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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2024**  <https://www.betemunah.org/>  **E-Mail:** [gkilli@aol.com](about:blank) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2024**  <https://torahfocus.com/>  **E-Mail:** [waltoakley@charter.net](about:blank) |

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Iyar 17, 5784 – May 24/25, 2024** | **Second Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times see:** <http://www.chabad.org/calendar/candlelighting.htm>

# Roll of Honor:

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

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

His Honor Paqid Adon David ben Abraham

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

His Honor Paqid Adon Yoel ben Abraham and beloved wife HH Giberet Rivka bat Dorit

His Honor Paqid Adon Tsuriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah

His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah

Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family

His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick

His Excellency Adon Ya’aqob ben David

His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

**For their regular and sacrificial giving, providing the best oil for the lamps, we pray that GOD’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** [gkilli@aol.com](mailto:gkilli@aol.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**We pray for our beloved Hakham His Eminence Hakham Dr. Yosef ben Haggai. Mi Sheberach…He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the sick person HE Hakham Dr. Yosef ben Haggai, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit, swiftly and soon, and we will say amen ve amen!**

# Blessings Before Torah Study

**Blessed are You, Ha-Shem our God, King of the universe, Who has sanctified us through Your commandments, and commanded us to actively study Torah. Amen!**

**Please Ha-Shem, our God, 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 delight. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!**

**Blessed are You, Ha-Shem our God, 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!**

**Omer Count 32 days on Friday night, May 24, 2024**

*Barukh ata Adonai Eloheinu Melekh ha’Olam asher kid’shanu b’mitzvotav v’tizivanu al sefirat ha’omer.*

Blessed are you, Adonai our God, Sovereign of the Universe, who has sanctified us with your commandments and commanded us to count the omer.

Today is thirty-two days, which is four weeks and four days of the Omer.

Netzach ShebeHod

**Then read the following:**

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| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 32 | Parnas 2/Parnas 1 | Iyar 17 | 5:3-5 | Sincerity united with Confidence |

**Ephesians 5:3-5 For let not fornication[[1]](#footnote-1) and any uncleanness[[2]](#footnote-2) or any kind of greed be once named among you, as** these things are not **proper for Tsadiqim,[[3]](#footnote-3) neither what is shameful,[[4]](#footnote-4) foolish talking,[[5]](#footnote-5) course jesting, which are not becoming, but rather giving of** prayerful **thanks.[[6]](#footnote-6) For you** already **know this, that no fornicator, or unclean person, or greedy one** (who is an idolater**), has any inheritance in the Kingdom/Governance of Messiah and of God** (through the Hakhamim and Bate Din as opposed to human kings)**.[[7]](#footnote-7)**

# Shabbat: “VaYifen” “And turned”

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיִּפֶן** |  | **Saturday Afternoon** |
| **“****VaYifen”** | Reader 1 – Shemot 32:15-20 | Reader 1 – Shemot 34:1-4 |
| **“****And turned”** | Reader 2 – Shemot 32:21-27 | Reader 2 – Shemot 34:5-9 |
| **“****Y se volvió”** | Reader 3 – Shemot 32:28-30 | Reader 3 – Shemot 34:10-14 |
| Shemot (Exodus) 32:15 – 33:23 | Reader 4 – Shemot 32:31-35 |  |
| Ashlamatah:  Shmuel bet (II Samuel) 22:10-18,51 | Reader 5 – Shemot 33:1-5 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Shemot 33:6-11 | Reader 1 – Shemot 34:1-4 |
| Tehillim (Psalms) 68:1-24 | Reader 7 – Shemot 33:12-16 | Reader 2 – Shemot 34:5-9 |
| N.C.: Mark 8:31-33; Luke 9:22 | Maftir – Shemot 33:17-23  II Samuel 22:10-18, 51 | Reader 3 – Shemot 34:10-14 |

# Contents of the Torah Seder

* Moses Returns to the Camp – Exodus 32:15-20
* Moses Asks Aaron – Exodus 32:21
* Aaron’s Explanation – Exodus 32:22-24
* Moses Challenge to the People – Exodus 32:25-28
* Moses Ascends the Mountain a Second Time = Exodus 32:35
* The Contrition of the People – Exodus 33:1-6
* Moses and his Tent of Meeting – Exodus 33:7-11
* Moses Prayer And the Second Tables – Exodus 33:12 – 33:23

# Rashi & Targum Pseudo Jonathan for: Shemot (Exodus) 32:15 – 33:23

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 15. Now Moses turned and went down from the mountain [bearing] the two tablets of the testimony in his hand, tablets inscribed from both their sides; on one side and on the other side they were inscribed. | 15. And Mosheh turned, and went down from the mount, and the two tables of the testimony were in his hands, inscribed on their two sides, here and there were they inscribed. |
| 16. Now the tablets were God's work, and the inscription was God's inscription, engraved on the tablets. | 16. And the tables were the work of the LORD, and the writing was the LORD's writing, inscribed and manifested upon the tables. |
| 17. When Joshua heard the voice of the people in their shouting, he said to Moses: "There is a voice of battle in the camp!" | 17. And Jehoshua heard the voice of the people exulting with joy before the calf. And he said to Mosheh, There is the voice of battle in the camp.  [JERUSALEM. Doing evil.] |
| 18. But [Moses] said: "[It is] neither a voice shouting victory, nor a voice shouting defeat; a voice of blasphemy I hear." | 18. But he said, It is not the voice of the strong, who are victorious in battle, nor the voice of the weak, who are overcome by their adversaries in the fight; but the voice of them who serve with strange service, and who make merriment before it, that I hear.  [JERUSALEM. The voice of them who praise in strange service.] |
| 19. Now it came to pass when he drew closer to the camp and saw the calf and the dances, that Moses' anger was kindled, and he flung the tablets from his hands, shattering them at the foot of the mountain. | 19. And it was when Mosheh came near the camp, and saw the calf, and the instruments of music in the hands of the wicked, who were dancing and bowing before it, and Satan among them dancing and leaping before the people, the wrath of Mosheh was suddenly kindled, and he cast the tables from his hands, and brake them at the foot of the mountain;- the holy writing that was on them, however, flew, and was carried away into the air of the heavens;‑ and he cried, and said, Woe upon the people who heard at Sinai from the mouth of the Holy One, You will not make to yourself an image, or figure, or any likeness,- and yet, at the end of forty days, make a useless molten calf! |
| 20. Then he took the calf they had made, **burned it in fire, ground it to fine powder, scattered [it] upon the surface of the water, and gave [it to] the children of Israel to drink.** | 20. And he took the calf which they had made, and **burned it in fire, and bruised it into powder, and cast (it) upon the face of the water of the stream, and made the sons of Israel drink; and whoever had given thereto any trinket of gold, the sign of it came forth upon his nostrils.** |
| 21. Moses said to Aaron: "What did this people do to you that you brought [such] a grave sin upon them?" | 21. And Mosheh said unto Aharon, What did this people to you, that you have brought upon them a great sin? |
| 22. Aaron replied: "Let not my lord's anger grow hot! You know the people, that they are disposed toward evil. | 22. And Aharon said, Let not my LORD's anger be strong: you know the people, that they are the children of the Just; but evil concupiscence has made them to err: |
| 23. They said to me, 'Make us gods who will go before us, because this man Moses, who brought us up from the land of Egypt we do not know what has become of him.' | 23. and they said to me, Make us gods that may go before us; for this Mosheh, the man who brought us up from the land of Mizraim, is consumed in the mountain, by the flaming fire from before the LORD, and we know not what has been done to him in his end. |
| 24. I said to them, 'Who has gold?' So they took it [the gold] off and gave it to me; I threw it into the fire and out came this calf." | 24. And I said to them, Whoever has gold, let him deliver and give it to me; and I cast it into the fire, and Satan entered into it, and there came out of it the similitude of this calf! |
| 25. And Moses saw the people, that they were exposed, for Aaron had exposed them to be disgraced before their adversaries. | 25. And Mosheh saw that the people were naked; for they had been stripped by the hand of Aharon of the holy crown which was upon their head, inscribed and beautified with the great and glorious Name; and that their evil report would go forth among the nations of the earth, and they would get to them an evil name unto their generations.  [JERUSALEM. And Mosheh saw the people that they were uncovered; for they had been stripped of the golden crown, which was upon their head, whereon the Name had been engraved and set forth, at Mount Horeb.] |
| 26. So Moses stood in the gate of the camp and said: "Whoever is for the Lord, [let him come] to me!" And all the sons of Levi gathered around him. | 26. And Mosheh stood in the Sanhedrin gate of the camp, and said, Who fears the LORD, let him come to me. And there gathered to him all the sons of Levi. |
| 27. He said to them: "So said the Lord, the God of Israel: **'Let every man place his sword upon his thigh and pass back and forth from one gate to the other in the camp, and let every man kill his brother, every man his friend, every man his kinsman.' "** | 27. And he said to them, Thus said the LORD, the God of Israel, **Whosoever has sacrificed to the idols of the Gentiles, let him be slain with the sword. And now, go, pass through from the gate of the sanhedrin to the gate of the house of judgment, in the camp, and with prayer before the LORD that He will forgive you this sin, take vengeance upon the wicked workers of strange worship and slay, even a man his brother, and a man his companion, and a man his neighbour.** |
| 28. The sons of Levi did according to Moses' word; **on that day some three thousand men fell from among the people.** | 28. And the sons of Levi did according to the word of Mosheh; **and of the people who had the mark in their nostrils there fell that day by the slaughter of the sword about the number of three thousand men.** |
| 29. And Moses said: "Initiate yourselves today for the Lord for each man with his son and with his brother so that He may bestow a blessing upon you this day." | 29. And Mosheh said, Offer your oblation for the shedding of the blood that is upon your hands, and make atonement for yourselves before the LORD, because you have smitten a man his son or his brother, and that you may bring a blessing upon you this day. |
| 30. It came to pass on the next day that Moses said to the people: "You have committed a grave sin. And now I will go up to the Lord; perhaps I will obtain atonement for your sin." | 30. And it came to pass on the day following, that Mosheh said to the people, You have sinned a great sin; but now I will go up and will pray before the LORD, if haply I may obtain forgiveness of your sin. |
| 31. And Moses returned to the Lord and said: "Please! This people has committed a grave sin. They have made themselves a god of gold. | 31. And Mosheh returned, and prayed before the LORD, and said, I supplicate of You, You LORD of all the world, before whom the darkness is as the light! Now have this people sinned a great sin, and have made to them gods of gold; |
| 32. And now, if You forgive their sin But if not, erase me now from Your book, which You have written." | 32. but now, if You will forgive their sin, forgive; but if not, blot me, I pray, from the book of the just, in the midst of which You hast written my name. |
| 33. And the Lord said to Moses: "Whoever has sinned against Me, him I will erase from My book!" | 33. And the LORD said to Mosheh, It is not right that I should blot out your name; but whosoever sins before Me, him will I blot from My book. |
| 34. And now go, lead the people to [the place] of which I have spoken to you. Behold My angel will go before you. But on the day, I make an accounting [of sins upon them], I will bring their sin to account against them." | 34. But now, go lead the people to the place of which I have told you; behold, My angel will proceed before you; but in the day of My visitation I will visit upon them their sin. |
| 35. Then the Lord struck the people with a plague, because they had made the calf that Aaron had made. | 36. And the Word of the LORD plagued the people, because they had bowed themselves to the calf that Aharon had made. |
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| 33:1. The Lord spoke to Moses: "Go, ascend from here, you and the people you have brought up from the land of Egypt, to the land that I swore to Abraham, Isaac, and Jacob, saying: 'I will give it to your descendants.' | 1. And the LORD spoke with Mosheh, Go, remove yourself hence, lest My anger grow hot against the people, and I consume them. Therefore proceed you, and the people whom you did bring up out of the land of Mizraim, (to that land) which I have covenanted unto Abraham, to Izhak, and to Jakob, saying, Unto your sons will I give it. |
| 2. **I will send an angel before you**, and I will drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivvites, and the Jebusites | 2. **And I will appoint before you an angel**, and by his hand will cast out the Kenaanaee, Amoraee, Hittaee, and Pherizaee, Hivaee, and Jebusaee; |
| 3. to a land flowing with milk and honey; because I will not go up in your midst since you are a stiff-necked people, lest I destroy you on the way." | 3. to the land producing milk and honey. For the Shekinah of My Glory cannot go up among you, nor My Majesty dwell in the habitation of their camp, because you are a hard‑necked people, lest I destroy you in the way. |
| 4. [When] the people heard this bad news, they mourned, and no one put on his finery. | 4. And the people heard this evil word, and mourned; and no man put on his accustomed ornaments, which had been given them at Mount Sinai, and on which was inscribed and set forth the great and holy Name. |
| 5. And the Lord said to Moses: "Say to the children of Israel: 'You are a stiff necked people; if I go up into your midst for one moment, I will destroy you; but now, leave off your finery, and I will know what to do to you.'" | 5. And the LORD said to Mosheh, Speak to the sons of Israel, You are a hard‑necked people: were the glory of My Shekinah to go up with you, in one little hour I should destroy you. And now put off your accustomed ornaments from yourselves, that it may be manifest before Me what I may do to you. |
| 6. So the children of Israel divested themselves of their finery from Mount Horeb. | 6. And the sons of Israel were deprived of their usual adornments, on which was written and set forth the great Name; and which had been given them, a gift from Mount Horeb. |
| 7. And Moses took the tent and pitched it for himself outside the camp, distancing [it] from the camp, **and he called it the tent of meeting,** and it would be that anyone seeking the Lord would go out to the tent of meeting, which was outside the camp. | 7. And Mosheh took and hid them in his tabernacle of instruction. But the tabernacle he took away from thence, and spread it without the camp, and removed it from the camp of the people to the distance of two thousand cubits; **and it was called the Tabernacle of the House of Instruction**: and it was that when any one turned by repentance with a true heart before the LORD, he went forth to the Tabernacle of the House of Instruction that was without the camp, to confess and pray for the pardon of his sins; and praying he was forgiven. |
| 8. And it would be that when Moses would go out to the tent, all the people would rise and stand, each one at the entrance of his tent, and they would gaze after Moses until he went into the tent. | 8. And it was when Mosheh passed forth from the camp to go to the tabernacle that all the wicked people arose, and stood, every man at the door of his tent, and looked with the evil eye after Mosheh, when he entered the tabernacle. |
| 9. And it would be that when Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent, and He would speak with Moses. | 9. And it came to pass when Mosheh had gone into the tabernacle, the column of the glorious Cloud descended and stood at the door of the tabernacle; and the Word of the LORD spoke with Mosheh. |
| 10. When all the people would see the pillar of cloud standing at the entrance of the tent, all the people would rise and prostrate themselves, each one at the entrance of his tent. | 10. And all the people beheld the column of the Cloud standing at the door of the tabernacle, and the whole people at once rose up and worshipped towards the tabernacle, standing every man at the door of his tent. |
| 11. **Then the Lord would speak to Moses face to face, as a man would speak to his companion, and he would return to the camp, but his attendant, Joshua, the son of Nun, a lad, would not depart from the tent.** | 11. **And the LORD spoke with Mosheh word for word,- the voice of the word was heard, but the Majesty of the Presence was not seen,- in the way that a man converses with his companion**: and after the speaking voice had ascended, he returned to the camp, and delivered the word to the congregation of Israel. **But his minister, Jehoshua bar Nun, a young man, removed not from the tabernacle.**  [JERUSALEM. But his minister, Jehoshua bar Nun, a young man, passed not from within the tabernacle.] |
| 12. Moses said to the Lord: "Look, You say to me: 'Bring this people up!' But You have not informed me whom You will send with me. And You said: 'I have known you by name and you have also found favor in My eyes.' | 12. And Mosheh said before the LORD, Lo, what have You said to me, Take this people up? but You have not made me to know whom You will send with me. By Your Word You have said, I have ordained you with a goodly name, and you have found favour before Me. |
| 13. And now, if I have indeed found favor in Your eyes, pray let me know Your ways, so that I may know You, so that I may find favor in Your eyes; and consider that this nation is Your people." | 13. But now I pray, if I have found mercy before You, make me to know the way of Your goodness, to understand Your mercy when in Your dealing with just men it falls to them as it (falls) to the guilty, and to the guilty as to the just; but, on the contrary how it (indeed) befalls the just according to their righteousness/ generosity and the guilty according to their guilt: that I may find mercy before You, and it be made manifest by You that this people is Your people. |
| 14. So He said, "My Presence will go, and I will give you rest." | 14. And He said, Await, until the face of My displeasure will have gone away, and afterward I will give you rest. |
| 15. And he said to Him, "If Your Presence does not go [with us], do not take us up from here. | 15. And he said to Him, If Your wrath go not from us, suffer us not to go up from hence under the frown of Your displeasure. |
| 16. For how then will it be known that I have found favor in Your eyes, I and Your people? Is it not in that You will go with us? Then I and Your people will be distinguished from every [other] nation on the face of the earth." | 16. In what will it be known that I have found mercy before You but in the converse of Your Shekinah with us, that distinguishing signs may be wrought for us, in the withholding of the Spirit of prophecy from the Gentiles, and by Your speaking by the Holy Spirit to me and to Your people, that we may be distinguished from all the peoples upon the face of the earth? |
| 17. And the Lord said to Moses: "Even this thing that you have spoken, I will do, for you have found favor in My eyes, and I have known you by name." | 17. And the LORD said to Mosheh, This thing also which you have spoken of, will I do; for you have found mercy before Me, and I have ordained you with a goodly name. |
| 18. And he said: "Show me, now, Your glory!" | 18. And he said, Show now unto me Your glory |
| 19. He said: "I will let all My goodness pass before you; I will proclaim the name of the Lord before you, and I will favor when I wish to favor, and I will have compassion when I wish to have compassion." | 19. but He said, Behold, I will make all the measure of My goodness pass before you, and I will give utterance in the good name of the Word of the Lord before you; and I will have compassion upon whom I see it right to have compassion, and will be merciful to whom I see it right to have mercy. |
| 20. And He said, "You will not be able to see My face, for man shall not see Me and live." | 20. And He said, you cannot see the visage of My face; for no man can see Me and abide alive. And the LORD said, |
| 21. And the Lord said: "Behold, there is a place with Me, and you shall stand on the rock. | 21. Behold, a place is prepared before Me, and you will stand upon the rock. |
| 22. And it shall be that when My glory passes by, I will place you into the cleft of the rock, and I will cover you with My hand until I have passed by. | 22. And it will be that when the glory of My Shekinah passes before you, I will put you in a cavern of the rock, and will overshadow you with My Word until the time that I have passed by. |
| 23. Then I will remove My hand, and you will see My back, but My face shall not be seen." | 23. And I will make the host of angels who stand and minister before Me to pass by, and you will see the hand-border of the tefillin of My glorious Shekinah; but the face of the glory of My Shekinah you cannot be able to see. |

