil cannot be whether Gentiles should be circumcised. As we have stated above this is not a legitimate halakhic question. The true meaning of the Gemarah is Gentile submission to the Jewish Bate Din as part and process of Gentiles converting. Allegorically we see that Hakham Shaul and others are “sent” by the Esnoga/Synagogue at Antioch. This is a statement showing that the Jewish people follow the system of the Oral Torah without hesitancy. This is the model and precedent to be followed by the Gentile as he/she turns toward G-d. His connection to G-d through circumcision is equated with being Shomer Shabbat (Observers/keeper of the Sabbath). He accepts the covenantal sign in his flesh as a sign that he is connected to G-d in a very intimate way.

“The sacred scripture teaches not to neglect a good reputation, and not to break through any established **customs**,[[167]](#footnote-167) which divine men of greater wisdom than any in our time have enacted or established. For although the seventh day is a lesson to teach us the power which exists in the uncreated God, and also that the creature is entitled to rest from his labors, it does not follow that on that account we may abrogate the laws which are established respecting it, so as to light a fire, or till land, or carry burdens, or bring accusations, or conduct suits at law, or demand a restoration of a deposit, or exact the repayment of a debt, or do any other of the things which are usually permitted at times which are not days of festival. **Nor does it follow, because the feast is the symbol of the joy of the soul and of its gratitude towards God, that we are to repudiate the assemblies ordained at the periodical seasons of the year; nor because the rite of circumcision is an emblem of the excision of pleasures and of all the passions, and of the destruction of that impious opinion, according to which the mind has imagined itself to be by itself competent to produce offspring, does it follow that we are to annul the law which has been enacted about circumcision**.”[[168]](#footnote-168)

As a brief commentary to Philo’s words, we note that the allegorical meaning of a verse or verses in the Torah do not negate the truth of halakhic application.

It is also possible that like the case of the Manna, where Scripture states: ***“Then said the LORD unto Moses: 'Behold, I will cause to rain bread from heaven for you; and the people will go out and gather a day's portion every day, that I may prove them, whether they will walk in My law, or not”*** (Exodus 16:4), that some easy commandments are necessary to be given to the Gentiles to show to all concerned “***whether they will walk in His Law or not***,” before we demand circumcision.

**Implicit Mitzvot**

* The Gentile converting to Nazarean (Orthodox) Judaism must be ritually circumcised.
* It is incumbent on the Nazarean Jew to be Shomer Shabbat.

**Amen VAmen**

**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 concerning Shemot 15:27?
3. What question/s were asked of Rashi concerning Shemot 16:4?
4. What question/s were asked of Rashi concerning Shemot 16:6?
5. What question/s were asked of Rashi concerning Shemot 16:7?
6. What question/s were asked of Rashi concerning Shemot 16:13?
7. What question/s were asked of Rashi concerning Shemot 16:14
8. What question/s were asked of Rashi concerning Shemot 16:17
9. In what way is Manna reminding us of Lag BaOmer by means of the Hebrew root ***matarah*** (target)?
10. In the expression in Shemot 16:4 – “***That I may try them, whether they will walk in My Law or not,***” what was the trial? And what does this expression sets by way of precedent to any Gentile turning to G-d from idols and joining the Jewish people?
11. How was the Manna related to Gan Eden?
12. What does the expression: “**the righteous/generous dominate and are in command of the heart”** means?
13. In Psalm 53:7 we read: “Oh that the **salvation** of Israel were come out of Zion! When God turns the captivity of His people, let Jacob rejoice, let Israel be glad.” What things are required according to this verse in the Midrash genre for Israel to be “saved”?
14. What is the significance of the sity of “Luz” in our Ashlamatah for this week? [Please note that the Rambam teaches that the Prophets speak **as a minimum** in the Remes genre (i.e. through allegories).
15. In general. What are the “customs” mandated by Mosheh Rabbenu (Moses our Teacher)?
16. Why is it that Acts 15 in toto deals with the Gentiles accepting Rabbinical authority rather than the issue of circumcision? And if so then, why is the issue of circumcision so prominent in Acts 15? [Again please remember that the book of Acts is of a Remes genre.]
17. According to Philo what is circumcision an analogy of?
18. What is the importance of “knowing one’s self”? And how can one achieve knowledge of one’s self?
19. Name all the possible halakhic deficiencies implied in the combined Nazarean Codicil’s materials.
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!”**