**Reading Assignment:**

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| **The Torah Anthology: Yalkut Me’Am Lo’Ez**  **Volume X: Sin and Reconciliation**  By: Rabbi Yitschaq Magriso,  Translated by: Rabbi Aryeh Kaplan  Published by: Moznaim Publishing Corp.  (New York, 1990)  **Vol. 10 – “Sin and Reconciliation” p. 50-108** | **Ramban: Exodus Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1973)  **pp. 561-584** |

**Welcome to the World of Pshat Exegesis**

In order to understand the finished work of the Pshat mode of interpretation of the Torah, one needs to take into account that the Pshat 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.

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi 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, and are collected in the Baraita of R. Ishmael, forming the introduction to the Sifra and reading as 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. With regard to the rules and their application in general. These rules are found also on the morning prayers of any Jewish Orthodox Siddur.

# Rashi’s Commentary for: Shemot (Exodus) 32:15 – 33:23

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Behold My angel** But not I.

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

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

**Chapter 33**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**12 Look, You say to me:**Heb. רְאֵה, lit., see. רְאֵה means: Direct Your eyes and Your heart on Your words. [I.e., think about what You are saying!] You say to me [“Lead”] but You have not informed me [who will come with us]. You said to me, “Behold, I am sending an angel” (Exod. 23:20), [yet] this is not considered informing because I do not want it [to occur this way]. [Reggio edition: I do not want him.] -[See Exod. Rabbah 45:4]

**And You said: ‘I have known you by name’:**[which means that God is saying:] I have recognized you from other people with a name of importance. For [God] said to me [Moses]: “Behold, I am coming to you in the thickness of the cloud… and they will also believe in you forever” (Exod. 19:9).

**13 And now:**If it is true that I have found favor in Your eyes, pray let me know Your ways, [i.e.,] what reward You give to those who find favor in Your eyes.

**so that I may know You, so that I may find favor in Your eyes:**And with this I will know the standard of Your recompense, [i.e.,] what constitutes finding favor, since I have found favor in Your eyes. The explanation of “so that I may find favor” means: in order that I may recognize how great the reward of finding favor [with You] is.

**and consider that this nation is Your people:**That You should not say, “and I will make you into a great nation” and [then] forsake these [people]. See [i.e., remember] that they are Your people from long ago, and if You reject them, I would not rely on [only] those descendants who come from my loins to survive; make known to me [now] the payment of my reward through this people. Although our Rabbis expounded on this in tractate Berachoth (7a), I have come to reconcile the verses according to their context and their sequence.

**14 So He said, “My Presence will go…”:**Heb. פָּנַי יֵלֵכוּ, lit., My countenance will go. [This is to be understood] as the Targum [Onkelos] renders: [שְׁכִנְתִּי תְהַךְ], I will no longer send an angel; I Myself will go, similar to [the verse:] “and you personally go (וּפָנֶיךָ הֹלְכִים) to battle” (II Sam. 17:11).

**15 And he said to Him:**This is what I want, because [I] do not [want you to] take us up from here [if it is] through an angel.

**16 For how then will it be known:**[I.e., how] will the finding of favor be known? Is it not in that You will go with us? One other thing I ask of You [I ask] that Your Shechinah shall no longer rest upon heathen nations. -[from Ber. 7a]

**Then I and Your people will be distinguished:**Heb. וְנִפְלִינוּ. In this respect, we will be separated from every [other] nation, like “And the Lord will make a separation (וְהִפְלָה) …between the livestock of Egypt” (Exod. 9:4).

**17 Even this thing:**[namely] that My Shechinah should no longer rest upon heathens, I will do. Balaam’s [i.e., the gentile prophet] words did not come about through the resting of the Shechinah [on him], but [his prophecy would occur when] he would “fall and his eyes would be unveiled” (Num. 24:4); such as “Now a word was conveyed secretly to me” (Job 4:12). They [these heathen prophets] would hear [the prophecy] through a messenger.

**18 And he said: “Show me, now, Your glory!”:**Moses perceived that it was a time of [God’s] good will, and his words were accepted, so he continued to ask that He show him the appearance of His glory.

**19 He said: “I will let… pass before you”:**The time has come that you shall see some of My glory that I will permit you to see, because I want and I need to teach you the order of prayer. Because when you had to beg mercy for Israel, you begged Me to remember the merit of the Patriarchs. You think that if the merit of the Patriarchs is depleted, there is no longer any hope. I will [therefore] let all the attribute of My goodness pass before you while you are hidden in a cave.

**I will proclaim the name of the Lord before you:**to teach you the procedure for begging for compassion [i.e., praying] even if the merit of the Patriarchs is depleted. According to this procedure, [during] which you [will] see Me enwrapped [see commentary on Exod. 34:6] and proclaiming the Thirteen Attributes, teach the Israelites to do likewise. Through their mentioning before Me [the words] “Compassionate and gracious,” they will be answered, for My compassion never ends. -[from Rosh Hashanah 17b]

**and I will favor when I wish to favor:**[At] those times that I will want to [show] favor.

**and I will have compassion:**At the time I will want to have compassion. Until this point, He promised him [Moses] only that “at times I will answer, and at times I will not answer.” At the time of the deed [when God revealed to Moses the Thirteen Attributes], however, He said to him, “Behold! I will form a covenant” (Exod. 34:10). He promised him that they [the Israelites] would never return empty [i.e., without an answer to their prayers]. -[from Rosh Hashanah 17b]

**20 And He said, “You will not be able…”:**Even when I let all My goodness pass before you, I [still] do not grant you permission to see My face.

**21 Behold, there is a place with Me:**on the mountain, where I always speak to you. I have a place prepared for your benefit, where I will hide you so that you will not be hurt, and from there you shall see what you shall see. This is its simple meaning, but its midrashic meaning is that [God] is speaking of the place where the Shechinah is, and He says: “The place is with Me,” but He does not say: “I am in the place,” for the Holy One, blessed is He, is the place of the world [i.e., the world is within Him], but the world is not His place [i.e., the world does not encompass him] (Gen. Rabbah 68:9).

**22 when My glory passes by:**When I pass by before you.

**into the cleft of the rock:**Heb. בְּנִקְרַתהַצוּר, like [the following verses:] Even if you pick out תִּנַקֵּר those people’s eyes” (Num. 16:14); “May the ravens of the valley pick it out (יִקְּרוּה) ” (Prov. 30:17); [and] “I dug (קַרְתִּי) and drank water” (Isa. 37:25). [All] these [examples] have one root (קר). נִקְרַת הַצוּר means the digging out of the rock [i.e., the cleft].

**and I will cover you with My hand:**From here [we understand] that power was given to destructive forces to destroy [Moses] (Num. Rabbah 14:19). Its Aramaic translation is וְאָגֵין בְּמֵימְרִי, and I will protect with My word. This is a euphemism out of honor of the Most High, for He does not need to cover over him [Moses] with an actual hand.

**23 Then I will remove My hand:**[Onkelos renders:] Then I will remove the guidance [i.e., My guidance] of My glory, when the guidance of My glory passes by from opposite your face, to go further from there [this means that even Moses would not be permitted to grasp the essence of God, only His attributes and His deeds (Nethinah LaGer)].

**and you will see My back:**[Then] He showed him the knot of the tefillin. -[from Ber. 7a]

# Ketubim: Tehillim (Psalms) 68:1-24

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| **Rashi** | **Targum** |
| 1. For the conductor, a psalm, a song of David. | 1. For praise, of David. A hymn and song. |
| 2. May God rise; His enemies scatter, and those who hate Him flee from before Him. | 2. God will arise, His enemies will be scattered, and His foes will flee from His presence. |
| 3. As smoke is driven away, You will drive [them] away; as wax melts before fire, the wicked will perish from before God. | 3. Just as the smoke is driven out, they will be driven; just as wax will melt in the presence of fire, the wicked will perish in the presence of God. |
| 4. And the righteous will rejoice, yea, they will exult before God and they will delight with joy. | 4. And the righteous/generous will rejoice and exult in the presence of the LORD, and they will rejoice joyfully. |
| 5. "Sing to God, sing praises to His name, praise Him Who rides in Aravoth by His name Yah, and rejoice before Him. | 5. Give praise in the presence of God, praise His glorious name; magnify the one who sits on His glorious throne in Araboth; Yah is His name; and be glad in His presence. |
| 6. O Father of orphans and Judge of widows, O God in His holy dwelling place." | 6. Father of the orphans, and judge of widows such is God in the dwelling place of His holy presence. |
| 7. God settles the solitary in a house; He takes the prisoners out at the most opportune time, but the rebellious dwell in an arid land. | 7. God, who makes matches, joining the solitary to mates; who brought out the house of Israel, who were bound in Egypt; for the correct deeds of their fathers; He redeemed them; in public procession; but Pharaoh and his armies, who refused to let them go, dwelt in thirst. |
| 8. O God, when You went out before Your people, when You marched through the wilderness, forever. | 8. O God, when You went forth in a pillar of cloud and in a pillar of fire before Your people, when You travelled in the wilderness of Jeshimon forever, when You gave the Torah to Your people, |
| 9. The earth quaked, even the heavens dripped; this is Sinai, because of God, the God of Israel. | 9. The earth shook, also the heavens dropped dew in the presence of the LORD; as for this Sinai, its smoke went up like the smoke of a furnace before the LORD, God of Israel, was manifested upon it. |
| 10. **Generous rain You poured down, O God; Your heritage, which was weary, You established.** | 10. **When the house of Israel heard the voice of Your power, their souls flew away; at once He made to descend upon them the dew of resurrection; O God, You brought the favorable rain to Your inheritance, and You supported the assembly which was exhausted.** |
| 11. Your congregation dwelt therein; You prepare with Your goodness for the poor, O God. | 11. You caused Your vigor to go back to it; You appointed a troop of angels to do good to the poor of God. |
| 12. The Lord will give out a word; they will announce it to a great multitude. | 12. The LORD gave the words of Torah to His people; truly, Moses and Aaron were proclaiming the word of God to the great army. |
| 13. Kings of hosts will wander, yea they will wander, and she who dwells in the house will divide the spoils. | 13. Kingdoms with their armies went into exile from their palaces, and the wise were exiled from their knowledge; but the assembly of Israel divides the spoil from heaven. |
| 14. If you lie between the borders-the feathers of a dove covered with silver, and its pinions with brilliant gold. | 14. The God of Israel said; If you wicked kings lay down among the rubbish heaps, the assembly of Israel, likened to a dove flying in the clouds of glory, divides the spoil of the Egyptians silver that is refined, and her treasures full of pure gold.  ANOTHER TARGUM: If you wicked kings sleep in the theatres, which are likened to rubbish heaps, **behold, the sons of the assembly of Israel, which are likened to the wings of a dove, are covered with the words of Torah, which are likened to silver, and her scholars, which are likened to the pinions of a young dove in pure gold.** |
| 15. When the Almighty spreads out for kings therein, it will become as white as snow in darkness. | 15. When she spread her hands over the sea in prayer, Shaddai abased kingdoms, and on her account clouded over Gehinnom like snow; He delivered them from the shadow of death.  ANOTHER TARGUM: Because of this, when the priests spread their hands and bless the people of Israel, Shaddai agrees with them and kings are subdued beneath them; and because of their merits, their sins are made white as snow, and Gehinnom is cooled for the wicked who have received punishment in their children and have repented of their bad deeds. |
| 16. The mountain of God is the mountain of Bashan; the mountain of peaks is the mountain of Bashan. | 16. Mount Moriah, the place where the patriarchs worshipped in the presence of the LORD, was chosen for the building of the sanctuary; and Mount Sinai for the giving of Torah; Mount Mathnan, Mount Tabor, and Carmel were disqualified, and a hump was made for them like Mount Mathnan.  ANOTHER TARGUM: Mount Moriah was chosen first for the worship of the patriarchs in the presence of the LORD, and was chosen second for the building there of the sanctuary; and Mount Sinai was pulled up from there and chosen third for the Torah; Mount Buthnin was removed and set far away; Mount Tabor a miracle was performed there for Barak and Deborah; Mount Carmel miracles were performed there for Elijah the prophet. And they were racing, one against the other, and arguing one with the other. One said, "On me the presence will abide," and the other would say, "On me the presence will abide." And the LORD of the World, who sharpens the proud and rebellious with the humble, struck them down and they were disqualified. A hump was made for them like Mount Buthnin. |
| 17. Why do you lurk, you lofty mountains, for the mountain that God desired for His dwelling? Even the Lord will dwell [there] forever. | 17. God said, Why do you leap, O mountains? It is not My will to give the Torah on proud, contemptuous mountains. Behold, Mount Sinai which is humble; the word of the LORD desires to place His presence upon it; but in the highest heaven the LORD will abide forever. |
| 18. God's chariot is twice ten thousand times thousands of angels. The Lord was among them at Sinai in His holiness. | 18. The chariots of God are two myriads of burning fire, two thousand angels guiding them; the presence of the LORD rests on them, on the mountain of Sinai, in holiness. |
| 19. **You ascended on high, you took captives; you took gifts to be among men, and also rebellious ones for Yah God to dwell.** | 19. **You ascended to the firmament, O prophet Moses; you captured captives, you taught the words of Torah, you gave gifts to the sons of men, and even the stubborn who are converted turn in repentance, and the glorious presence of the LORD God abides upon them.** |
| 20. Blessed is the Lord; every day God lavishes upon us our salvation forever. | 20. Blessed be the LORD, every day He weighs us down, adding commandments to commandments; the mighty one, who is our redemption and our helper forever. |
| 21. God is to us the God of salvations, but God the Lord has the ways to death. | 21. God is for us might and redemption; and from God the LORD death and loss of breath are inflicted on the wicked through suffocation. |
| 22. Indeed God will wound His enemies' head, the hairy pate of him who goes with his guilt. | 22. Truly God will break the heads of His enemies, He will make fall out the hair of the man who keeps walking in his sins. |
| 23. The Lord said, "I shall restore from Bashan; I shall restore from the depths of the sea. | 23. The LORD says, "I will bring back the righteous/ generous who have died and been eaten by wild beasts from Buthnin; I will bring back the righteous/generous who have drowned in the depths of the sea." |
| 24. In order that your foot may wade through blood; the tongue of your dogs will have its portion from the enemies." | 24. So that they will see the punishment of the wicked, they will dip their feet in the blood of the slain; the tongue of the wild beast will grow fat from their plumpness, some of them will be sated on the enemies. |

# Rashi’s Commentary on Tehillim (Psalms) 68:1-24

**2** **May God rise; His enemies scatter** Amalek and his ilk.

**3** **As smoke is driven away** as it is driven away. As the smoke is driven away so will You drive [them] away.

**from before God** From before the Ark in the days of Moses. (And it came to pass when the Ark traveled, that Moses said, “Arise, O Lord, and Your enemies will scatter. ”Shem Ephraim) And when it rested, he would say, “Return, O Lord, etc.”

**4** **and they will delight with joy** And this is the joy, and so will they say, “Sing to God, etc.”

**5** **praise** Heb. סולו, an expression of praise. Similarly (Job 28:16): “It cannot be praised (תסלה) with the jewelry of Ophir”; (Lam. 4:2), “worth their weight (המסלאים) in fine gold.”

**by His name Yah** By the name י־ה, which is an expression of fear, as we translate it דחילא, fear (below 118:14): “My might and my praise is the fear of the Lord (י־ה).” Likewise (Exod. 17:16): “For a hand is on the throne of the Lord (י־ה),” in the Targum: [And he said, “This is stated with an oath from below the fear of the Shechinah on the throne of His glory, etc.] Similarly (Isa. 26:4): “for in Yah the Lord,” is paraphrased by the Targum: for then You will be redeemed by the word of the fear of the Lord, the Strongest of the world.” The Psalmist says, “Praise Him, fear Him, and rejoice.” This resembles what is said elsewhere (above 2:11): “and rejoice with quaking.”

**6** **O Father of orphans** And this is the praise that You shall praise before Him: the entire matter until the end of the psalm.

**Father of orphans** Who became a father to Israel, who are orphans, as it is said (Lam. 5:3): “We were orphans without a father.”

**and Judge of widows** Who performed the judgment of Jerusalem, concerning which it says (Lam. 1:1): “was like a widow.”

**7** **settles the solitary in a house** Israel, who were spread out. He gathered together each one from the place where he was lost and settled them in a complete household and a complete nation.

**He takes the prisoners out at the most opportune time** He took Israel out of Egypt in the month that is best suited for travelers, neither hot nor cold.

**but the rebellious** The Egyptians.

**dwell in an arid land** Their land remained arid and thirsty. I found [this].

**8** **when You marched** When You stepped with your step.

**forever** There You showed me that this is Your way forever: for every distress, redemption.

**9** **this is Sinai** That too quaked because of the Lord God of Israel.

**10** **Generous rain You poured down** **This too You did for us: if we needed rain, You lifted them and poured upon us constantly rains of generosity and blessing.**

**Your heritage, which was weary, You established** When the heritage of Your land was weary and thirsty for rain, You established it [Your heritage]. I found:

**Your heritage which was weary** Which is called your heritage, and which is weary; i.e., sometimes it is so.

**11** **Your congregation dwelt therein** Heb. (חיתך). Your congregation has dwelt therein, as (II Sam. 23:11): “and the Philistines gathered together their camp (sic) into a troop (לחיה).” Another explanation: The congregation of Israel is known as the animal and the beast of the Holy One, blessed be He.

**You prepare with your goodness** When they left Egypt, You led them around in the desert for forty years because the Canaanites rose and cut down the trees. During the interim, when they tarried in the desert, they rose and rectified it all.

**12** **The Lord will give out a word; they will announce it to a great multitude** Heb. אמר, [like] מאמר, statement. He will yet roar with [His] voice to allow the hosts of the great nations to hear it. Now what is the word? The kings of the hosts of nations will wander, yea they will wander. They will wander and be cast out of the land of Israel, and the congregation of Israel, who is the dweller of the house, will divide their spoils, as it is said (Isa. 23:18): “And her commerce and her hire shall be holy, etc.”

**14** **If you lie between the borders, etc.** All this is the word. He says to them, “If you had lain between your borders and had enjoyed pleasures, this My dove, My congregation, whose feathers are covered with silver.” Now what is the silver, and what is the gold?

**(15) When the Almighty spreads out, etc.** When the Holy One, blessed be He, explained His Torah, with which the kings are “snowed and whitened” in a land of the Shadow of Death and darkness then its feathers (dove’s feathers) were covered with the desire and yearning for the Torah and [its] Commandments.

**the feathers of a dove** Plumes in French.

**and its pinions** Its wings, with which it flies.

**with brilliant gold** Heb. בירקרק חרוץ. Dunash the son of Labrat interpreted חרוּץ as gold. Therefore, the Psalmist juxtaposed it to silver, and ירקרק חרוץ is the gold brought from the land of Havilah and from the land of Cush; very good gold, neither yellow nor red. Therefore, it is called ירקרק, as (Lev. 13:42): “reddish white (לבן אדמדם),” which is neither white nor red. Therefore, it is doubled: אדמדם, ירקרק.

**15** **kings** **These are the Torah scholars, as it is said (Prov. 8:15): “Kings reign with me.”**

**When...spreads out** Heb. בפרש, an expression of (Deut. 22:17): “and they will spread out (ופרשו) the garment”; they clarify the matter as a new garment.

**16** **The mountain of God is the mountain of Bashan** And where did He spread it out? On Mt. Sinai, which is the mountain of God and is near Bashan on the eastern side of the Jordan.

**the mountain of peaks** The special mountain among the mountains.

**peaks** Heb. גבננים, an expression of mountains, because of their height, as (Ezek. 16:24): “and you built for yourself a platform (גב).” Any high thing is called גַב.

**17** **Why do you lurk, you lofty mountains** All this refers back to “The Lord will give out a word.” He says further to them, “Why do you lurk (תרצדון), you lofty mountains?” Why do you lurk, you lofty mountains, to destroy the mountain that God desired for His dwelling, to cause His Shechinah to rest upon it? That is the Temple Mount. Even He will dwell there forever. Its sanctity is a perpetual sanctity. After it was chosen for His dwelling, the Shechinah did not rest elsewhere. I saw in the works of Rabbi Moshe Hadarshan that רצד is “ambush” in Arabic. But Menachem (p. 166) explained תרצדוּן like תרקדוּן, you prance. That expression, too, fits the context.

**18** **God’s chariot, etc.** This too refers back to the “The Lord will give forth a word,” to mention the love of His people. Even when God’s chariot of “twice ten thousand times thousands of” brilliant “sharpened” angels appeared, and the Lord was among them at Sinai with His holiness, there too, you, the leader of His people, **Moses the son of Amram ascended on high and took captives.**

**19** **and also rebellious ones for Yah God to dwell** Also you brought about that the Holy One, blessed be He, rested in the Tabernacle of the Torah, **and you took gifts from the celestial beings to give them to the sons of men, also among a people who were rebellious and were rebelling against Him and provoking Him.**

**20** **Blessed is the Lord, etc.** This is part of the song mentioned above: “Sing to God.”

**lavishes upon us** He will give us a great salvation, [greater] than any burden, as much as we can carry. (I found:

**every day...lavishes upon us** He always behaves in this manner to us, that for every distress there is a salvation.)

**21** **God is to us the God of salvations** God is our Savior, but He has many paths, i.e., kinds of death. תוצאות means, ways to death. However, He does not lay them upon us, but with them He wounds the head of His enemies.

**22** **the hairy pate** The pate of Esau, who is a “hairy man,” and who always goes with his guilt.

**23** **The Lord said, “I shall restore from Bashan”** For so He promised to restore us from the mighty ones of Bashan and from the islands of the sea.

**24** **In order that your foot may wade through blood** When He crushes the head of the enemy, our feet will wade through their blood. תִּמְחַץ is an expression of splitting into the blood, as (Jud. 5:26): “she split (ומחצה)and penetrated his temple,” like בָּקְעָה, she split. This is Mishnaic Hebrew: “and the pilgrims were wading (בוקעים) up to their knees in blood.” Another explanation: תִּמְחַץ The name of a vessel with which they draw wine from the pit is called מַחַץ, in Tractate Avodah Zarah (72b).

**from the enemies** From the blood of the enemies.

**will have its portion** Heb. מנהו, its sustenance will be, as we say (Suc. 39b): “How do we know that מן is an expression of food?” For it is written (Dan. 1:10): “who appointed (מנה) your food, etc.”

# Meditation from the Psalms

# Tehillim (Psalms) ‎‎68:1-36

By: Hakham Dr. Hillel ben David

The theme of this composition is the Revelation at Sinai, which the psalmist describes with unsurpassed eloquence and ecstasy. This Revelation at Sinai affected the whole world; it was a cataclysmic event, an upheaval second only to the Creation in its colossal proportions.

***Midrash Rabbah - Exodus 29:9*** *God came down to Sinai to give the Decalogue so that the world shall not totter,[[8]](#footnote-8) as it says, The earth trembled, the heavens also dropped at the presence of God.[[9]](#footnote-9)*

***Tehillim (Psalms) 68:9*** *The earth trembled, the heavens also dropped at the presence of God; even Sinai trembled at the presence of God, the God of Israel.*

From this traumatic transformation, Israel emerged as the Chosen People, a nation rising heavenward in obedience to the Divine summons; and as this one nation ascended, the seventy alien societies fell, eternally estranged, for they had rejected G-d’s invitation to join His ranks.

As G-d drew closer to Israel, the nations recoiled further from the Jewish people; each fresh outpouring of Divine love for the sacred nation was met with a new wave of bitter hatred from the Gentiles. The Talmud explains[[10]](#footnote-10) that Mount Sinai (סיני) received this name because it is the source of the nations’ hatred (שנאה) for the Jews. It also was called Chorev (חורב), the Talmud continues, because from this mountain, devastation (חורבן), descended upon the nations. Therefore, the opening verses of this psalm describe the Gentiles’ many attempts to surround and destroy Israel.

The Gaon of Vilna[[11]](#footnote-11) designates this as the Song of the Day for the second day of Shavuot, which is the festival commemorating the Sinaitic Revelation.[[12]](#footnote-12)

The superscription of this psalm attributes authorship to David. This psalm was composed by David as a prayer for success in all his wars, even as HaShem had brought about great deliverance for our patriarchs. For His is the power and the might to do what He wants.[[13]](#footnote-13)

Some perceive this psalm as relating to Sancheriv and his army. David foresaw prophetically that Sancheriv would wage war against King Hezekiah, and he prayed for his defeat.[[14]](#footnote-14) Others say that it was composed about the war of Gog and Magog, when the nations will gather against HaShem’s redeemers.[[15]](#footnote-15)

Another interpretation is that the psalm was composed by David when he was forced to wage war against the children of Ammon. Ammon had “sent and hired Aram of Bet-rechob, and Aram of Tzoba, ... and King Ma’acha and Ish-tob,” and David found himself fighting in front and in the rear.[[16]](#footnote-16)He prayed for HaShem to rise up against them and cause them to flee, for there was no natural way that the Israelites could otherwise be saved. His prayer was answered. Aram fled before Israel and David smote their commander Shobach. Then all the other kings made peace with David. Accordingly, part of the present psalm is a prayer and part of it is a song of exultation.[[17]](#footnote-17)

When the war against these enemies took place, most of David’s army was comprised of the tribes of Judah, Benjamin, Zebulun, and Naphtali. Their valor and might were displayed in the fighting, and for this reason they are mentioned here.[[18]](#footnote-18)The proof of their valor is that His enemies were scattered.[[19]](#footnote-19)

Some say that David pleaded on behalf of his people in their future exile. May HaShem bestow His lovingkindness upon them, even as He had shown His wonders in the past, from the time of the exodus from Egypt until the present. Thus David speaks of a “psalm” and a “song”, one for the past and one for the future.[[20]](#footnote-20)

Our chapter of Psalms has an enigmatic phrase:

***Tehillim (Psalms) 68:18*** *The chariots of God are myriads, even thousands upon thousands; the Lord is among them, as in Sinai, in holiness.* ***19*** *Thou hast ascended on high, Thou hast led captivity captive; Thou hast received gifts among men, yea, among the rebellious also, that HaShem God might dwell there.*

I would like to see what Chazal teach about the enigmatic phrase: *Thou hast led captivity captive.* Let’s start by looking at what the Midrash says about this phrase.

**Ketubim Midrash Psalm 68:11** *You have gone up on high, you have led captivity captive; you have received gifts for men* (Ps. 68:19). These words are to be read in the light of what Scripture says elsewhere: *A wise man goes up to the city of the mighty, and brings down the strength wherein it trusts* (Prov. 21:22). This wise man is Moses, of whom it is said *“And Moses went up unto God”* (Ex. 19:3); the words *you have received gifts for men* refer to the Torah which was bestowed upon Israel as a gift, at no cost. The words *The rebellious dwell but in a parched land* (Ps. 68:7) refer to the nations of the earth who were unwilling to accept the Torah; on the other hand, in the words *Yes, among the rebellious also, that the Lord God might dwell among them* (ibid. 68:19), *among the rebellious* refers to the children of Israel who had also been rebellious, but among whom, the presence of God came to dwell after they accepted the Torah.