**Next Sabbath:**

**Shabbat: “A’ad Anah Mean’tem …?”**

**“How long do you refuse …?”**

**& Shabbat Mevar’chin HaChodesh Tammuz**

**(Proclamation of the New Moon of Tammuz)**

**Friday Evening 7th of June – Sunday Evening 9th of June**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **עַד-אָנָה, מֵאַנְתֶּם** |  |  |
| **“A’ad Anah Mean’tem …?”** | Reader 1 – Shemot 16:28-36 | Reader 1 – Shemot 19:1-3 |
| **“How long do you refuse …?”** | Reader 2 – Shemot 17:1-7 | Reader 2 – Shemot 19:4-6 |
| **“¿Hasta cuándo os negaréis…?”** | Reader 3 – Shemot 17:8-16 | Reader 3 – Shemot 16:7-9 |
| Shemot (Exod.) 16:28 – 18:27  B’Midbar (Num.) 28:9-15 | Reader 4 – Shemot 18:1-7 |  |
| Ashlamatah: Is. 58:13 – 59:7, 20 | Reader 5 – Shemot 18:8-11 |  |
| Special: I Samuel 20:18,42 | Reader 6 – Shemot 18:12-23 | Reader 1 – Shemot 19:1-3 |
| Psalm 54:1-9 – 55:1-24 | Reader 7 – Shemot 18:24-27 | Reader 2 – Shemot 19:4-6 |
| Abot: 3:2 | Maftir: Shemot 16:24-27 | Reader 3 – Shemot 16:7-9 |
| N.C.: Mk 7:1-13; Lk 11:37-54  Acts 15:6-12 | Isaiah 58:13 – 59:7, 20 |  |