From this midrash we learn that the one who has *gone up on high*, is Moshe. And the *received gifts for men* is the Torah.

Rashi and Targum[[21]](#footnote-21) maintain that the phrase, “*Thou hast ascended on high, Thou hast led captivity captive; Thou hast received gifts among men”* refers to Moses, whose ascent on Mount Sinai was considered as an entry into the heavens. When the ministering angels complained to the Holy One, Blessed be He, that a mortal did not belong among them, G-d replied, ‘He ascended to take the Torah’. The angels argued, ‘This precious treasure, which was hidden away for the equivalent of 974 generations before the world was created, should not be given to mortal man’.

G-d then summoned Moses to counter the arguments of the angels. Moses reasoned with them, ‘Angels do not need the Torah. You have no parents to honor, no possibility of conforming to the requirements of *kashrut,* and no Egyptian bondage to remember’.

The holy angels admitted the truth of Moses' words and consented to allow the Torah out of the heavenly domain, since its precepts apply only to man and to his world.

Yet, one could still reasonably ask: Moshe led captivity captive – who, or what, are these captives? Let’s proceed by examining another midrash, the Midrash Tanchuma.

***Midrash Tanchuma-Yelamdenu for Shemot (Exodus) 31:18*** And he gave unto Moses, when he had made an end of speaking with him (Exod. 31:18). *Scripture says elsewhere in reference to this verse: Thou hast ascended on high, thou hast led captivity captive. Thou hast received gifts among men (Ps. 68:19). Normally a man accepts gifts of silver and gold and garments from his neighbor in the hope that he might win his neighbor’s affection, but you Moses have taken captivity captive, that is,* ***you have captured the Torah****, which is in the midst of My heart.25 Hence, Thou hast led captivity captive. Thou hast received gifts among men.*

Ah ha! Here we see that the captive is the Torah! Moshe captured the Torah. This begs two more questions: Why did the Torah need to be captured, and why is it called ‘captivity’?

***Midrash Rabbah - Exodus 28:1*** *AND MOSES WENT UP UNTO GOD (XIX, 3). It is written, Thou hast ascended on high, Thou hast led captivity captive (Ps. LXVIII, 19). What is the meaning of ‘Thou hast ascended’? -Thou hast been exalted, because thou didst wrestle with angels on high.[[22]](#footnote-22) Another explanation of ‘Thou hast ascended on high’: No creature on high has prevailed as Moses did. R. Berekiah said: The length of the Tablets was six handbreadths; two were-could we but speak thus! -in the hands of Him who called the world into being; two handbreadths were in the hands of Moses, and two handbreadths separated the two pairs of hands. Another explanation of ‘ Thou hast ascended on high, thou hast led captivity captive’: One who enters a city usually takes away something unnoticed and unprized by the inhabitants,* ***but Moses ascended on high and took away the Torah on which all had their eyes[[23]](#footnote-23) -hence: ‘Thou hast ascended on high, thou hast led captivity captive’: Lest you think that because he captured it, he took it gratis,[[24]](#footnote-24) the Psalmist adds: Thou hast received gifts among men (ib.), that is, it was given to him for a price.[[25]](#footnote-25) Lest you think that he actually paid in money, the Psalmist assures us that it was ‘gifts’, namely, that it was given to him as a gift.[[26]](#footnote-26) At that moment, the angels wished to attack Moses, but God made the features of Moses resemble those of Abraham and said to the angels: ‘Are you not ashamed to touch this man to whom you descended [from heaven] and in whose house you ate?’[[27]](#footnote-27) God said to Moses: ‘It is only for the sake of Abraham that the Torah is given to you,’ as it says,*** *‘Thou hast received gifts among men’ (be-adam).*

From the above midrash we learn that this Torah was HaShem’s prized possession and that Moshe had to contend with the angelic forces who wanted this prized Torah to be theirs. This explains our question as to why the Torah needed to be captured and why the Torah was a captive, as it was held closely by HaShem and coveted by the angels. As our midrash explains that Moshe took it ‘gratis’ and it was given to him as a gift. This gift was obviously highly prized by both HaShem and His angels. Now, this provokes another question: Why didn’t the Torah remain in the angel’s possession? How could Moshe possibly wrest it away from this, given how powerful they are?

The following midrash comes to provide answers to our questions:[[28]](#footnote-28)

***Midrash Rabbah - The Song of Songs VIII:15*** *So when the Holy One, blessed be He, sought to give the Torah to Israel, the ministering angels tried to thrust Israel away, and they thrust themselves before the Holy One, blessed be He, and said: ‘Sovereign of the Universe, it is Thy happiness, Thy majesty, Thy honour that Thy law should be in the heaven.’ He replied to them: ‘You have no concern with it. It is written therein, And if a woman has an issue of her blood many days.[[29]](#footnote-29) Is there any woman among you? So you have no concern with it. Further it is written therein, When a man dieth in a tent.[[30]](#footnote-30) Is there death among you? So you have no concern with it.’ And so the Scripture praises him [Moses] with the words, Thou hast ascended on high, thou hast taken thy captive,[[31]](#footnote-31) [[32]](#footnote-32) on which R. Aha said: This refers to the rules which apply to human beings, such as those relating to men and women with an issue, unclean women, and women in childbirth. So ‘you have no concern with it’. The Rabbis make a comparison with a king who gave his daughter in marriage to someone in another country. The people of his country said to him: ‘Your majesty, it accords with your honour and it is only right that your daughter should be in the same country with you.’ He said to them: ‘What does it matter to you?’ They replied: ‘Perhaps later you will visit her and stay with her on account of your love for her.’ He then replied: ‘I will give my daughter in marriage out of the country, but I will reside with you in this town.’ So when the Holy One, blessed be He, announced His intention of giving the Torah to Israel, the ministering angels said to the Holy One, blessed be He: ‘Sovereign of the Universe, Thou art He whose (asher) majesty is over the heaven; it is Thy happiness (ishureka), Thy glory, and Thy praise that the Torah should be in the heaven.’ He said to them: ‘What does it matter to you?’ They said: ‘Perhaps to-morrow Thou wilt cause Thy Divine Presence to abide in the lower world.’ Then the Holy One, blessed be He, replied to them: ‘I will give My Torah to the dwellers on earth, but I will abide with the celestial beings. I will give away My daughter with her marriage portion to another country in order that she may pride herself with her husband in her beauty and charm and be honoured as befits a king’s daughter. But I will abide with you in the upper world.’ Who stated this clearly? Habakkuk, as it says, His glory covereth the heavens, and the earth is full of His praise (Hab. III, 3). R. Simon said in the name of R. Joshua b. Levi: Wherever God made His law to abide, there He made His Divine Presence to abide. Who stated this clearly? David, as it is written, Let them praise the name of the Lord, for His name alone is exalted; His glory is on earth and in heaven (Ps. CXLVIII, 13)-first on earth and then in heaven.[[33]](#footnote-33)*

Now we know that the battle Moshe waged against the angels was a battle that he was equipped to win, that is, he had a battle of wits and proved to the angels that this Torah did not speak to the angels, but rather this Torah spoke to men and their needs. We need to contemplate this idea for a bit. This Torah was given to men, by Moshe, because it provided the details that *we needed in order to have an abundant and eternal life*. That is why it was called a gift! That is why HaShem, in His love, gave it to us ‘gratis’.[[34]](#footnote-34)

At this point it is worthwhile jumping genres and looking at what the Zohar says this captive was (remember that at the Drash level it was called Torah). The Zohar interprets the captive as the Shechinah:

**Zohar on Numbers 4:21 - 7:89** AND IT CAME TO PASS ON THE DAY THAT MOSES HAD MADE AN END (Khalloth), ETC. R. Jose taught: This was the day when the bride [Tr. note: Khalloth (= ending) suggests Khallah (= bride = Shekinah).] entered under the canopy, and it was by the hands of Moses that she entered there.’ R. Judah remarked: ‘And did She then delay until that time to enter into Her place? Is it not written: “And Moses was not able to enter the tent of meeting”, etc. (Ex. XL, 35)?’ Said R. Isaac: ‘The Torah is not written in chronological order. [Tr. note: v. T.B. Pesachim, 6b, et passim.] Again, “Khalloth” (making an end) is the same as “Khallath” (the bride of) Moses. Assuredly she was the “khallah”, bride of Moses. So we learn that R. Simeon explained the verse: “Thou hast ascended on high; thou hast led captivity captive”, etc. (Ps. LXVIII, 19), as follows. When the Holy One, blessed be He, said to Moses, “Put off thy shoes from off thy feet” (Ex. III, 5), the mountain shook. Said Michael to the Holy One, blessed be He: Lord of the Universe! Art Thou about to annihilate man? Is it not written, “Male and female created he them, and blessed them” (Gen. v, 2), so that blessing is only found in the association of male and female? But now Thou biddest him to separate from his wife. The Holy One replied: Indeed, Moses has already fulfilled the command of bearing children. Now I desire him to espouse, as it were, the Shekinah, and thus for his sake the Shekinah will descend to dwell with him. **This is what is meant by “Thou hast ascended on high; Thou hast led captivity captive”, to wit, the Shekinah, who was, as it were, espoused to thee.** In regard to Joshua, whose face shone as the face of the moon, [Tr. note: Cf. T.B. Baba Batra, 75a.] it is written: “Put off thy shoe (singular) from off thy foot” (Jos. v, I5), for the reason that he separated himself from his wife only at certain times, inasmuch as the Shekinah was not espoused to him in the same degree, he not being so much deserving of her. So it is written: “And Joshua fell on his face to the earth” (Ibid. v, 14). But here we read of her being the bride of (KHLLTH) Moses in all truth. Happy was the portion of Moses, whose Master delighted in his glory above all the rest of mankind.’

The sod level Zohar calls the ‘captive’, the Shechinah. Now, let’s jump to the Remez level and see what this ‘captive’ is called. His Eminence Hakham Dr. Eliyahu ben Avraham translates and interprets the following passage from the Nazarean Codicil.

**Ephesians 4:8 – 14 Therefore, He** (God) **says, “When he (Moshe Rabbenu) ascended[[35]](#footnote-35) up on high,[[36]](#footnote-36) he led captivity captive and gave gifts to men You have received gifts among men, yes, among the rebellious also, that the Lord God might tabernacle** – **Shakan there**.” (Ps. 68:18) **And truly** he (Moshe/Messiah) **gave some to be[[37]](#footnote-37) Masoretim[[38]](#footnote-38)** (catechists/evangelists), **and some to be Chazanim** (Cantors – Apostles of the congregation**), and some to be prophets** (Darshanim/Maggidim),[[39]](#footnote-39) **and some to be pastors** (Parnasim), **and some to be** [school] **teachers/translators**)[[40]](#footnote-40) - (Moreh/Meturgeman)**,for the perfecting** (making stand)[[41]](#footnote-41) **of the saints/Tsadiqim[[42]](#footnote-42), for the work of the ministry, for the building up of the congregation of Messiah.And this until we arrive all into the unanimity of faithful obedience and of the intimate knowledge** (Da’at) **of the son of G-d,[[43]](#footnote-43) to a royal man/woman of complete maturity,[[44]](#footnote-44) to the measure of the stature of the fullness[[45]](#footnote-45) of Messiah** (of becoming in complete unity with Messiah)**;so that we no longer may be infants, tossed to and fro and carried about by every wind[[46]](#footnote-46)** (fashion) **of teaching, in the dishonesty of men, in cunning craftiness, leading to the scheming of deception.[[47]](#footnote-47)**

In context, the writer to the Ephesians, Hakham Shaul, puts **Yeshua in the context of the ‘Moshe’**. This reinforces what we have learned previously that Yeshua = Torah and add the understanding of Chazal that Moshe = Torah. In the Ephesian’s passage above, the KJV translators added a parenthetical remark to help understand the text: *9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)* What makes this remark interesting is that it exactly parallels what is taught by our Sages that, “Every descent is only for the purpose of ascent”.

Now, Every Jewish soul in its life cycle, in a particular body, has descended in order to afford it the opportunity to do certain specific mitzvot and thus realize its potential. Its yeridah (decent) is for the sole purpose of a subsequent Aliyah (ascent) and, as everything physical is a reflection of its spiritual counterpart, so it is with everything. Every descent is for the purpose of an ascent. Indeed, there is no ascent without a prior descent. This is true of souls, of nations, and of each individual in his own life.[[48]](#footnote-48)

In the Remez passage of Ephesians, we see all Jews, AKA the body of Mashiach, in the role of leading captivity captive. This is an awesome hint that there is a lot more to this understanding of our chapter of Tehillim!

Finally, we have an additional sod level understanding of the phrase, “He led captivity captive” that speaks in very mystical terms that put another perspective on our understanding.

As late as the beginning of the nineteenth century we find a fervent “believer” in Prague commenting in connection with the verse in Psalms 68, “Thou hast ascended on high, Thou hast led captivity captive,” that ***the captive in question is the spiritual Torah of Atzilut***,[[49]](#footnote-49) which is called a “prisoner” because it was captured by Moses and forced to dwell in the prison cell of the material Torah of Beriah:[[50]](#footnote-50) Such is the case with the inner Torah, for the outer is in opposition to the inner . . . and must be annihilated before the inner can be freed. And just as a woman from Ishmael [i.e., from a Muslim country] feels as though she has been freed from her confinement when she comes to Edom [i.e., a Christian country] ... so continuing [to live] in Israel under the Torah of Beriah is called captivity, nor can she be given in marriage under the Torah of Beriah but only in Edom, whereas in Israel one must remain a virgin, and [he who is able to, let him] understand.

This chapter of Tehillim is quite intriguing and I wish I had another twenty pages to write about Gog u’Magog. For the sake of having mercy, I will save those comments for another time. Suffice it to say that we live is perilous times that are described in the Talmud:

***Sotah 9:15*** *With the advent of the footsteps of Mashiach, insolence will increase and prices will soar; the vine will yield its fruit, yet wine will be dear; the government will turn to heresy and no one will rebuke them; the meeting place of scholars will be used for immorality; Galilee will be destroyed, Gavlan will be desolate, and those who dwell on the borders will wander about begging from town to town without being pitied; the wisdom of the scholars will degenerate, those who fear sin will be despised, and the truth will be lacking; youths will put old men to shame, elders will rise in deference to the young, a son will revile his father, a daughter will rise up against her mother, a daughter-in-law against her mother-in-law, and a man's enemies will be the members of his household;* ***the face of the generation will be like the face of a dog;*** *a son will not feel ashamed before his father.*

*So upon whom can we rely? -- Upon our Father Who is in heaven.*

Therefore, let us rely upon HaShem!

By now, it should be clear that David’s look at our Torah portion’s opening pasuk, where Moshe is descending with the two Luchot,[[51]](#footnote-51) forms the centerpiece of his commentary in our chapter of Tehillim. Thus it does not surprise us at the verbal tally of “went down (descended)”[[52]](#footnote-52) forms the verbal tally between our Torah and Ashlamata this week.

# Ashlamatah: ‎‎Shmuel bet (2 Samuel) 22:10-18, 51‎

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

# Rashi’s Commentary on 2 Samuel 22:10-18, 51

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

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

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

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

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

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

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

# Verbal Tallies

By: H.Em. Hakham Dr. Hillel ben David

& HH Giberet Dr. Elisheba bat Sarah

**Shemot (Exodus) 32:15 – 33:23**

**Tehillim (Psalms) 68:1-24**

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

**Mk 8:31-33, Lk 9:22**

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

Mount / Hill - הר, Strong’s number 02022.

Hand - יד, Strong’s number 03027.

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

Went down (descended) - ירד, Strong’s number 03381.

**Shemot (Exodus) 32:15** And Moses <04872> turned <06437> (8799), and **went down <03381> (8799)** from the **mount <02022>,** and the two <08147> tables <03871> of the testimony <05715> were in his **hand <03027>:** the tables <03871> were written <03789> (8803) on both <08147> their sides <05676>; on the one side and on the other were they written <03789> (8803).

**Tehillim (Psalms) 68:15** The **hill <02022>** of God <0430> is as the **hill <02022>** of Bashan <01316>; an high <01386> **hill <02022>** as the **hill <02022>** of Bashan <01316>.

**Shmuel bet (II Samuel) 22:10** He bowed <05186> (8799) the heavens <08064> also, and **came down <03381>** (8799); and darkness <06205> was under his feet <07272>.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading Ex. 32:15 -33:23** | **Psalms**  **68:1-24** | **Ashlamatah**  **II Sam 22:10-18, 51** |
| --- | --- | --- | --- | --- |
| ba' | father | Exod. 34:7 | Ps. 68:5 |  |
| ~d'a' | man | Exod. 33:20 | Ps. 68:18 |  |
| by"a' | enemy |  | Ps. 68:1 Ps. 68:21 Ps. 68:23 | 2 Sam. 22:18 |
| ~yhil{a/ | God | Exod. 32:16 Exod. 32:23 Exod. 32:27 Exod. 32:31 | Ps. 68:1 Ps. 68:2 Ps. 68:3 Ps. 68:4 Ps. 68:5 Ps. 68:6 Ps. 68:7 Ps. 68:8 Ps. 68:9 Ps. 68:10 Ps. 68:15 Ps. 68:16 Ps. 68:17 Ps. 68:18 Ps. 68:21 Ps. 68:24 |  |
| @l,a, | thousand | Exod. 32:28 | Ps. 68:17 |  |
| ~ai | if | Exod. 32:32 Exod. 33:13 Exod. 33:15 | Ps. 68:13 |  |
| rm;a' | said | Exod. 32:17 Exod. 32:18 Exod. 32:21 Exod. 32:22 Exod. 32:23 Exod. 32:24 Exod. 32:26 Exod. 32:27 Exod. 32:29 Exod. 32:30 Exod. 32:31 Exod. 32:33 Exod. 33:1 Exod. 33:5 Exod. 33:12 Exod. 33:14 Exod. 33:15 Exod. 33:17 Exod. 33:18 Exod. 33:19 Exod. 33:20 Exod. 33:21 | Ps. 68:22 |  |
| @a; | anger, nostrils | Exod. 32:19 Exod. 32:22 |  | 2 Sam. 22:16 |
| #r,a, | land, earth, ground | Exod. 32:23 Exod. 33:1 Exod. 33:3 | Ps. 68:8 |  |
| vae | fire |  | Ps. 68:2 | 2 Sam. 22:13 |
| %l;h' | go, come, walk | Exod. 32:23 Exod. 32:34 Exod. 33:1 Exod. 33:14 Exod. 33:15 Exod. 33:16 | Ps. 68:21 |  |
| rh; | mountain | Exod. 32:15 Exod. 32:19 Exod. 33:6 | Ps. 68:15 Ps. 68:16 |  |
| hz< | on one side, this, here | Exod. 32:15 Exod. 32:21 Exod. 32:23 Exod. 32:24 Exod. 32:31 Exod. 33:1 Exod. 33:4 Exod. 33:12 Exod. 33:13 Exod. 33:15 Exod. 33:17 | Ps. 68:8 |  |
| [r'z< | descendants, seed | Exod. 33:1 |  | 2 Sam. 22:51 |
| hwhy | LORD | Exod. 32:26 Exod. 32:27 Exod. 32:29 Exod. 32:30 Exod. 32:31 Exod. 32:33 Exod. 32:35 Exod. 33:1 Exod. 33:5 Exod. 33:7 Exod. 33:11 Exod. 33:12 Exod. 33:17 Exod. 33:19 Exod. 33:21 | Ps. 68:16 Ps. 68:20 | 2 Sam. 22:14 2 Sam. 22:16 |
| ~Ay | day | Exod. 32:28 Exod. 32:29 Exod. 32:34 | Ps. 68:19 |  |
| ~y" | Sea |  | Ps. 68:22 | 2 Sam. 22:16 |
| ac'y" | out came, go, come | Exod. 32:24 Exod. 33:7 Exod. 33:8 | Ps. 68:6 Ps. 68:7 |  |
| dr'y" | went, come go | Exod. 32:15 Exod. 33:5 Exod. 33:9 |  | 2 Sam. 22:10 |
| h['Wvy> | Deliverance |  | Ps. 68:19 | 2 Sam. 22:51 |
| laer'f.yI | Israel | Exod. 32:20 Exod. 32:27 Exod. 33:5 Exod. 33:6 | Ps. 68:8 |  |
| @n"K' | Wings |  | Ps. 68:13 | 2 Sam. 22:11 |
| xq;l' | took., take, taken | Exod. 32:20 Exod. 33:7 | Ps. 68:18 | 2 Sam. 22:17 |
| hm' | what, how | Exod. 32:21 Exod. 32:23 Exod. 33:5 Exod. 33:16 | Ps. 68:16 |  |
| ~yIm; | Water | Exod. 32:20 |  | 2 Sam. 22:12 2 Sam. 22:17 |
| %l,m, | King |  | Ps. 68:12 Ps. 68:14 Ps. 68:24 | 2 Sam. 22:51 |
| !mi | outside, before, some, too, because | Exod. 33:7 | Ps. 68:1 Ps. 68:2 | 2 Sam. 22:18 |
| ~Arm' | High |  | Ps. 68:18 | 2 Sam. 22:17 |
| hj'n" | pitch, bowed | Exod. 33:7 |  | 2 Sam. 22:10 |
| lc;n" | stripped, delivered | Exod. 33:6 |  | 2 Sam. 22:18 |
| !t;n" | gave, give,given | Exod. 32:24 Exod. 32:29 Exod. 33:1 | Ps. 68:11 | 2 Sam. 22:14 |
| d[; | until, forever | Exod. 33:8 Exod. 33:22 |  | 2 Sam. 22:51 |
| hl'[' | brought, going, go, bring | Exod. 32:23 Exod. 32:30 Exod. 33:1 Exod. 33:3 Exod. 33:5 Exod. 33:12 Exod. 33:15 | Ps. 68:18 |  |
| ~ynIP' | surface, face, before | Exod. 32:20 Exod. 32:23 Exod. 32:34 Exod. 33:2 Exod. 33:11 Exod. 33:14 Exod. 33:15 Exod. 33:16 Exod. 33:19 Exod. 33:20 Exod. 33:23 | Ps. 68:1 Ps. 68:2 Ps. 68:3 Ps. 68:4 Ps. 68:7 Ps. 68:8 |  |
| lAq | sound, voice | Exod. 32:17 Exod. 32:18 |  | 2 Sam. 22:14 |
| ~Wq | among their enemies, would arise, | Exod. 32:25 Exod. 33:8 Exod. 33:10 | Ps. 68:1 |  |
| ha'r' | saw, see, seen | Exod. 32:19 Exod. 32:25 Exod. 33:10 Exod. 33:12 Exod. 33:13 Exod. 33:18 Exod. 33:20 Exod. 33:23 | Ps. 68:24 | 2 Sam. 22:11 2 Sam. 22:16 |
| lg<r, | Feet |  | Ps. 68:23 | 2 Sam. 22:10 |
| bk;r' | rode, rides |  | Ps. 68:4 | 2 Sam. 22:11 |
| bWv | go, returned, turn | Exod. 32:27 Exod. 32:31 Exod. 33:11 | Ps. 68:22 |  |
| tyvi | put, made | Exod. 33:4 |  | 2 Sam. 22:12 |
| xl;v' | send, sent | Exod. 33:2 Exod. 33:12 |  | 2 Sam. 22:15 2 Sam. 22:17 |
| ~ve | name | Exod. 33:12 Exod. 33:17 Exod. 33:19 | Ps. 68:4 |  |
| ~yIm;v' | heavens |  | Ps. 68:8 | 2 Sam. 22:10 2 Sam. 22:14 |
| anEf' | hated |  | Ps. 68:1 | 2 Sam. 22:18 |
| tx;T; | foot, under | Exod. 32:19 |  | 2 Sam. 22:10 |
| ~[; | people | Exod. 32:17 Exod. 32:21 Exod. 32:22 Exod. 32:25 Exod. 32:28 Exod. 32:30 Exod. 32:31 Exod. 32:34 Exod. 32:35 Exod. 33:1 Exod. 33:3 Exod. 33:4 Exod. 33:5 Exod. 33:8 Exod. 33:10 Exod. 33:12 Exod. 33:13 Exod. 33:16 | Ps. 68:7 |  |
| hf'[' | do, did, done, make, made | Exod. 32:20 Exod. 32:21 Exod. 32:23 Exod. 32:28 Exod. 32:31 Exod. 32:35 Exod. 33:5 Exod. 33:17 |  | 2 Sam. 22:51 |
| #WP | scattered |  | Ps. 68:1 | 2 Sam. 22:15 |
| br' | abounding, many, great |  | Ps. 68:11 | 2 Sam. 22:17 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Ex. 32:15 -33:23** | **Psalms**  **68:1-24** | **Ashlamatah**  **II Sam 22:10-18, 51** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **Mk 8:31-33** | **Tosefta of**  **Luke**  **Luke 9:22** |
| --- | --- | --- | --- | --- | --- | --- |
| **ἄνθρωπος** | man, men | Exod. 33:20 | Ps. 68:18 |  | Mk. 8:31 Mk. 8:33 | Lk. 9:22 |
| **ἀνίστημι** | rose up,  rise |  | Ps. 68:1 |  | Mk. 8:31 |  |
| **ἀποδοκιμάζω** | rejected |  |  |  | Mk. 8:31 | Lk. 9:22 |
| **ἀποκτείνω** | killed | Exo 32:12 Exo 32:27 |  |  | Mk. 8:31 | Lk. 9:22 |
| **ἀρχιερεύς** | high priest,  chief |  |  |  | Mk. 8:31 | Lk. 9:22 |
| **γινώσκω** | know | Exo 33:13 |  |  |  |  |
| **γραμματεύς** | scribes |  |  |  | Mk. 8:31 | Lk. 9:22 |
| **δεῖ** | must |  |  |  | Mk. 8:31 | Lk. 9:22 |
| **δίδωμι** | give,  gave,  given | Exod. 32:24 Exod. 32:29 Exod. 33:1 | Ps. 68:11 | 2 Sam. 22:14 |  |  |
| **εἴδω** | behold,  see,  know | Exo 32:22 Exo 32:23 Exo 32:25 Exo 33:12 Exo 33:13 Exo 33:17 Exo 33:20 |  |  | Mar 8:33 |  |
| **ἐπιστρέφω** | return, turning |  | Ps. 68:22 |  | Mk. 8:33 |  |
| **ἔπω** | speak,  said | Exod. 32:17 Exod. 32:18 Exod. 32:21 Exod. 32:22 Exod. 32:23 Exod. 32:24 Exod. 32:26 Exod. 32:27 Exod. 32:29 Exod. 32:30 Exod. 32:31 Exod. 32:33 Exod. 33:1 Exod. 33:5 Exod. 33:12 Exod. 33:14 Exod. 33:15 Exod. 33:17 Exod. 33:18 Exod. 33:19 Exod. 33:20 Exod. 33:21 | Ps. 68:22 |  |  | Luk 9:22 |
| **ἡμέρα** | days | Exod. 32:28 Exod. 32:29 Exod. 32:34 | Ps. 68:19 |  | Mk. 8:31 | Lk. 9:22 |
| **θεός** | God | Exod. 32:16 Exod. 32:23 Exod. 32:27 Exod. 32:31 | Ps. 68:1 Ps. 68:2 Ps. 68:3 Ps. 68:4 Ps. 68:5 Ps. 68:6 Ps. 68:7 Ps. 68:8 Ps. 68:9 Ps. 68:10 Ps. 68:15 Ps. 68:16 Ps. 68:17 Ps. 68:18 Ps. 68:19 Ps. 68:20 Ps. 68:21 Ps. 68:24 |  | Mk. 8:33 |  |
| **λαλέω** | speak,  spoke,  said | Exo 32:28 Exo 33:9 Exo 33:11 |  |  | Mk. 8:32 |  |
| **λέγω** | saying,  says | Exo 32:17 Exo 32:18  Exo 32:23  Exo 32:27  Exo 33:1 Exo 33:12 Exo 33:14 Exo 33:15  Exo 33:18 |  |  | Mk. 8:33 | Lk. 9:22 |
| **λόγος** | words,  matters | Exo 33:17 |  |  | Mk. 8:32 |  |
| **ὁδός** | journey | Exo 33:3 |  |  |  |  |
| **ὄπίσω** | rear,  after,  behind | Exo 33:23 |  |  | Mk. 8:33 |  |
| **ὁράω** | sees,  saw | Exod. 32:19 Exod. 32:25 Exod. 33:10 Exod. 33:12 Exod. 33:13 Exod. 33:18 Exod. 33:20 Exod. 33:23 |  | 2 Sam. 22:11 2 Sam. 22:16 | Mk. 8:33 |  |
| **πᾶς** | all,  whole,  every,  entire | Exo 32:26 Exo 33:7 Exo 33:8 Exo 33:10  Exo 33:12  Exo 33:16 Exo 33:17 |  |  |  | Lk. 9:23 |
| **paschō / pathō** | suffer |  |  |  | Mk. 8:31 | Lk. 9:22 |
| **ποιέω** | do,  did,  done,  make,  made | Exod. 32:20 Exod. 32:21 Exod. 32:23 Exod. 32:28 Exod. 32:31 Exod. 32:35 Exod. 33:5 Exod. 33:17 |  | 2 Sam. 22:51 |  |  |
| **πούς** | feet, foot |  | Psa 68:23 | 2Sa 22:10 |  |  |
| **πρεσβύτερος** | elders |  |  |  | Mk. 8:31 | Lk. 9:22 |
| **σταυρός** | up his cross |  |  |  |  |  |
| **σώζω** | deliver, save |  | Psa 68:20 |  |  |  |
| **υἱός** | sons | Exo 32:20 Exo 32:26 Exo 32:28  Exo 32:29 Exo 33:5  Exo 33:6 Exo 33:11 |  |  | Mk. 8:31 | Lk. 9:22 |
| **φωνή** | voice,  sound | Exod. 32:17 Exod. 32:18 |  | 2 Sam. 22:14 |  |  |