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Deuteronomy 8:7 [↑](#footnote-ref-1)
2. Numbers 33:1-49. A detailed listing is given there of all the places through which Israel passed on the way from Egypt to the Promised Land. [↑](#footnote-ref-2)
3. Ibid., Verse 9. Accordingly Ibn Ezra's explanation that the springs and palm trees of Elim were mentioned here in order to contrast with Marah, where the waters were bitter, cannot be correct, because there in Eleh Mas'ei, Scripture states nothing about Marah and yet mentions the same about Elim as here. [↑](#footnote-ref-3)
4. ***Sefer Habahir***, 161. Another name for this Midrash of Rabbi Nechunya ben Hakanah is ***Sefer Habahir (Book of the Bright Light)***. It is one of the oldest books of the Cabala. See I. Weinstock, B'maglei Haniglah V'hanistar, pp. 15-20, on the origin of the names. [↑](#footnote-ref-4)
5. See my Hebrew commentary, pp. 361-2, for further elucidation on this mystic matter. [↑](#footnote-ref-5)
6. Numbers 33:10-11. [↑](#footnote-ref-6)
7. Ibid., Verses 12-13. See Ramban further at beginning of Seder Yithro (Note 25) for how this explanation affects a major problem in Torah exegesis as to when Jethro came, i.e., before or after the Giving of the Torah. [↑](#footnote-ref-7)
8. Ibid., Verse 14. [↑](#footnote-ref-8)
9. Shemoth Rabbah 25:5. [↑](#footnote-ref-9)
10. Verse 2. [↑](#footnote-ref-10)
11. Numbers 20:1. [↑](#footnote-ref-11)
12. Ibid., 33:36. [↑](#footnote-ref-12)
13. Above 15:23-24, ***And when they came to Marah, they could not drink of the waters of Marah, for they were bitter.... And the people murmured against Moses***. [↑](#footnote-ref-13)
14. Further, 17:1-2. ***And they encamped in Rephidim, and there was no water for the people to drink. And the people strove with Moses***. [↑](#footnote-ref-14)
15. Verse 1. [↑](#footnote-ref-15)
16. The manna first came down on the sixteenth day of Iyar, the second month (see Verse 4), thirty-one days after the exodus. Since two meals are ordinarily eaten daily (see Verse 8), this period required sixty-two meals. The first meal, however, was taken in Egypt on the night of the fifteenth day of Nisan, thus leaving sixty-one meals, which were furnished by the provisions they brought out of Egypt. [↑](#footnote-ref-16)
17. Above 12:39. [↑](#footnote-ref-17)
18. Mechilta on Verse 1 here. [↑](#footnote-ref-18)
19. See Vol. I, pp. 556-558. [↑](#footnote-ref-19)
20. Verse 1. [↑](#footnote-ref-20)
21. Psalms 107:4. [↑](#footnote-ref-21)
22. Verse 3. [↑](#footnote-ref-22)
23. Psalms 78:19. [↑](#footnote-ref-23)
24. Further, Verse 35. [↑](#footnote-ref-24)
25. Psalms 11:6. [↑](#footnote-ref-25)
26. Genesis 19:24. [↑](#footnote-ref-26)
27. Lamentations 3:12. [↑](#footnote-ref-27)
28. For the word ***matarah*** (target) is of the root ***natar*** (keep), since a target is kept in sight and watched. ***Mamtir*** however is of the root ***matar*** (rain). Yet, as Ramban concludes, they have a common association, as is explained in the text. [↑](#footnote-ref-28)
29. Psalms 78:27. [↑](#footnote-ref-29)
30. Numbers 11:8. [↑](#footnote-ref-30)
31. Job 28:5. [↑](#footnote-ref-31)
32. Psalms 104:14. [↑](#footnote-ref-32)
33. Ibn Ezra, and R'dak in his ***Sefer Hashorashim***, under the root ***lechem***. [↑](#footnote-ref-33)
34. Leviticus 3:16. [↑](#footnote-ref-34)
35. Ibid., 21:8. [↑](#footnote-ref-35)
36. Proverbs 23:1. [↑](#footnote-ref-36)
37. Thus is the opinion of Ibn Ezra and R'dak. But, continues Ramban, the correct interpretation is, etc. [↑](#footnote-ref-37)
38. Proverbs 23:1. [↑](#footnote-ref-38)
39. Leviticus 21:8. [↑](#footnote-ref-39)
40. Deuteronomy 8:3. [↑](#footnote-ref-40)
41. Further, Verse 19. [↑](#footnote-ref-41)
42. Verse 26. [↑](#footnote-ref-42)
43. Ramban's objection seems to be that the word ***I'ma'an ("that" or "for the sake of")*** ***- 'that' I may try them*** - expresses causation in itself, namely, that the manna as such will be their trial, as will be explained, and not the precepts associated with it, as Rashi explained. [↑](#footnote-ref-43)
44. Deuteronomy 8:16. [↑](#footnote-ref-44)
45. Ibid., Verse 2. [↑](#footnote-ref-45)
46. Genesis 35:5. [↑](#footnote-ref-46)
47. Deuteronomy 8:15. [↑](#footnote-ref-47)
48. Genesis 22:1. [↑](#footnote-ref-48)
49. III, 24. Ramban is following Al Charizi's translation of the Moreh Nebuchim. In Ibn Tibbon's translation, (as rendered by Friedlander, III, p. 114): "***That I may prove them whether they will walk in My law or not***; i.e., let every one who desires try and see whether it is useful and sufficient to devote himself to the service of G-d." [↑](#footnote-ref-49)
50. Further, Verse 8. [↑](#footnote-ref-50)
51. See above, 10:2 and 11:1. [↑](#footnote-ref-51)
52. Further, Verse 32. [↑](#footnote-ref-52)
53. Ibn Ezra and R'dak. [↑](#footnote-ref-53)
54. Above, Verse 3. [↑](#footnote-ref-54)
55. Further, Verse 10. [↑](#footnote-ref-55)
56. In the printed Rashi text, it concludes: "and there will be dew above it and dew below it as though it were packed in a chest." The quail, on the other hand, came down at even (Verse 13) when there was not much time to prepare it. It was thus given, as the Mechilta - quoted by Ramban - said further on, ***b'panim chasheichoth*** (with a 'dark countenance'), or as Rashi puts it, to ***b'panim me'iroth*** (not with a 'bright countenance') [↑](#footnote-ref-56)
57. Mechilta on Verse 8. [↑](#footnote-ref-57)
58. Verse 3. [↑](#footnote-ref-58)
59. To grasp the boldness of Ibn Ezra's explanation, one must note the following sequence of language in the two verses: (6) ***And Moses and Aaron said... At even, then you will know that the Eternal has brought you out from the land of Egypt***. (7) ***And in the morning, then you will see the Glory of the Eternal***. According to Ibn Ezra's interpretation, the expression of Verse 7, ***and in the morning***, is to be understood together with ***at even*** (of Verse 6), thus: "at even and in the morning, then you will know that the Eternal has brought you out from the land of Egypt." The phrase, ***and in the morning***, cannot be connected with ***then you will see the Glory of the Eternal***, for as narrated in Verses 9-10, the Glory of the Eternal appeared that very same day, and not in the following morning. Ramban will further refute this explanation of Ibn Ezra on the basis of the fact that after all, the verses are not written in the way Ibn Ezra would transpose them. His own exposition will then follow. [↑](#footnote-ref-59)
60. See end of above Note. [↑](#footnote-ref-60)
61. Numbers 11:31. [↑](#footnote-ref-61)
62. Aboth 5:6. [↑](#footnote-ref-62)
63. See Psalms 78:19. [↑](#footnote-ref-63)
64. Deuteronomy 3:24. [↑](#footnote-ref-64)
65. Isaiah 66:18. [↑](#footnote-ref-65)
66. Ibid., Verse 19. [↑](#footnote-ref-66)
67. Had Onkelos translated "and the Glory of G-d will be made manifest," it would have comprised Onkelos' effort to remove any implication of G-d's corporeality. But now that he translated, "and you will see the Glory of G-d," his reference is to the great and wonderful deed G-d will do for them through the manna. [↑](#footnote-ref-67)
68. "Matter." In the Ricanti quoting Ramban: "secret." [↑](#footnote-ref-68)
69. Yoma 75b. [↑](#footnote-ref-69)
70. Psalms 78:25. A reference to the manna which the Israelites ate in the wilderness. The question arises about the meaning of the word ***abirim***. [↑](#footnote-ref-70)
71. Deuteronomy 9:9. [↑](#footnote-ref-71)
72. See Vol. I, p. 76, on the fruits of the Garden of Eden. **(“And it is possible that the fruits of the garden of Eden were absorbed in his limbs as the Manna, and they sustain those that eat them.”)** [↑](#footnote-ref-72)
73. Shemoth Rabbah 32:4. [↑](#footnote-ref-73)
74. Nehemiah 9:6. [↑](#footnote-ref-74)
75. Ecclesiastes 11:7. [↑](#footnote-ref-75)
76. See Proverbs 8:35. [↑](#footnote-ref-76)