# Nazarean Talmud

**Sidrot of Shmot (Exodus) 32:15 – 33:23**

By: H. Em Hakham Dr. Adon Eliyahu ben Abraham

|  |  |
| --- | --- |
| **School of Hakham Shaul Tosefta**  **Luqas (Lk) 9:22**  Mishnah **א:א** | **School of Hakham Tsefet**  **Peshat**  **Mordechai (Mk) 8:31-33**  Mishnah **א:א** |
| **Saying, “It is necessary** for **the Ben Adam** (the son of man – i.e. Prophet) **to suffer many** things **and to be rejected by** some of **the Zekanim** (Elders) **and Kohanim HaGedolim** (Chief Priests) **and Soferim** (Scribes)**, and to be killed, and to be raised on the third day.** | **And he began to instruct them concerning the necessity of Ben Adam’s** (the son of man – i.e. the Prophet) **suffering in many things and be rejected by some of the Zekanim** (Elders) **and Kohanim HaGedolim** (Chief Priests) **and Soferim** (Scribes)**, and be killed, and after three days[[53]](#footnote-53) rise again.** **And he boldly proclaimed these things. And Hakham Tsefet took him aside and tried to reprove him. But when he (Yeshua) had turned his back to Tsefet and looked on his talmidim, he reproved Tsefet, saying, go behind me, adversary! Because** (you are thinking only of yourself) **your heart is not set on the things of G-d, but of the things of men.** |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Ex 32:15–33:23** | **Ps 68:1-24** | **II Sam 22:10-18, 51** | **Mk 8:31-33** | **Lk 9:22** |

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

**Walk - הָלַךְ**

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

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

Yeshua addresses the true nature of being Kings and Priests to G-d. Likewise, Yeshua is teaching the congregations and his talmidim the power of devotion to talmud Torah (Torah study). We also note the great reward in becoming a talmid of the Torah. C.S. Lewis notes that, “We are half-hearted creatures, fooling about with drink and sex and ambition when infinite joy is offered to us.”[[54]](#footnote-54) This is by no means an attack on drink or sex. These are G-d’s creations as well. Furthermore, they have their place in life and we will be judged for not having enjoyed those pleasures. The point at hand is that we fail to realize the great beauty of the Torah by placing everything else in its stead. We can learn how to demonstrate how prayer is the judgment of one’s self. This week Yeshua shows that we can also judge our level of worth by our degree of personal dedication to the Torah. Much like the Shofar, that gives the “awakening blast” at Rosh HaShanah, Yeshua heralds the importance of the Mesorah and devotion to its mores. Only those who have endeavored to understand the Torah can appreciate the sentiments of the Master. Because the Torah is a core principle in and of itself, it constitutes a vital part of man’s personality. The Master is very aware of this principle. We must remind the reader that the Torah is the universe/cosmos. As such, it is an integral part of every human being. The abandonment of self for the sake of Torah is finding the path of our true identity.

Yeshua as well as his talmidim, i.e. Hakham Shaul favors the wordהָלַךְ – “walk,” which means to “walk in G-d’s truth.”[[55]](#footnote-55) הָלַךָ (halakhah) is a way to walk – conduct oneself according to the mitzvot (commandments).[[56]](#footnote-56) The Talmud records an “Aramaic phrase, ***hikheta****,* which is the parallel to the Hebrew word ***halakhah****,* which means *this* is the way to go.”[[57]](#footnote-57) By and large, ***halakhot***[[58]](#footnote-58) are the decisions of the Hakham concerning the practical application of the mitzvot. As we have stated elsewhere, the Rabbis/Sages/Hakhamim have been the subject of much ridicule. They have been blamed for placing an unbearable yoke on the Jewish people. This is always the view of an “outsider” and never the opinion of the Jewish people. Green states the case of ***halakhah*** determined by the Hakhamim[[59]](#footnote-59) as follows:

“Some of these decisions required great courage. The sage staked not only his this-worldly reputation, but even his very soul, on the legitimacy of a daring interpretation of halakhah, especially one that would allow more freedom, and hence risk violating the will of heaven.”[[60]](#footnote-60)

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

Hartman[[61]](#footnote-61) notes that *halakhah* revolves around two poles. The first being “legal” and the second being “detailed rules of behavior that are rational.” Both poles give way to the desire to have an intimate “covenantal relationship between Israel and G-d.”[[62]](#footnote-62)

The value of “fixed formulations of conduct” are the result of peace (shalom) and genuine freedom. This notion refutes the claim that Judaism purports “legalism.” When the congregation accepts a standard of the Torah’s mitzvot as explained by a Hakham, they “walk” in freedom. How so? They stake their practice on the words of their Hakham. The question now arises, who wants to be a Hakham with so much at stake? The answer is not really so complex. If we understand that the mitzvot, as interpreted by the Hakhamim, to be expressions of G-d’s love for His people we can see that the Hakhamim have one single agenda. That agenda is much like the “best man” to the Bridegroom. The Hakhamim usher the Groom into the place where he can be united with the Bride. The Hakham guards the relationship between G-d and Yisrael through his teachings and halakhic determinations. As we have learned, “G-d [is] in search of Man.”[[63]](#footnote-63) The question of ***“where art thou”*** is answered in the Abrahamic statement: ***“I am here.”[[64]](#footnote-64)***

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

**Messengers who ritually sacrifice their souls**

The Greek word ἅγιος – hagios, is usually translated as “holy” or “sacred.” Neither of these words fully defines **ἅγιος –** *hagios.* This is because **ἅγιος –** *hagios* contains the idea of those things, which are ritually consecrated and offered. When it is used to speak of people, it usually defines them in terms of being ritually clean and fit to offer sacrifices in the Bet HaMikdash. This word may very well have originated in Hebrew. The closest possible association we can make is that derived from the Hebrew word **חג** *chag*,[[65]](#footnote-65) which is a festival, festival sacrifice, or a solemn sacrifice. By means of this definition, we can see the “messengers” who have withheld nothing in their service to HaShem.

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

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

We cannot explain the profundity of these words here. We will endeavor to simplify their content for the sake of context and Peshat. This week being the final week of “strengthening,” we see that those who “excel in strength” are those who have survived the preparatory introspection preceding Rosh HaShanah and Yom Kippur. The “angels” are not winged creatures who fly about in the heavens. The (seven) “angels” are the (seven) “**Tsadiqim**” who have made themselves a living sacrifice[[66]](#footnote-66) as is taught by Hakham Shaul. Hakham Shaul sees this as a “reasonable request.”

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

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

**Adorned in Jewelry**

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

Amen Ve Amen

# Some Questions to Ponder:

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?
2. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week

# Blessing After Torah Study

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

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

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

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

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

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

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

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

# Next Shabbat: Iyar 24, 5784

**“Pesal Lekha” – Sabbath: “Hew ye”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **פְּסָל-לְךָ** |  | **Saturday Afternoon** |
| **“Pesal Lekha”** | Reader 1 – Shemot 34:1-3 | Reader 1 – Shemot 34:27-29 |
| **“Hew ye”** | Reader 2 – Shemot 34:4-7 | Reader 2 – Shemot 34:30-32 |
|  | Reader 3 – Shemot 34:8-10 | Reader 3 – Shemot 34:33-35 |
|  | Reader 4 – Shemot 34:11-13 |  |
| Shemot (Exodus) 34:1-26 | Reader 5 – Shemot 34:17-19 | **Monday & Thursday**  **Mornings** |
| Tehillim (Psalms) 68:25-36 | Reader 6 - Shemot 34:20-23 | Reader 1 – Shemot 34:27-29 |
| Ashlamatah:  Habakkuk. 2:2-9 + 3:18-19 | Reader 7 – Shemot 34:24-26 | Reader 2 – Shemot 34:30-32 |
| Mk 8:34 – 9:1; Lk 9:23-27 | Maftir – Shemot 34:24-26  Hab. 2:2-9 + 3:18-19 | Reader 3 – Shemot 34:33-35 |



**Hakham Dr. Yosef ben Haggai**

Hakham Dr. Hillel ben David

Hakham Dr. Eliyahu ben Abraham

**Count 33 days on Saturday night, May 25, 2024**

*Barukh ata Adonai Eloheinu Melekh ha’Olam asher kid’shanu b’mitzvotav v’tizivanu al sefirat ha’omer.*

Blessed are you, Adonai our God, Sovereign of the Universe, who has sanctified us with your commandments and commanded us to count the omer.

Lag Ba'Omer

Today is thirty-three days, which is four weeks and five days of the Omer.

Hod ShebeHod

Then read the following:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 33 | Parnas 2 | Iyar 18 | 5:6-7 | (Glory) - OrangeVirtue: Temimut (Sincerity)Ministry: Parnas [Pastor] |

**Ephesians 5:6-7 Let no man deceive you[[67]](#footnote-67) with vain words,[[68]](#footnote-68) for because of these things the wrath of God comes upon the children** (sons) **of disobedience.[[69]](#footnote-69) Therefore, do not be partakers with them.[[70]](#footnote-70)**

**Count 34 days on Sunday night, May 26, 2024**

*Barukh ata Adonai Eloheinu Melekh ha’Olam asher kid’shanu b’mitzvotav v’tizivanu al sefirat ha’omer.*

Blessed are you, Adonai our God, Sovereign of the Universe, who has sanctified us with your commandments and commanded us to count the omer.

Today is thirty-four days, which is four weeks and six days of the Omer.

Yesod ShebeHod

Then read the following:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Day of the Omer | Ministry | Date | Ephesians | Attributes |
| 34 | Parnas 2/Parnas 3 | Iyar 19 | 5:8-10 | Sincerity united with Truth |

**Ephesians 5:8-10** For in the past you were darkness,[[71]](#footnote-71) but now you are light[[72]](#footnote-72) in the Lord; walk[[73]](#footnote-73) as children of light (for the fruit of the Nefesh Yehudi is in all goodness and righteousness/generosity and truth), allowing[[74]](#footnote-74) only what is pleasing to the Lord.[[75]](#footnote-75)

**Count 35 days on Monday night, May 27, 2024**

*Barukh ata Adonai Eloheinu Melekh ha’Olam asher kid’shanu b’mitzvotav v’tizivanu al sefirat ha’omer.*

Blessed are you, Adonai our God, Sovereign of the Universe, who has sanctified us with your commandments and commanded us to count the omer.

Today is thirty-five days, which is five weeks of the Omer.

Malchut ShebeHod

Then read the following:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 35 | Parnas 2/Moreh | Iyar 20 | 5:11-14 | Sincerity united with Humility |

**Ephesians 5:11-14 Do not associate****[[76]](#footnote-76) with the fruitless works****[[77]](#footnote-77) of darkness, but rather reprimand[[78]](#footnote-78) them. For it is a shame****[[79]](#footnote-79) even to mention of those things, which they do in secret.[[80]](#footnote-80) But all things that are reproved are made manifest by the light,****[[81]](#footnote-81) for light makes all things visible.Therefore he says,****[[82]](#footnote-82) “Wake up, sleeper![[83]](#footnote-83) And arise from the dead,[[84]](#footnote-84) and Messiah** [and his Torah] **will shine****[[85]](#footnote-85) on you.”[[86]](#footnote-86)**

**Count 36 days on Tuesday night, May 28, 2024**

*Barukh ata Adonai Eloheinu Melekh ha’Olam asher kid’shanu b’mitzvotav v’tizivanu al sefirat ha’omer.*

Blessed are you, Adonai our God, Sovereign of the Universe, who has sanctified us with your commandments and commanded us to count the omer.

Today is thirty-six days, which is five weeks and one day of the Omer.

Chesed ShebeYesod

Then read the following:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 36 | Parnas 3/Masoret | Iyar 21 | 5:15-16 | Truth united with Chesed |

**Ephesians 5:15-16 See then how your conduct** (walk)[[87]](#footnote-87) **is** (to be) **in Chochmah** (wisdom),[[88]](#footnote-88) **not as those without wisdom** (fools)**,[[89]](#footnote-89) but as wise,****[[90]](#footnote-90) redeeming****[[91]](#footnote-91) the time,[[92]](#footnote-92) because the days are evil.[[93]](#footnote-93)**

**Count 37 days on Wednesday night, May 29, 2024**

*Barukh ata Adonai Eloheinu Melekh ha’Olam asher kid’shanu b’mitzvotav v’tizivanu al sefirat ha’omer.*

Blessed are you, Adonai our God, Sovereign of the Universe, who has sanctified us with your commandments and commanded us to count the omer.

Today is thirty-seven days, which is five weeks and two days of the Omer.

Gevurah ShebeYesod

Then read the following:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 37 | Parnas 3/Chazan | Iyar 22 | 5:17-20 | Truth united with Reverential Awe |

**Ephesians 5:17-20 Therefore, do not be like those without wisdom,[[94]](#footnote-94) but hold to understanding[[95]](#footnote-95) what the will[[96]](#footnote-96) of the Lord is. And do not be drunk with wine,[[97]](#footnote-97) in which is dissipation,** **[[98]](#footnote-98) but be filled with the Mesorah,[[99]](#footnote-99) speaking to one another[[100]](#footnote-100) in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; always giving thanks** (hodu) **for all things[[101]](#footnote-101) to God the Father in the authority of our master Yeshua HaMashiach,**

**Count 38 days on Thursday night, May 30, 2024**

*Barukh ata Adonai Eloheinu Melekh ha’Olam asher kid’shanu b’mitzvotav v’tizivanu al sefirat ha’omer.*

Blessed are you, Adonai our God, Sovereign of the Universe, who has sanctified us with your commandments and commanded us to count the omer.

Today is thirty-eight days, which is five weeks and three days of the Omer.

Tiferet ShebeYesod

Then read the following:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 38 | Parnas 3/Darshan | Iyar 23 | 5:21-23 | Truth united with Compassion |

**Ephesians 5:21-23 Submitting yourselves[[102]](#footnote-102) to one another[[103]](#footnote-103)in the reverential awe of Messiah.[[104]](#footnote-104) Wives,[[105]](#footnote-105)** submit[[106]](#footnote-106)**yourselves to your own husbands,[[107]](#footnote-107)as to the priest of the home.[[108]](#footnote-108) For the man** (husband) **is principle chief** (agent**) before the woman** (wife)**,[[109]](#footnote-109) even as Messiah is the principle chief of the Esnoga** (congregation/Synagogue)**; and he** (Messiah and the Husband) **is the guardian[[110]](#footnote-110)** (shomer) **of the body.**

1. Because our textual base is Remes, we realize that Hakham Shaul is not speaking in “literal” terms. This means that the insinuation is maintaining spiritual fidelity, “faithful obedience” to G-d. [↑](#footnote-ref-1)
2. While the Greek word **ἀκαθαρσία** – *akatharsia,* “uncleanness” does have the connotations of sexual impropriety, as noted above the fidelity is spiritual rather than physical. [↑](#footnote-ref-2)
3. Cf. Eph. 1:1 above. The conduct of the “**Tsadiqim**” should be a model of faithful obedience. The idea of the sexual impropriety is that of turning from G-d to self-serving conduct and behavior. [↑](#footnote-ref-3)
4. **Αἰσχρότης** – *aischrotes* ccorresponding to **בָּשְׁנָה** – *bā∙šenā* disgraceful behavior or speech. [↑](#footnote-ref-4)
5. Lashon HaRa – the evil tongue. The noise of vulgarity chokes the Spirit/Divine Presence. Because these two Parnasim are connected to the Darshan (Prophecy) they relate to holy speech. [↑](#footnote-ref-5)
6. Let it be here noted that this phrase, **εὐχαριστία** – *eucharistia* has nothing to do with the Catholic/Christian notion of eucharist. The true meaning is found in the Talmud and Oral Torah as can be noted here… “It is forbidden man to enjoy anything of this world without benediction,” **b. Ber., 35a**. “At good news one says: Blessed be He who is good and who does good. But at bad news one says: Blessed be the judge of truth … Man has a duty to pronounce a blessing on the bad as he pronounces a blessing on the good,” **b. Ber.,** 54a. Thanks are forever: “In the future all sacrifices will cease, but the offering of thanks will not cease to all eternity. Similarly all confessions will cease, but the confession of thanks will not cease to all eternity,” *Pesikta* (*de Rab. Kahana*), collection of homilies 9 (79a). When one senses G-d, whether in Torah study, nature or by any other means, he should say the appropriate blessing. Through this blessing we have made a connection with the Divine. [↑](#footnote-ref-6)
7. The mention of the “Governance relates to the ten men of the congregation and our theme for Hakham Shaul’s Letter to the Ephesians. The “Governance of Messiah is an expression of the Governance of G-d,” through the Hakhamim and Bate Din as opposed to human kings.