77. Mechilta on Verse 25: ***Today you will not find it in the field***. This teaching is that of Rabbi Eleazar Chisma. Ramban will later refer to it by name. [↑](#footnote-ref-77)
78. Ramban clearly uses the concept of ***olam haba*** (the World to Come) as referring to the life after the resurrection. It is the life to be in the far hereafter, as distinguished from the ***olam haneshamoth*** (the World of the Souls), which is the life in the hereafter immediately following the demise of the body. In ***olam haba***, body and soul will be reunited, and the manner of how the body will sustain itself is here alluded to by Ramban. See also Note 12 in Seder Va'eira. An exhaustive discussion of this whole subject is found in Ramban's Torath Ha'adam, (Kithvei Haramban, Vol. 2, pp. 283-311). [↑](#footnote-ref-78)
79. Mechilta 15:2. [↑](#footnote-ref-79)
80. Reference is to Ezekiel, Chapter 1. In our Mechilta it states, "Isaiah and Ezekiel." See Isaiah 6:1-6. Rashi (above. 15:2) just has: "prophets." [↑](#footnote-ref-80)
81. Mechilta on Verse 25: ***Today you will not find it in the field***. This teaching is that of Rabbi Eleazar Chisma. Ramban refers to it by name here.. [↑](#footnote-ref-81)
82. See above in note 78. [↑](#footnote-ref-82)
83. Berachoth 17a. [↑](#footnote-ref-83)
84. Isaiah 28:5. [↑](#footnote-ref-84)
85. Song of Songs 3:11. [↑](#footnote-ref-85)
86. Psalms 78:23-25. [↑](#footnote-ref-86)
87. Ibid., 105:40. [↑](#footnote-ref-87)
88. Ezekiel 1:1. [↑](#footnote-ref-88)
89. Aboth 5:6. [↑](#footnote-ref-89)
90. Psalms 8:5. [↑](#footnote-ref-90)
91. Ibid., 144:3. [↑](#footnote-ref-91)
92. Isaiah 2:22. [↑](#footnote-ref-92)
93. See ibid., 41:24. [↑](#footnote-ref-93)
94. Verse 8. [↑](#footnote-ref-94)
95. Mechilta on the verse here. [↑](#footnote-ref-95)
96. This bears out Ramban's interpretation that the expression, ***and what are we?*** is one of humility, as explained. [↑](#footnote-ref-96)
97. Above, Verse 6. [↑](#footnote-ref-97)
98. Verse 7. [↑](#footnote-ref-98)
99. Above, Verse 8. [↑](#footnote-ref-99)
100. Ibid., Verse 4. [↑](#footnote-ref-100)
101. Deuteronomy 1:32. [↑](#footnote-ref-101)
102. Arakhin 15b, Tosafoth. See my Hebrew commentary, p. 366. [↑](#footnote-ref-102)
103. Above, Verse 3: ... ***when we sat by the flesh-pots, when we did eat bread to the full***. [↑](#footnote-ref-103)
104. Psalms 78:29. [↑](#footnote-ref-104)
105. See ibid., 120:3. [↑](#footnote-ref-105)
106. Verse 13. [↑](#footnote-ref-106)
107. See Ramban above, Verse 6, beginning with: "The correct interpretation." [↑](#footnote-ref-107)
108. Numbers 11:31-34. [↑](#footnote-ref-108)
109. Verse 8. And also In Verse 12 here: ***At dusk you will eat flesh, and in the morning you will be filled with bread***. This clearly indicates that bread they had to the full, but not flesh. [↑](#footnote-ref-109)
110. Further, Verse 17. [↑](#footnote-ref-110)
111. Numbers 11:4. [↑](#footnote-ref-111)
112. Ibid. [↑](#footnote-ref-112)
113. Ibid., Verse 32. [↑](#footnote-ref-113)
114. Ibid., Verse 20. [↑](#footnote-ref-114)
115. Above, Verse 3. [↑](#footnote-ref-115)
116. Genesis 30:37. [↑](#footnote-ref-116)
117. Isaiah 52:10. [↑](#footnote-ref-117)
118. "The second root-letter of the verb." Literally: "the ***ayin*** of the verb." Following the theory of Dunash ben Labrat, the great Hebrew grammarian of the tenth century, we call the three letters of the root of any verb by the names of the three letters of the Hebrew ***'po'al'*** (verb) [which is spelled ***pe, ayin and lamed***]. Thus the first letter of any verb is called the ***pe*** of the verb, the second is called the ***ayin***, the third is called the ***lamed***. In the verb ***chasaph*** before us, the second root-letter is the ***sin*** or its interchange, the ***samech***, as explained in the text. In the word ***mechuspas***, the ***samech*** appears twice. This then is the meaning of Ramban's saying, "and the ***ayin*** (second letter) of the verb is doubled." [↑](#footnote-ref-118)