   The balance of ministry is clear at this point. The 1st Parnas wants to war with every adversary. Where there is union between these two Pastors, they scrutinize their battles carefully. While the 1st Pastor is like the moon in his waxing and waning the 2nd Pastor is consistent and constantly devoted. [↑](#footnote-ref-7)
8. It was the Torah that set the earth on a solid foundation; Gen. R. 66:2. [↑](#footnote-ref-8)
9. Tehillim (Psalms) 68:9 [↑](#footnote-ref-9)
10. Shabbat 89b [↑](#footnote-ref-10)
11. Maaseh Rav 196 [↑](#footnote-ref-11)
12. This introduction was edited and excerpted from: *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-12)
13. *The Book of Tehillim*, Me’am Lo’ez, Psalms III, Chapters 62—89, byRabbi Shmuel Yerushalmi, Translated and adapted by Dr. Zvi Faier. [↑](#footnote-ref-13)
14. Sanncherib’s downfall took place on the night of Passover, as we read in the haggada. [↑](#footnote-ref-14)
15. Ibid. 6, cf. Obadiah 1:21 [↑](#footnote-ref-15)
16. 2 Samuel 10:6-7 [↑](#footnote-ref-16)
17. Ibid. 6 [↑](#footnote-ref-17)
18. Tehillim (Psalms) 68:28. [↑](#footnote-ref-18)
19. Ibid. 6, Tehillim (Psalms) 68:2. [↑](#footnote-ref-19)
20. Ibid. 6 [↑](#footnote-ref-20)
21. Based on Shabbat 89a. [↑](#footnote-ref-21)
22. I.e. Moses had to wrestle (metaphorically) with the angels, who pleaded that man was unworthy of receiving the Torah. This interpretation of ‘Thou hast ascended’ accords with the view of R. Jose in Suk. 5a that Moses did not actually ascend on high. [↑](#footnote-ref-22)
23. The angels had asked God to give the Torah to them; Shab. 88b. [↑](#footnote-ref-23)
24. Without any hardship. [↑](#footnote-ref-24)
25. The price being that for forty days and nights he neither ate, drank, nor slept (Mah.). [↑](#footnote-ref-25)
26. After one labors for the Torah, it is then given to him as a gift and as a reward; cf. infra, XXXIII, 2. [↑](#footnote-ref-26)
27. Bereshit (Genesis) 18. [↑](#footnote-ref-27)
28. *Pirke de Rabbi Eliezer* *46* has a similar midrash with an interesting ending*: When the ministering angels saw that the Holy One, blessed be He, gave the Torah to Moses, they also arose and gave unto him presents and letters and tablets for healing the sons of man, as it is said, “Thou hast ascended on high, thou hast led thy captivity captive; thou hast received gifts among men”* (Ps. 68:18). [↑](#footnote-ref-28)
29. Vayikra (Leviticus) 15:25 [↑](#footnote-ref-29)
30. Bamidbar (Numbers) 19:14 [↑](#footnote-ref-30)
31. Tehillim (Psalms) 68:19 [↑](#footnote-ref-31)
32. E.V. ‘thou hast led captivity captive’. [↑](#footnote-ref-32)
33. Primarily on earth, because the Torah is there; yet also in Heaven, in accordance with His promise to the angels (‘E.J.). [↑](#footnote-ref-33)
34. *Gratis* means ‘without charge; free’. [↑](#footnote-ref-34)
35. This verse relates to Moshe when he ascended the mountain and was given by G-d, not only the Torah, but also the ability to share his given gifts to men in the form of the 70 Elders of Israel and Joshua (a figure of Yeshua). Conversely, Yeshua as the second Moshe (Deut. 18:15) relives this experience again, and reinvigorates these gifts which were temporarily weakened because of the multitude of sins amongst our people. The first gift, which we must acknowledge is Matan HaTorah – the gift of the Torah. Moshe Rabbenu (Moses our Teacher) brought down from Har Sinai the most precious gift for all humanity, i.e. the Torah. Then Moshe, establishing the Messianic pattern gave of himself to the seventy. In the same way that Moshe established a hierarchal system of Theocratic Government Yeshua reinforced this same principle. [↑](#footnote-ref-35)
36. Ascension “on high” here is in reference to Yeshua must be allegorical at minimum. The “ascension” of Yeshua is after his resurrection. While some theologians will suggest that these “gifts” were “poured out” at Shavuot/Pentecost with the so-called “outpouring of the Holy Spirit” we cannot agree with this line of thought. We will not argue at length the truth that the “Holy Spirit” is in fact the Breathing of the Mesorah. The anniversary date of Matan HaTorah is Shavuot/Pentecost. Therefore, if Yeshua gave “gifts to men” like Moshe Rabbenu, the first gift MUST be the Torah! Secondly, he can establish the unified community through the 10 Officers of the congregation. [↑](#footnote-ref-36)
37. What has been deemed the “Five-fold Ministry” by Christian theologians is an Ecclesiology that has existed in the Jewish Esnoga (Synagogue) for millennia. This Ecclesiology is a structured order of seven men. There are three Parnasim (pastors) that occupy the office. [↑](#footnote-ref-37)
38. Within Rabbinic Judaism as it developed in Talmudic and post-Talmudic times, the concept of tradition took on an added significance, reflected in the general term ***masoret***, a word based on the biblical Hebrew root *˓SR*, meaning to bind or imprison. This root yields the biblical Hebrew term ***masoret*,** found at Ezek. 20:37, which refers to the “bond of the covenant” ﻿ into which God promises to return the rebellious people of Israel. This sense of the term tradition, as a bond or fetter that assures correct practice of the law, appears as well in Rabbinic sources. Aqiba in particular, calls tradition a “fence around the Torah” (M. Ab. 3:13), reflecting the frequent implementation of restrictive measures that assure compliance with the actual word of the Torah. Tradition, in this interpretation, protects people from violating the Torah. The Septuagint for this verse reads, “I will let you go in by number.” RSV here translates the Greek rather than the Hebrew. On this term, see Francis Brown, et al., *A Hebrew and English Lexicon of the Old Testament* (Oxford, reprint, 1974), p. 64, s.v., *msrt*. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The encyclopaedia of Judaism*. May 2001. Vol. 3 p. 1462 [↑](#footnote-ref-38)
39. The standard medieval Hebrew term for this genre is ***derashah***; the most common term for the one who delivers the sermon is ***darshan***; the verb “to preach” is ***li-derosh***. All three words are linked with the biblical root meaning, “to seek, demand, investigate.” The same root provides the word *midrash*, used in Rabbinic literature to indicate a mode of study focusing on careful interpretation of a biblical verse, the interpretation itself, and the literary work containing a collection of such interpretations. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The Encyclopaedia of Judaism*. May 2001. Vol. 3 p. 1320 [↑](#footnote-ref-39)
40. cf. 1 Corinthians 12:10 [↑](#footnote-ref-40)
41. **καταρτισμός** – *katartismos* being able to meet the demands of the ministry within the Esnoga. This also refers to order. Therefore, the “perfecting of the Saints” means to bring social order to the Congregation. The root **ἄρτιος** is used in mathematics as the basic principle in numbers and partly one of the ten basic principles. [↑](#footnote-ref-41)
42. cf. Abot 1:1 [↑](#footnote-ref-42)
43. Heb. ben Elohim – the judge, i.e. Messiah [↑](#footnote-ref-43)
44. **τέλειος** – *teleios,* **Goal** is translated in various ways. Sometimes it is translated in a way that seems to annul the Torah. cf Rom. 10:4 which is usually translated… “(Rom. 10:4) For Christ is the end of the law for righteousness to everyone who believes.” This verse, correctly translated… (Rom. 10:4) **For Messiah is the GOAL (τέλειος – *teleios*) of the Torah for righteousness/generosity to everyone who is faithfully obedient**. Therefore, we define maturity as the “Goal” and being like Messiah, and to possess his relationship to the Torah/Mesorah! [↑](#footnote-ref-44)
45. **πλήρωμα** – *pleroma* full of Messiah. Or we might here say that we must be full of Messiah’s Mesorah. [↑](#footnote-ref-45)
46. While the Greek word **πνεῦμα** – *pneuma* carries the connotations of the Hebrew word **רוּח, πνεῦμα –** *pneuma* does not perfectly match **רוּח.** Therefore, Hakham Shaul uses **ἄνεμος** – *anemos.* This is partly because the Remes analogy that he is positing is that of a ship being tossed by wind and wave. [↑](#footnote-ref-46)
47. The power of the Ten (3+7) men is given for the building up of the Congregation. The individual officers each have their place and purpose. Therefore, the collegiate officers in unity protect the Congregation against deception. This unified group of officers has protected the Jewish people for millennia against many types of deception. [↑](#footnote-ref-47)
48. See expression in the verse Kohelet:13, Yisron Ho’or Mitoch Hachoshech. See also Likkutei Sichos, Vol. 20, p. 528. [↑](#footnote-ref-48)
49. Atziluth or Atzilut (also Olam Atzilut, עולם אצילות, literally "the World of Emanation"), is the highest of four worlds in which exists the Kabbalistic Tree of Life. Beriah follows it. It is known as the World of Emanations, or the World of Causes. [↑](#footnote-ref-49)
50. Beriah (Hebrew: בריאה or בריה), (also known as Olam Beriah, עולם בריאה in Hebrew, literally "the World of Creation"), is the second of the four celestial worlds in the Tree of Life of the Kabbalah, intermediate between the World of Emanation (Atzilut) and the World of Formation (Yetzirah), the third world, that of the angels. [↑](#footnote-ref-50)
51. Luchot = tablets of stone with the ten words. [↑](#footnote-ref-51)
52. **Went down** (descended) - ירד, Strong’s number 03381. [↑](#footnote-ref-52)
53. While the text is Peshat it does not require that Yeshua be in the grave for 72 hours. [↑](#footnote-ref-53)
54. Lewis, C. S. *The Weight of Glory, and Other Addresses*. Rev. and expanded ed. New York: Macmillan, 1980. p. 4 [↑](#footnote-ref-54)
55. Green, Arthur. *These Are the Words: A Vocabulary of Jewish Spiritual Life*. Woodstock, Vt: Jewish Lights, 1999. p. 41 [↑](#footnote-ref-55)
56. By “commandments,” we mean the 613 “commandments” that are recorded in the Written Torah. [↑](#footnote-ref-56)
57. Green, Arthur. *These Are the Words: A Vocabulary of Jewish Spiritual Life*. Woodstock, Vt: Jewish Lights, 1999. p. 41 [↑](#footnote-ref-57)
58. ***Halakhah*** (sing.) ***Halakhot*** (plural) [↑](#footnote-ref-58)
59. Hakham (Wise man), disciple of the wise or wisdom. This reflects the highest level of the Rabbis and Sages. [↑](#footnote-ref-59)
60. Green, Arthur. *These Are the Words: A Vocabulary of Jewish Spiritual Life*. Woodstock, Vt: Jewish Lights, 1999. pp. 41-2 [↑](#footnote-ref-60)
61. David Hartman, “Halakhah,” in Arthur Cohen and Paul Mendes-Flohr, *Contemporary Jewish Religious Thought*, p. 310 [↑](#footnote-ref-61)
62. Ibid [↑](#footnote-ref-62)
63. Heschel, Abraham Joshua. *God in Search of Man: A Philosophy of Judaism*. New York: Farrar, Straus and Giroux, 1955. [↑](#footnote-ref-63)
64. Cf. B’resheet (Gen) 22:1 [↑](#footnote-ref-64)
65. **חַג** *chag*, *chag* n m. From 2287; TWOT 602a; GK 2504; 62 occurrences; AV translates as “feast” 56 times, “sacrifice” three times, “feast days” twice, and “solemnity” once. **1** festival, feast, festival-gathering, pilgrim-feast. 1a feast. 1b **festival sacrifice**. Strong, J. (1996). *The Exhaustive Concordance of the Bible: Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* Ontario: Woodside Bible Fellowship. (H2282) [↑](#footnote-ref-65)
66. **Romans 12:1** ¶ I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, *which is* your reasonable service. [↑](#footnote-ref-66)
67. We see the office and ministry of the 2nd Parnas as restrictive. The restriction is against the philosophical vanity of Replacement Theology (philosophy). This is accomplished by true scholarship. Therefore, we see Hakham Shaul’s allusion to **Lag B’ Omer** the holiday of the Torah Scholar. This officer is often willing to be self-sacrificing as noted above. He sacrifices for the sake of unity and edification. In this venue, he becomes a key builder in the congregation. He will not “sacrifice” for vanities sake. He concedes only for the “cause.” However, this persona is the real watchdog of the congregation. He draws his strength from the Chazzan and compassion from the 1st Parnas/Pastor. This Pastor is highly creative with the ability to build and strengthen the congregation, by motivating it with (Prophetic) vision he receives from the Darshan. Were it not for his apprehension of the prophetic vision of the Maggid/Darshan the congregation could be like a dog chasing its tail. It is evident that Hakham Shaul is perfectly aware of the characteristics of this Officer. This can be seen in his warning against the Yetser HaRa/Lashon HaRa. [↑](#footnote-ref-67)
68. While there is some debate as to whom “any man” is, we understand this to be the dividing sect of Gentile Philosophers or philosophies. These “philosophies” were designed to replace the truth of the Torah. These “vain philosophies” were the replacement to the Oral Torah. Therefore, blaspheme against the Oral Torah/Mesorah is initiated in the form of a replacement “Oral” presentation of vain philosophy. We note that the “vain philosophy” is considered “empty words.” This is because of the Hebrew idea of “Tob” (good) and “Ra” (bad). “Tob” true meaning is that which is beneficial and “Ra” meaning that which is “empty” or “vain.” The Torah Oral/Written is a means of accessing the consciousness of G-d. When these “vain philosophies” are propagated they nullify that connection and awareness. [↑](#footnote-ref-68)
69. As noted above the ministry of the 2nd Parnas leans towards the left column. Therefore, we should expect a stern character leaning towards justice and judgment. This is easily seen in the comment “**wrath of God comes upon the children of disobedience.**” This officer is a part of the balancing of the congregation. This officer teaches the congregation not to succumb to the trappings of human philosophy. True strength and reassurance comes from within the G-dly community. Therefore, we see that this officer, as an echo of Hokhmah is an integral part of the assembly. While this officer should be the echo of Binah, he is captivated with the essence of Hokhmah. [↑](#footnote-ref-69)
70. Only abstinence from the morass of confusion can one be free. One needs an established halakhic norm to truly be free. The trappings of vanity are bondage and detraction from genuine freedom. The 2nd Parnas is the true gate to freedom. [↑](#footnote-ref-70)
71. Darkness here is not evil in the strict sense of the word. “Darkness” is defined by one’s relationship with G-d. Those who have no relationship with G-d through the Torah are “darkness.” [↑](#footnote-ref-71)
72. Light is association with G-d and the conversion. Reception of the Nefesh Yehudi (Jewish soul) transforms the new man into light. Ps. 97:11 ***Light is sown like seed for the righteous/generous, and gladness for the upright in heart***. This light is the Ohr HaGanuz (Primordial Light) which resides within each individual connected with G-d and recipient of the Nefesh Yehudi (Jewish Soul). Light is also an indication of the Shekinah’s presence. The Torah is the repository for the Ohr HaGanuz, the Primordial Light. Therefore, those who receive the Torah oral and written receive the Primordial Light. The goal of receiving the Torah is to become the light i.e. the Torah. When the B’ne Yisrael traveled through the wilderness, the “Light” manifest as either a pillar of fire or a cloud. Darkness also represents the relationship to the intermediary powers that govern the universe as G-d’s agents. Those angels, which represent the true structure of the universe represent light. They are often called mazelot (constellations) or stars. Those “fallen stars” are those stars, which did not keep their specifically designated place and position. **Yehudah 1:6** **Now the heavenly messengers that did not keep their** Divinely appointed position of **pre-eminence but forsook their proper sphere** (station) **are kept** under guard **in everlasting chains in** deepest **darkness for the great day of judgment.** 1 Enoch 10: 4-6 And he said to Raphael: "Bind Azael foot and hand, and cast him into the darkness, and open the desert that is in the Dadouel, and cast him in. "And lay down upon him rough and jagged rocks and cover him with darkness. And let him dwell there for eternity, and cover his face so he cannot see light. "And on the great day of judgment he will be lead into the fire. Cf. 1Thes 5:4-11; Rom 13:11-14 [↑](#footnote-ref-72)
73. See “walk” above. Mishle (Proverbs) associates the mitzvot that we “walk” out with the lamp and teachings (Torah) with the light. [↑](#footnote-ref-73)
74. **δοκιμάζω –** *dokimazo* (approving/discern/allow) has the connotation of permitting and prohibiting in the Rabbinical sense. That which is prohibited by the determination of halakhic norms is not pleasing to G-d. And that which is permitted is considered “pleasing” to G-d. [↑](#footnote-ref-74)
75. The objective desire of the child of light is to live a life of exemplary Torah observance. This is what is “pleasing” to G-d. [↑](#footnote-ref-75)
76. Do not associate turns from not contact to rebuke or reprimand. [↑](#footnote-ref-76)
77. “Fruitless works” of darkness, is contrasted against the fruitful works of the Torah. Works of darkness are those human attempts to atone for sin through activities not prescribed in the Torah. The concept of “unfruitful” matches the Hebrew word **רַע** – *ra,* which is usually translated evil. However, as noted above **רַע** – *ra,* means empty. Therefore, the “unfruitful” works of the “darkness” are works that are empty of good or positive, constructive efforts in conjunction with the Torah. Nevertheless, these “works” are of “shameful” nature, not to be practiced by the children of light. **Yehudah (Jude) 1:12These are a hidden danger in your Festivals while they feast with you, they disrespectfully feed themselves first. They are waterless clouds carried by the fall winds; fruitless trees, twice dead, and uprooted; storm driven** (wild) **waves of the sea, foaming without water to their own shame; wandering spheres** (stars) **for who the deepest darkness is reserved for** (their) **eternity.** [↑](#footnote-ref-77)
78. While some translations suggest “exposure,” the true meaning of this word is rebuke or reprimand. The concept of “exposure” comes from the idea of being children of light. Light is a natural exposure of darkness or “works of darkness.” Therefore, because it is natural for light to expose darkness we are commanded to reprimand or rebuke all deeds done in darkness. This may be expressed in the form of personal introspection. It seems evident from the writings of Philo that the present nomenclature is associated with personal conviction and introspection. This would intimate that understanding that we shine a light on our personal activities and then judge those activities as fruitful (works of light) or fruitless (works of darkness). The question posited by Hoehner is; whose deeds are being exposed? Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. p. 679. It stands to reason that the exposed are the newly converted Gentiles. This is Hakham Shaul’s way of teaching them to be Torah observant and submission to the Officials Synagogue. Because we have the union of the 2nd Parnas (Pastor) and the Moreh, we see that the address is to those who are in need of initial education on the expectations of the Oral Torah. Nevertheless, we are not to be associated with these things in any way. [↑](#footnote-ref-78)
79. It is a shame/disgrace to even mention these things, which must needs be reprimanded or rebuked openly. [↑](#footnote-ref-79)
80. **Κρυφῇ** – *kruphe* that which is hidden or concealed. **Κρυφῇ** – *kruphe* being the opposite of the “secret” of So’od. [↑](#footnote-ref-80)
81. Light here is an allegorical reference to what is made public [↑](#footnote-ref-81)
82. We seem to have a quote from some undefined source. The Tanakh is replete with pesukim (verses) on light, waking and the resurrection for those who sleep in the dust. In the present case, we do not seem to have a direct quote from any specific source. We would opine here that the Hakham Shaul might have been referring to an early version of Petihat Eliyahu. The notion of conversion is also an allegory of the resurrection, as is waking in the morning. [↑](#footnote-ref-82)
83. While the language is that of the resurrection, we also see the call to duty. This ties the present pericope with the next. “Walk…” [↑](#footnote-ref-83)
84. Hoehner suggests that **ἀνάστα** rooted in **ἀνίστημι** – *anistemi* used only here in the Nazarean Codicil is an unusual form of its root. This implies that the “raising” is mentioned in a hurried sense. He derives this idea from Wallace (*Greek Grammar,* 491) Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. p. 687 [↑](#footnote-ref-84)
85. Here we have the perfect analogy of the resurrection. Just as it is when we sleep the morning light causes us to wake up, the (Primordial) Light of Messiah that shines on the dead body will cause it to wake up into resurrection. The concepts of Messiah and Torah (both Written and Oral) are intimately linked and inseparable from each other. [↑](#footnote-ref-85)
86. Referring to the days of Messiah, see Pesach Seder, Magid “R. Eliezer, R. Yehoshua” … [↑](#footnote-ref-86)
87. This is not an inference on how one “should” walk. This is a direct “command” on how one is to walk. Walking in “wisdom” means guarding every step. [↑](#footnote-ref-87)
88. **ἀκριβῶς** – *akribos* here refers to Chochmah refers to the highest office of the Bet Din. This character is often mirrored in the middah G’dolah/Chesed. Just as there is a Bet Din manifesting the three highest qualities of Messiah the middot of the three officers reflect the qualities of Messiah modeled in the Bet Din. The “wisdom” of the Seven Officers is secure in their position and rank. They are not so ego centered as to need to point all attention on themselves. The challenge of the Hakham (Shaul) is to “walk in wisdom.” This implies an intimate connection with the Torah (Law), Mitzvoth (Commandments) and the Mesorah (Oral Torah of Messiah). [↑](#footnote-ref-88)
89. The analogy of “light’ is now changed into a comparative allegory of wisdom versus the “those without wisdom.” “Fools” here is the opposite of wisdom… This statement is mirrored in Abot 5:7/10 (In some versions the reference is 5:10) “Seven qualities characterize the boor…” **5:7** There are seven traits to an unformed clod, and seven to a sage.