119. Psalms 147:16. [↑](#footnote-ref-119)
120. Isaiah 27:9. Translated: "chalkstones." [↑](#footnote-ref-120)
121. Leviticus 17:13. [↑](#footnote-ref-121)
122. Chullin 88b. See further my Hebrew commentary, p. 367, Note 7. [↑](#footnote-ref-122)
123. Daniel 5:5. [↑](#footnote-ref-123)
124. Genesis 5:14. [↑](#footnote-ref-124)
125. Psalms 147:16. [↑](#footnote-ref-125)
126. Ibid., 31:40. [↑](#footnote-ref-126)
127. Thus it is not necessary to say, as Rashi did, that the Aramaic word ***k'gir*** in Onkelos' translation has no corresponding word in the Hebrew text. According to Ramban, both Aramaic words, ***k'gir*** and ***kig'lida*** ("as powdered white earth" and "as frost"), are two renditions of the one Hebrew word ***kak'phor***. Such was Onkelos' style, to give two translations of one Hebrew word. [↑](#footnote-ref-127)
128. Shabbath 152a: ***sacharuni glidin*** (ices have surrounded me), a metaphoric expression of a person describing that the hairs of his mustache and beard have turned gray (Rashi, ibid.) [↑](#footnote-ref-128)
129. Mikvaoth 7:1. [↑](#footnote-ref-129)
130. And not ***k'gir***, as we have assumed the reading in Onkelos to be until now. The reading of ***k'gir*** had forced Ramban to interpret that Onkelos simultaneously used two different translations of the Hebrew word ***kak'phor***, namely, "as powdered white earth" and "as frost," as explained above. This is clearly a difficult position. But with this present reading in Onkelos — ***d'gir***, which means a heap — the Aramaic text leads to one unified thought: the manna was piled up in heaps as ice upon the earth. [↑](#footnote-ref-130)
131. In other words, since all readings in the Targum have ***kiglida*** ("as" ice), and not ***d'glida*** ("of" the ice), it shows that the antecedent word is ***d'gir*** (a heap) and not ***k'gir*** (as powdered white earth). Thus the thought conveyed by the Targum is that the manna lay powdered in heaps as ice upon the ground. [↑](#footnote-ref-131)
132. Further, Verse 24. [↑](#footnote-ref-132)
133. For had it given off a stench first, they would have sensed it at night, and they would have disposed of it. This was why it became wormy first, and Dathan and Abiram, who left it until the morning, contrary to Moses' command, did not know it. In the morning it stank and it became known to all, and Moses was angry with them (Tur). The source of this reasoning is found in Shemoth Rabbah, mentioned further on in the text. [↑](#footnote-ref-133)
134. Further, Verse 24. [↑](#footnote-ref-134)
135. Shemoth Rabbah 25:14. [↑](#footnote-ref-135)
136. Verse 25. [↑](#footnote-ref-136)
137. Verse 23 before us. [↑](#footnote-ref-137)
138. Proverbs 10:22. [↑](#footnote-ref-138)
139. Verse 25. [↑](#footnote-ref-139)
140. Numbers 11:8. [↑](#footnote-ref-140)
141. Onkelos translated: "That which you intend baking, etc." By adding the word ***athidin*** (intend), Onkelos intimated his understanding of the verse to be similar to that of Rashi: "that which you intend baking of the two omers, bake today, etc." This is unlike the explanation of Ibn Ezra, who interpreted the verse as meaning: "that which you would bake ordinarily - [i.e., one omer] - bake today, and the other omer leave over till the morning," thus resulting in their eating the omer on the Sabbath in an unprepared state. [↑](#footnote-ref-141)
142. *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-142)
143. The Dispenser of mercy. [↑](#footnote-ref-143)
144. The dispenser of strict justice. [↑](#footnote-ref-144)
145. Ibid. 142 [↑](#footnote-ref-145)
146. *The Book of Tehillim*, Me’am Lo’ez, Psalms II (chapters 33-61), by Rabbi Shmuel Yerushalmi, translated and adapted by Dr. Zvi Faier [↑](#footnote-ref-146)
147. Ibid. 142 [↑](#footnote-ref-147)
148. Beresheet (Genesis) 27:41 [↑](#footnote-ref-148)
149. Melachim א (1 Kings) 12:26 [↑](#footnote-ref-149)
150. Shmuel א (1 Samuel) 1:13 [↑](#footnote-ref-150)