    1. A sage does not speak before someone greater than he in wisdom.

    2. And he does not interrupt his fellow.

    3. And he is not at a loss for an answer.

    4. He asks a relevant question and answers properly.

    5. And he addresses each matter in its proper sequence, first, then second.

    6. And concerning something he has not heard, he says, “I have not heard the answer.”

    7. And he concedes the truth [when the other party demonstrates it].

    And the opposite of these traits apply to a clod. [↑](#footnote-ref-89)
90. As noted, the Seven Officers do not model the negativity of the ego-centric person. They model wisdom, as it is manifest through the Bet Din. The conduct of those who subject themselves to the Torah, the Bet Din and the seven officers is the “way of the wise.” [↑](#footnote-ref-90)
91. The idea of “redemption” is that of buying up “time.” However, as is the case throughout, Hakham Shaul is telling the Gentile converts to make tikun (healing, repair and restoration). Therefore, we must understand that Hakham Shaul is referring to the abstract idea of tikun for the sin of Adam. [↑](#footnote-ref-91)
92. The redemption (tikun) of “time,” refers here to observance of Shabbat and festivals. These Festivals (including Shabbat) form the blueprint for order and structure governing societal and cultural means redeeming time. The allegory of “buying time” is that of, 1 The Galut HaGadol and 2 an Indebted servant. The indebted servant is “redeemed” (bought back) from his debtors and taught proper economics. This is “buying time/days.” Furthermore, the plural “days” is also allegorical of the “ages.” This nomenclature will change in the sixth chapter to the singular. Cf. 6:13 See… Schweid, E. (2000). *The Jewish Experience of Time, Philosophical Dimensions of the Jewish Holy Days.* (A. Hadary, Trans.) Northvale: Jason Aaronson Inc. [↑](#footnote-ref-92)
93. The days are “evil” **רַע** – *ra*, empty or fruitless. The allegory of “evil days” refers to being subjected to foreign powers. At the time of Ephesians, the power of the Romans guaranteed Pax Romana interpreted as the “Peace of Rome” or “Roman Peace.” This was generally the environ that “Rome” wanted to project. However, Pax Romana came at a heavy price. Furthermore, when the “citizens” of the Roman Empire did not behave according to Roman dogma they were quickly squashed. Redemption of time, the tikun can only be accomplished by keeping the Feasts and Shabbat. This further demands an observance of the Oral Torah in that the Torah does not explicitly teach us how to keep those feasts. [↑](#footnote-ref-93)
94. See footnote above, foolish – without wisdom. We must note that the Chazan has entered the “picture” so to speak. The mention of “chochmah” should call to mind the Psalmists acclaim that “fear (reverential awe) is the beginning of wisdom (Psa 111:10). Therefore, Hakham Shaul is establishing a path for his readers to walk. [↑](#footnote-ref-94)
95. **Συνίημι –** *suniemi* referring to the quality of ***בּינה***– Binah. However, we see from this text that the inference is Binah pouring into Da’at. This is also a reference to the Mesorah/Oral Torah. Understanding in the presents setting means understanding (bringing into Da’at) what has been heard. We also have the undertone of the Hebrew word ***שׁמע***– *shema* (hear/observe). Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. p. 697 (footnote 6) [↑](#footnote-ref-95)
96. **רצון** – *ratson,* meaning will desire. This is a possible reference to the ability to attach oneself to the Divine Mind. [↑](#footnote-ref-96)
97. “Redeeming the time” as noted above relates to the Festivals. It is a natural flow of thought to the Pesach Seeder where wine should not be drank in excess. However, the convert must not succumb to excess. [↑](#footnote-ref-97)
98. Jewish brothers and converts are to conduct themselves in moderation. They are never to lose control by excessive consumption. However, here we have an allegorical analogy, just as one is not to become **excessive** in alcohol and intoxicating substances, we are to become “full” of the Mesorah, Orally Breathed Torah. Because the quality of **συνίημι –** *suniemi* relates to ***שׁמע***– *shema* (hear/observe) we can see that the reference of πνεύματι from πνεῦμα – *pneuma* (breath, spirit and wind) refers to the Orally Breathed Torah. **2 Luqas (Acts) 7:55 When the Kohen Gadol, Tzdukim – Sadducees, their Zekanim (Elders) and their Soferim heard these things, they were cut to the heart, grinding the teeth at Stephen. But he (Stephen) fully belonged to the Oral Torah, and he gazed (with spiritual vision) into the highest heavens and saw the Kabod (glory) of God and Yeshua standing at the right hand of God.** [↑](#footnote-ref-98)
99. Here we see the perfect example of Rabbi Yishmael’s 4th hermeneutic rule **Kelal u-Peraṭ:** The general and the specific. This hermeneutic draws from the general statement inferred that we are not to behave as the “fools” but to behave as those filled with Chochmah. The statement now follows the hermeneutic precisely by contrasting soulish dissipation with Spiritual goals. Doctors of antiquity were apt to look on these souls as following the path of ruination. Those who are given to this lifestyle will not have a high standard of morals. The contrast established here is that of ruination vs. Redemption, foolish vs. the wise. The contrast is not between wine and “spirit.” The contrast is between the results of the two activities. [↑](#footnote-ref-99)
100. Those filled with the Mesorah (Orally breathed Torah) can speak (breath the Mesorah) to others. [↑](#footnote-ref-100)
101. The order here seems to follow the order of the Jewish prayer service as outlined in the Siddur. [↑](#footnote-ref-101)
102. Scholars point out that this division falls in the middle of a sentence. This shows firstly, the continuity of thought. Secondly, it contextually shows that the ministry of the 3rd Parnas, Emet (truth) is still being emphasized. The three aspects of the previous pericope, speaking to one another, singing and making melody, and the final giving thanks all deal with corporate worship. The present pericope deals with more personal/private matters. Thielman refers to this as “household conduct.” Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. p. 365 [↑](#footnote-ref-102)
103. The use the dative here shows that there is not any control over one another. Therefore, the dative use of **ἀλλήλων** – *allelon* here is indicative of cooperation and the subjects are “free agents.” [↑](#footnote-ref-103)
104. Because the Chazan produces reverential awe, it would seem appropriate to place this verse with the pericope above. We have placed this verse with the present pericope intentionally. The reverential awe of the present verse is the result of the Chazan’s influence from the previous pericope. Reverential awe is now the product of having encountered the combination of the 3rd Parnas joined with the Chazan. [↑](#footnote-ref-104)
105. Since this ministry is feminine and occupied by a qualified lady of the congregation, Hakham Shaul introduces now counseling on marital relationships. [↑](#footnote-ref-105)
106. The contextual theme is established in due benevolence. Just as we are to have reverential awe and respect for Messiah, we are to reverence one another. This is equally true in any marriage. Without mutual benevolence, no marriage can exist. The point here is that the wife is not subject to every man in the congregation. She is to render abundant due benevolence to her husband and he in turn must reverentially respect her with the same abundant benevolence. Voluntary submission on the wife’s part forces the husband to do his part as the guardian/Priest of the home. [↑](#footnote-ref-106)
107. Judaism subjects the wife to the husband for the sake of protection. Natural Law shows that the male is more suited for Legal encounters. [↑](#footnote-ref-107)
108. Here we have translated **κύριος** – *kurios* contextually. The “master” of the home should be understood as the “Priest of the home.” [↑](#footnote-ref-108)
109. Hakham Shaul is establishing household order as a means of understanding the order and hierarchy of the Esnoga (Synagogue). Therefore, just as each level has a “head” that “head” is subjective to the willing submissive. [↑](#footnote-ref-109)
110. The “salvific” role of the husband and Messiah is that of guardianship. As guardian/savior, the husband Messiah is the source of halakhic information and instruction for the family. Messiah is the source of the Mesorah for the Esnoga establishing a model for the husband at home. [↑](#footnote-ref-110)