151. Ibid. 146 [↑](#footnote-ref-151)
152. Shemot (Exodus) 16:3 [↑](#footnote-ref-152)
153. Ibid. 146 [↑](#footnote-ref-153)
154. The departure from all the “towns” reminiscent of the Exodus being discussed in Shemot 13:17ff [↑](#footnote-ref-154)
155. This bears an echo from our Torah Seder with the miracle of the Manna and quail. [↑](#footnote-ref-155)
156. Williams, C. (1964). *A Commentary on the Acts of the Apostles* (Black's New Testament Commentary on the Acts of the Apostles ed.). (H. Chadwick, Ed.) London: Adam & Charles Black. p. 179; According to the Ramban, “**A custom is called *chok*, this being associated with the expressions: *Feed me with 'chuki' (my customary) bread*;** (Proverbs 30:8.) ***'chukoth' (the customary ways or laws) of heaven and earth*.** (Jeremiah 33:25.) **Custom is also called *mishpat (judgment or ordinance)* because it is something measured out accurately. A similar usage [of the word *mishpat*] is found in these verses: *So did David, and so has been 'mishpato' (his manner) all the while*;** (I Samuel 27:11.) ***After the former 'mishpat' (manner) when you were his butler*;** (Genesis 40:13.) ***And the palace shall be inhabited upon 'mishpato'*** (Jeremiah 30:18.) **i.e., upon its ascertained dimension.” Ramban Commentary on the Torah,** Vol. II, pp. 209-210, Shilo Publishing House, Inc., New York, 1973. [↑](#footnote-ref-156)
157. We have translated the sentence freely because a word for word translation cannot capture the concept of what is being conveyed. [↑](#footnote-ref-157)
158. In most Luqan materials (Luke and Acts) the P’rushim are most likely from the School of Shammai. Therefore, Hakham Shaul through his amanuensis shows contention and negativity for the Shammaite School of P’rushim. [↑](#footnote-ref-158)
159. Oral and Written [↑](#footnote-ref-159)
160. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. pp. 261-262 [↑](#footnote-ref-160)
161. Law. a legal decision or form of proceeding serving as an authoritative rule or pattern in future similar or analogous cases. 2. any act, decision, or case that serves as a guide or justification for subsequent situations. [↑](#footnote-ref-161)
162. Rabbi Dr. Charles B. Chavel in his translation and commentary on “The Commandments: Sefer Ha-Mitzvoth of Maimonides” (London: Soncino Press, 1967, Vol. I pp. 280-288 [↑](#footnote-ref-162)
163. Translation by Rabbi Eliyahu Touger in Hilchot Melachim 8:10 [↑](#footnote-ref-163)
164. However, at what point in the Gentile’s walk with G-d will circumcision take place is another issue. For Abraham’s life shows that he had a relationship with G-d whilst yet uncircumcised. Nevertheless, when G-d found him able to be circumcised in order to partake in the covenant he **immediately** went forth and circumcised himself and his entire household (females excluded.) [↑](#footnote-ref-164)
165. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. pp. 261-262 [↑](#footnote-ref-165)
166. Referring to the inner dimensions of the Neshamah. [↑](#footnote-ref-166)
167. According to the Ramban, “**A custom is called *chok*, this being associated with the expressions: *Feed me with 'chuki' (my customary) bread*;** (Proverbs 30:8.) ***'chukoth' (the customary ways or laws) of heaven and earth*.** (Jeremiah 33:25.) **Custom is also called *mishpat (judgment or ordinance)* because it is something measured out accurately. A similar usage [of the word *mishpat*] is found in these verses: *So did David, and so has been 'mishpato' (his manner) all the while*;** (I Samuel 27:11.) ***After the former 'mishpat' (manner) when you were his butler*;** (Genesis 40:13.) ***And the palace shall be inhabited upon 'mishpato'*** (Jeremiah 30:18.) **i.e., upon its ascertained dimension.” Ramban Commentary on the Torah,** Vol. II, pp. 209-210, Shilo Publishing House, Inc., New York, 1973. [↑](#footnote-ref-167)
168. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. pp. 261-262 [↑](#footnote-ref-168)